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INDIAN ANTIQUARY,

A JOURNAL OF ORIENTAL RESEARCH

IN

ARCHÆOLOGY, EPIGRAPHY, ETHNOLOGY, GEOGRAPHY, HISTORY, FOLKLORE, LANGUAGES,
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ERRATA.

P. 66, l. 11, for mya Zamindâr, read by a Zamindâr.		'Kapletha' of the Postal Directory of the	
P. 66, l. 6 from bottom, for Vispanthî, read		Bombay Circle (1879), and see p. 393 below,	
Vispanthî.		note 1.	
P. 69, l. 8, for Uattaribahini, read Uttarabahini.		P. 256, line 6 from the bottom, for Indôtthana,	
P. 69, note 2, l. 3, for mumber, read number.		read Indôtthâna.	
P. 75, l. 17, for Dec. 1872, read Dec. 1827.		P. 333, line 5, read Walêrn, Walâ, or Walâ.	
P. 221, last line, for 'Gevrâi', read 'Gevrâi'.		P. 477, 3rd line, for E. H. BURGESS, read E. K.	
P. 255, line 28, read the 'Kaphleta' of the		BURGESS.	
Atlas and Trigonometrical Sheets, and the		P. 492, line 12, for Dholkâ, read D'rikâ.	

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NOTE ON THE KUKI-CHIN LANGUAGES.

BY STEN KONOW, PH.D., AND G. A. GRIERSON, C.I.E., PH.D.

Prefatory Remarks.

THE territory within which these languages are spoken extends from the Naga Hills in the north to Sandoway in the south. Their western frontier is, broadly speaking, the hills extending from Sylhet in the north, through Hill Tipperah, the Chittagong Hill Tracts, the Arakan Hill Tracts, and the Arakan Yomas. Towards the east they do not extend much farther than the Kubô and Myithâ valleys. Most of the tribes seem to have passed the Lushai or Chin Hills on their way to their present homes, where they have settled in relatively recent times. In Manipur, however, the Meitheiis have resided for a considerable period, at least since the eighth century.

In the north the Kuki-Chin languages show an affinity to the Nâgâ Group, while in the south they gradually become more like Burmese. The whole group is more closely connected with Burmese than with Tibetan.

In the vocabulary there is a great abundance of apparent synonyms. The same idea is seemingly often rendered in more than one way. The reason is that these languages, like so many other uncultivated forms of speech, are only able to give expression to the most concrete ideas, every abstract notion being difficult to express. Thus, in Lai, there are words to denote the different ideas of coming along, coming down, coming up, *etc.*, but apparently no word which means simply "to come." In the same way we find that the ideas of relationship or parts of the body are never conceived in the abstract, but always attached to some person. They speak of "my father," "thy father," *etc.*, but "a father" in the abstract, who is not the father of a special person, is an unconceivable idea.¹ In the same way every action must be put in relation to a person or thing as subject. The words denoting an action, which correspond to the verbs in Aryan languages, are themselves verbal nouns, and the person whose action is spoken of is, in most of the Kuki-Chin languages, indicated by means of a possessive pronoun prefixed to the verb. Thus, instead of "I go," we find "my going." This is one of the most characteristic features of these languages. In the extreme south, in Khami, and in the north, in Meithei, this principle seems to be unknown.

There is no grammatical gender, and only the natural gender of animate beings is distinguished.

¹ [This is exactly true also of the Andamanese Languages which have developed a special grammatical form for "—'s father." —ED.]

The adjectives are all verbs. They often take the form of relative participles, and their place is generally after, but often also before, the noun they qualify. Noun and adjective form a kind of compound, and case suffixes and postpositions are added to the last member of this group of words. All relations are denoted by means of postpositions and suffixes. On the other hand, qualifying words, such as genitives and possessive pronouns, are prefixed. This is also the case with the generic particles added to the numerals in order to indicate the kind of things which are counted. These generic prefixes are wanting in Meithei.

With regard to pronouns there is no relative, its place being supplied by a relative participle. The demonstrative pronoun is often used as a kind of correlative. The indefinite pronouns are usually formed from the interrogatives by adding some particle denoting indefiniteness.

The whole conjugation of the verbs show that there is no formal distinction between verb and noun.

The root is combined with postpositions, in the same way as a noun, in order to denote different relations. There is often no difference between the present and the past time, and the various suffixes which denote the past are certainly all originally independent words. In some cases the signification of these suffixes can still be traced as meaning "completeness" or some such idea. Similarly, the future seems to be formed by means of a postposition meaning "for" or something of the sort. The same postposition is often used after ordinary nouns. The future is generally also used as an infinitive of purpose. There are no verbal suffixes common to all languages of the group, and often the same tense in the same dialect may be formed by means of different postpositions. This is quite natural, considering that the verbs are really nouns and that the verbal suffixes are postpositions.

The negative particle is suffixed to the verb. It precedes, however, the ordinary tense suffixes or postpositions. It is probably originally a verb, and the negative voice a compound. One of the negative particles which occur, *māk*, in Rāngkhôl and connected dialects, seems to be identical with Lushêi *māk*, to divorce, give up. In the south, in Khyang the negative verb is in some dialects, formed by prefixing a particle, as in Burmese.

Meithei, the chief language of Manipur, in many respects differs from the other languages of the group. It has, to a great extent, influenced the other dialects of the Manipur Valley. It seems to have branched off from the original stock at a very early period. All the other languages appear to belong to the Chin stock, though some of them have had a more independent development. With regard to some of the true Chin languages we know that they are polytonic; but we are not informed whether this is the case with the whole group.

Some dialects belonging to this group are still only known by name, and the following classification is therefore, in some points, only conjectural. It starts from Meithei in the north, and ends with those dialects which form the connecting link with Burmese.

The Linguistic Survey of India does not extend to Burma, and all the information regarding the dialects spoken in that province has been compiled from *Gazetteers*, the *Reports* of previous Censuses, and such *Grammars* as were available. The information given regarding the languages of Assam and Bengal is based on the records of the Survey.

REVISED REARRANGEMENT OF THE KUKI-CHIN GROUP.

I. — Meithei or Manipuri.

The principal language of Manipur. Also spoken in the Cachar Plains, Sylhet, Hill Tipperah, Dacca, and Mymensingh.

II. — Northern Chin Dialects.

1. **Thâdo.** — In Manipur called **Khongzâi**; in South Cachar also called **Sairang**. The dialect is spoken in different parts of the Manipur State, especially in the south. It is also spoken in six villages in the Kanhow jurisdiction of the Northern Chin Hills. Almost identical dialects are spoken in the Nâga Hills, South Cachar, and Sylhet.

Note. — **Jangshên.** — Spoken in North Cachar. Probably identical with **Thâdo**. **Katlang**, **Khlangam**, **Kotang**, **Shikshinshum**, and **Shingsol** are said to be different forms of **Jangshên**. They are probably only tribal names.

2. **Soktê.** — Spoken in the northernmost part of the Chin Hills. Includes the Kanhow and Yo tribes. Probably closely akin to **Thâdo** and **Siyin**.

3. **Siyin.** — Spoken to the south of **Soktê** in the villages round Fort White.

4. **Râltê.** — Spoken in the Lushai Hills and the Cachar Plains.

5. **Paitê.** — Spoken by individuals in several Lushêi villages in the Lushai Hills.

Note. — The two last dialects are a link between the Northern and Central Chin dialects.

III. — Central Chin Dialects.

1. **Shunkla** or **Tashôn.** — Probably more than one dialect. Spoken to the south of the **Siyins**. Comprises the **Tawyans**, **Kweshins**, **Whenos**, and **Yahows**.

(a) **Yahow** or **Zahao.** — Spoken in the western part of the territory of the **Tashôns**, and in the Lushai Hills to the west and south of **Lungvel**.

2. **Lushêi** or **Dulien.** — The *lingua franca* of the Lushai Hills. Also spoken by a few individuals in the south-west corner of the Cachar Plains. It seems to possess great vitality and is said to have entirely superseded dialects such as **Vangche** and **Kolrhing**.

(a) **Ngentê.** — A dialect of **Lushêi** spoken in the southern part of the Hills.

3. **Lai** or **Baungshe.** — Under this name are comprised several tribes of the Chin Hills to the south of the **Tashôns**. The chief are the **Hakas**, **Tlantlangs**, **Yokwas**, **Thettas**, and **Kapis**. The most eastern is the **Shonshe** of **Gangaw**.

(a) **Tlantlang.** — This tribe is to the south and west of the **Tashôns**, bordering the Lushai Hills. An offshoot of **Tlantlang** is

(b) **Lakher.** — Spoken in the **Lungleh** subdivision of the Lushai Hills.

Note. — Most of the tribes known as **Shendus** and **Pois** are **Tlantlangs**.

4. **Banjôgi.** — Spoken by a small tribe in the **Chakma** and **Boh Mong Chief's Circles** in the **Chittagong Hill Tracts**.

5. **Pankhu.** — Spoken in the same locality as **Banjôgi**. Seems to have been originally almost identical with that dialect, but has been influenced by some Old Kuki form of speech.

IV. — Old Kuki Dialects.

1. **Rângkhól.** — Spoken in **Hill Tipperah**, **North Cachar**, and the **Khasi** and **Jaintia Hills**.

2. **Bêtê.** — Spoken in **North Cachar** and the **Cachar Plains**.

3. **Hallâm.** — Spoken in **Hill Tipperah** and **Sylhet**. It is probably identical with **Kbelma** and **Sakâjâib**.

4. **Langrong.** — Spoken in **Hill Tipperah**, and in the **Cachar Plains** to the **South** and **East** of the **Sadr** sub-division. It is also spoken in **Kamalganj**, **Sylhet**.

5. **Aimol.** — Spoken in the hills in and round the valley of Manipur. Also spoken in the valley at Aimol.

6. **Chiru.** — Spoken in the hills to the north of the valley of Manipur. Also spoken by a small migratory tribe in the valley.

7. **Kolrên or Koireng.** — Spoken in eight villages in the hills to the north of the valley of Manipur, and by a migratory tribe in the valley.

8. **Kôm.** — Spoken in Manipur, chiefly in the hills bordering the west-side of the valley.

Note. — All these dialects are closely connected. Kôm in some respects resembles the Nâgâ languages.

9. **Châ² or Kyau.** — Spoken in one village in Arakan, on the banks of the Koladyne river. This dialect, which is so widely separated in locality, possesses important points of resemblance with the preceding forms of speech.

10. **Mhâr.** — Spoken in several Lushêi villages in the Lushai Hills. Is a link between Old Kuki and Lushêi.

11. **Pûrûm.** — Spoken in the hills in and round the valley of Manipur. Also spoken in the valley at Pûrûm, to the west of Aimol. It is largely influenced by Meithei.

12. **Anâl.** — Spoken in the hills in the south-east of the Manipur State.

13. **Hiroi-Lamgâng.** — Spoken to the south of Anâl.

Note. — The two last dialects are so largely influenced by Meithei, that they, in many respects, differ from the other Old Kuki dialects. In some respects, like Kôm, they agree with the Nâgâ dialects.

V. — Southern Chin Dialects.

1. **Chinme.** — Spoken on the sources of the eastern Môn. Said to be a connecting link between Lai and the dialects of the southern tribes.

2. **Welaung.** — Spoken on the headwaters of the Myitthâ River. There are said to be two dialects.

3. **Chinbôk.** — To the south of Welaung, from the Maw River down to Sawchaung. There are said to be three dialects.

4. **Yindu.** — Spoken in the valley of the Salinchaung and the northern end of the Môn Valley. Said to be related to Chinbôk. Some of the tribes known as Shendus on the Arakan frontier are probably Yindus.

5. **Chinbôn.** — Spoken in the southern end of the Môn Valley, and across the Yomas into the valley of the Pichaung.

6. **Taungtha.** — Spoken in the villages round Wethet. The name means "sons of the hills," and is used to denote various hill tribes.

7. **Khyang or Shô.** — Spoken on both sides of the Arakan Yomas.

8. **Khami, or, incorrectly, Kumi or Khweymi.** — Spoken on the Koladyne River in Arakan, and the upper part of the Sangu River in the Chittagong Hill Tracts.

Note. — These two dialects, Khyang and Khami comprise several sub-dialects, and gradually approach Burmese. They may be considered as transitional forms of speech.

² [For the sound of *aw* in 'awful'; for which *ô* is usually employed in this *Journal*. — ED.]

Note. — The following dialects are provisionally classed under the Southern Chin subgroup on the authority of the last Burmese Census Report. We know nothing about them :—

9. Anu.
10. Daignet.
11. Kun.
12. Pallaing.
13. Sak or That.

Note. — Mru, which has hitherto been classed as belonging to the Kuki-Chin group, turns out, on examination, to be more closely connected with the Burma Group.

Note. — Arakanese, which in the Chittagong Hill Tracts is known as Maghî, of course belongs to the Burmese Group.

Note. — Finally, note that there is no such thing as a “Kuki” language. “Kuki” is the name given to a congeries of tribes speaking a number of different dialects. Similarly “Shendu” does not connote any one language, but does connote a number of very different tribes.

THE MAHABHARATA QUESTION.¹

BY J. KIRSTE.

WHEN, five years ago, Dahmann brought forward his revolutionary hypothesis on the *Mahābhārata*, he found very few adherents, and he therefore tried to refute his critics in a new work published last year.² But as neither he, nor any of his adversaries who again took up the gauntlet, were able to produce new facts, the debate seems at present to have reached a dead point. It may be useful, therefore, to sum up the main points which have been cleared up by the discussion.

I. — Recensions.

In an article of the *Vienna Oriental Journal* (Vol. XIV. p. 60) it is asked by Winternitz : — “Which *Mahābhārata* shall serve us as a basis for our inquiries regarding the origin of the epic ?” Now, it is true that there is a great number of manuscripts which differ from each other in such a way that Pratāpa Candra Rāya held it impossible to prepare an edition satisfying both the North and the South of India (Holtzmann, *Das Mahābhārata*, Vol. III. p. 33) ; but on the other hand it must not be forgotten that the two principal editions, that of Calcutta, 1834-39, and that of Bombay, 1862, 1863, go back to a common and well fixed recension notwithstanding their being published in widely distant places and at different times (Holtzmann, *l. c.*, p. 9). Moreover, the Madras edition, 1855-60, which is printed in Telugu characters, is nearly identical with the Calcutta one — as has been pointed out by Ludwig (*J. R. A. S.*, 1898, p. 380), — although it is based on manuscripts independent from those utilised for the two others. Hence it follows that this ‘Vulgata’ or Northern Recension,³ as it is called, represents an uniform tradition, which extends all over India, and the wording of which is, moreover, warranted by several commentaries, a point not to be neglected in Indian works. Should we not be authorised, then, to make this text the basis of our disquisitions ? For that purpose it would be highly advisable to prepare a critical edition of this recension together with the commentaries.

There is yet another point which might be settled by such an undertaking. The two principal editions do not agree in what concerns the number and the length of the *adhyāyas*, and the same is

¹ Reprinted, with additions, from the *Vienna Oriental Journal*, Vol. XIV. (1900), pp. 214-224.

² *Genesis des Mahābhārata*, Berlin, 1899.

³ According to Pratāpa Candra Rāya South-Indian manuscripts have also been collated for the Calcutta edition (Holtzmann, *l. c.*, p. 3).

the case with regard to the *adhyāyas* given by the *parvasaṅgraha* and the *nāgarī*-recension examined, by Burnell (Aindra school, p. 77). Respecting the number of chapters, the Vulgata stands between the *parvasaṅgraha* and the last mentioned recension, as will be seen by the following synopsis :—

Book.	Parvasaṅgraha.	Calcutta [†] ed.	Nāgarī-rec.
I.	227	234	250
II.	78	79	111
III.	269	314	306
IV.	67	72	77
V.	186	197	200
VI.	117	124	118
VII.	170	203	198
VIII.	69	96	119
IX.	59	66	65
X.	18	18	26
XI.	27	27	18
XII.	339	367	364
XIII.	146	168	252
XIV.	103	92	105
XV.	42	39	46
	1,917	2,096	2,255

The most interesting item of this table is furnished by the comparison of the figures relating to the XIVth book. Here the Vulgata is short of 11 chapters with respect to the *parvasaṅgraha*,⁴ whereas a South-Indian manuscript gives 115 chapters to the same book, a circumstance mentioned by Pandit V. Ś. Islāmpurkar in his edition of the *Parāśara Smṛti* (Vol. I., Part I., Pref. p. 8; cf. Barth, *Journ. d. Sav.*, 1897, p. 19). There are found in this work a number of quotations drawn from the *Mahābhārata* which the learned editor was unable to trace in the printed editions, and for that reason he feels compelled to agree with Burnell, in whose opinion the Northern recension, which alone has been published, is the shorter one (*ibidem*, Part II., pp. 5, 9).

It is to be regretted that the South-Indian manuscripts have as yet not been thoroughly examined. Burnell gives only the number of chapters of a Grantha recension, but his figures, *viz.*, 248, 120, 302, representing respectively the number of *adhyāyas* of the first, second and third book, do not agree with those found by Winternitz (*Ind. Ant.*, 1898, p. 124) in another Grantha manuscript, *viz.*, 218, 72, 269; the last of which is identical with that of the *Parvasaṅgraha* of the Northern recension. Moreover, we are not informed by Burnell, whether his figures are real ones or simply found in the *Parvasaṅgraha*. These discrepancies, assuredly, do not strengthen the hypothesis of an uniform tradition in the South.

The only *parvan* of the Southern recension to which a little more attention has been paid, is the *Ādīparvan*, and it is certainly noteworthy that Burnell (Aindra school, p. 79) agrees with Winternitz in stating that the Southern form of this book is shorter than the text furnished by the printed editions. But are we justified in drawing inferences from this fact, as has been done by Winternitz?

⁴ In a South-Indian manuscript, examined by Winternitz (*l. c.*), the same book numbers only 78 chapters.

If the episode of Sūrya, Rāhu and Aruṇa is missing there and in Kṣēmēndra's *Bhāratamañjarī*, which professes to be an abstract of the great poem, are we authorised in looking at this passage as an interpolation? Yet that has been supposed by Winternitz (*Ind. Ant.*, 1898, p. 128). Moreover, it appears to me that his conclusion is not quite correct from a formal standpoint. His words are:—"If the story could be proved to occur in all MSS. representing the Northern recension, we should be justified in concluding that the branching off of the Southern recension took place after the time of Kṣēmēndra." Now, if the Southern recension represents the original form, must we not suppose the Northern recension to have branched off? In a similar way the legend of Gaṇeśa has been stated by Winternitz to be a later insertion (*ib.*, p. 80; *J. R. A. S.*, 1898, p. 632), but he has been refuted by Bühler, and I cannot but agree with the latter, inasmuch as such a hypothesis is in formal contradiction to the fact, ascertained beyond a doubt by Bühler, of the epic having been settled in its main features many centuries before Kṣēmēndra's time. All conclusions of this kind are necessarily premature, for we do not know, if there ever existed a uniform Southern recension; nay I am afraid that it may turn out to be true with respect to Southern MSS., what has been said by Kosegarten⁵ with respect to the MSS. of the *Pañcatantra*: *quot codices, tot textus*.

II. — Uniformity.

Next to the disquisition regarding the recensions comes the question, in what way the *Mahābhārata*, or to speak more correctly, the *śatasāhasrī saṁhitā*, has originated. Dahlmann has tried to prove its uniformity, and his view has met with the approval of scholars like Barth (*l. c.*, pp. 8, 52) and Jacobi (*Gött. Gel. A.*, 1896, p. 67). Therefore I surmise we may accept it, but with the restriction, as has been pointed out by Jacobi (*l. c.*, p. 74), that we can only speak of uniformity of the *diaskeuasis*, whereas Holtzmann, and in some measure also Dahlmann, hold it possible that a single man created the whole epic by the power of his imagination. By the poem itself (I. 62, 40; 50. XVIII. 5, 48) we are informed that Vyāsa — perhaps this name represents a committee of redaction — finished it in three years,⁶ and this statement as well as the fact that there are contradictions and repetitions in the poem agrees very well with the hypothesis of a *diaskeuasis* executed by several men who stored up in a gigantic cyclopædia all the materials which suited their purpose. Are there not repetitions and contradictions too in the *Shāhnāme*, notwithstanding its being composed by a single man? (Nöldeke, *Das iran. Nationalepos*, pp. 168, 170). Therefore I am unable to agree with Winternitz, who styles the epic *saṁhitā* a carelessly made compilation (*Vienna Oriental Journal*, XIV., p. 67).⁷

It has been shown by Dahlmann, that the epic and the didactic element of the *Mahābhārata* penetrate each other in such a way that it is impossible to separate them and to take the one for the older. On the other hand his assertions that the ethic-moral principles of the poem agree with the ordinances of the *dharmaśāstra*, nay that the plot has been invented in illustration of those ordinances, have been justly controverted by Winternitz, who shows that the rules for the *niyoga* are not identical in both works (*J. R. A. S.*, 1897, pp. 720 *sqq.*).

From this state of things Winternitz has drawn the conclusion (*l. c.* p. 732) that the Brāhmins, for the sake of personal advantages, threw the old tradition into the form in which we now find the narrative in our MSS. But it is exceedingly improbable that Indian scholars should have been able to falsify popular songs, which moreover were, supposing this theory to be true, in accordance with the law-books. In my opinion the *diaskeuasts* altered nothing, save that they turned the Prākṛit wording into Sanskrit (Barth, *l. c.*, p. 48). It is the European standpoint which induces so many scholars to look upon the epic element as the older and the didactic as the younger one. But in the Indian tables too the didactic portions overgrow the narrative, and it is well known that Firdausī, in his *Shāhnāme*,

⁵ See his edition, Bonn, 1848, p. vi.

⁶ See Ludwig, *Das Mahābhārata, als Epos, etc.* Prag, 1896, p. 25.

⁷ When Vuk Karašić collected the popular songs of the Servians, he published very often different recensions of the same song side by side. See, e. g., my translation of Omer and Meyra in the *Magazin f. d. Lit. d. In. u. Ausl.* 1888, No. 19.

has made use of many a 'nītiśāstra' (Nöldeke, *l. c.*, p. 180), so that we are justified in calling his 'epos' either a *kāvya* or a *smṛti*, unless we prefer to give it both titles, inasmuch as the first term refers more to the form and the second more to the contents. What then of Bāṇa's and Subandhu's calling the *Mahābhārata* a *kāvya* (Cartellieri, *Vienna Or. Journ.*, XIII., pp. 57 *sqq.*)? Does it follow from that statement, as Winternitz argues, that the *Mahābhārata* was the great national poem of India before the didactic elements were added to it? I think we must be careful in applying our precise European definitions to literary works of India; thus the *Viṣṇudharmottara-Purāna* is styled by Alberuni *Viṣṇudharma* (Bühler, *Ind. Ant.*, 1890, p. 382) and in the *Parāśara-Smṛti* it is quoted simply as a *Dharma* (ed. Islāmpurkar, Vol. I., part ii., pref. p. 7); and the *Mahābhārata* itself is often called the fifth *Veda*, a name which points to the fact that some people looked upon it as a sectarian book.

III. — The Pāṇḍava-saga.

There has been much discussion about the curious fact that the five brothers, who occupy such a prominent position in the epic, are, in opposition to every Indian law, represented as married to one woman. Dahlmann tried at first to explain this polyandry as a mere invention by the author for the sake of illustrating the doctrine of the undivided family. But as no one was willing to follow him in this explanation, he combined it, in his second work, with another proposed long ago by Lassen, *viz.*, the five brothers represent as many members of a political federation.⁸ Unfortunately there is not a single historical fact in support of such a view, and Dahlmann himself makes use of the same argument (*Genesis d. Mhbhr.*, pp. 177 *sqq.*) to refute the hypothesis, according to which the polyandric marriage of Draupadī was a real historical event. As in the last case ethnological coincidences prove nothing,⁹ so in the first the lack of historical evidence is not made up by the 'Five Tribes' of the *Veda*. Now, if, on the one hand, the story of Draupadī has not been invented by the author, and, on the other, if it is not a historical event, we are compelled to acknowledge in it a poetical license. Polyandry was, it is true, against Indian custom, but it existed among many of their neighbours, and therefore was familiar to the Indians. This is also the way in which Jacobi looks upon the 'vexed question' (*G. G. A.*, 1899, pp. 884 *sqq.*), and in adopting this standpoint we escape the necessity of supposing with Holtzmann (*D. Mhbhr.*, I., pp. 30 *sq.*) and Winternitz (*J. R. A. S.*, 1897, p. 752; *W. Z. K. M.*, XIV., p. 68) that the Brāhmins invented legends to justify a real polyandric marriage. What authorises us, *e. g.*, to take the *Pañcendropākhyāna* for a younger rationalistic supplement? I cannot but agree with Barth (*J. d. Sav.*, 1897, p. 45) that we go astray, at least in the present state of the *Mahābhārata* question, if we try to find out chronological stratifications in the published text.¹⁰ The *śatasāhasrī sanihitā* bears a striking likeness to a mosaic work composed of innumerable little stones. If we wish to get an idea of its technic, we must above all examine, how many kinds of stones of the same size or the same colour have been made use of; but during this inquiry the age or provenance of the stones will be of little, if any, value to us.

But let us return to our subject.

It is a most characteristic feature of the Indian mind to represent one personage under different aspects (*avatāra, jātaka*), and the five brothers might very well turn out to be personifications of as many qualities of a single hero:—his righteousness is personified by Yudhiṣṭhira, his strength by Bhīma, his skill by Arjuna, his beauty and vanity by Nakula and Sahadeva. Moreover, the story of Indra's *tejas*, which quits him,—as it is told in the *Mārkāṇḍeya Purāna*,—reminds one of the Iranian legend of the *kvarenō*, the majesty, which quits Yima in consequence of his sin. Further, it is very curious that instead of *aśvin* the vedic word *nāsatyā*¹¹ is here used,

⁸ On the other hand, Lillie in his work *Buddhism in Christendom* (London, 1887) suggests that "in reality the five sons (*i. e.*, the Pāṇḍavas) were one man."

⁹ Cf. Franke, *Lit. C. Bl.*, 1300, p. 1016.

¹⁰ I expressed this conviction some time ago. See my article on the *Khodā-nāme*, *W. Z. K. M.*, 1896, p. 325.

¹¹ In the *Veda nāsaiya* seems to be a single person, out of which the 'twin brothers' may very easily evolve. Could *aśvin* not signify a centaur?

which corresponds to the avestic *nāonhaitiyya*, the demon of vanity, and that, precisely in virtue of this fault, Nakula and Sahadeva do not reach the *svarga*. Is there not a common origin? The principal hero, who gains the bride and whom Draupadī prefers above all — a preference for which she is punished in the end — is Arjuna; and for this reason, *his* son is the true heir. Finally I may mention that in the *Mujmil-at-Tavarīkh* the five brothers are begotten long after Pāṇḍu's death by 'inhabitants of the atmosphere' (*sākinān i havā*), which points to their being individuals without fixed lineage. In fact the 'god' *Dharma* is but an imaginary personality.

To sum up, the Pāṇḍava are true Indians, and there is no reason to assume that the pivot of their great national epos was modelled on the customs of a foreign people.

IV. — Date.

Regarding the date of the *diaskeuasis*, we can only look for internal evidence in the epic itself. An often quoted passage of the *Vanaparvan* proves, as has been pointed out by Barth (*l. c.*, p. 42), that Dahlmann is wrong in placing the compilation before Buddha. Besides that the *Mahābhārata* itself professes to be written down, and nothing written has been found which goes back to a time before the third century B. C. (Barth, *l. c.*, p. 39). Hopkins (*A. J. Ph.*, 1898, p. 22; *cf.* Jacobi, *G. G. N.*, 1896, p. 55) also accepts this as the higher limit. On the other hand the signs for the liquid vowels are said to have been invented either by Nāgārjuna or by Śarvavaman,¹² who lived in the second century A. D., and it would have been well-nigh impossible to write down a Sanskrit text without them. Of course, it does not follow from this circumstance that the poem did not exist orally in its Sanskrit garb before that latter period; on the contrary several reasons seem to prove that this was really the case.

First, Bühler has shown that the *śatasāhasrī saṅhitā* existed *ca.* 500 A. D.,¹³ but that its compilation in all probability was to be pushed back by four to five centuries and perhaps even further (*Indian Studies*, 1892, p. 27). Jacobi holds now the same view (*G. G. A.*, 1899, p. 882). Then, Weber has long ago (*J. St.*, XIII., p. 357) alleged a passage of Dio Chrysostomus, in which this author mentions the Indian Homer, and this quotation goes back to the second century B. C. To the same epoch point two facts brought to light by Kielhorn (*J. R. A. S.*, 1898, pp. 18 *sq.*) and d'Oldenburg (*R. H. R.*, 1898, p. 343). The first is that the epic Sanskrit, as well as the Pāli of the *Jātaka* have much in common with the language used by Patañjali in his *Mahābhāṣya*, a work composed in all probability in the second century B. C.; the second is that the *bisastainyopākhyāna* of the XIIIth book, ch. 93 and 94, occurs in the Pāli and the Sanskrit *Jātaka*-collection with many coincidences of detail, and is represented on the Stūpa of Bharhut, which has been constructed *ca.* 150 B. C. Finally it may be worth recording that Aśvaghōṣa mentions in the *Buddhacarita*¹⁴ several epic personages, that in the *Lalitavistara* the Pāṇḍava are spoken of as belonging to *one* family, and that in the inscription of Pulumāyī, which dates before 150 A. D., Kṛṣṇa, Arjuna, Nahuṣa, and Janamējaya are alluded to (Lévi, *Rev. Cr.*, 1893, Vol. I., p. 281). Although Aśvaghōṣa lived in the first century A. D., he drew of course from older sources, and the same may be supposed of the authors of the *Lalitavistara* and the inscription.

We come, then, to the conclusion that a committee of rhapsodists collected in the second century B. C. the most popular songs into one large work, translating them at the same time into Sanskrit. This work was handed down orally till the second century A. D. and then written down.

Now the question arises, if we know of an event, which could possibly induce the bards to gather together the "*disjecta membra*" of the tradition of the past. I think there was one. As long as India proper was under the sway of kings favourable to the Buddhists, we can hardly imagine the

¹² Professor Hörnle has kindly drawn my attention to this point.

¹³ This was also the opinion of Cunningham (*Bhilsa Topes*, p. 137).

¹⁴ And in the *Vajrasūcti*, but it is doubtful, whether this work is of the same author.

'sôta' storing up legends which, to say the least, did not hold the shaven followers of the '*Tathâ-gata*' in high esteem. But this tendency came to a sudden standstill, when *Puṣyamitra* in 180 B. C. killed the last of the Maurya kings and, to strengthen his usurped power, favoured as much as he could the Brâhmins, the natural enemies of the Buddhist monks. Those in their turn collected all legends of viṣṇuitic and śivaitic stamp, which showed the 'true national creed' of India, and perhaps chose the Sanskrit form in opposition to the popular preaching of the Śâkya prince.

Be that as it may, the first thing to be done in this field of Indian literature seems to me to be a new critical edition of the '*Vulgate*' together with all available commentaries. During more than 2,000 years the *Mahâbhârata* was shaped and sung in this form all over India, and, I surmise, we can do no better than to make it the standard and touchstone of all further researches.

LETTERS FROM PORTUGUESE CAPTIVES IN CANTON,
WRITTEN IN 1584 AND 1536.

BY DONALD FERGUSON.

(Continued from Vol. XXX. p. 491.)

[f. 104] D Copy of a letter that came from China; which letter was written by Christovão Vieyra and Vasco Calvo, captives there, who were of the company of the ambassadors that Fernão Perez took in the year 1520.²⁶

In the year 1520, on the 23rd of January, we set out for the king of China.²⁷ In May we were with the king in Nanquim: thence he commanded us to go forward to the city of Piquim, in order to give us dispatch there. On the 2nd of August letters were sent to Cantão regarding what had passed with the king so far: the letters reached Jorge Botelho and Diogo Calvo, who were in the island²⁸ where trade is carried on. However, I do not again write of that, because the time requires brevity and little verbiage. In February the king entered Piquim and was ill three months; he died,²⁹ and the day following [they said] that we must go to Cantão with the present, that the new king would come, that they should go to him to the other city, that he would send us the reply to Cantão. We left Pequim on the 22nd of May, and arrived on the 22nd of September at Cantão; because the guide came leisurely according to his own will. The cause of the present's not being accepted is this.

When Fernão Perez arrived at the port of China, he ordered the interpreters to write letters to the effect that there had come a captain-major and had brought an ambassador to the king of China. The interpreters [f. 104r] wrote these according to the custom of the country, thus: "A captain-major and an ambassador have come to the land of China by command of the king of the Firingis³⁰ with tribute. They have come to beg, according to custom, for a seal³¹ from the lord of the world,

²⁶ This heading (by whom I know not) contains several errors. In the first place, there are two distinct letters and not one. In the next place, Vasco Calvo was not one of the ambassador's company, but came with his brother Diogo Calvo in 1521. In the third place, Fernão Peres de Andrade took only one ambassador, Thomé Pires. And, lastly, it was in 1517, and not 1520, that Fernão Peres arrived in China.

²⁷ For previous events, see Introduction. This letter begins so abruptly, that it is evident that the writer must, in a previous communication, or in a portion of this one that has been lost, have described the doings of the embassy down to January 1520.

²⁸ The Ilha da Veniaga or Tamão. (See Introduction.)

²⁹ In the original, after the word *falleçeo*, the copyist has made nonsense of what follows by leaving out some words. I have made the best sense I could of the jumble.

³⁰ Franks. (See *Hobson-Jobson*, s. v. 'Firinghee'.)

³¹ Barros says (Dec. III., VI. i.) :— "This seal, which that emperor gives to all the kings and princes that make themselves his vassals, is of his device, and with it they sign themselves in all letters and writings, in demonstration of their being his subjects. (Cf. f. 110.)

the son of God, in order to yield obedience to him." According to custom, for this letter we were received on land. This is the substance of the letter that they wrote, without giving an explanation of it to Fernão Perez, nor his being at any time aware of it : only the interpreters said that the letter had been well done according to custom and as they had comprehended the substance of it.

In the city of **Pinquim** [*sic*] within the palace of the king the letter of our lord the king was opened, and there was found therein the reverse of what the interpreters had written. It therefore appeared to them all that we had entered the country of China deceitfully, in order to spy out the land, and that it was a piece of deception that the letter to the king was written differently from the other letters. The king thereupon commanded that we should come no more to his palace to do reverence, and soldiers and a guard were placed over us. The custom with ambassadors in Piquim is to place them in certain houses with large enclosures, and there they are shut in on the first day of the moon ; and on the fiftenth day of the moon they go to the king's palace, some on foot, and some on jades with halters of straw ; and proceed to measure their length five times before a wall of the king's palace all in order with both knees on the ground and head and face flat on the earth. Thus they remain until they are commanded to rise. Five times do they do this at this wall.³² Thence they return and re-enter the locked enclosures. It was to this reverence that they commanded that we should come no more.

The interpreters were asked why they had written a false letter [f. 105] and one not conformable to that of our lord the king. They said, that they had written it according to the custom of China ; that the letter of our lord the king came closed and sealed, so that it could not be read nor opened ; that it had to be given into the king's hands ; that we were from a far country, and did not know the custom of China, which was great ; that in future we should know it ; that they were not to blame, as they had written the letter according to custom. The mandarins were not satisfied with the reply. They were asked each one whence they came ; and as soon as the king died they were imprisoned and the young men their servants.

The king arrived at a town that is two leagues from the city of **Pim** [*sic*] in January of the year 1521. He remained to pass judgment on a relative of his who had risen against him ;³³ and commanded him to be burnt after being hanged. There he took up the business of our answer ; because there had been brought to him three letters³⁴ against the Portuguese, — one from two mandarins in Piquim, another from the mandarins of Cantão, and another from the Malays, the substances of which were as follows, *viz.* :—

"The mandarins who went to the **Island of Trade** to receive the customs dues by order of the mandarins of Cantão beg to inform the king, that, when they had gone in such a year and day to collect the customs dues, there came **Firingi folk** with many arms and bombards, powerful people, and did not pay the dues according to custom ; and they are constructing fortresses ; and they have also heard say that these people had taken Malaca and plundered it and killed many people. That the king ought not to receive their present ; and if he wished to receive them that they should say upon what kingdoms the kingdom of the Firingis bordered ; and that he would command them that he was not willing [f. 105v] to receive them."

The letter of the mandarins of Cantão said, that the Firingis would not pay the dues, and they took dues from the Siamese and seized them and boarded their junks and placed guards in them, and would not allow them to carry on trade or to pay dues, and had a fortress made of stone covered with tiles and surrounded with artillery, and inside many arms ; and that they stole dogs³⁵ and ate them roasted ; and that they had come to Cantão by force, and that they carried bombards in quantities, reconnoitring the rivers ; that they fired off bombards in front of the city and in other prohibited places.

³² Barros describes this ceremony more fully (Dec. III., VI. i.).

³⁴ Cf. Barros, Dec. III., VI. i.

³³ The Prince of Ning. (See Introduction.)

³⁵ On this see footnote in Introduction.

The Malays said, that the ambassador of the king of Portugal who was in the country of China had not come in truth, that he had come falsely to the land of China in order to deceive, and that we went to spy out the lands, and that soon we should come upon them ; and that as we had set up a stone³⁶ on the land and had a house we should soon have the country for our own ; that thus we had done in Malaca and in other parts ; that we were robbers.

A chief mandarin said, that we had asked him by letter for a residence or houses in Cantão ; that, as we were Firingis, it seemed to him very bad, that in place of obedience we asked him for a residence in the country. Another mandarin said, that in the year 1520 in the Island of Trade the Firingis knocked off his cap and gave him blows and seized him when he was going to collect the customs dues by order of the mandarins of Cantão.

To these things the king replied, that "these people do not know our [f. 106] customs ; gradually they will get to know them." He said that he would give the answer in the city of Pequim. (He soon entered it, and the same day fell ill. Three months later he died without having given any answer.) With this reply that the king gave the grandees were not much pleased ; and the king soon sent word to Cantão, that the fortress that the Portuguese had made should be demolished, and likewise the whole town ; that he desired no trade with any nation ; that if anyone came he was to be ordered to return. And immediately they set out on the road to Cantão that they might inquire into what had been told them, if it were true or not. The mandarins of Cantão did this only in order to plunder ; they prepared armed fleets, and by deceiving them they captured by force those who came and plundered them.³⁷

As soon as we arrived at Cantão they brought us before the *pochacy*,³⁸ and he ordered us to be taken to certain jail-houses that are in the store-houses of food-stuffs,³⁹ and Thome Pirez did not wish to enter them, and the jailers put us into certain houses in which we were thirty and three days, and thence they took Thome Pirez with six persons to the prison of the *pochagy*⁴⁰ which they call *libanco*,⁴¹ and me with four persons to the prison of the *tomeçi*⁴² where we were imprisoned ten months. All the goods remained in the power of Thome Pirez. They treated us like free people ; we were closely watched in places separate from the prisoners. During this time the *amelcaçe*⁴³ who was then there ordered Thome Pirez and all the company to be called. In like manner they summoned the Malays. He said that the king ordered that our lord the king should deliver up to the Malays the country of Malaca which he had taken from them. Thome Pirez replied that he had not come for that purpose, nor was it meet for him to discuss such a question ; that it would be evident from the letter that [f. 106v] he had brought that he knew nothing of anything else. He asked what force there was in Malaca ; that he knew that there were three hundred Portuguese men there, and in *Cochim* a few more. He replied that Malaca had four thousand men of arms on sea and on land, who were now combined and then scattered ; and that in *Ceilão*⁴⁴ there was a varying number. With these questions he kept us on our knees for four hours ; and when he had tired himself out he sent each one back to the prison in which he was kept.

On the 14th of August 1522 the *pochaçi*⁴⁵ put fetters on the hands of Tome Pirez, and on those of the company fetters, and irons on their feet, the fetters riveted on their wrists, and they took from us all the property that we had. Thus with chains on our necks and through the midst of the city

³⁶ This apparently refers to the stone erected by Jorge Alvares in 1514, as mentioned in the Introduction.

³⁷ See f. 121.

³⁸ Read *pochãcy*.

³⁹ The original has "*allegoçes* (?) *dos mantimentos*." I am not certain of my reading of the first word ; but in any case it is evidently a copyist's error. Sr. Lopes suggests *almazãs* (*almazens*, *armazens*), and this I have adopted. The word may, however, represent *allogações* (*alojações*), which would have much the same meaning.

⁴⁰ Read *pochãcy*.

⁴¹ I cannot explain this word. Chin. *pan koo* means "to look to and take care of" (*Mor., Chin.-Eng. Dict.* p. 685).

⁴² See *Introd.*

⁴³ See *Introd.*

⁴⁴ Apparently an error for *Cochim*.

⁴⁵ Read *pochãçi*.

they took us to the house of the *anchugi*.⁴⁶ There they knocked off our fetters and put on us other stronger chains, on our legs riveted fetters and chains on our necks ; and from there they sent us to this prison. At the entrance to the prison **Antonio d'Almeida** died from the heavy fetters that we bore, our arms swollen, and our legs cut by the tight chains. This, with a decision that two days afterwards they would kill us. Before it was night they put others once more on Thome Pirez and conducted him alone barefoot and without a cap amid the hootings of boys to the prison of the **Cancheufu**⁴⁷ in order to see the goods that they had taken from us which had to be described ; and the **mandarin** clerks who were present wrote down ten and stole three hundred.⁴⁸ The *pochagy* and *anchugi* proceeded to say to a **mandarin** named **Ceuhi** that, since the Portuguese had entered the Island and because he was of opinion regarding us that we had come to spy out the country and that we were robbers, we should at once die. The *ceuhi* replied :—" You want to put an end to all these, who are on an embassy : it may be true or false. Order their [f. 107] fetters to be struck off immediately. I shall write to the king ; and it shall be done according to his wish." On the following day they struck off our fetters, which if we had borne a day longer we should all have died ; and they brought Thome Pirez back once more to this prison.

The goods that they took from us were twenty quintals of rhubarb, one thousand five hundred or six hundred rich pieces of silk, a matter of four thousand silk handkerchiefs which the Chinese call *xopas*⁴⁹ of **Naquim**,⁵⁰ and many fans, and also three *arrobos* of musk in powder, three thousand and odd cods of musk,⁵¹ four thousand five hundred taels of silver and seventy or eighty taels of gold and other pieces of silver, and all the clothes, pieces of value, both Portuguese and those of China, the *putchuk*⁵² of **Jorge Botelho**, incense, benjamin, tortoise-shells, also pepper and other trifles. These were delivered into the factory of the **Cancheufu** as the property of robbers. The present of our lord the king which he sent to the king of China is in the factory of the **pochuncy**. The substance of the pieces and how many and of what kind I do not remember well : however, the sum is over one thousand five hundred ; because they carried off the inventory with other papers of importance and the chests of clothes which they took and put with the goods.⁵³

From the ship of **Diogo Calvo** there remained the following persons :— **Vasco Calvo**, **Estevão Fernandez** the clerk, **Agostinho Fernandez** the master, **Simão Luis** the steward, **João d'Alanquer**, **João Fernandez**, **Diogo da Ilha** of the master, and sailors **Antonio Alvarez** and four lads — **João Fernandez** a **Guzarati**, **Pedro** a **Javanese** of the master, **Gaspar** of **Estevão Fernandez**, **Gonzalo** of **Vasco Calvo** ; and because they were known in **Cantão** and said that they belonged to the embassy they escaped ; the others were all seized and put into this prison. Some of them died of hunger and some were strangled. **Simão** the interpreter and the **Balante Alli** were imprisoned ; and **Alli** died here in this prison : they struck him on the head with a mallet, and so they killed him ; [f. 107v] **Simão Baralante** who was in the **Chãchefu** died of beatings ; — having already ropes on their necks ; with seven hundred who died thus.⁵⁴ The Portuguese, and the goods and cannon that they had with them, all were plundered, except it was for the king. The supply of ship's fittings that **Vasco Calvo** had, all was plundered by the **conçoçepaçi**⁵⁵ who went to **Pequim**, so that nothing was left.

Bertholameu Soares who was in **Patane**, **Lopo de Goes** in **Syon**,⁵⁶ **Vicente**⁵⁷ **Alvarez** a servant of **Simão d'Andrade**, and the **Father Mergulhão** who was in **Syon**, came in the year **1521** ; and **Diogo Calvo** being in the port of trade the fleet of the Chinese attacked them, because

⁴⁶ Read *anchaçi*.

⁴⁷ Kwangchan-fu, the Chinese name of Canton.

⁴⁸ The orig. adds "*assi lalões*," which I cannot explain. ⁴⁹ Chinese *sheu-pa*, handkerchief. ⁵⁰ Read *Nāquim*.

⁵¹ Orig., *papos dalmiscere*. See *New Eng. Dict.*, s. v. 'Cod' ; and cf. **Gaspar da Cruz** in *Purchas, Pilg.* III. p. 168 ; **Gonzalez de Mendoza**, *Hist. de la China*, Hak. Soc. trans., I. p. 16.

⁵² See *Hobson-Jobson*, s. v. 'Putchook.'

⁵³ Cf. **Barros**, Dec. III., VI. ii.

⁵⁴ I have made the best sense I could of the original of the foregoing passage. I think *alli* [?] for 'Ali' must be here a proper name, and not the Portuguese adverb of place. I am not sure if *balante* and *baralante* refer to the same person. The word *balante* means "bleating," and was applied by the Portuguese to a negro tribe in West Africa.

⁵⁵ See *Introd.*

⁵⁶ *Siam*.

⁵⁷ **Barros**, in quoting from this passage (Dec. III., VI. ii.), calls this man *Vasco Alvares*.

the junks kept coming, today one, tomorrow another, from Syon, and they were captured by them through their deceit when fighting. They were carried to Nanto, and their slaves and many goods all stolen and themselves wounded. The Father Mergulhão died fighting. They were taken to the prisons at Cantão in irons and fetters: here they were strangled, after carrying boards, [stating] that they should die as sea robbers. They accused them of wishing to rise with their chains on, this not being so, all the time that Martim Affonso came; and through not seeing the other Portuguese whom they brought from the ships, they all died.⁵⁸

The five junks that remained in the port of trade in the year 1521, four of the king of Malaca's and one of the king of Patane's, *viz.*, one of Francisco Rodriguez's, another of Jorge Alvarez's, and two others; and as soon as Diogo Calvo left they were all plundered by the people of the fleet, while they were in full view of Diogo Calvo.⁵⁹ The greater part was taken by the anchiançi and the ampochi⁶⁰ and captains and pro⁶¹ of Nanto and part of the fleet, and the king had a great part; and from here they withdrew and stole much, and it was seized by the king as the property of robbers. The junks were divided: [f. 108] those of Francisco Rodriguez and Jorge Alvarez were given to the capas,⁶² and in them those of the king of Patane went to the Malays and another to the Siamese; of the other I know nothing. All was considered as the property of robbers. From the great amount of goods that the mandarins had from these junks, they ordered that not a Portuguese should escape, so that no one should give an account of these goods that had been plundered.

In the same year there came from Patane other junks in which came Bertholameu Soarez from Syam, and another in which came Lopo de Goes. The Portuguese, as I have already said, were craftily taken by them by force and they came to Nanto, and likewise on account of false messages the people went on shore, and they captured them, because they came separately, today one, tomorrow another, until finally all were taken prisoners. In the same junks they speedily cut off the heads of the captains, masters, pilots, and merchants because they had goods. The rest of the riffraff they carried off to prison, in which, they say, there died above one thousand five hundred persons, besides the heads of the killed, which were a great quantity. In order to plunder them they accused them of bringing Portuguese by land to these prisons in Cantão. Many of them were strangled or died of blows and of hunger in the prisons, so that of all this great number of people, who in all would be two thousand, there escaped only sixty rascals whom they released, and some fifty women and children, of whom the half afterwards died: these went to Siam.

A Siamese named Chãcoantão,⁶³ a brother of his and three other Siamese were beheaded in the square and their bodies truncated, because they said that they had brought Portuguese on shore by false stories which they had reported to them. As soon as the mandarins had the greater part of the goods in their hands and the lesser for the king they were not wanting in eagerness [f. 108v] to kill them. The mandarins said that these might escape who were well-known persons, that these Siamese would write letters against the mandarins regarding the goods that they had taken from them, and that it would fare ill with the mandarins; that it would be better to put an end to the whole matter, so that nothing should be known of such a thing. They ordered that no stranger should be received in China; and by this affair of these goods and that of the five junks the mandarins were very rich. These who stole have not been in Cantão for a long time; they were sent to other provinces according to their customs; now most have gone from the kingdom.

In the year 1521⁶⁴ Martim Affonso de Melo came on a visit with five ships and a junk from Malaca. The people that remained here are as follows, *viz.*, from the ship of Diogo de Mello: — those who died in the ships: Manoel Chamarro, João Quoresma, Vasco Gil, Rodrigo Alvarez, João Vaz, Lopo Gonçalvez, João Soarez, Pero Bouno, Alvaro Perdigão, Manoel Alvarez, João Pinto, João

⁵⁸ The meaning of the original is somewhat obscure.

⁵⁹ See *Introd.*, and *cf. infra*, f. 123.

⁶⁰ See *Introd.*

⁶¹ A mistake for *pio*. See *Introd.*

⁶² Unless this be an error for *cupados*, eunuchs, I cannot explain it.

⁶³ Changkwantung?

⁶⁴ An error for 1522.

Carrasco, Bastião Gonçalves, men of arms, a cleric, João de Peral master, Bras Gonçalves master's mate, Francisco Pires a sailor, Alvaro Annes gunner, Affonso Annes bombardier, João Affonso sawyer. These sixty⁶⁵ died in the ship. Diogo de Melo captain, Duarte Lopez, Diogo Carreiro : these being wounded and having been collected in the junks, while going forward, because they cried out owing to their wounds and fetters, they cut their heads off in the same junks. Duarte Pestana the barber, Benadito a sailor, Domingos Gil a grummet,⁶⁶ Roque a grummet, Pero do Toyal a grummet, João Gonçalves bombardier, Joanne a slave : these nine⁶⁷ were taken to the prison of the *tôcôcy*. Pero Annes pilot, Bertholameu Fernandez mason, João de Matos, Antonio Medina, Joanne a Moluccan, these grummets, Domingos Fernandez, Jorge Diaz, Fernão Liarão, men of arms : these were brought to this prison of the *anchũcy*, where I now am.⁶⁸

[f. 109] **People of the ship of Pero Homem** — those who died in the ship : — Pero Homem, Gaspar Rodriguez, Martim Affonso steward, Francisco d'Andrade, Diogo Martinz, Antonio Alvarez — these six men of arms ; Pantalão Diaz master, João Luis master's mate, Bras Martinz, Pero Annes, Antonio Estevez — these three sailors ; Alvaro, Pero, Joanne, Manoel a black — these five⁶⁹ grummets ; Luis Pirez carpenter and the barber Vasco Rodriguez, Jorge Diaz cooper : all these sixteen persons were killed in the ship ; João da Sylveira, Domingos Serrão, Martinho Francisco do Mogadouro, Francisco Ribeiro Magalhães, Jorge Rodriguez — these six⁷⁰ were brought to the prison of the *tomecy*, and four grummets, *viz.*, Pina and Francisco, Manuel a Malabar, Diogo a Caffre, and Andre Carvalho pilot ; Antonio Fernandez a sailor, Francisco and Antonio grummets, and Matheus Diaz, Francisco Monteiro, Afonso Martinz, Marcos, Tome Fernandez tiler, Sisto Luis gunner — these ten were brought to this prison. The women whom they captured in these ships were taken to other prisons and sold. After they had been put in the prison of the *tomaçi* all died of hunger and cold : there remained only four Portuguese men and one Caffre, who died in this prison in which we are. There died six and remained eighteen, both those in this prison and those in the prison of the *tomeçi*.

On the day of St. Nicholas⁷¹ in the year 1522 they put boards on them with the sentence that they should die and be truncated as robbers : the sentences said : " Petty sea robbers sent by the great robber falsely ; they come to spy out our country ; let them die truncated as robbers." A report was sent to the king according to the information of the mandarins, and the king confirmed the sentence. On the 23rd of September 1523 these twenty-three persons were each one cut in pieces, *viz.*, heads, legs, arms, and their private members placed in their mouths, the trunk of the body being divided into two pieces round the belly. In the streets of Cantão, outside the walls, in the suburbs, through the [f. 109v] principal streets they were put to death, at distances of one crossbow shot from another, that all might see them, both those of Cantão and those of the environs, in order to give them to understand that they thought nothing of the Portuguese, so that the people might not talk about Portuguese.⁷²

Thus our ships were captured through the two captains' not agreeing, and so all in the ships were taken, they were all killed, and their heads and private members were carried on the backs of the Portuguese in front of the mandarins of Canton with the playing of musical instruments and rejoicings, were exhibited suspended in the streets, and were then thrown into the dunghills. And from henceforward it was resolved not to allow any more Portuguese into the country nor other strangers.

The Malays who had gone to Piquim received answer that they were to go to Cantão, and that here they would send them the dispatch ; and it came, to the effect that they should give them a

⁶⁵ *Sic.*

⁶⁶ A ship's apprentice or young sailor. (See *Ja], Gloss. Naut., s. v. 'Grumete' ; Smyth, Sailor's Word-Book, s. v. 'Gromete.'*)

⁶⁷ *Sic.* ; but only seven are enumerated.

⁶⁸ *Cf. Vasco Calvo's letter infra, f. 131.*

⁶⁹ Only four are named.

⁷⁰ Five only seem to be named.

⁷¹ The 6th of December.

⁷² *Cf. Vasco Calvo's letter infra, f. 134v.*

letter for our lord the king in order that Malaca might be delivered up to them, the tenor of which is this, according to the translation *de verbo ad verbum* of another that the mandarins wrote in Chinese, that it might be made from it, of which they wrote three of this tenor, which was to be conveyed to our lord the king, to the governor, and the other to the captain of Malaca : —

“ Quenhiçi and Ohçi⁷³ mandarins heard say that the forces of the Firingis had seized Malaca. They wrote a letter to the king of China of how it had been seized and plundered and much people killed; and the king wrote to the mandarins of Cantão that a council should be held regarding this. After this letter there came another from the king of Malaca which Tuão Mafame⁷⁴ the ambassador brought, which was given to the king of China, which reported in the following manner : — ‘ The Firingi robbers with great boldness came to Malaca with many men and took the country and destroyed it and killed much people and plundered them and captivated others, and the rest of the people that remain are under the [f. 110] authority of the Firingis, on account of which the king who was of Malaca has a sad heart oppressed with great fear. He took the seal of the king of China and fled to Bentão, where he is; and my brothers and relations fled to other countries. The ambassador of the king of Portugal who is in the country of China is false: he does not come in truth but comes to deceive the country of China. In order that the king of China may show favor to the king of Malaca with heart oppressed he sends a present and begs for help and men in order that his country may be restored to him.’ This letter was given to Libo,⁷⁵ who is the bearer of this.” Libo reported that the country of the Firingis must be a small affair bordering on the sea; for since the world was made there had never come to the country of China an ambassador from such a country. The country of Malaca has the fom⁷⁶ and seal of China and of submission to it. Libo departed and delivered the letter to the king. The dispatch : —

“ The king of China sends a letter to the grandees of Cantão that they receive no ambassador from Portugal. The letter of the king of Portugal has been burnt. The ambassador and his company have already been questioned as to how Malaca was taken. Do not let him go. Send a letter to the king of Portugal that he may know it, and his mandarins that they may know it at once, and may deliver Malaca to the said king of Malaca, as the king of Malaca delivered up Malaca and the people, just as they took them from the king of Malaca, and as the king of Malaca delivered them up. They might let the ambassador go; and if Malaca was not delivered up to the said king another council must be held.”

This letter came from the king of China to the tutão and comqom and choupim of Cantão, who sent it to the çenhituçi, the pochançi and the anchaçi, who hold the seal, to the haytao and pio, and to the other mandarins, that they summon Tuão Healie⁷⁷ the ambassador of the king of Malaca, and that he be questioned. He told the mandarins that much people of the Firingis had taken from him his country Malaca; that this was the truth. The mandarins held a council, and ordered that the ambassador of the king of Portugal should write a truthful letter, and that it should be given to Tuão [f. 110v] Alemançet⁷⁸ the ambassador of the king of Malaca, who should take it to Malaca and thence go to the king of Portugal, that he might deliver up and return to him his country and people into his power, just as they had taken them from him, and also to Tuão Mefamet; and that then they should order the ambassador of the king of Portugal to go as soon as there should come a letter from the king of Malaca to the king of China, that they had delivered up to him his country and his people; and if the king of Portugal should not deliver up the country of Malaca to his king, and no letter should come to the country of China of the surrender, that they should not allow the ambassador to go, and another council must be held. Being in this prison, the mandarins sent a letter in Chinese that it might be done into Portuguese, of which three were made; one for our lord the king, another for the governor, and another for the captain of Malaca, and they were given into the hands of the anchaçi on the first day of October of the year 1522.

⁷³ Kwan-hea sz' and Wû-hea sz' ?

⁷⁴ Tuan Muhammad.

⁷⁵ Lîpû

⁷⁶ Chinese *fung*, to seal; also, an act of appointment to a dependency. ⁷⁷ Tuan Ali. ⁷⁸ Tuan Ali Muhammad.

The mandarins ordered the ambassador from Malaca to take these letters and convey them to Malaca, and that when his country had been delivered up to him he should come back with a message. The ambassador was unwilling, saying that with those letters they would cut off his head in Malaca; that they should give him leave to buy a small junk, as he wished to send half of his people to find out about his king, because they did not know where he was, since the women that they took in the two ships said, one that he was dead, the other not; and that they might bring a letter if they could send it. The small junk left by leave with fifteen Malays and as many Chinese on the last day of May 1523. It arrived at Patane, and there took in some Malays and a Bengali eunuch, and returned with a message from the king of Malacca, and reached Cantão on the fifth day of September. The Chinese who went in the junk all remained in Patane, as they did not wish to return to China. The letter of the ambassador said in substance as follows :—

“ The king of Malaca is in Bintão surrounded by the Firingis, poor, deserted, looking from morning till night for help [f. 111] from his lord the king of China; and if he will not give it that he will write to the kings his vassals⁷⁹ to help him with men, and that he send some provision of food to his ambassador and things similar to these.” The letter also said, that, the junk being loaded at Patane, the Portuguese had notice of it, and that they came upon it to seize it; that they put to sea with a storm, without any more merchandise and provisions, and that they would certainly die of hunger at sea.”

On receipt of this letter the mandarins entered Cantão, and there proceeded to dispatch them once more, saying that both the ambassadors, *viz.*, Tuão Mafamet and Cojacão,⁸⁰ and their company were to go to Bintão, the junk being already ready; and that if they did not wish to go they would not give them provisions. They replied that they could not go, that they might kill them and do what they pleased; that the Firingis had taken everything there; that they could go to no place where they would not seize them. The interpreter also said to the tutuão who came from Patane, that he had had news that in the present year there were to come one hundred Portuguese sail: for which speech they gave him twenty lashes for daring to speak of such a thing. The ambassador left in the year 1524. I heard say to some merchants here, that in order to avoid the coast of Patane they made the islands of Borne in bad weather, and that the junk was wrecked and they were captivated. I do not know if this was true.

In the ship of Diogo Calvo there came a Christian Chinese, with his wife, named Pedro: this man when he saw the rout returned to Foym,⁸¹ of which he was a native. There he lay hidden; and he took the opportunity, when he had got security from the mandarins, to say that he would tell them the force that the Portuguese had in Malaca and in Cochim: that he knew it all; that he knew how to make gunpowder, bombards and galleys. He said that in Malaca there were three hundred Portuguese men, that in Cochim there were none; and he commenced in Cantão to build two galleys. He made two; and when quite finished they were shown to the great mandarins. They found that they were very lop-sided, [f. 111v] that they were useless, that they had caused a great waste of wood. They ordered that no more should be made, discontinued the work of the galleys, and set to making gelfas⁸² at Nanto. They found that he knew something of gunpowder and bombards, and sent him to the king. He gave the latter information regarding Malaca, and was made a noble, with a picul of rice as maintenance. They say that he made bombards in Pequim because the king there makes war for war's sake. This may be so, as they told me thus of this Pedro's making bombards in Pequim. On account of this information the Chinese hold the Portuguese in little esteem, as they say that they do not know how to fight on land, — that they are like fishes, which when you take them out of the water or the sea straightway die. This information well suited the wish of the king and the grandees, who had heard otherwise, for which reason they took council regarding Tome Pirez, as to how they might entrap him in order to bring him to Cantão.

⁷⁹ That is, the Rajas of Patani, Pahang, etc.

⁸⁰ Khojah Khân?

⁸¹ From the statement *infra* (f. 118v) regarding the situation of this place, it is evident that Fúhiun on the east coast of Lintin Bay is meant.

⁸² *Gelfa* or *gelwa*, translated “shallop” in the Hak. Soc. ed. of the *Comment. of Alboq.* III, p. 19. See *Hobson-Jobson*, p. 276, s. v. ‘Gallevat.’

The people that remained in the company of Tome Pirez were : — Duarte Fernandez a servant of Dom Felipe, Francisco de Budoya a servant of the lady commander, and Christovão d'Almeida a servant of Christovão de Tavora, Pedro de Freitas and Jorge Alvarez, I Christovão Vieira and twelve servant lads, with five *juribassos*.⁸³ Of all this company there are left only I Christovão, a Persian from Ormuz, and a lad of mine from Goa. Those of us who remain alive at present are : — **Vasco Calvo**, a lad of his whom they call *Gonçalo*, and, as I have said, we three who are left of the company of Thome Pirez. These by saying that they belonged to the embassy escaped, and they put them with us here in this prison. We came in thirteen persons ; and, as I have said, there have died Duarte Fernandez (when we went to Pequim he died in the hills, being already sick), Francisco de Bedois⁸⁴ (when we came from Pequim he died on the road), also three or four lads in this prison by reason of the heavy fetters as I have said above, Christovão d'Almeida, also Jorge Alvarez, both Portuguese (the scribe of the prison being fuddled with wine killed him with lashes, and he died in six days⁸⁵). The interpreters in Pequim were taken prisoners and killed, and their servants [f. 112] given as slaves to the mandarins for belonging to traitors. The head *juribasso* died of sickness, the other four were beheaded in Pequim for having gone out of the country and brought Portuguese to China. Pero de Freitas in this prison and Tome Pirez died here of sickness in the year 1524 in May. So that of all this company at present there are only two here, as I have said above.

The names that we bore : — Tome Pirez, "captain-major." When Fernão Perez came to China he said that there had come an ambassador and captain-major : they supposed that it was all one name, and put down "ambassador captain-major." They withdrew the name of "ambassador," because they said that it was a false embassy : we are now proving it to be true. The mandarins consider what is past to have been badly done, and do not hold this as an argument against our release. At any rate, "captain-major" remained ; and they imagine that it was his name. **Me they call "Tristão de Pina,"** because Tristão de Pina remained here as scrivener : he was removed, and I was left in his place and name, because of being already so written in the books of the mandarins, and thus they call me. **Vasco Calvo they call "Cellamem,"**⁸⁶ *Gonçalo* his lad "the dog," Christovão "Christovão," Antonio "Antonio," and those that died I forbear to write down, all of whom had their names altered, because they could not be written down, nor have the Chinese letters that can be written, as they are letters of the devil ;⁸⁷ and moreover they could not be rectified, as they were already dispersed throughout many letters and in many houses ; and if they had done differently the sum total would have appeared in it exactly the same. The women of the interpreters as also those of Tome Pirez that were left in this city in the present year were sold as the property of traitors ; they remained here dispersed throughout *Cantão*.

The country of China is divided into fifteen provinces. Those that adjoin the sea are *Quantão*, *Foquiem*, *Chequeam*, *Namquy*, *Xantão*, and *Pequy* : these, although they border on the sea, also extend inland all round. *Quancy*, *Honão*, *Cuycheu*, *He*[f. 112v]*cheuë*, *Cheamçy*, and *Sançy* confine, with *Pequim*, upon these provinces that are in the midst : — *Queançy*, *Vinão*, *Honão*.⁸⁸ Of these fifteen *Nãoquim* and *Pequim* are the chief of the whole

⁸³ Interpreters. (See *Hobson-Jobson*, s. v. ; Yule's earliest instance is dated 1603.)

⁸⁴ Bedoia ? (Spelt Budoya above.)

⁸⁵ The original is very confused, and I am uncertain of the sense.

⁸⁶ I cannot explain this word : it may represent some Chinese name.

⁸⁷ Cf. Gaspar da Cruz in Purchas, *Pilg.* III. p. 185. — "The *Chinas* have no certain Letters in their Writing, for all that they write is by Characters. Their lines are not over thwart as in the Writings of all other Nations, but are written up and downe."

⁸⁸ The fifteen provinces enumerated are the following : — Kwangtung, Fúkien, Chehkiang, Nanking, Shantung, Peking, Kwanghsí, Yunnan, Kweichau, Szechwan, Shenhsí, Shanhsí, Kianghsí, Húnan, and Honan. (In the Kanghsí reign, 1662-1722, the country was divided into eighteen provinces, some of the old ones being divided, and names being altered in a few cases.) Compare with this list those given by Gonzalez de Mendoza in his *Hist. de la China*, bk. I. chaps vii. and viii., some of the names in which are scarcely identifiable. (The editor of the Hak. Soc. ed. does not seem to have noticed that the name "Saxij" which occurs at the end of the first list in the English translation, is an interpolation, to supply the accidental omission of "Cáton" in the original.) Fr. Gaspar da Cruz, in the fifth chapter of his *Tractado da China* (1569-70), enumerates only thirteen provinces, but gives the names fairly accurately. The list given by Barros (Dec. III., II. vii.), though the earliest published, is the most correct.

country. Over all Pequim is the capital where the king by law resides. Nanquim lies in 28 or 29 degrees, Pequim in 38 to 39. From Cantão to Foquẽ the coast runs along north-east and south-west a little more or less. From Foquem to Piquim the coast runs straight north and south. The coast winds about, which they say is a very safe one, and having many cities and towns near the sea on rivers. All these fifteen provinces are under one king. The advantage of this country⁸⁹ lies in its rivers all of which descend to the sea. No one sails the sea from north to south; it is prohibited by the king, in order that the country may not become known.⁹⁰ Where we went was all rivers. They have boats and ships broad below without number, there are so many. I am certain that I must have seen thirty thousand including great and small.⁹¹ They require little water. Certainly there are rivers for galleys suitable for every kind of rowing foist for war. Close to the sea the country has no wood, nor at thirty leagues from the sea: I mean that on the coast from north to south the land is all low, all provisions are carried, and on the rivers the wood comes down in rafts from inland, and it is towed from more than one hundred leagues round Pequym because the province in which the king resides has no wood nor stone nor bricks:⁹² all is carried from Nanquim in large boats. If Nãoquim did not supply it with its provisions, or other provinces, Pequym would not be able to sustain itself, because there are people without number and the land does not produce rice, because it is cold and has few food-products. The king resides in this province, which is situated at the extremity of his country, because he is at war with some peoples called Tazas,⁹³ and if the king did not remain there they would invade the country, because this same Pequim belonged to these Tazas, with other provinces.

In this country some fifteen leagues from the gulf of Cauchim,⁹⁴ from fifteen to twenty leagues inland from Haynão, here commences a mountain range: this range is called [f. 113] Miuylem or Moulem,⁹⁵ and runs eastward and ends in Foquem, and divides Foquem from Chiquiãõ. These mountain ranges are very high, without trees; they are lofty and very rugged, so that these ranges divide three provinces. On the sea Cançy borders on the country of Cauchi and Cantão and then Foquem. These three provinces stand by themselves. Of the others Cantão and Foquem border on the sea and reach as far as the mountain range. Cançim lies between Cantão and the range as far as Canchim:⁹⁶ it does not border on the sea of Canchim.⁹⁶ The whole of this line of mountains which divides these three provinces from the other twelve has only two roads very steep and difficult. One is from this city to the north: by this one is served the province of Cançi and Cantão and part of Foquem. The other is there above Foquem, with roads cut through the rock in many parts⁹⁷ like that which goes to Santa Maria da Penna,⁹⁸ and on the other side there will be a like descent. In these lofty and steep ranges rise rivulets which afterwards here below form rivers that go flowing down to the sea; and anyone that

⁸⁹ The orig. has *serra*, mountain range, a copyist's blunder for *terra* evidently.

⁹⁰ Cf. Gaspar da Cruz in Purohas, *Pilg.* III. p. 190; Mendoza (Hak. Soc. ed.), I. p. 94.

⁹¹ Cf. Mendoza (Hak. Soc. ed.), I. p. 149.

⁹² This statement is incorrect. (See Williams's *Middle Kingdom*, I. p. 89.)

⁹³ Barros, in quoting this statement from Christovão Veyra's letter, says (Dec. III., VI. i.) that the emperor resided in Peking "because of its being on the frontier of the Tartars, whom they call Tãtas or Tancas (as we have already said [in Dec. III., II. vii.]), with whom he is continually at war." (See also Galeotto Pereira in Purohas, *Pilg.* pp. 205, 207; Gaspar da Cruz in *ib.* p. 170; Mendoza, Hak. Soc. ed. pp. 9, 23, 77, 85, 90.)

⁹⁴ That is, Cochinchina. See Yule's *Hobson-Jobson*, s. v. 'Cochin-China'; Gaspar da Cruz in Purohas, *Pilg.* III. p. 167; and Galeotto Pereira in same, p. 205.

⁹⁵ Meiling, the "Plum Pass," by which nearly all intercourse between the northern and southern provinces was carried on. The name is applied locally to the Yunling range. (See *Mid. King.* I. pp. 12, 37, 39, 113, 159, 174.)

⁹⁶ *Sic*, for Cauchim.

⁹⁷ Cf. *Mid. King.* I. p. 174.

⁹⁸ This is the famous monastery at Cintra in Portugal, immortalized by Byron in *Childe Harold*, canto I. verses xix.-xx., under the title of "Our Lady's House of Woe," the poet being under the mistaken impression that it derived its name from *pena*, punishment, whereas it is from *penha*, rock, cliff. (In his note on the name, and the one correcting the error, Byron has jumbled up Spanish and Portuguese in a ridiculous way.) The spelling *penna* in the text is an antiquated form of Spanish *peña*. — I owe the reference to *Childe Harold* to Sr. David Lopes of Lisbon, to whom I am indebted for much kind help. It is a remarkable coincidence that, according to Sir John Barrow (*Travels in China*, p. 597), Lord Macartney should, when crossing the Meiling Pass, have been reminded, like Christovão Veyra, of the Cintra rocks.

comes from Cantão thither is in the middle portion of the road always towed with hooks, sometimes through only a span of water. There is another similar one from the range to other provinces.

This mountain range has on the Cantão side a city, and on the other side another:⁹⁹ the range lies in the middle; from one to the other there will be some six or seven leagues.¹⁰⁰ As regards the range, it is a steep and very difficult country. It is a great thoroughfare, because the whole country of the twelve provinces passes through here; those who wish to come to Quiençy and to Cantão in one day pass along this road on mules or asses. The water of the rivulets that runs from these ranges both from one extremity and the other to the foot of these ranges on both sides unites and begins to form rivers having in places two spans of water, and the boats go grating on the pebbles; this in many places for some eight to [f. 113v] ten leagues downwards from the range, and in some places it is deep.¹ From this range to Cantão all the merchandise that comes and goes is by this river; all the mandarins who come and go do so by this river. By land there is a road paved with stones (?),² and there are some rivers on the way that they cross; however by it they go but little, because there are robbers all along the road and on the rivers. As I have said, the roads of the country are not safe. All the traffic and journeys in the country of China are by rivers, because the whole of China is intersected by rivers, so that one cannot go two leagues by land without crossing twenty rivers: this is throughout the whole country, and there is only one province that has no rivers.³

All the craft of Cantão⁴ in which the people and merchandise go to the mountain range and to other parts of these two provinces, *viz.*, Cantão and Queançy, all is made in the city of Cantão close to the sea in places surrounded by rivers of fresh water and by mountains; because from Cantão right up to the mountain range there is not a single tree from which a single boat can be made. In Cançi which is far from here, they build some large boats for merchandise, but not many: all the manufacture is in these outskirts of Cantão and around Tanção.⁵ If these boats of Cantão were destroyed, help could not come from other provinces, because they have no roads by land. So that, whoever should be master of the district of Cantão, all the advantage is on the border of the sea and twelve, fifteen, twenty miles inland: all this is divided up by rivers where every kind of boat can go. This is the most suitable race and country of any in the whole world to be subjugated, and the whole aim lies in this district of Cantão. Certainly it is a greater honor than the government of India: further on it will be seen that it is more than can be described. If our lord the king had the real truth and information as to what it is so much time would not pass.

[f. 114] This province of Cantão is one of the best in China, from which the king receives much revenue, because there are rice and food-stuffs incalculable, and all the wares of the whole country come to be shipped here by reason of the sea-port and of the articles of merchandise that come from other kingdoms to Cantão; and all passes into the interior of the country of China, from which the king receives many dues and the mandarins large bribes. The merchants live more honestly than in the other provinces which have no trade. No province in China has trade with strangers except this of Cantão: that which others may have on the borders is a small affair, because foreign folk do not enter the country of China, nor do any go out of China. This sea trade has made this province of great importance, and without trade it would remain dependent on the agriculturists like the

⁹⁹ The city on the Kwangtung side of the pass is Nanhiung; that on the Kiangsi side is Nanngan. (See *Mid. King.* I. pp. 113, 159, 174.)

¹⁰⁰ According to Williams (*Mid. King.* I. p. 159) the road between Nanhiung and Nanngan is twenty-four miles in length.

¹ Cf. Barrow, *op. cit.* p. 542.

² The orig. has "*em recados de p^{ca}.*" which is unintelligible. Sr. Lopes suggests *enrocado de pedras*, which I have adopted, though I am not quite satisfied with it.

³ An error: there is no riverless province.

⁴ It must be observed that the Portuguese Cantão represents both the province of Kwangtung and the city of Kwangchau-fú.

⁵ I think this should be Tanção, and that the place referred to is Tungkwan on the Tungkiang or East River. (See *infra*, ff. 119v, 121v.)

others. However the port of the whole of the country of China is Cantão; Foquem has but little trade, and strangers do not go there. Trade cannot be carried on in any other province except in Cantão, because it is thereby more suited than others for trade with strangers.

This province has thirteen cities and seven *chenos*,⁶ which are large cities that do not bear the name of cities; it has one hundred walled towns besides other walled places. All the best lies along the sea as far as Aynão on rivers which may be entered by vessels that are rowed; and those that are distant from the sea lie between rivers into which also all kinds of row-boats can go. Of the cities and towns that lie on rivers which cannot be navigated except by towing no account need be taken at the first; because when the greater obeys the lesser does not rebel. As I have said, there is under the sun nothing so prepared as this, and with people without number, and thickly populated on those borders where there are rivers (and where there are none it is not so populous, not by a fifth), of every sort of craftsman of every mechanical office, I mean carpenters, caulkers, smiths, stone-masons, tilers, sawyers, carvers: in fine that there is a superabundance [f. 114v] of the things that are necessary for the service of the king and of his fortresses,⁷ and from hence may be taken every year four or five thousand men without causing any lack in the country.

The custom of this country of China is, that every man who administers justice cannot belong to that province; for instance, a person of Cantão cannot hold an office of justice in Cantão; and they are interchanged, so that those of one province govern another: he cannot be a judge where he is a native.⁸ This is vested in the literates; and every literate when he obtains a degree begins in petty posts, and thence goes on rising to higher ones, without their knowing when they are to be moved; and here they are quietly settled, when a letter comes and without his knowledge he is moved from here three hundred leagues. These changes are made in Pequim: this takes place throughout the whole country, and each one goes on being promoted. Hence it comes that no judge in China does equity, because he does not think of the good of the district, but only of stealing, because he is not a native of it, and does not know when he may be transferred to another province. Hence it comes that they form no alliances and are of no service where they govern nor have any love for the people: they do nothing but rob, kill, whip and put to torture the people. The people are worse treated by these mandarins than is the devil in hell: hence it comes that the people have no love for the king and for the mandarins, and every day they go on rising and becoming robbers. Because the people who are robbed have no vineyards nor any source of food it is necessary that they become robbers. Of these risings there are a thousand. In places where there are no rivers many people rise; those that are between rivers where they can be caught remain quiet; but all are desirous of every change, because they are placed in the lowest depth of subjection. It is much greater than I have said.

The mandarin nobles although they are mandarins hold no post of justice. Of these there are many; they are mandarins of their own residences, [f. 115] and have a salary from the king; while they hold office they go to fight wherever they are sent. These for any fault whatsoever are straightway beaten and tortured like any other person of the common people. However they go on advancing in names, and according to the name so is the maintenance. These do not go out of the district of their birth, because they do not administer justice. Sometimes they have charge of places of men of arms; however, wherever they are, they understand very little of justice, except in places with populations of people of their own control.

The arms⁹ of the country of China are short swords of iron with a handle of wood, and a bandoleer of *esparto* cord. This is for the men of arms; the mandarins have of the same fashion but finer according as they have authority. Their spears are canes, the iron heads

⁶ Chin, *chên*, now = a market town.

⁷ Cf. the letter of Diogo Calvo in the Introduction.

⁸ Cf. Gal. Pereira in Purchas, *Pilg.* III. p. 202. Couto (Dec. VII, I. iii.), in referring to the appointment as viceroy of India in 1554 of D. Pedro Mascarenhas, describes this custom of the Chinese, and highly commends it.

⁹ Cf. Mendoza, I., III. chap. v.

being spikes and hooks; pieces of wood, head-pieces or helmets of tin of Flanders foil for the sake of the heat. Before the Portuguese came they had no bombards, only some made after the manner of the pots of Monte Mór.¹⁰ a vain affair. None of the people may carry arms except they do it under pain of death. The men of arms may not carry them at home when they have done their duty, the mandarins give them to them so long as they serve under them: when this is finished they are collected at the house of the mandarin. They have wooden cross-bows.

The capital punishment¹¹ in the country of China. — The most cruel is putting one on the cross, where they take from him three thousand slices while he is alive,¹² and afterwards open him and take out his pluck for the hangman to eat, and cut all in pieces and give it to the dogs that stand waiting for it. They give them¹³ this¹⁴ to eat in the case of captains of robbers, for whom they have a liking.¹⁵ The second is cutting off the head, the private members being cut off and put in the mouth, and the body divided into seven pieces. The third is cutting off the head at the back of the neck. The fourth is strangling. Those that are liable to less than death become men of arms of China in perpetuity to son, grandson and great-grandson, that is, one that belongs to Cantão they transfer to another province very [f. 115v] far off, and nevermore does he return to his own; there they serve as men of arms. These are the men of arms of China. From this they rise to be mandarin knights, of those whom I have mentioned above ten thousand, some banished in their life-time for a term of years, and those who have been banished they transfer to various provinces to serve in the houses of the mandarins and sweep and carry water, split wood, and to fulfil every other service of this kind, and to serve in works of the king and other services. The tortures¹⁶ are to fasten boot-trees for stretching buskins one between the feet and two outside with cords, with which they torture their ankle-bones, and with mallets they strike the boot-trees, and sometimes break their ankle-bones and sometimes the shin-bones of their legs, and they die in a day or two. And there is also the similar one with pieces of wood between the fingers and toes: these suffer pain but do not run risk of their lives; they are, however, beaten on the legs, buttocks and the calves of the legs, and on the soles of the feet, and are given blows on the ankles. From these beatings many without number die; and all great and small are tortured. They hold very strongly to custom, and the people are ill-used, and no one writes a letter against the mandarin because he is of the gentry. The whip is a large dry split cane of the thickness of a finger and of the breadth of the palm of the hand, and they put it in soak that it may hurt the more.¹⁷

Every person that has lands. — The whole country of China is divided up into lots; they call each lot¹⁸ *quintei*:¹⁹ it will be sowing land of four *alqueires*²⁰ of rice. Every husbandman is obliged to pay from this land of his a certain quantity of rice. Now they sow, then they do not; now today they have good seasons, then bad ones. When the seasons are not favorable they become poor, and sell their children in order to pay: if this is not sufficient, they sell the properties themselves. They are obliged, every person that has this acreage of land, to give certain persons for the service of the mandarins, or for each person twenty *crusados*. They

¹⁰ There are two small towns of this name in Portugal, — Monte Mór o Novo and Monte Mór o Velho. To the former, doubtless, are to be credited the pots so contemptuously referred to by the writer, since the country around Evora is famed for its pottery. (I am indebted for this information to Sr. David Lopes.)

¹¹ Cf. Mendoza, I., III. chap. xii; Gaspar da Cruz, chap. xx.; *Mid. King*. I. p. 511 ff.

¹² This is the well-known *ling chih*, or slicing punishment. See *Mid. King*. I. pp. 512, 514.

¹³ That is, the hangmen.

¹⁴ Wells Williams says (*Mid. King*. I. p. 514).—“It is not uncommon for him [the executioner] to cut out the gall-bladder of notorious robbers and sell it, to be eaten as a specific for courage.”

¹⁵ Cf. Gaspar da Cruz in Purchas, *Pilg.* III. p. 189; Mendoza, I. III. Chap. x; *Mid. King*. I. p. 507.

¹⁶ Cf. Gaspar da Cruz, in Purchas, *Pilg.* III. p. 188; Mendoza (Hak. Soc. ed.), I. p. 120.

¹⁷ The orig. has *paros*, which is unintelligible, unless it be a copyist's error for *partes*.

¹⁸ Chin, *kéng tí* or *káng te* = plowed land.

²⁰ An *alqueire*, as a dry measure = 13 litres.

are obliged to supply all furniture of colored tables, chairs, beds, ewers and other trifles for the houses of the mandarins. [f. 116] Those who have not lands are obliged each one to give certain persons; and, if he have no person, money; and, if he have no person or money, he in person has to serve and eat at his own cost and fee the person he serves. Besides these duties they are liable for the following.

Throughout the whole country of China there are now rivers, now dry land. On the high roads from stage to stage there are houses ready, with each one its mandarin clerk, where they have rice, meat, fish, fowls and every other sort of food and preparation of the kitchen; and boats with kitchens, tables, chairs and beds. They have also beasts ready, rowers for the service of the mandarins and every other person who travels by the rivers, that is, every mandarin or other person whom the king sends or the mandarins who in connection with their government carry letters; for which purpose they give them much, — if they go by land, horses; if by sea, boats, beds, and every necessary.²¹ Indeed²² the persons are already furnished for these houses. The persons of the districts are obliged to give this for a certain time, now some, now others: for this reason, they have nothing left that they do not spend; and if anyone refuses he is immediately imprisoned and everything is sold, and he dies in prison. No one refuses what the mandarin demands, but with head to the ground and face on the earth listens to and regards the mandarin²³ like another lightning-flash.²⁴ Hence it is that the people come to be poor; moreover for any cause whatever they are at once beaten and put in prison, and the least penalty is seven *quintals* of rice and two or three *maces* (?)²⁵ of silver to them, and of these they pay five hundred and a thousand taels,²⁶ whence I verily believe that the fines that are exacted for the king from the persons that are imprisoned is a very large sum of silver, and I am certain that in the prisons of Cantão there are constantly as many as four thousand men imprisoned and many women. And every day they imprison many and release fewer; and they die in the prisons of hunger like vermin.²⁷ Hence the people come to have a hatred of the mandarins, and desire changes in order to obtain liberty.

[f. 116v] The cities, towns and walled villages of the country of Chin,²⁸ — All the walls are broad built on the surface of the ground: the walls have no foundations; they stand on the earth. The face of the outer part is of stone from the ground to half-way up the wall; the rest of brick. Some are all of stone. I mean the outer face; inside they are of mud. At the gateways they make great arches and great gates, and above the gates sentry-boxes of wood. From these mud-walls they remove the earth for the mud-walls.²⁹ The villages and walls³⁰ lie within walls and ditches. Those that I saw were all on the surface of the ground: they have no other fortresses. The cities, towns and villages that have walls open their gates at sunrise and shut them at sunset.³¹ They intrust the keys to the mandarin who has charge of them: at night he receives them, and in the morning every gate has a person who guards it with ten or

²¹ Cf. Gaspar da Cruz in Purchas, *Pilg.* III. p. 185; Mendoza (Hak. Soc. ed.), I. p. 103.

²² The orig. has *jabe*, which may possibly be an error for *jabê*.

²³ Cf. Gaspar da Cruz in Purchas, *Pilg.* III. p. 187; Mendoza (Hak. Soc. ed.), I. p. 142.

²⁴ The orig. has "*como outro relâpando*," the last word being apparently an error for *relâpado*, an ancient form of *relampago*.

²⁵ The orig. has "*dous tres e mo*," which would mean "two, three and a half." As this is not intelligible. I suggest that the "*e*" is an interpolation, and that "*mo*" should be "*ms*," for *mases*, *mazes*, or *mases*. (Cf. Mendoza, Hak. Soc. ed. I. p. 82; and Gaspar da Cruz in Purchas, *Pilg.* III. pp. 175, 178.)

²⁶ The orig. has *tates*, an evident error for *taes*.

²⁷ Cf. Gal. Pereira in Purchas, *Pilg.* III. p. 203; Gaspar da Cruz in Purchas, *Pilg.* III. p. 189.

²⁸ Cf. Gal. Pereira in Purchas, *Pilg.* III. p. 200; Gaspar da Cruz in same, pp. 170, 172; Mendoza (Hak. Soc. ed.), I. pp. 24, 26; *Mid. King.* I. p. 72S.

²⁹ If the orig. is correct, the only sense I can make of this is, that the earth was dug out to form ditches and used for filling in the walls. (Cf. Gaspar da Cruz in Purchas, *Pilg.* III. p. 171.)

³⁰ The words "*e muros*" in the orig. may be an interpolation of the copyist's.

³¹ Cf. Gaspar da Cruz in Purchas, *Pilg.* III. p. 173; Mendoza (Hak. Soc. ed.), I. p. 180.

twelve persons; at night all watch vigilantly, as they are afraid of the natives. All the houses are protected by timber on wooden props; the walls of a few are of mats, but in most cases of canes and mud with clay with a facing of lime, and generally floored with small planks. Thus they are all a very flimsy affair; and for the most part the whole family lives within one door, and all have one surname. Each family³² has a family name by which they are known: in addition to this they have their names, *Mirandas*³³ or any other cognomen. Besides this patronymic (?)³⁴ they have their own names. The oldest person of this family has the names, in order to give an account of how many there are; and no person can go twenty miles out of the village where he dwells without a letter from the mandarins: if he is found without it he is imprisoned as a robber; because all the roads are full of spies. For this letter they give something; the letter declares what person he is and his age and all for which he is given leave.

With respect to the courts of justice that there are in this city of Cantão, [f. 117] the first is the *Cancheufu*,³⁵ which is the court of the city. This has twelve or thirteen mandarins and one hundred clerks: every mandarin lives in the court where he is a mandarin. The court of the *pochançi* has some twenty mandarins petty and great, clerks, *chimchaes*,³⁶ messengers, and other persons, with clerks: in all there are more than two hundred. The court of the *anchaço* has as many other great and petty mandarins, clerks, and other persons. The court of the *toçi* has six or seven mandarins and many clerks. The *cehi* is one who has charge of the men of arms and of the salt: he has many clerks; and the *cuchi* who has charge of all the affairs of justice is one who has many clerks. The court of the *tutão* and the *choypi* and the great and lesser *cogom* and of the *tigos*.³⁷ Besides these there are some fifteen or twenty whom I do not name. There is no doubt that all the mandarins of this city of Cantão must have over seven or eight thousand servants all employed at the expense of the people. I do not speak of other great courts of the mandarins who keep sheep,³⁸ who have no charges, so that they may be reckoned as houses of men of the people. Take note that every house of those of the mandarins has terraces and freestone for the purpose of being able in each one to erect a tower, and here there is cut stone in blocks enough to build anew a Babylon. I pass over their houses of prayer and the streets which are so much carved as to defy description. Then as regards wood, one of these houses has enough to timber a fortress with ten towers. These houses have *teigães*³⁹ of strong gates within, all with houses and stables. Each of these houses covers enough ground to form a handsome town. The house of the *aytao* also is very large, and has great, strong, beautiful gates, and the wall at the hinges stands on the surface. Of all those of Cantão this is the abundance of the mandarins; and every day some go and others come, so that in every three years and more all have gone and others come. Since I have been in this city many crews have been changed.

As I have said of the much stone, so also of the much craft, that there is [f. 117v] in this province of Cantão,⁴⁰— not one of war, all of peace, — of such a number of royal galleys and foists and brigantines, all with gunwales⁴¹ and beaks and masted in the manner of galleys. If

³² The writer here several times uses the word *parenteira*, for *parentela*. (For a similar use of the word see D. Lopes's *Textos em Aljama Portuguesa*, p. 133, l. 11.)

³³ I cannot explain the use of this name in this connection. Perhaps the copyist has blundered.

³⁴ The orig. has "*aboañha*," which I cannot explain, unless it be connected with *avo*, grandfather.

³⁵ Kwangchau-fu = "the city district of Canton, with the surrounding country; also the magistrate who presides over it." (Mor., *Chin.-Eng. Dict.* p. 508.)

³⁶ See Introd.

³⁷ Regarding the various officials mentioned see Introd.

³⁸ Orig. "*que tem ovelhas*." I cannot explain this, and suspect some error of the copyist's. Perhaps we should read "*que são velhos*" = "who are old."

³⁹ I cannot explain this word, which appears to be a copyist's blunder. Sr. Lopes suggests *trações* = forms.

⁴⁰ Cf. Gaspar da Cruz in Purchas, *Pilg.* III. p. 173.

⁴¹ I am not certain if this is the exact meaning of *postiça* here. (Cf. Jal, *Gloss. Naut.*, s. vv. 'Posticcio,' 'Postiza,' etc.)

into each one be put a deck and its knees⁴² they become galleys and foists and brigantines; and at first they would do instead of those of Cōchi. There are also oars and rowers without number. Of these boats the best and newest should be taken, and all the rest burned. At leisure royal galleys can be built, and all the other rowing craft. These draw less water than ours, and can thus serve as well as ours in these rivers. For the sea I do not know how safe they would be; so that it would be needful to make a beginning with these, because they are very necessary, until others were made, for, if the affair proceeds as projected, there can be made here in a month ten or twelve rowing boats, because workmen and wood are in plenty, and especially when they see good payment. These boats are of much importance, because all the strength is in the rivers.

This country of China is great, and its commerce is between certain provinces of it and others. Cantão has iron, which there is not in the whole of the rest of the country of China,⁴³ according to what I am informed. From here it goes inland to the other side of the mountain range; and the rest lies in the vicinity of this city of Cantão. From this they manufacture pots, nails, Chinese arms and everything else of iron. They have also cordage, thread and silk, and cotton cloths. By reason of trade all goods come here, because this is the port whither foreigners come for this trade of goods from the provinces to Cantão and from Cantão to the interior, and the people are more numerous than in the other provinces. All the goods that were coming to Cantão before this war broke out should be kept until it is seen how things turn out. The [f. 118] country inland has many, without a possibility of their being wasted, because they would manufacture them according to the wishes of the Portuguese: I mean silks and porcelains.

This country cannot be sustained without trade. Goods do not come here now, nor are there here goods and traders as were wont, nor the fifth part, because all were destroyed on account of the Portuguese. This city, because of foreigners' not coming and because goods do not come from the other provinces, is at present poor. A good trade cannot be done until those from above come here when they learn that foreigners have arrived, and trade has once more to be negotiated. Every day I think that the province of Cantão is going to revolt; and the whole country inland is bound to do likewise, because the whole is fustigated after one manner. When things have been settled in one way or another the country will carry on trade, whilst the land will not yield such large revenues, which is a thing not to be desired. The whole country is cultivated; and the goods that the foreigners bring are very necessary in the country, especially in order to effect a sale of the local ones. The country inland has many and good articles of merchandise, many kinds of silks that have not yet come to Cantão, because they are anxious that they should not be rivalled, and because of its being forbidden by the king that good wares and those of value should be sold to foreigners, only things of barter; there is also much rhubarb. I now leave this subject and turn to that which is of more importance.

In Cantão they have not been forming fleets as they used to do formerly. It must now be sixteen years⁴⁴ since certain Chinese rose in junks and turned robbers, and Cantão armed against them. Those of Cantão were defeated; and the mandarins [f. 118v] of Cantão made an agreement with them that they would pardon them and that they would give them land where they might live, with the condition that when other robbers should appear on the sea they should go and fight with them, and whatever they got in plunder should be theirs, excepting the women and things for the king. They gave a settlement to these robbers, some of them in Nanto, some of them in Foym,⁴⁵ some of them in Aynameha⁴⁶ and in other villages that lie between Nanto

⁴² Here, again, I am doubtful as to this being the correct rendering of *lames*.

⁴³ This is incorrect. Iron is abundant in various provinces of China. (See *Mid. King.* I. pp. 95-96; and cf. Gaspar da Cruz in *Purchas, Pilg.* III. p. 178.)

⁴⁴ That would be in 1518. I have no confirmatory account of the events described by the writer.

⁴⁵ Doubtless Fâhiun, on the east coast of Lintin Bay. (See *supra*, f. 111.)

⁴⁶ Anunghoy near the Bocca Tigris. (See *infra*, f. 129.)

and Cantão: these all had junks. All the junks of Cantão were of these robbers of whom I have spoken. By the capture in the year 1521 of the junks that remained at the island⁴⁷ they became rich, and by the booty of Syão and Patane; and through the conquest of the two ships in the year 1522 they became so arrogant that it seemed to them that now no one could come whom they could not defeat. Wherefore in the year 1523 they prepared a fleet of one hundred junks watching for Portuguese: half of them lay in front of Nanto, and the other half at sea among the islands watching. At the end of August a hurricane burst upon them which lasted a day and a night, which dashed in pieces all the principal ones that were at sea so that not one escaped. The other half that was before Nanto put into the river and took refuge in Anyameha, which is a safe port; if all had been at sea all would have perished. There are no other junks, nor had they any other force than there was in these men, of whom there is not one, and the rest have gone because they did not pay them. In the year 1524 they equipped a fleet of salt junks which they took by force; and until the year 1528 they prepared fleets. The junks went on decreasing until they left off doing this, and of the junks that escaped to Aynameha there is not one, — all were defeated by robbers who after these appeared on the sea, who now live on land with the security that they have given them: they must have some seven [f. 119] or eight junks. Now there are no others except it be those of these men. If they go without victuals they do not equip fleets, nor have they junks of which they would wish to form them. There is now no other strength than that which lies in the walls of Cantão.

In this fleet that the Chinese prepared to watch for ours there was not one man of arms of the soldiers of China: all were people from those villages and junks taken by force and weak and low people and the majority children. Nevertheless every one of them is better than four men of arms: it is a mere mockery to talk of men of arms of this country of China.⁴⁸ In this fleet that they sent to Nanto are some captains, it appearing to them that they could capture Portuguese as in the year 1522. If this gentry had a taste of the Portuguese sword they would soon fraternize with the Portuguese, because the most are people of floating possessions,⁴⁹ and with little or no root in the soil. This people of Cantão is very weak in comparison with the people of the interior, who are strong. In this Cantão, — I mean in the district of Cantão and throughout the province, — because it is a region distant from the rivers, they quickly rise. They attack villages, and kill much people: this happens every day in many places, and they cannot do them any harm, and they send for men to the province of Cançy which lies to the west of Cantão. They call these Langãs or Langueãs:⁵⁰ these are of a somewhat better bearing; nevertheless the whole is a trumpery affair. The Chinese say that if the Portuguese should land they would summon many of these men; and they cannot come except by river, so that if a hundred came it would profit nothing, because when the river was freed from their craft and our vessels were clear and began to proceed under bombards there is nothing that would appear within ten leagues. These Chinese of Cantão when they go to fight with people who have risen never [f. 119v] kill like robbers. They surprise these abodes of robbers and kill an immense number therein, and bring their heads and many others as prisoners: they say that they are robbers, and there is no more need of proof. They kill them all in a cruel manner. This they do every day. The people is so docile and fearful that they dare not speak. It is like this throughout the whole country of China, and it is much worse than I have said; wherefore all the people long for a revolt and for the coming of the Portuguese. So much for Cantão.

⁴⁷ That is, the Island of Trade. (See Introd.)

⁴⁸ Orig. *bona boyca*. The writer is probably making a punning allusion to the large floating (literally) population of China.

⁵⁰ The writer seems to refer to some of the Laos (Shân) tribes inhabiting Kwanghsi, and to have attached to them the name of the Dragon River, Lung-kiang.

⁴⁹ Cf. Fa. Ricci in Hak. Soc. *Mendoza*, Introd. p. lxxx.

The island of Aynão has one city⁵¹ and fourteen towns.⁵² It lies within sight of the country of China. It has a good port,⁵³ but has no timber,⁵⁴ and for this reason has no boats. When any people of Luchim⁵⁵ rise in junks and go to these parts to commit robberies they ask for help from Cantão: they are a very weak lot. On the land of China facing Aynão as far as Cantão along the sea there are four cities and many towns along the whole sea-shore and on rivers.⁵⁶ Into several ships can enter and into all large rowing boats can enter. Navigation is carried on at all seasons. Along this coast there are many fertile islands that form a shelter from every wind. This is the capital of the province; and it must contain two-thirds of the province. If Cantão be entered by the Tomq⁵⁷ all this will be surrendered when the capital has surrendered and been captured. This Aynão has many jades; ⁵⁸ and it has coconuts and areca, which all the rest of the country of China has not.⁵⁹ In Cantão there is a trade in this areca and coconuts, as also in seed-pearl in great plenty, which all the rest of the country of China has not.⁶⁰ As I have said, it has jades which the Chinese call horses: of these they bring numbers to this province, and many can be had hence for a small price.

This Cantão has some two hundred of these horses. The petty mandarins who cannot afford an andor⁶¹ have a horse; [f. 120] the mandarins of war also have each one his. These jades are small, and are only pacers; in the hands of the Portuguese they could be utilized equipped with short stirrups and spurs. These Chinese use a halter⁶² and no bridle. Cantão has more than twenty or thirty working saddlers; persons who make stirrups are many. The people are without number; and anyone when he gains ten reals a day for a living praises God: after this sort are all the workmen of China. Thus, as I have said, these with those of Aynão can be utilized for the country. One of these horses is worth here from three to ten taels of silver. Not a person, so they affirm, do you see going nor can go on horseback, — I mean through the city.

The tutão, compim and comquõ are three persons who have charge of this province of Cantão and Cançy: these are the head-men; they reside in a city called Vcheu,⁶³ which lies at the border of both those provinces. This city belongs to Queangy. They reside there most of the time, because they carry on war there, and from there they govern both. Sometimes they come to Cantão, and stay two or three months, now one, now another; and sometimes two years pass without anyone's coming. In this province of Quçcy a very large part is perpetually in a state of insurrection, without their being able to remedy it. This is the cause why they stay there the most of the time. This city lies to the west of Cantão a matter of thirty leagues by river, because there are no roads by land and the country is all intersected by rivers. They go there in five days travelling post-haste with many people for towing, and come in three, going night and day. The water flows from there to Cantão. This road has a large city on the border of the river which is called Cheuquymfu.⁶⁴ The whole of this river can be navigated by every kind of rowing craft. Along this road there are villages without number; and on any [f. 120v] occasion of war in Cantão these are set in commotion and send people. Let our fleet go up the river, and I warrant that no one will come; and anyone who should come in force must disembark in front of this city near the town of this suburb or half

⁵¹ Kingchau-fû. (See Vasco Calvo's letter *infra*, f. 128.)

⁵² Williams (*Mid. King*, I. p. 175) says there are *thirteen* district towns in Hainan.

⁵³ Hoihau.

⁵⁴ This is an error: the interior is well wooded.

⁵⁵ A copyist's error, I think, for *Cuchim* or *Cauchim* = Cochinchina. ⁵⁶ See Vasco Calvo's letter *infra*, f. 128.

⁵⁷ By this contraction is apparently meant Tungkwan on the Tungkiang or East River, at the entrance to which is the First Bar. (See *supra*, f. 118v, and *infra*, f. 121v.)

⁵⁸ Orig. *sendeyros*. (Cf. f. 104v *supra*.) All the horses of China, including those of Hainan, are very small. (Cf. *Mid. King*, I. p. 323.)

⁵⁹ This is correct. See *Mid. King*, I. p. 175. ⁶⁰ A mistake, which is repeated by Vasco Calvo *infra*, f. 131v.

⁶¹ Sedan-chair. See *Hobson-Jobson*, s. v. 'Andor.'

⁶² Or whip.

⁶³ Wuchau-fû in Kwanghsi, at the junction of the Kwai-kiang and Lung-kiang.

⁶⁴ Shauking-fû, regarding which see *Mid. King*, I. p. 173.

a league up this river northwards. In fine, no one could come who would not be seized, and especially as all navigate in the day and not at night, because the rivers in places are shallow and in places are stony; and if they came they would all lie at our mercy, even though they brought more *Lanquas*⁶⁵ than I have said.

Cantão has mandarins besides these,⁶⁶ — the *cheuhi* and the *pochãcy* and *amchacy* and *toçy*, whom they call *camcy*, who reside permanently in this city. The *ceuhy* comes every year. The latter is afraid of nobody; all are afraid of him. He comes in order to dispatch all cases and to see what mandarin does evil. If the mandarin that does evil is a petty one he at once deprives him of his ears, and gives information of this to the king; if the mandarin is a higher one he writes to the king regarding his crime. Thence comes the order that he be no longer a mandarin; because the king gives entire credit to him, as also to the *tutão* and the *comquão*. The *campym* I do not describe, who has charge of war. The *tutão* commands in everything. If any letter is to be written let it be to the *ceuhi*,⁶⁷ because he comes each year and knows nothing of the robberies that have been committed on the Portuguese. These are only expedients according as they may serve. They also make presents to them in the case of every dispatch, without taking into account the *tutão* nor any mandarin.

[f. 121] Martim Afonso de Melo came in the year 1522. At the entrance of the port he did well.⁶⁸ Of his entry and of some people that were killed there by artillery the news came to Cantão; they said also that he had written a letter, which, they said, was well-spoken. The mandarins who had plundered the goods the previous year were angry at his coming, and began to make a disturbance: they asked the *ceuhy* what he thought, — whether they should carry on trade or not. The *ceuhy* said, that trade should be carried on as before. They replied that it should not; that they were afraid that with this trade there would come some harm later on; that they would lay hands on some place. The *ceuhy* answered them nothing, and they departed in ill humor. They asked the same of the *aytao*, who has charge of the sea and of foreigners; he replied in like manner. These two mandarins who asked were, one the *chãcy* and the other the *anchacy*, who were the head-men of Cantão. These ordered the *oytao* to go and fight the Portuguese. This *aytao* was newly come, and did not know of the past. He said that he could not, and pretended to be ill. They then sent there the *tiquos*, who has charge of foreigners under the *aytao*: I do not know what he did there. These two mandarins, *viz.*, the *pochancy* and the *anchacy*, they say that they bribed the *pio* of Nanto and the *pachain* of the fleet that they should strive to capture some ship and exert themselves so that peace should not be made: this took place secretly. It happened that by ill-luck and by the captains' having a poor opinion of the Chinese and not having their artillery loaded or ready, and as each captain fired on his own account, and Diogo de Melo having been first wounded by a stone-shot so that he was stunned; and they say that all the people betook themselves under the castle of the ships on account of the shower of stones. Thus they captured Pedro Homem: being ready for the fight, no one came to his help, and he was killed by showers of stones and blows. The boatswain, boatswain's mate and several sailors fought; but the other people did not come to their assistance and the junks were lofty. Finally, when they were captured in the ship of Diogo de Mello, three hundred Chinese leaped into it to plunder it. After the people had been taken to the junks they set fire to the powder magazine; the ship was burned, and all the Chinese perished, not one escaping. News of this came to the *aytao*, of how two ships had been captured and the others had gone. He at once set out, and came accompanied by pipers. He wrote that those people that had perished in the fire had been killed by the Portuguese. He wrote to the *tutão*, and the *tutão* to the king; and there came the sentence that I have already mentioned. The *aytao* with this victory, and with the bribe that the two mandarins

⁶⁵ See note *supra* regarding *langãs*.

⁶⁷ Read *ceuhi*.

⁶⁶ Regarding these officials see *Introd.*

⁶⁸ Or, "He made a good entrance into the port."

gave to him and to the *tutão* that he should permit more Portuguese to come to China, these two continued enemies of the Portuguese, and others who were rich.

Martim Afonso came by order to China with an embassy to ask for a fortress; if they would not grant it, to try if he might build it with workmen whom he had already brought by land and by sea. It does not appear to me that he came with good orders. The Chinese will not give a fortress to any foreign person throughout the whole world, how much more to us who they think have come to spy out their country. **Tome Pirez** asked for [f. 121v] a house in Cantão and in the island. All the advice of the king is that we have come to ask him for his country; because the country of China lies under a strange custom by itself, in that it does not suffer a foreigner in the country under pain of death, except it is a submissive embassy,⁶⁹ how much more give them a house for trade. They do not like populous places to be created, in order that they may not lay hands on anything; and they order them to be made in evil places, uninhabited and unhealthy, because they are very jealous of their country. So that by no means in the world will they give it, except it be by force; and if a house had to be erected in the Island of Trade it should be secretly made strong. There would be found lime and stone, masons and tiles and other needful things, and workmen. This will be difficult with permission; how much more so secretly, since in that island, to make houses of straw, before they are finished half the people are dead. If he ordered that some kind of *cartigo*⁷⁰ or strong house should be built, which could not be done, at once war would be on hand, and provisions stopped by land; and on land sickness is bad. I do not know how much they might suffer: so that the matter was not well arranged.

Martim Affonso de Mello brought three hundred men. This was a very small body to carry out the enterprise; and I believe that all the people would have died of hunger and sickness, there being in the end no result. With a greater force of two or three hundred men Nanto might be captured, or a town that is much better, called **Jancangem**,⁷¹ which stands on an island surrounded by the sea, with a port and of great height, which lies to the west of Nanto seven or eight leagues. It stands on the water's edge, walled round, with a large population, close to the sea. This could be soon taken, without anybody's being killed; and from there one could run up their rivers and destroy their craft, and put the Chinese to straits; for from this island to the gates of Cantão it is very fertile, cultivated with rice, and having flesh and all kinds of fish: it is capable of sufficing for twenty thousand men, and cheap. With less trouble and more ease and without loss of life it could be done, than commencing anew the country, which has so many cities and towns and villages bordering on the water; there is no need to kill the people, though it has to be done by force of some kind: when the Chinese see that the Portuguese have taken possession of the fortified place, they are all bound to begin to rise.

Going from Nanto to Cantão there lies in the middle of the river almost adjoining the bar of **Tãccoã**⁷² a large town also⁷³ on an island that is called **Aynãcha**. It has cut stone in the houses, streets and churches, and in the jetty, of which could be made a [f. 122] fortress like that of Goa. It has a port safe from all the winds, all the bottom of mud, a very safe port; the main force of the junks was here. This fortress lies above Cantão. Nanto dominates this town of which I speak and another that is called **Xuntaeim**.⁷⁴ From here one could stop provisions and place Cantão in extremity, and it would capitulate in any way that the captain pleased. I repeat, that to capture Cantão *en bloc*⁷⁵ with a force of two or three thousand men is better:

⁶⁹ Cf. Gaspar da Cruz in Purchas, *Pilg.* p. 197; Mendoza (Hak. Soc. ed.), pp. 46, 94.

⁷⁰ I cannot explain this word.

⁷¹ I am uncertain as to the identification of this island town.

⁷² Tungkwan. (See *supra*, ff. 113v, 119v.)

⁷³ The orig. has "*ou tres*" ("or three"), which is nonsense. I think we should read "*outros*." ⁷⁴ Shuntak?

⁷⁵ The orig. has "*de peça*," which I have ventured to render as above, though I am very doubtful as to the meaning.

I say two or three thousand, not because with less the object would not be attained, only that it is a big affair, and there are the charges of places, for which Portuguese are needful. Six thousand would not suffice to conquer with less than I have said and attain the end ; because the Chinese would at once rise against the city with the help of the Portuguese.

Moreover with the craft that the Portuguese bring and those that shall be made here out of their *paraos* in our fashion there will be enough to clear all the rivers. The rivers cleared, the mandarins will have to surrender perforce, or will have to flee and leave the city ; then Cantão and its environs will at once be in our hands. This can be done by captains who shall bring a force of seven hundred to a thousand men ; and there must remain with him the craft and large rowing boats and all the Portuguese people and Malabars ; and if he find any ships he shall send them to Couchim divested of the Chinese officers that he shall find in them, because ten million will come. And if the governor will put matters in train for next year Cantão will soon be in his hands with the whole province ; and he can leave therein a fortress, and in suitable places leave Portuguese people and Malabars, and can return with all his fleet laden with Chinese, — carpenters, masons, smiths, tilers, sawyers, and of every other trade, with their wives, to be left at those fortresses ; for he can carry away in his fleet in junks from the country ten thousand men without causing a scarcity, and every year four thousand could leave without making a difference. This is the marvellous reason why for each Portuguese a hundred Chinese can be taken for the fortresses.

Cantão has within it a flat mount close to the wall on the north side on which stands a house that has five stories.⁷⁶ Within the slopes of this mount are six or seven churches which have enough cut stone to build in ten days a town with walls and houses ; and the churches are without number ; stays, beams, doors. From here one could dominate the city. Another might be built on the edge of the water in the middle of the town where the mandarins disembark, which could be erected in five days, because there is cut stone [f. 122v] in the streets and courts of justice sufficient to build a large walled city with towers. Another in the church that stands on the river.⁷⁷ Just as there are stone and timber and lime in abundance, so there are workmen for this and servants. Nowhere in the whole world are there so many, and they are good servants : for a small wage for food a hundred thousand will come. And out of their *paraos* can be made galleys, foists, brigantines ; of some can be made galliasses with few ribs, because the rivers do not require the strength that the sea does. So that all these things require more time ; and if written orders should be sent to engage in the work the country is prepared for everything. God grant that these Chinese may be fools enough to lose the country ; because up to the present they have had no dominion, but little by little they have gone on taking the land from their neighbours ; and for this reason the kingdom is great, because the Chinese are full of much cowardice, and hence they come to be presumptuous, arrogant, cruel ; and because up to the present, being a cowardly people, they have managed without arms and without any practice of war, and have always gone on getting the land from their neighbours, and not by force but by stratagems and deceptions ; and they imagine that no one can do them harm. They call every foreigner a savage ; and their country they call the kingdom of God. Whoever shall come now, let it be a captain with a fleet of ten to fifteen sail. The first thing will be to destroy the fleet if they should have one, which I believe they have not ; let it be by fire and blood and cruel fear for this day, without sparing the life of a single person, every junk being burnt, and no one being taken prisoner, in order not to waste the provisions, because at all times a hundred Chinese will be found for one Portuguese. And this done, Nanto must be cleared, and at once they will have a fortress and provisions if they wish, because it will at

⁷⁶ This is the still extant five-storied tower on Kwanyinshan near the northern gate of Canton. It is referred to by Gaspar da Cruz. (See Purchas, *Pilg.* III, p. 172.)

⁷⁷ See Vaseo Calvo's letter *infra*, f. 127.

once be in their power; and then with the whole fleet attack Aynãcha, which lies at the bar of Tãcoam, as I have already said above having a good port. Here the ships, which cannot enter the river, will be anchored, and whatever craft they may have will be burnt; and after it has been taken if it seem good the town can be burnt, in order to terrify the Chinese. Before this has been done let a letter be sent by a Caffre black boy; and let it be sent in this manner:—

“I (then the title of the person who shall come) beg to inform the *culi* and the *çãci* of Cantão that so many years ago our lord the king sent a letter to the king of China and a present by Tome Pirez, who was received by the grandees and others who bear office. He was given a house in Cantão; and from there was summoned by the king of China. He went, and he saw him in Nãquỹ. Thence he ordered him to Pequim in order there to give him dispatch, saying that there was the place for giving dispatches. We have heard nothing more of him. In the year so-and-so there came a ship in search of him; it paid its dues and payments, but they armed against [f. 123] it to capture it. And in the year so-and-so there came in search of him five junks laden with goods; and the mandarins armed against them in order to plunder them. Doing no evil on land or giving any offence, because the junks came separately from the sea, they retired to other ships, and left the junks in port laden with many goods, quite full, without taking anything out of them. And in the year so-and-so there came five ships with an ambassador to the king of China; and the mandarins of Nãto prepared one hundred⁷⁸ junks of robbers to entrap two of the ships by means of false messages of peace. They captured the two ships; and the three that remained did not know how that the ambassador of our lord the king had been put in chains, and his company, and all their property and clothes taken, and without food in the prisons, like the property of robbers; the embassy having been thus received by the grandees, and the present that came for the king kept, without wishing to send away the ambassador. This is not justice, but it is the justice of three thievish mandarins, namely, the *ampochim*, the *anhançi* and the *lentocim*, and the *pio* of Nanto, who for the robberies they have committed deserve all to die. Because the king of China may not know of it, this has been brought to my notice; and I have come here, and very early tomorrow I shall be in Cantão to see the city where such justice is done. Let the ambassador be sent to me before I arrive in Cantão. When he shall have been delivered over to me then we shall speak of what is to be overlooked and what are to be the consequences of that which has passed. And if you do not desire this let the blame rest with you who receive ambassadors and presents, and in order to plunder them put them in prison. This is written on such a day of the moon.”

When the letter has been written and sent to ask for liberty on land for all, then enter the river with all the rowing boats; and if the answer is delayed, if it seem good, let fire⁷⁹ be put to the town, and burn all the craft that will be of no use for service of war, and all the people that do not obey the ban shall be killed. If they are deprived of provisions for three days they will all die of hunger. The city has a large provision house very close to the gate on the west side within the [f. 123v] walls; but for dividing among the people it is nothing, because the people are without number and each day buy what they have to eat. So that all must die of hunger and are bound to rise against the mandarins; and if the people rise at once the city will be in revolt. It will be necessary to be very careful not to receive reports of delays if many *paraos* with provisions do not arrive at the city. In Cantão there will be idle reports, which are so many, and the population so large, that it cannot be realised. Above all, when the craft has been destroyed in the river, there will not appear a single Chinese affair that has not been burnt. With this and a like slaughter fear will arise regarding the worth of the mandarins, and they are sure to come to blows with them. And this will have to be done, and

⁷⁸ Orig. has “*com*” (“with”), which I take to be an error for “*cem*.”

⁷⁹ The orig. has “*officio*,” which I think is an evident error for “*o fogo*.”

will take less time than I have said ; because all the people are waiting for the Portuguese. In the city provisions cannot reach them by land, as the roads are often in rebellion ; if they do this before the arrival of the Portuguese, how much more after it. All the rice has to come by river ; and it will be necessary to keep watch in the strait that is in the river up above to the north a matter of half a league, by which provisions and help may reach them. Boats can be placed there ; so that, the strait being held, so that nothing can come, all is in your power. If the mandarins should think of fleeing, it would be to this creek : here is their salvation. In this creek galleys could lie, and one can come from this creek to the city by land, as it is near. There every mandarin arrives, and thence his arrival is made known ; and then he enters, and horsemen come by land to inform the mandarins of the city what mandarin has entered.

Done in the year 1534.

(To be continued.)

THE SPRING-MYTH OF THE KESAR-SAGA.

BY REV. A. H. FRANCKE.

(Continued from p. 341.)

Additions to the Saga from other versions.

Preliminary Note.

THE Kesar Saga is told differently in different villages. To arrive at a final solution of the question, as to whether the oral tales (*kha sgrungs*) or the Kesar Epic (*dpe sgrungs*) are the original source with regard to Ladakh, it will be necessary to arrange something like a Kesar-survey of Ladakh, *i. e.*, in every village the following material will have to be collected : — (1) the version of the Kesar Saga, (2) the *gLing glu* (Hymnal of the Kesar Saga), (3) the marriage ritual of the village. All this material will have to be compared with the Kesar Epic.

List of Additions.

The following list of additions is not, in the least, claimed as a full one.

1. At the place where the Agus ask for a king, the following request is also added : " Send us nine kinds of corn-seed, and also horses, oxen and many four-footed animals."

2. First detailed version of the story of the birth : — Gogzalhamo sat spinning in her room while the hail was falling. As she was hungry just then, she ate some hail-stones, and soon after conceived. When the hail came, all the horses fled : the mare **Thsaldang** was the last. All the dogs also fled, the she-dog **dKarmo** was the last ; all the sheep fled, and the ewe **Dromo** was the last ; all the goats fled, and **Tsetse-ngangdmar** was the last. Then came **Agu dPalle** and brought food to the animals that were with child. Thereupon the mare **Thsaldang** gave birth to the foal **rKyang-byung-dbyerpa**, the she-dog **dKarmo** to the puppy **Drumbu-brang-dkar**, the ewe **Dromo** to the lamb **mThsalmig**, the she-goat **Tsetse-ngangdmar** to the kid **Tsetse-ngangdmar**.

3. Second version of the story of the birth : — Mother **Gogzalhamo** heard within her a voice, which said : " I must be born in the lofty sky ; please go to the lofty sky ! " So she went, and gave birth to [the] sun and moon. Then it said : " Sun and moon I am not ; I must be born on the lofty mountain ; please go on to the lofty mountain ! " So she went, and gave birth to the white ice-lion. Then it said : " The white ice-lion I am not ; I must be born on the lofty rock ; please go on to the lofty rock. " So she went, and gave birth to the wild bird-king. In this way the narrative progresses, and **Gogzalhamo** gives birth to the horse **rKyangbyung-khadkar** in the midst of the steppe ; in the midst of the sea to the little fish **Gold-eye** ; in the midst of the meadow to the yak **'aBrong byung roppo** ; in the midst of the forest to the rat **Kraphusse**, in the midst of the field to the little bare bird ; also, in **Stanglha** to a golden frog ; in **Barbtsan** to a white frog ; and in **Yogklu** to a blue frog. After all that to her child also.

4. Third version of the story of the birth:— Over the whole earth it was dark; but at Gogzalhamo's house appeared a bright light. The child teased the mother in the same way as Dongrub did the giant in III. 34-45. Finally it came out between the ribs, without causing the mother any pain. The child was very beautiful, and had golden hair and wings; yet the mother could see nothing of its beauty. At its birth the fire blazed up of itself; grand dishes were cooked in the oven; sweet fragrance filled the room, and jewels came raining in. The child grew in a day as much as others in a month.

5. To V. There came eighteen *Andhe Bandhe*, who put the child in a kettle, in order to boil it. The unintended effect was that the child came out much stronger and more hardened than it had been before.

6. The young folk of *gLing* have gone hunting, and have killed nothing. Thereupon the Street-child goes out with the sling, and drives a whole herd of game into the cattle-pen, where he kills the animals with [his] knife, and cuts off their heads. Now appear the Lamas from the monastery, and reproach him for killing animals. *Kesar* asks if they never ate meat. They say: "Only [that] of animals which have died a natural death." He says, "*Diridir*," and snaps his fingers. All the animals come to life, and look for their heads. In doing so, they take the wrong heads in their hurry, so that large animals get small heads, and *vice versa*. Then the whole herd runs away, and the Street-boy says to the Lamas: "Be sure not to forget to fetch the animals and eat them when they have died."

7. The *Agus* institute an archery-contest. The one who hits in the middle shall be king. The Street-boy comes, and hits a tiny mark at an enormous distance; but vanishes again completely immediately after.

8. According to another version, it is *Agu Khromo*, and in one case the husband of *Gogzalhamo*, who is said to have killed the devil-bird; but this gives no logical coherence.

9. (To III.) Advice for the journey to the earth:

If *Bya khyung dkrung nyima* troubles thee,

Call *Byamo dkarmo* to thy help;

If *'aDre lha btsan bog* troubles thee,

Call *Dzemo 'aBamza 'aBum skyid* to thy help.

10. *a'Bruguma, a donkey's mother*. This story is told after *Spring Myth No. VI. 16*. All the guests, being drunk, had gone to sleep. *Kesar* silently left the room and went to a neighbour's she-ass, that was with child. He caused her to give birth to a young ass at once by giving her very cold water to drink. The foal he carries to the banquetting hall and puts it in the lap of the girl, who is nearest the door. When she awakes, she puts it into her neighbour's lap, and so on. Last of all *'aBruguma* awakes, sees the foal in her lap and tries to hide it, because the Street-boy has entered the room. She succeeds in hiding it in her sleeve. The Street-boy says: "You will certainly be scolded, because you are late for breakfast!" "Oh no," she replies, "it is only the poor people, who have their breakfast early in the morning, we do not belong to them!" Then by witchcraft he caused the foal to fall out of the sleeve and said: "Look there, you have given birth to a little donkey!" The girl is ashamed and wishes to keep him still; therefore she prays him to come to another banquet. Of this we hear in *Spring Myth No. VI. 17-69*.

11. To be inserted *Spring Myth No. II. 36*: He who is beaten in the contest, will have to go to the land of *gLing*.

The Mythology of the Kesar Saga.

General Notes.

UP to the present, when editing Ladakhi folklore of a non-Buddhistic character, I have made use of the terms 'Pre-Buddhistic' and 'Bonpo' indifferently, because I did not expect to meet with more than a single non-Buddhistic religion in Ladakh. Dr. Lanfer's latest publications of Bonpo MSS., however, make it advisable to separate Bonpo mythology from the mythology of Ladakhi folklore; because, although both of them may have much in common, there appear to be fundamental differences between them. In future, therefore, when speaking of the mythology embodied, for instance, in the Kesar Saga, I shall make use of the term 'gLing-chos,' i. e., mythology of gLing.

The material, from which I draw my information on the gLing-chos, has increased a great deal since the first publication in German of the first half of the Kesar Saga; but I do not wish my ideas on the subject to be taken for more than a theory. At present, the existence of the gLing-chos can only be supposed for Ladakh; but it may hereafter become evident that the same or similar systems of mythology were known in Tibet and many parts of Asia.

Sources of Information.

- (1) The Kesar Saga. It is related in four parts:—
 - (a) Prelude to the Kesar Saga, which tells of the creation of the world and of the birth of the 18 agus.
 - (b) First half of the Kesar Saga (Spring Myth), which tells of Kesar's birth in gLing, his wooing and marriage to 'aBruguma.
 - (c) Second half of the Kesar Saga (Winter Myth), which tells of Kesar's journey to the north, the killing of the giant-devil, marriage of the devil's wife to Kesar and of 'aBruguma's deliverance out of the hands of the king of Hor, who had abducted her.
 - (d) Kesar's Journey to China, which is a different version of the Winter Myth, and tells of Kesar's marriage to the King of China's daughter.
- (2) The Ladakhi Marriage Ritual. This was published *ante*, Vol. XXX., 1901, pp. 131 ff.
- (3) Songs of the Nyopa on their way to the bride's house.
- (4) The drinking song, which is of a similar character to the marriage ritual.
- (5) The gLing-glu. This has entirely the character of a hymnal of the gLing-chos. It is sung at the time of the Kesar Festival each spring. So far, the gLing-glu of only two villages has been collected, i. e., of Phyang and Khalatse. It will, perhaps, be easy to collect a large number of these songs, which appear to be of the greatest value for a proper understanding of the character of Kesar.

The Cosmology of the gLing-chos.

In nearly all of the above-mentioned sources three large realms are spoken of. Compare: *Spring Myth* No. IV. 20, 23, 26; *Marriage Ritual* No. I. B. 1, 2, 3; *gLing-glu* of Khalatse No. XXVII.; *gLing-glu* of Phyang No. I.

1. sTang-lha, Heaven (*lit.*, 'the upper gods' or 'gods above'; no etymology is wanted, because the word is colloquial Ladakhi). Of this realm we hear in *Spring Myth* No. II.; *Winter Myth* No. V. 8-13; *gLing-glu* of Phyang No. V.; *gLing-glu* of Khalatse No. XXI., No. XXVII. 1, 2. From all these sources the following information can be drawn: A king reigns in sTang-lha,

called **dBangpe-rgya-bzhin** (according to Dr. Lanfer **rGya-byin**, compare under 'Names'). He is also called **sKyer-rdzong-snyanpo** and **'aBum-khri-rgyalpo**. The name of his wife is **bKur-dman-rgyalmo**, **Ane-bkur-dman-mo** or **'aBum-khri-rgyalmo**. Both are called almighty: compare *gLing-glu* of Phyang No. V.

They have three sons, **Donyod**, **Donldan**, **Dongrub**. The youngest is the most prominent figure. Lightning flashes from his sword out of the middle of the black clouds (*gLing-glu* of Khalatse No. XXIX.). Thunder seems to be caused by the walking of the gods (*gLing-glu* of Khalatse No. XXI.). **Dongrub** descends to the earth and becomes **King Kesar of gLing**.

The life of the gods is an idealized form of man's life. They form a state according to the *Winter Myth* No. V. 8-13. Besides a king there are ministers, servants and subjects. They live in perfect happiness and become old without illness. They tend goats, called *lhara*, apparently on the earth (*Spring Myth* No. I.). **Kesar** later on discovers many of the stolen *lhara* in the devil's realm.

The king and the queen often change their shape. The king becomes a white bird (*Spring Myth* No. I. 3); the queen takes the shape of a woman (*Spring Myth* No. IV. 8), of a *Dzo* (*Winter Myth* No. I. 53).

2. **Bar-btsan, the Earth**. (No etymology is wanted, the name is colloquial Ladakhi for 'the firm place in the middle'). Other names are: **Mi-yul**, Land of Men (compare *Spring Myth* No. III. 7); **gLing**, Continent (in colloquial Ladakhi). It is remarkable that neither the *Spring Myth* nor the *Winter Myth* tells us of beings, which entirely look like men. That the 18 *Agus* are something different, is shown by their attributes.

The principal deity of the earth is mother **sKyabs-bdun** (*Marriage Ritual* No. I. B 2; *Spring Myth* No. VII. 19). It is probable, that she is identical with **brTanma**, the goddess of the earth, (compare *Jäschke's Dictionary*), but at present nothing can be said for certain; nor do we know, if father **brTanpa** is her spouse and **'aBruguma** her daughter. All this will, perhaps, become plain with the publication of the Prelude to the *Kesar Saga*. Mother **sKyabs-bdun** rides a horse, called **bTsan-rta-dmar-chung** (*Spring Myth* No. VI. 22).

3. **Yog-klü, the Underworld** (*lit.*, the *Nāgas* below). Of this realm we hear in *Winter Myth* No. V. 14-17; *gLing-glu* of Khalatse No. XXVII. 3, 4. Like **sTang-lha** **Yog-klü** also seems to be a kingdom. There is a king, called **lCogpo** (*Marriage Ritual* No. I. B 3; *Spring Myth* No. VII. 24, 28); there are his servants and subjects, famous for their large number of children. The **Klumö** or **Nāgin** are famous for their beauty; **Kesar** is warned not to fall in love with them.

According to all the material, which has accumulated so far, it is impossible to prove a distinct antagonism between the gods and the *Nāgas*. According to popular superstition, girls have to take care not to go near a well, where a male *Nāga* resides. All the *Nāgas* have become protectors of the Buddhist faith and show great enmity to all non-believers, if they can reach them.

The Colours of the three Realms.

They are mentioned in *Spring Myth* No. IV. 20, 23, 26; No. VII. 22, 30; No. IX. 1; *Winter Myth* No. II. 21, 22, 23. The colour of **sTang-lha** is white; it is perhaps the colour of the light; **Bar-btsan** is red: perhaps on account of the reddish colour of the ground; **Yog-klü** is blue: this may be due to the deep-blue colour of many West-Tibetan lakes. It may be in connection with this system of colours, that at the present day often three *mchod-rten* are erected, which are painted blue, white and red. Also most of the *lhathö* show the white colour. In how far this system of colours may have influenced the pantheon of Lamaism, with its blue, white, red, green and golden-faced occupants, cannot yet be shown.

The King of Hor, called Gur-dkar is referred to in the prophecy (*Spring Myth* No. IX. 1-3), when 'aBruguma takes a blue ribband and sits down on a blue carpet. This fact seems to suggest that he may be connected with Yog-klu in some way or other.

The Devil bDud.

In the *gLing-glu* of Phyang No. I., to the three realms of the world, as described above, a fourth is added, the Land of the Devil bDud. We hear of the devil in *Spring Myth* No. I. 2-12, where he tries to carry away the heavenly goats and is killed. Apparently he comes to life again; for the first half of the Winter Myth tells of Kesar's victory over him. The devil is in possession of great treasures (*gLing-glu* of Phyang No. III.) and of a girl, who is kept in an iron cage (*Winter Myth* No. III.). As regards his size, appetite and stupidity, he closely resembles the giants of European mythology and folklore. The colour of the devil is black (*Spring Myth* No. I. 2; *Winter Myth* No. II. 25). At first I was inclined to believe in a certain connection between the black and blue colours, because the hair of the Ladakhi girls is called 'turquoise' in some popular songs; however, this expression may refer to the actual turquoises, which are worn on the head. But also Kesar's pigtail, which is certainly without turquoises, is called blue; and the pool of the *klu* mentioned in *Spring Myth* No. III. 27, is called black.

Other names of the devil bDud are; Srinpo (*Winter Myth* No. III. 2); Curulugu (*Winter Myth* No. III. 8); 'aDre-lha-btsan-bog (*Spring Myth*, Additions, No. IX.); sDigpa (*Winter Myth* No. III. 26).

Of a very similar nature is Agu Za in *Spring Myth* No. III. 34-45. He devours not only Kesar, but also the sun and moon. He is in possession of the *srin yzhu*, the bow of the giants.

The devil bDud lives in a castle in the north (*byang*). There can be no doubt, that the word *byang* means actually the north, because everybody understands it in this sense. Near the castle there is the well of nectar (*bdud-rtsi*) and milk (*Winter Myth* No. IV. 17).

The Agus.

Dr. Lanfer in his criticism tells me that the word *akhu*, from which the word *agu* may have developed, means 'uncle' in Tibetan. As I said before, it will be safest to look at the Ladakhi version of the Kesar Saga from a Ladakhi point of view; and in Ladakhi the word 'uncle' is never expressed by *akhu* or *agu*, but by *azhang*.

With regard to this word I can only repeat, what I said in my German Ed. of the Kesar Saga: In Ladakhi the word *agu* serves to express (1) a husband in general, (2) from a child's point of view one of the principal husband's younger brothers, who is more than an uncle to the principal husband's children; he is something like their step-father, as the principal husband's wife is his wife too.

Thus the word *agu* may be a variation of the word *pha-spin*, father-brothers (*Spring Myth* No. V. 33, VI. 56) of Kesar. At present the word *pha-spin* is always used in the sense of 'undertaker.' The *pha-spin* have to burn the dead; but it is possible that in ancient times the relatives of the dead had to take care of this office,

It is quite true that neither the Spring nor the Winter Myth tells us anything of a possible relationship between Kesar and the Agus. The 'Prelude to the Kesar Saga' will probably throw some light on the question. The latter contains a list of all the 18 Agus with their characteristic marks. Many of them seem to possess more than a single name. This list was published *ante*. As far as I can see, their attributes point to an ancient zodiac and to the days of the week. A picture, showing all the 18 Agus, can, as I am told, be seen at Phagspa-gonpa, Lahoul, and at Hemis, Ladakh.

The Spring Myth of the Kesar Saga.

This is the portion of my mythology, that has met with the greatest opposition. Not taking the names into account, there were two reasons in particular, which induced me to believe in the possibility of a Spring Myth: (1) The two forms of Kesar. One of them is ugly, and in this Kesar is born (*Spring Myth* No. IV. 3, 4, 5). The other is beautiful, and its attributes are the sun and moon (*Spring Myth* No. VII. 33). These two forms he changes continually, as is shown by the Spring Myth. (2) Kesar's ability to disappear altogether (*Spring Myth* No. VIII. 5, No. IX. 6, 7, Additions No. 7).

According to Dr. Lanfer's criticism, the Kesar Myths, as related above, are very abrupt, and do not explain the motives for certain actions. They are repetitions of certain passages of the **Kesar Epic**, in which important ideas were forgotten. He gives an example: The story told in *Spring Myth* No. VIII. 33-41 is according to his conception a weak reflection of a passage of the Kesar Epic, given in Additions No. 10. With regard to this example, I must say that it does not hit the point. The Ladakhis themselves distinguish between the two stories. There is no more similarity between the two than there is between the story of Dongrub's descent to the earth through hail and the story of Zeus's descent in the golden rain. There is an endless variety of versions of the Spring Myth as well as of the Winter Myth, changing sometimes considerably from one village to the next. Most of them are matter learnt by heart. But all this material is never learnt by consulting the Kesar Epic. These are stories handed down in those villages from time immemorial. They are a necessary supplement to the *gLing-glu*, which would be unintelligible without them. Now the story, given in Additions No. 10, is not only a portion of the Kesar Epic (*dPe-sgrungs*), but is a portion of many oral tales as well (*Kha-sgrungs*). (The Ladakhis themselves distinguish emphatically between *dPe-sgrungs* and *Kha-sgrungs*). In one of my MSS. of the *Kha-sgrungs*, the story, given under Additions No. 10, is told at the end of the story of the banquet, that is, after *Spring Myth* No. VI. 16, and the story *Spring Myth* No. VIII. 33-41 in its usual place. Thus one and the same MS. contains both of them.

If it be a characteristic mark of the Kesar Epic to give motives for all the sudden disappearances of Kesar, that would not induce me to believe in the previous origin of the epic; it would confirm my belief that there are fundamental differences between the epic and the oral tales. All the oral tales agree on this one point, that Kesar is capricious to the utmost extent. He comes and goes without a given reason, and likes nothing better than teasing.

That the form of the oral Kesar-stories, as we find them in the different villages, is not the original, is shown by their conglomerate character. They do not exhibit the labours of an editor but tell the same story several times according to different versions. Examples are:—

- (1) *Spring Myth* No. II. 1-28. The father asks his sons, who would like to go to the country of men, and Dongrub decides to go. Now this story ought there to come to an end. However, the same tale continues (compare Additions No. 11; *Spring Myth* No. II. 36-42; *gLing-glu* of Phyang No. VII.) that he shall go who loses in the contest.
- (2) The full stories of Kesar's birth on the earth (Additions No. 2, 3, 4) were told in the following way: The first MS. relates the birth-story (Additions No. 2), and then, without any break or preceding notice, continues with Additions No. 3. The second MS. at first tells Additions No. 4, and then continues with Additions No. 3. Thus the child is born twice in the same tale.
- (3) *Spring Myth* No. VI. and No. VII. are two different versions of the engagement story, told one after the other in the same oral tale.

Now, if the oral tales (*Kha-sgrungs*) are repetitions of the Kesar Epic in spite of all this, it remains a wonderful fact, that all those stories of wars and armies, which form the larger portion of the epic, are never repeated in the oral tales. As will be seen in the Winter Myth, the defeat of the giant of the north, as well as that of the king of Hor, has nothing to do with armies and battles. The killing of both of them is a private affair of Kesar. Nor do the oral tales ever tell us much of human subjects of Kesar. The animals occupy a much more prominent place. A number of animals are born together with Kesar (Additions No. 2, 3), and another number of animals lament over Kesar's departure for his journey towards the north (*Winter Myth* No. I. 39-44). Looking at this passage, it is remarkable, indeed, that 'aBruguma is the only human being who mourns on account of Kesar's departure. I do not wish to offend anybody, but I must say, that I am simply unable to understand a passage like that without accepting the possibility that it is meant to express the mourning of Nature over the departure of the sun.

I am far from believing that every incident in the Kesar-saga ought to be explained on the ground that the whole of it is a Spring and Winter Myth; and I may have gone too far in my first outlines of the Kesar mythology; but I am afraid my critics are making the same mistake, if they will not even accept the possibility of a Spring and Winter Myth in the *Saga*.

In this connection it is also of some interest, that sun and moon are attributes of Kesar's beautiful shape, and that according to *gLing-glu* of Khalatse No. XXVIII. Kesar is compared with a flower, blooming on all the high passes, and according to No. XXIX. 'in the middle of the black clouds lightning flashes from the godly king Kesar's sword.'

The Lokapālas.

There is some likelihood that the *gLing-chos* of Ladakh had four deities, corresponding to the Indian Lokapālas. Up to the present I have met with them only in the marriage ritual (compare Song No. I. B 4-7). This is the list of them:—

Tibetan.	English.	Sanskrit (Dhyānibuddha).	Region.
<i>Donyod-grubpa</i> ...	Fulfiller of the aim, he has ...	Amoghasiddha ..	North.
<i>rDo-rje-sems-dp'a</i> ...	Thunderbolt, courageous soul ..	Vajrasattva	East.
<i>Rinchen-byungldan</i> ...	Great price, possessing creatures.	Ratnasambhava ..	South.
<i>sNangba-mth'a-yas</i> ...	Eternal light	Amitābha	West.

This list shows that the Tibetan and Indian names correspond to a great degree. We shall, perhaps, be obliged to accept the theory of a mutual influencing between North India and Ladakh in pre-Buddhist times. Dr. Lanfer for instance identifies *dBangpo-rgya-bzhin* with *Indra*. Also the name of the glacier, *Sengge-dkarmo-yyu-ral-can*, the white lioness with the turquoise locks (*sengge* = *siṃha*) may be mentioned.

What induces me to believe in the originality of the Tibetan names, is the fact that two of them, *rDo-rje-sems-dp'a* and *Rinchen-byungldan* (the pronunciation of the latter is not *Jungldan*, but *Byungldan* in Lower Ladakh), contain more meaning in Tibetan than in Sanskrit. I only wish to mention this fact. This subject was treated more fully in the *Globus*.

The Tree of the World.

We hear of it in *Marriage Ritual* No. V.-VIII.; *gLing-glu* of Khalatse No. I. Its roots grow in *Yog-klu*, its top touches *Stang-lha*; it has six branches.

Animism in the gLing-Chos.

Here I should like to mention the following personifications: *shyaser*, the wind; *shang-char-zilbu*, the rain; *sengge-dkarmo-yyuralcan*, the glacier; *bya-khyung-dkrung-nyima*, the sun; *byamo-dkarmo*, the moon. With *nyan*, living in rocks and trees, I have met only in the wedding songs of *Tagmacig*.

It is remarkable that several of these personifications are mentioned together with the representatives of the animal world. Compare Additions No. 3; *Winter Myth* No. I. 39-44.

The Pre-Buddhist Origin of the Kesar Saga in Ladakh.

In my German edition of the Kesar Saga I tried to make it probable that the Kesar Saga was in existence in Ladakh at the time of the introduction of Buddhism into Ladakh. Dr. Lanfer tells me that I had better fix the culture-historical epoch of the Kesar Saga. He makes the following suggestion: In *Spring Myth* No. I. 5-12 the use of the sling as a weapon is mentioned, and in No. IV. 14, the use of a stone vessel. To this I may add that according to *Winter Myth* No. III. 25, a stone sword is mentioned side by side with rifles and other weapons. This suggestion of the stone age may be very useful under European conditions, but is not of any use for fixing the age of a Tibetan tale. The reason is that the stone age has lasted in Ladakh up to the present day. I wonder how many stone vessels there are in use in my own private household! The sling of *Agu dPalle* is no more a weapon than that of David, because dogs are not used here for tending goats. Goats and sheep are called back with the help of stones thrown at them. I myself have seen a stone axe in use, and in side valleys near Lamayuru a stone hatchet, called *kalam*, is still in general use, so I am told. Pottery and iron ware are well known in Ladakh, however, want of wood makes both these articles extremely expensive, and side by side with pottery and iron ware, stone ware cannot be dispensed with.

I therefore stick to what I said before: that apparently the Kesar Saga was existent in Ladakh at the time of the introduction of Buddhism into Ladakh. The lines in *Spring Myth* No. III. 5 and 12, *sangs rgyasla btangbai gri*, a knife to stab Buddha, were probably inserted at the time, when enmity against Buddhism became general. The passage in *Winter Myth* No. III. 26 and other researches have shown me plainly, that the passage in *Spring Myth* No. III. 5 and 12 can only be translated as I did.

In my German paper I had also mentioned the fact that Kesar is not at all scrupulous as regards the killing of animals. Dr. Lanfer tells me that this fact does not in the least prove the non-Buddhistic character of the Kesar Saga, because animals have been killed and are still killed all over Tibet. I can only repeat what I said some time ago, that although the Ladakhis are very fond of eating meat, it is very difficult to find persons who are ready to kill animals. Most of the meat eaten by Ladakhis is taken from animals which have died a natural death. The fact that everybody is simply swarming with lice is due to the fact that nobody wishes to kill these animals.

I hope the publication of the different *gLing-glu*, the Marriage Ritual, the Winter Myth and Prelude to the Kesar Saga, will justify my attempt to draw the outlines of the mythology of the *gLing-chos*. Whether the material of the Kesar Saga is originally Ladakhi, or whether it was introduced into Ladakh from some other part of Asia,¹² whether the materials contained in the folklore of Ladakh are the original, or whether they are borrowed from the epic; all this does not alter the

¹² In one of my former papers on the Kesar Saga (*Globus*, Vol. LXXVI, No. 20) I made a mistake in saying that the Ladakhi versions of the Kesar Saga were entirely different from the Mongolian epic. This mistake was caused by a misunderstanding. As I had no means of comparing my Ladakhi MSS. with the Mongolian epic, I asked a friend to look up the latter in the Strassburg University Library. He apparently got hold of the wrong book; for what he told me of woodmen and other mythological beings could not well be reconciled with what I knew from the Ladakhi version. Dr. Lanfer, starting from my mistake, proves in a long demonstration of about 10 pages, that the subject in both is the same.

fact, that in Ladakh this material has taken the shape of a religion, which exercises its influence up to the present day. I do not see why I should not write down the outlines of a religion, whose influence cannot be denied by all who have lived in Ladakh for some time.

General Position of the gLing-chos.

As has been stated, the Kesar Saga is not only known to Ladakhis, but is recited in a great number of countries all over Asia. Until it has been studied in all of them, it will be impossible to decide where is the original home of the Saga, nor by which road it has travelled from one country to the other. European folklore and mythology also contains many parallels to the Kesar Saga, as has been shown by Schott, Ersch, Gruber, Grimm, Jülg and Potanin (according to Dr. Lanfer's criticism). There are certain mythological ideas which seem to be existent in a very large territory all over the globe. Dr. Lanfer mentions the frequent use of number 9; great power of the hero; quick growth of the hero when a boy; two rocks, knocking against each other; a smith, teaching the hero; all of which occur in the Kesar Saga.

If future researches should enable us to see the route, which all of these stories have followed in their wanderings, the question still remains, why just these stories, which do not appear to be particularly amusing, have travelled all over the earth. I could well imagine that solar mythologies, grown, perhaps, out of animism (and if stones were considered to be animated, why not the sun?), may have arisen in different places of the earth. These mythologies may have prepared the road for certain mythological tales; and the relationship of the different mythologies may rest in the fact that their originator, the sun, is everywhere the same.

(To be continued.)

EXTRACTS FROM THE BENGAL CONSULTATIONS OF THE XVIIITH CENTURY, RELATING TO THE ANDAMAN ISLANDS.

BY R. C. TEMPLE.

(Continued from Vol. XXX, p. 186.)

1792. — No. XIV.

Fort William, 30 November 1792. Read a Letter from Captain Kyd.

Captain Kyd, 28th Novr.

Edward Hay, Esqr., Secretary to Government.

Sir,— I did myself the pleasure of acquainting you, that Captain Lindsay of the Ship Eagle had consented to take my Baggage to the Andamans on his being permitted to carry the Company Ophium on freight to Prince of Wales Island, on which account I promised to endeavour to have the right Made a liberal one. The Master Attendant has I understand adjudged the fair freight of one Chest to be Ten Rs. I should hope that it will on this occasion be encreased to twelve which as there is but a small Number of Chests will not much encrease the Expence; while by this agreement the greatest part of my Baggage — and Servants with Six months Grain and Provisions for all my Servants, with a great Many Trees and Plants, will be conveyed — all of which would not occupy less than half a Pilot Vessel.

Fort William,

28th Novr. 1792.

I am, etca.,

(Signed) A. Kyd.

The Board agree that it will not be proper to charge the freight of the Ophium going to Prince of Wales Island with the excess pointed out by Captain Kyd, but they think it reasonable that Captain Lindsay should be allowed freight for his Baggage to the Andamans, and they determine that the amount payable on this Account shall be 500 Sicca Rupees.

Ordered That a Treasury Order be issued in favor of Captain Lindsay for this Sum,

1793. — No. I.

Fort William, 21st January, 1793.

Read a Letter from the Chief Engineer.

My Lord, — Agreeable to the Orders Communicated to Me through your Sub Secretary, now do myself the honor to transmit a Copy of the Plan for repairing of his Majesty's Ships at Port Cornwallis, and also return the Original.

I have the honor to be etc.

Fort William,
19th January, 1793.

(Signed) M. Wood,
Chief Engineer.

Ordered that the Plan above mentioned be deposited with the Copy of it in the Secretary's Office.

1793. — No. II.

Fort William, 28th January, 1793.

Capt. Blair.

The following Letter was received from Captain Blair, on the 25th Instant, upon the arrival of the Pilot Vessel, Cornwallis, from the Andamans.

To the Right Honble. Charles Earl Cornwallis K. G. Govr. General etc. in Council.

My Lord, — Having written pritty [? privately] the 31st Ultimo by the **Ranger** I have little to add at present, but having received a Letter from the Honble. Commodore Cornwallis inclosing a Dispatch for your Lordship, I with all expedition forward it by **Captain Crawley** who returns with the Pilot Vessel he brought from Calcutta.

The **Seahorse** has been under water for Some Days, which I have no Doubt will effectually destroy the white Ants and all other Vermine. This Vessel I expect will be ready to return to Calcutta by the end of this Month when I Shall do myself the honor to address your Lordship again.

The Natives continue inoffensive, the Settlers in General are healthy and the progress in Clearing and Cultivating is a good brain (*sic*) [? in good train].

Port Cornwallis,²¹
January, 1793.

I am with great Respect &ca.
(Signed) Archibald Blair.

1793. — No. III.

Fort William, 1st February, 1793.

Captain Blair,

31st Dec.

The following Letter and its enclosure were received from Captain Blair by the **Ranger**, and circulated for the Perusal of the Members of the Board.

To the Right Honorable Charles Earl Cornwallis K. G. Governor General &ca in Council.

My Lord, — Agreeable to your Lordships orders of November 12th, 1792 I quited Calcutta in the Union the 4th accompanied by the Honble. Company's Snows **Juno** Cornwallis and **Seahorse**; having on board 360 Settlers, a great variety of Stores, and Provision for six months. Nothing remarkable ocured until the 24th when we were overtaken by a voilent gale from the Eastward off **Cape Negrais**, Attended with cloudy weather and almost incessant rain

²¹ [The present Port Cornwallis.]

and a very high and confused sea. This caused a separation but as I had previously instructed the Gentlemen in charge of those Vessels, in case of such accident to proceed direct for Port Cornwallis and given them the situation of the Port with such other directions as appeared necessary, I thought there was little to be dreaded from that misfortune.

I arrived at this place with the **Union**, the 30th of November and found in the harbour, the **H. C. Snow Ranger**, and **Dispatch Schooner**. **Lieutenant Wales** with the Crew of the **Ranger** and a few Laborers, had cleared a considerable space of ground, sufficient to erect **Huts** on for the Major part of the Settlers and store houses for the Provisions and Stores he had also made a convenient ships **Watering Place**. For these services I distributed amongst the Crew of the **Ranger** 369 rupees, as a gratuity, agreeable to the promise in **Lieutenant Wales's** Instructions.

On the 1st of December **H. M. Ship Minerva** arrived when I delivered your Lordship's Dispatches to the **Honble. Commodore Cornwallis**. At this period about 130 Settlers were on shore, lodged in two private Tents and a large Hut. The evening was gloomy and there was a swell in the harbour without any apparent cause. About seven in the evening a vessel in this opening of the harbour fired a gun and hoisted a light, which was answered by a gun and blue light from the **Union**; this Vessel I have judged since to have been the **Juno**, which has not yet made her appearance. In the morning of the 2nd the wind was strong, from North East, increasing and with it a very considerable swell. At Two it blew excessively hard, when the **Ranger** was driven through a very high Surf which broke entirely over her in $4\frac{1}{2}$ fathoms. At Three, the **Union**, after parting one cable, followed the **Ranger**; and by the extreme violence of the wind and sea, with two anchors in the ground and drawing 14 feet was driven up the bank into 6[? or] 7 feet water. It affords me great satisfaction to inform your Lordship, that the Banks which terminate the interior part of this admirable harbour are of so soft a texture, that the Vessels have received no damage in their bottoms notwithstanding the excessive and United force of the wind and sea. The loss in the **Union** is a fourth Rudder two anchors and one cable, the **Ranger** one anchor, the **Leeboard** which was also driven on the bank a boat. **H. M. ship Minerva** one anchor, and the **Dispatch** which drove on a sand bank a trivial loss of copper. The wind made great devastation amongst the trees having torn many very large ones up with the roots, and the branches from others which were in more sheltered situations. This Hurricane and its consequences prove that the largest ships may run into this harbour as a place of safety even in the distressed condition of having neither anchors or cables.

On the 10th of December the **Ranger** was dispatched to **Diamond Island** by desire of the **Commodore**, to bring **Turtle**, and the **Leeboard** accompanied her to bring some for the Settlement. **H. M. ships Minerva** and **Dispatch** sailed the same day for **Old Harbour**, and the **Seahorse** arrived and what appears extraordinary, this Vessel, though not exceeding the distance of 160 miles from this place, had only a gentle gale all the 2d being then in company with the **Cornwallis** which arrived the 14th and Confirmed this Account. The 16th the **Eagle** from **Calcutta** bound to **Prince of Wales Island** touched here and sailed the 17th when the **Viper** arrived from **Old Harbour**. **Lieutenant Roper** mentions that it blew pretty fresh at that place the 2nd from S. W. but not so hard as to have done any damage. It therefore appears that the Hurricane which we had here the 2nd which blew from Northeast to East with excessive violence, and as it subsided veering to South west had been confined to a small extent, not having been felt 60 leagues to westward, nor at the distance of 40 leagues to Southward.

The **Ranger** from having very bad winds and contrary currents, did not arrive until the 27th she brought 41 and the **Leeboard** 24 very fine **Turtle**; and the **Viper** was immediately dispatched for **Old Harbour** with 34 for the **Commodore**.

The Stores for the Settlement being discharged from the Seahorse her masts ballast and Stores being also taken out, she shall be sunk in a day or two hence, in such a depth as to be intirely under water at full tide; five or six days in that situation will effectually destroy the white Ants and all other Vermin. Being not yet prepared to receive the Provision and Ammunition on shore, I am under the necessity of detaining the Cornwallis; but I expect to have the Storehouse finished a fortnight hence when no time shall be lost in dispatching both Vessels to Calcutta.

It gives me concern that there is so much reason to have doubts about the safety of the Juno; having besides her compliment about 90 Settlers and a large proportion of the Provision for the Settlement. Impressed with the idea that the Vessel that appeared off this Port the evening of the 1st might have been wrecked in the neighbourhood, I sent the Leeboard to examine to northward and Southward, immediately after the gale; and since, the Commodar has been so good as to examine the coast between this and Old Harbour, and Lientenant Wales all the northward as far as Cape Negrais.

I have the satisfaction to inform your Lordship that the Settlers continue healthy, and that there is a tolerable progress made in the tedious and laborious work of cutting down the trees, and the thick entangled underwood. The clear space extends from the Northwest to the Northeast point of **Chatham Island** and the general breadth about 100 yards, by 600 long. The soil is excellent and the general surface being planer, it is better addapted for cultivation, than the land about Old Harbour. There is reason to conclude, from the tenacity of the soil, and the vicinity of the highest land of the Andamans which attracts the clouds; that this part of the Island will be well watered even in the dry season.

At present there are several Rills of excellent fresh water in [? and] the Wells are abundantly productive. On the north end of **Pit Island**, I have also made some progress in clearing with my own People, having a space of about two acres containing a small kitchen and nersery Garden already pretty well stocked with fruit trees from Calcutta and Old Harbour, and several kinds of vegetables are now appearing from the seed.

The settlers are now well accommodated in a double line of dry comfortable Huts, the european Overseers and Artificers are in private Tents. There are besides those three Bungalows just compleated, a Smithy a Pottery Kiln; and a temporary store house for Provision half finished. I am happy to add that we have met with no molestation from the Natives who now and then appear on the Reefs, but show no inclination towards an intercourse: they do not even interrupt our fishermen who are so successful as to afford a tolerable daily supply to the Buzar of excellent fish; in general sufficient for all the Settlers.

Repeated instances of misbehaviour and a growing spirit of insolence in the Europeans belonging to the Pilot vessels has induced me to send **Robert Denham** seaman as a prisoner to Calcutta in the Ranger and I beg leave to inclose **Captain Crawley's** letter to me on the Subject. This example I hope will bring them to Order, without obliging me to use further severity.

I am with great respect My Lord

Port Cornwallis,

Your Lordships most obedient humble Servant

December 31st 1792.

(Signed) **Archibald Blair.**

Enclosed in ditto.

To Archibald Blair, &ca &ca &ca.

Sir, — The constant Mutinious disposition of some of the Europeans belonging to the Honble Company's Snow Cornwallis, has given me a great Deal of Vexation for this some time past But they are now come to such a length that I feel myself under the necessity of, applying to you for assistance, to keep them to their Duty.

Robert Denham has this Day behaved so Ill that I request of you to Order him to be taken out of the Vessel as an example to the rest. His crime has been creating Riots and Disturbances on Board absolutely refusing to Obey my Orders or acknowledging my right to Command Him using very impertinent and threatening language to me on the Quarter Deck and Beating one of the People before my face and in Direct opposition to my orders. It is the Man Who During the Passage behav'd very Ill to one of the Passenger Girls, and Who I had not Complained of He Promis'd better behaviour.

H. C. Snow Cornwallis,
Port Cornwallis,
27th December 1792.

I am Sir
Your most Obedient Humble Servant
(Signed) C. Crawley.

Ordered that a Copy of the last Paragraph of Captain Blair's Letter Dated the 31st Ultimo, relative to Robert Denham, of the Snow Cornwallis, be sent with a Copy of Captain Crawley's Letter to the Master Attendant, and that the latter be instructed to cause a particular and strict enquiry to be made into the Conduct of that Seaman reporting the result to the Board, and the Punishment he thinks due to his Conduct, as it shall appear at that examination.

Captain Crawley having also generally mentioned the constant mutinous disposition of some of the Europeans belonging to the Honble. Company's Snow Cornwallis, the Master Attendant is to desire Captain Crawley to point out the Men to whom he alludes, and an enquiry is to be made into their Conduct also.

The Result must be reported to the Governor-General in Council, and the Master Attendant will deliver his Opinion of the degree of Punishment which they appear to him to merit.

Ordered that Instructions be sent to the Master Attendant and Instructions to the Acting Marine Paymaster, that Capt. Crawley's Allowance as Commander of the Cornwallis is to cease from the end of last Month.

Read again the Governor General's Minute containing Propositions agreed to by the Board, and recorded on the Proceedings of the 5th of November.

Agreed that the Appointment of Captain Alexander Kyd, of the Corps of Engineers to the temporary Command at the Andamans be published in General Orders.

Agreed that the Chief Engineer be desired to Nominate a Subaltern Officer of the Corps of Engineers to accompany Captain Kyd, on duty, to the New Station.

Agreed that the Commander in Chief be requested to order a Detachment of Sepoys to be Commanded by a Careful and Intelligent Officer of Infantry who shall assist Captain Kyd in making his various Arrangements and take charge of the Settlement in the Event of his temporary Absence from it.

The Detachment is to consist for the present of One Subadar, One Jimmadar, four Havildars, four Naicks and Eighty Sepoys for the protection of the Establishment at the Andamans.

The Commander in Chief Recommends that Lieutenant Edmund Wells may be nominated to the Office of Commissary of Stores and Provisions on that Establishment.

Agreed and Ordered accordingly, and that his Allowance be fixed at Sicca Rupees 250 per Mensem.

Ordered that the Cornwallis Pilot Schooner be discharged from the Pilot Service and appointed to the Andaman Station and that Directions be sent to the Master Attendant to deliver her over, with her Stores, to the Charge of Lieutenant Wales of the Bombay Marine who now Commands the Ranger.

Agreed that the Command of the Ranger shall devolve on Lieutenant Thomas, of the Bombay Marine, he being the present Senior Officer of that Vessel, and Ordered that the necessary Instructions be sent accordingly to Lieutenants Wales and Thomas by the Secretary to the Government. Ordered that the people belonging to the Pilot Service be removed from the Cornwall Schooner, and that Lieutenant Wales be Directed to provide a proper Officer and a Crew for that Vessel, to have her fitted out for Sea with all Expedition and Completed with Six Months provisions and Stores.

Ordered that Similar Directions be sent to Lieut. Thomas, with Respect to the Ranger.

1793. — No. IV.

Fort William 11th February 1793.

Capt. Kyd 9th Feb.

The following Letter was received on the 9th Instant from Captain Kyd, and a Treasury Order was issued in Compliance with his Request.

To Edward Hay Esqr. Secretary to the Government.

Sir, — I have to request that you will make Application to the Governor General in Council in my name for an advance of Ten Thousand Sicca Rupees, for the purposes of Making advances to the Sepoys and Artificers now going to the Andamans which Sum to be deducted from the advance of Cash, to be furnished for the expence of the Settlement, on my departure.

I have the honor to be &ca

Fort William 9th February 1793.

(Signed) A. Kyd.

1793. — No. V.

Fort William 18th February 1793.

Minute and Resolutions of Detail Concerning Captain Kyd's Appointment to the Andamans.

The Governor General in Council Resuming the subject of Captain Alexander Kyd's Appointment to be Superintendent at the Andamans as recorded on the Consultations of the 5th of November 1792 and 1st Instant now passes the following resolution.

That in lieu of a Detachment of the Strength Specified in the Orders of the 1st Instant, the following be fixed, for the present, at the Recommendation of the Commander in Chief, as the Strength of the Detachment, of Native Infantry to be Stationed at Port Cornwallis under the Command of Lieutenant Edmund Wells, whom his Lordship has appointed on that duty.

- 1 Lieutenant Commanding the Detachment.
- 1 Sergeant with a Staff Allowance of 20 Rupees per Month.
- 1 Subadar.
- 1 Jemadar.
- 4 Havildars.
- 4 Naicks.
- 2 Drums.
- 80 Sepoys.
- 3 Hand Bhestees.

Staff Effective	}	1 Drill Havildar NE Staff with an Allowance of 5 Rupees per month.	} Effective Staff.
non Effective		1 Sircar	
		1 Native Doctor	

That an allowance of Sonat Rupees 30 per Mensem be made to the Commanding Officer of the Detachment for Iron, Steel, Charcoal &ca.

That the first Supply of Cloathing for the Detachment be furnished by Indent on **Lieutenant Mougach** from the Surplus Cloathing in Store, and that the Contract price thereof be Credited to the off reckoning Fund.

That the future Stoppages for the Detachment be reckoned by the Commanding Officer, who is from thence to furnish the Annual Cloathing.

That full Batta be granted to the Officers and Men, whether European or Native, Composing this Detachment.

The Commander in Chief acquaints Government that he has directed the Acting Secretary to the Military Board to signify his Lordships wish to the Members of that Board, that they would propose Such an Establishment of Writers and Artificers as may be Deemed necessary for the duties to be performed by the Commissary of Stores and Provisions at the Andamans.

Resolved that, in the present State, of the Settlement, and until some progress has been made to wards a regular Establishment, the Undermentioned Artificers, with the Annexed Rates of Pay be allowed, under the direction of the Superintendent, at the public Expence, but that, as Several Classes and descriptions of such Artificers will, in time, be enabled to earn a Livelihood by laboring for individuals, it be made an Article of Instruction to the Superintendant to discharge them from the Service of the public whenever he finds it consistent to do so, and that they can Subzist from their own Industry.

Establishment of Artificers &ca.

Europeans.

1 Head Carpenter	...	...	...	...	...	100 rupees
3 Carpenters	...	...	...	...	@ 30 Rs.	90
1 Head Smith	...	...	...	...	...	60
1 Cooper	...	...	...	...	...	40
4 Overseers of Works	...	...	...	...	@ 35 Rs.	140
1 Sail Maker	...	...	...	...	...	40

Natives.

1 Head Carpenter	...	...	...	...	...	20
20 Carpenters	...	...	...	...	@ 14	280
12 Sawyers	...	...	...	...	@ 10	120
1 Turner	...	...	...	...	...	10
1 Head Smith	...	...	...	...	...	20
12 Smiths	...	...	...	...	@ 10	120
2 Brassmen	...	...	...	...	...	20
1 Tinman	...	...	...	...	...	10
2 Sicklegars	...	...	...	...	...	20
1 Mestry Painter	...	...	...	...	...	14
2 Painters	...	...	...	...	...	20
1 Mestry Stone Cutter	...	...	...	...	...	20
6 Stone Cutters	...	...	...	...	@ 10	60
1 Head Bricklayer	...	...	...	...	...	20
15 Bricklayers	...	...	...	...	@ 10	150

1 Mestry Brick Maker ..	...	...	...	...	...	12 rupees
10 Workmen ...	...	...	...	...	...	100
6 Potters or Filemakers	...	...	...	...	@ 8	48
4 Grammies ...	...	...	...	...	@ 6	24
10 Gardners ...	...	...	...	...	@ 7	70
8 Washermen ...	...	...	...	...	@ 8	64
10 Fishermen ...	...	...	...	...	@ 10	100
4 Taylors ...	...	...	...	...	@ 12	48
3 Barbers ...	...	...	...	...	@ 7	21
1 Shoe Maker ...	...	...	...	...	...	12
2 Chucklers ...	...	...	...	...	@ 6	12
1 Baker ...	...	...	...	...	...	12
3 Assistants ...	...	...	...	...	@ 8	24
5 Hand Bhustees ...	...	...	...	...	@ 9.8	47.8
						1968.8
				Lascars,		...
1 Serang ...	...	...	...	...	...	16
2 first Tindalls ...	...	...	...	...	@ 11.8	23
2 Second Do ...	...	...	...	...	@ 9.8	19
40 Lascars ...	...	...	...	...	@ 6.12	300
						358
				Bildars.		
8 Sudars ...	...	...	...	...	@ 12	96
170 Bildars ...	...	...	...	...	@ 6	1020
						1116
						Rs. 3452.8

Resolved that Ensign Joseph Stokoe, of the Corps of Engineers be appointed to Accompany Captain Kyd on duty to the Andamans, and that he be entitled to draw, from the 1st Instant, the Allowance of Sicca Rupees 240 per Mensem, being the same as that which is granted to Engineer Officers Superintending public Buildings.

Ordered that the Military Auditor General be informed that the following Allowances are to be drawn, from the 1st Instant by the Superintendant at the Andamans, the Engineer, and Mr. Wood on Medical duty at that Settlement.

Captain Kyd the Pay and full Batta of his Rank, whatever that may be, while employed on the present Service, and Allowance as Superintendant Sicca Rupees 1,000 per Mensem.

Engineer Stokoe the Pay and full Batta of his Rank, Allowance as above mentioned Sicca Rupees 240 per Mensem.

Mr. Wood Surgeon fixed Allowance Sicca Rupees 300 per Mensem.

Resolved that the Superintendent be authorized to draw Monthly the following Establishment of Office, from the 1st Instant.

For 1 European Writer	...	...	...	...	Sicca Rupees	150
1 Native Do.	...	...	...	...	...	30
2 Sircars @ 20 each	...	...	...	...	...	40
Allowance for Stationary	...	...	...	...	...	30
						250

Ordered that the necessary Forms of Abstracts and Bills for the Detachment, for the Military officers, and for the Artificers, be furnished by the Military Auditor General.

Resolved that, in the present State of the Settlement at Port Cornwallis the Accounts shall be kept distinct under the two Heads of Military and Marine, the first comprehending the pay and Allowances of the Commandant and Staff and all Military Officers, the Detachment of the Military, and all Artificers, the Expences of all Military Stores furnished from the Arsenal, of all Provisions issued at Port Cornwallis to the Military and Artificers, the Second Comprising the pay and Allowances of the Officers and Crews of the Vessells attached to the Station, the Expence of all Naval Stores issued by the Naval Storekeeper in Bengal for their use, and of all Provisions issued at Port Cornwallis for the Supply of the Marine.

Resolved that, in Addition to the Sum of 10,000 Sicca Rupees already advanced upon Account of **Captain Kyd**, the Superintendent, the Sum of Sicca Rupees 25,000 be issued to him from the Treasury to make up the Estimated Amount required for 4 Months to enable him to discharge, Monthly, the pay Abstracts and Bills of Monthly Allowances to the Military, and the Monthly pay & Wages of the Officers and Crews of the Marine Establishment, the Vouchers for the former to be sent round by the Superintendent as Opportunities offer, to the Pay Master of Garrisons and Artillery, who from these Materials will make out regular Setts of Disbursements, and forward them, with the Vouchers, for Audit Debiting himself to "Cash" for the Amount admitted on the Disbursements and taking Credit by "Military Charges" for the same. In like manner the vouchers for the Officers and Crews of the Marine are to be Sent round to the Marine Pay Master, and undergo the Audit of the Civil Auditor, who is to furnish Captain Kyd with the Forms for drawing the Bills and Abstracts for the same.

Should any Contingent Charges occur, either in the Military or Marine Branch of the Expenditure, the Superintendent is to accompany the Vouchers thereof, which must be attested upon Honor, with the fullest Explanations of the necessity for incurring the Charges. These Explanations are to be laid before the Board, with the Charges themselves which can only be admitted and passed on the authority of Government.

Resolved that, as Specie for some time to come can be of little use to Individuals at Port Cornwallis the Superintendent be authorized to grant Bills of Exchange, drawn at par upon the Bengal Government at 30 days sight, for any portion of the pay or Allowances of Individuals, which they may wish to pay into his Treasury, and to remit to Bengal by that means. The Superintendent will be debited for the Amount of Such Remittances on the General Books of this Presidency.

Resolved that the Commissary of Stores and Provisions at the Andamans be directed to Indent upon the Arsenal at Fort William, for the Military Stores Required for the Use of that Settlement; the Indents to be Countersigned by the Superintendent and submitted to the Military Boards in Bengal for their Sanction.

The Store Keeper will be furnished by the Secretary to the Military Board with all the forms, which regulate the Officers of Ordnance in making their Books and Accounts, and is directed to adhere Strictly to them under the control of the Military Board.

Resolved that the Provisions required for the Use of the Settlement be indented for, from time to time, in the same manner, upon the Garrison Store Keeper, who is not however to provide them but by an Order from Government either direct or through the Military Board. The Commissary is not to issue any Provisions, except on regular Indents Countersigned by the Superintendent; and he is to keep, Separate, the Indents which are for the Supply of what is to be placed under the Head of Military, and what belongs to the Marine, Branch of the Establishment.

Ordered that regular Returns be made by the Commissary of Provisions, quarterly or oftener if opportunities of sending them occur, to the Secretary to the Military Board for their Information, of the Balance of Provisions remaining in Store.

The Commissary is to be in all respects accountable to the Military Board for his Receipts and Issues of Provisions, in the Same manner as for the Military Stores and to attend to the Same forms in keeping his Accounts, which are not however to be blended.

Resolved that no Military or Naval Stores shall be dispatched from Bengal without having Undergone the prescribed Survey, nor shall any Provisions be dispatched for the Use of the Settlement at Port Cornwallis, without having undergone the previous Inspection and Survey of a Committee of the Military Board. Regular Reports and Surveys are also to be taken and made of their Condition upon being landed and Received into Store at that place.

Resolved that the Accountant General of Bengal shall be furnished Annually, after the Close of each Years Books, with the following Accounts by the Undermentioned Officers respectively,—

By the Military Pay Master General with an Account of the Amount Admitted by the Military Auditor General upon the Annual Disbursements of Port Cornwallis on Account of Military Charges, Established and Contingent,—

By the Marine Pay Master with an Account of the Amount Admitted by the Civil Auditor, as above for Marine Charges.

By the Naval Store Keeper with an Account of the Value of all Naval Stores Supplied for the Marine Establishment in the Course of the Year, deducting the Value of the balances; and

By the Secretary to the Military Board with a Similar Account of all Military Stores supplied in the Course of the Year, as well as Similar Accounts of all Provisions so Supplied, distinguishing, as nearly as may be practicable, the Value of the Issues and Expenditures, to and for the Military and Marine Branches of the Establishment.

Resolved that, from these Materials and Such other as the Accountant General may find it necessary to call for, he be directed to state Yearly as soon as possible after the close of the Annual Books, the whole Expences of the Establishment at Port Cornwallis under the District

Heads of Military and Marine, in order that Government and the Honble. Court of Directors may be kept Constantly informed of the Charges of that Establishment, and of the Increase and Decrease therein.

Resolved that Lieutenant B. H. Colebrooke, Assistant to the Surveyor General, be directed to take Charge of that Office, and Authorized to draw the Establishment Annexed to it from the present Date.

Ordered that a Copy of the above Minute and Resolutions be Recorded in the Military Department.

Ordered that another Copy be sent to Captain Kyd, with Extracts from the Board's proceedings on the 5th of November 1792, and 1st Instant relative to his Appointment to the temporary Command at the Andamans.

Ordered that Captain Kyd be informed that the Allowance granted to Mr. Wood, who is on duty as Surgeon at the Andamans, not providing for Medicines or Instruments &c, Such of these as may be occasionally wanted at the Andamans are to be obtained, as they have been hitherto, by Indents on the Hospital Board.

1793. — No. V.

Fort William 18th February, 1793.

Copy of Captain Kyd's Commission as Superintendent at the Andamans.

Agreed that the following Commission be granted to Captain Kyd. — The Right Honorable Charles Earl Cornwallis Knight of the Most Noble Order of the Garter, Governor General and Commander in Chief Peter Speke William Cowper, and Thomas Graham Esquires Counsellors of the Presidency of Fort William in Bengal and its Dependencies To all to whom these Presents shall come and Greeting Know ye that we reposing especial Trust and Confidence in the Fidelity Prudence, and Circumspection of Captain Alexander Kyd, in the Military Service of the United Company of Merchants of England Trading to the East Indies, have Nominated made Constituted, and appointed, and by these Presents do nominate make, Constitute, and Appoint the said Captain Alexander Kyd, to be Superintendant and Commandant of the Military Force Garrison, and Settlement now formed on the Island called the Great Andaman and Situated in the Bay of Bengal, likewise those Islands and Dependencies known by the Names of the little Andamans, The Cocos, The Preparies, Nurcandaam, and the Barren Island, also to superintend and Command all other Islands and Places Contiguous thereto, and lying within the Parallels of 10 and 15 Degrees of North Latitude and 92 and 95 Degrees of Longitude East from Greenwich, and all Harbours Towns Garrisons, Forts, Fortifications or other Military Works or Posts that now are or may be hereafter erected upon the said Islands, to hold them, in the Name and for the Use of the United Company of Merchants of England trading to the East Indies, and to keep and Maintain the same against all Enemies or Intruders whomsoever, He is Nominated, made, constituted, and appointed, by these Presents, to Control and Command all Officers and Soldiers, belonging to the Military and Marine Establishments of the said United Company, all Europeans and Native Artificers, Labourers and Servants of every Discription in the Pay or Employ of the said Company, and all Settlers, and Persons who now are, or hereafter may be, permitted to reside at, or be in any Manner attached or belonging to the Settlement and Dependencies aforesaid and they and each of all and every such Discription or Discriptions of Persons are and is hereby required and directed to obey all legal Orders issued by the said Captain Alexander Kyd, And, in general, he is to do and Perform all and every such Acts and things

as appertain to the Duties of his Office and Station as Commandant, and Superintendent of the said Settlement and Islands, in Conformity to the Instructions that have been or may be given him by the Governor General in Council of Fort William aforesaid Given under Our Hands and the Seal of the said United East India Company in Fort William this Eighteenth day of February in the thirty third Year of the Re'ign of our Sovereign Lord George the third, by the Grace of God of Great Britain, France and Ireland King Defender of the Faith and so forth, and in the Year of our Lord One thousand Seven hundred and Ninety three.

Cornwallis.

Signed

Peter Speke.

William Cowper.

Thos. Graham.

Registered in the Secretary's Office By Order of the Right Honorable the Governor General in Council.

(To be continued.)

NOTES AND QUERIES.

KĀPING — KEPING — KŪPONG.

IN Vol. XXVII. p. 223 f., I have given a number of quotations on the Malay coin and bullion weight kŭpong and have since come across some more information on the same and kindred words.

In the MS. work, *Asia, etc.*, by T. B., 1669-79, occurs, fol. 132, the following passage:—

1669-79 — "They [at Janselone] have noe Sort of coyned monies here, save what is made of tinne w^{ch} is melted into Small lumps, and passe very currant provided they be of their just weight allowed by Statute: and are as followeth: One Small lumpe or Putta valueth here 3^d Eng^{sh}. One great Putta is 2½ Small ones Val: 7½^d penny En^{sh}, w^{ch} is their Currant moneys and noe Other, but if wee bringe Silver or Gold massy or Coyned, the rich men will trucke wth us for tinne and give Some advance 10 or 15 p^r Cent upon y^e moneys. When wee shall have a considerable quantitie of these Smal pieces of tinne togeather: wee weigh wth Scales or Stylyard 52 pound w^t; and ½; and melt it in a Steele panne for y^e Purpose, and runne it into a mold of wood or clay: and that is an Exact Cupine: 8 of w^{ch} are one baharre weight (of Janselone) or 420: English pound weight. In any considerable quantitie of goods Sold togeather wee agree for soe many Baharre or soe many Cupines, when a Small parcell, then for soe many Viece: or soe many great or Small puttass: 4 great puttass make a Viece 10 Small ones is a Viece."

This statement affords a table of weights for Junkseylon in 1669-79, taking the viss (*vièce*) at its most persistent value of 3½ lbs., as follows:—

2½ puttass small make	1 putta large
4 puttass large	1 viece
15 viece	1 cupine
8 cupine	1 baharre of 420 lbs.

A century later Stevens, *Guide to East India Trade, 1775*, p. 127, gives the following tables:—

Jonckceylone.		Tocopa.	
3 Punchorfs ¹	1 Poot	3 Pingas ¹	1 Puta
4 Poots	1 Vis	4 Putas	1 Viss
10 Vis	1 Capin	10 Viss	1 Capin
8 Capins	1 Bahar	8 Capin	1 Bahar

The Bahar in the above cases must have been about 476 lbs.

In 1813, Milburn, *Commerce*, Vol. II. p. 291, trepors:— "They [at Junkceylon] have certain pieces of tin, shaped like the under half of a cone, called poot, which are used on the island as money, weighing about three pounds: these are also their weights." His table is as follows:—

4 Poots	1 Viss
10 Viss	1 Capin
8 Capins	1 Bahar of 476 lbs.

In 1835 Kelly's *Cambist*, Vol. I. pp. 108 f., 121, copies this information, but makes the bahar of Junkceylon 455 lbs. and that of Tocopa 476 lbs.

So far then we have the history of the putta and cupine of T. B's account of Junkseylon.

¹ Apparently some form of *pichis*, the Malay cash: cf. *Samporfs for Songp's* in Stevens, *Guide*, p. 127, and *ante*, Vol. XXVII. p. 7. Maxwell, *Malay Manual*, 1882,

p. 142, has *penjuru* as the lowest of "the silver coins used in weighing gold."

The Malay terms are *patah*, a fragment, and *kāping*. But his statement that the *patah* of tin was worth 3*d.* sterling was probably not meant to apply to wholesale purchases, as that would make the tin to be worth 60 Spanish dollars the *bahar*, which we find from fol. 134 he did not pay for it: — “What else wee bringe hither are Ryalls of 8: w^{ch} wee alsoe trucke for tinne, att y^e rate of 28 dollars p^r. baharre ready moneys and 40 upon trucke for our Goods” Taking the Spanish dollar (Royal of 8) at 5*s.*, T. B. paid in cash at the rate of 1½*d.* for the *patah*, and of 2*d.* in goods, for wholesale purchases, one presumes. But Milburn says, *loc. cit.*, that the tin in his day sold at Junkseylon at “from 12 to 16 Spanish dolls per *pecul*.” Now 3 *picul* make 1 *bahar*: therefore at 36 dollars the *bahar* the price was 2½*d* the *patah*, and at 48 dollars it was 3*d.* the *patah*, which supports T. B. in his statement.

It is worth noting here also that at 3*d.* the *patah* the value of the *viss* of tin works out to 2*s.* 6*d.*, the then approximate value of the Siamese *tical*, the standard of value in Siam, of which Junkseylon formed a part. It was this value that most likely settled the value of the *patah* for retail payments.

In 1827 Wilson, *Documents of the Burmese War*, says, Appx., p. 61, “the tical and tin piece were the currency of Tavai and Mergui, but the former has been superseded by the rupee. The rates for the rupee and pice² may be expected to vary, but the following was in use at the date of our authorities (1826): —

12 small pice	make 1 large one or kebean
40 kebean	1 Madras Rupee
44 do.	1 Sicca Rupee
88 do.	1 Spanish dollar”

This works out the value of the kebean of tin to be 17 to the penny. Kebean no doubt represents some form of keping or kāping, but here refers to the kŭpong as distinct from the keping. Thus from the following extract from Kelly's *Cambist*, Vol. II. p. 348: —

Fort Malborough in Sumatra.

Gold and silver weights.

30 Coondees [<i>kondarŭ</i>]	make 1 Keping
8 Kepings	1 Ringit [Sp. dollar]
Moco Moca and Ft. Marlborough.	
4 Koopangs or Soccoo ³	make 1 Mas [mace]
4 Mas	1 Pauh
2½ Pauh	1 Ringit

² Seems to represent the word *pichis* and no doubt represents the *patah*: it may also be a misprint for “piece.”

The scale in all the cases is probably meant to refer to the same standard, the differences arising out of the relation by weight and value to each other of the several metals used for measuring bullion.*

Under date 1639, Mandelslo, *Travels*, E. T., p. 107 f, has rather a difficult reference to Malay weights in somewhat similar terms: — “A drug they call Saroyboursa [edible birds' nests, *sarung-burung*]. These are only Swallow-nests, which they find on the Rocks by the Sea-side, and are of such esteem in China, that they sell them for three or four Crowns the pound. There are two sorts of them, the white which are in much request and are sold for six, seven or eight Campans the China Catti; but the grey are not so dear and are not worth three or four Campans the Catti, which amounts to not above eleven Sols, or a Mamide of Cambaya The Portugueze heretofore bought there [at Patani] fifteen or sixteen horned Beasts in a year, and carried them to Malacca, paying a Campan a head for the export.”

Now, taking the *lb. Av.* to be three quarters of a China *catty*, then at 3 Crowns the *lb.*, the *catty* would be worth £1: at 4 Crowns the *lb.* it would be worth 2*s.* 8*d.* Then it follows from the statements that the campan was worth from 3*s.* 4*d.* to 4*s.* 9*d.* at the rate of 6 to the *catty*, or 2*s.* 6*d.* to 3*s.* 7*d.* at 8 to the *catty*. This rate is something like the probable fact, as at the present day in the Andamans clean white edible birds' nests are bought up for the Chinese at Rangoon for their weight in silver: *i. e.*, at Re. 1 per *tŏhŭ*, or say at £2 the *lb. Av.* and £2 6*s.* 8*d.* the *catty*. Whereas the next statement that Mandelslo makes, *viz.*, that 3 to 4 *campans* are equal to 11 *sols* or *numide* is impossible; because the *mahmūdŭ* varied from 3*d.* to 4½*d.*, which was no doubt the value of 11 *sols* (*sous*) also. This makes the *campan* about a penny or less.

* Now, on Kelly's statement the keping would be the eighth of a Spanish dollar, or say 7½*d.*, and the kŭpong would run about 40 to the dollar, *i. e.*, about 1½*d.* each. Mandelslo evidently meant the kŭpong by his “campan,” and probably mixed up with it some local form of the kŭping, from what he had heard or read that the kŭping was worth. These considerations confirm the opinion that Wilson's kebean also refers in some confused way to the kŭpong as a measure of value.

R. C. TEMPLE.

³ *Suku* = quarter.

⁴ For an examination of Malay bullion weight see *ante*, Vol. XXVII. pp. 37 ff.

LETTERS FROM PORTUGUESE CAPTIVES IN CANTON.
WRITTEN IN 1534 AND 1536.

BY DONALD FERGUSON.

(Concluded from p. 33.)[f. 124] Copy of another letter that the same Christovão Vieyra wrote from China.⁸⁰

Sir,⁸¹ — Looking constantly at your letter,⁸² I am much relieved of my infirmity. With the strength that your honor gives me I am moved to take the opportunity to write, Sir, in brief: the reading will not take long, repeating, Sir, in this city, in which, Sir, I say, were you but in India, so that the governor would send Eytor da Sylveira⁸³ with the fleet that goes each year to the Strait,⁸⁴ conveying therein three thousand men and carrying Malabars in order with them to terrify the people when they see these Malabars. With the help of the Portuguese they would go on until they conquered half the country of China, if there were there enough people to maintain so great a city and so many towns, so weak a people are they, and they have no kind of defence.

Into this river of this city can enter only ships of two hundred tons, and every galleon however great, by reason of their drawing little water. The whole of this river, Sir, is muddy and is entirely free from rocks, so that even if it be left dry it does not matter; because the river is very high the city would remain dominated under these ships. When the sea is on the flow they can put planks from the galleons and ships to the land by which the people can go out. By this river are placed the houses of the suburb, having a protection in order that the water may not overflow all, which protection is of stone filled in with earth of the height of a man or half a man, and in places none. In all parts there are very fine ways paved with fine stone, which stone would serve at present for fortresses. Fire should be put, Sir, to the end of this suburb, whereby it would go burning all along the river, so as to leave all clear for the artillery to play, and because if it were not put [f. 124v] there the Chinese would shoot with arrows. As they would have the protection of the houses, it would be necessary to put fire to them that all might be clear without any house remaining.

Withal, Sir, let it be well observed that the principal landing-place is in the middle of this suburb, where is a house of the mandarins;⁸⁵ when they are going anywhere they go there to disembark and embark; at which house there is a reception of such. The which house is enclosed around by a wall made of earth rising to the height of a *remessão*,⁸⁶ where in this place could assemble a number of men with an order to destroy the houses all around in order to leave a place for the fortress to be made, in order to place artillery there, making loopholes in these walls, in order to place therein great bombards, until the completion of the fortress that must be erected in that place. With the fortress standing over against the river on the one side and the gate of the city on the other, making a very strong and fine breastwork, which would go on approaching the gate of the city, so that the city would be entirely dominated,

⁸⁰ This heading, added by the copyist apparently, is, like that prefixed to the first letter, erroneous, this second letter being by Vasco Calvo.

⁸¹ I have been unable to discover to whom this letter is addressed; but, from what the writer says further on the addressee would appear to have been the commander of a ship sent to the Gulf of Tongking to try and open up communications with the Portuguese prisoners in Canton. (Cf. *Introd.*)

⁸² I have no information regarding this letter, nor when or how it was dispatched.

⁸³ The writer was evidently not aware that Heitor da Silveira had been killed in February 1531 in the storming of the island of Beth, — one of the darkest pages in the history of Portuguese India. (See Whiteway's *Rise of Port. Power in India*, pp. 225-227.)

⁸⁴ The Strait of Bab-el-Mandeb. Heitor da Silveira had commanded several expeditions to the Red Sea.

⁸⁵ The *yamén* of the *hoppo*, doubtless, the site of which is now occupied by a Roman Catholic cathedral. (See *M'd. King*, I. p. 166.)

⁸⁶ A *remessão* (augm. of *remesso*, javelin = 10½ *palmos* or spans.

because all is ground flat as the palm of one's hand, with artillery at one end and at the other. The which breastwork must be in the manner of the bridge giving passage to a rivulet that runs between the wall and the suburb; and in order to enter the city there is a very fine stone bridge; and the breastwork would have to be joined to this bridge. This breastwork would go towards this gate and lead from the bridge, and would have to be the means of access to the fortress itself, where the governor must reside.

As soon, Sir, as the disembarkation shall have taken place at this spot, observe well that it is near the gate of the city. If the city do not surrender, three *camellos* must be placed there, and the gates, which are two, must be destroyed. Both of them consist of two, one is front of the other. These gates, Sir, are overlaid with copper. As soon as they enter they must make their way to the house of the *pochēgy*, which is the principal house that there is in this city, and is the house where is the king's revenue, where will be found much silver, more than can be reckoned, and also much gold and merchandise. This house is the chief of this province; for in this house from morning [f. 125] until night there is nothing done but weighing the silver of the rents that come from all the officers; in which house must be placed two or three hundred men with a captain to remain stationed in the city until the fortress shall have been built. And likewise a fortress will have to be made within the city where is a small mount⁸⁷ with some churches. It has in itself stone for making the fortress; which fortress must be situated above the wall that goes towards the north, which is the main land, with a tower of four stories all full of artillery which can fire towards the north and west and east, and also towards the city. All points will thus be defended by this fortress, and the city placed and restrained under this fortress; in which fortress, Sir, should be stationed a hundred men; the city will then become so strong that not a bird will be able to descend that will have an opportunity of escaping. The which hundred men, Sir, should be changed every three or four months. They should go, Sir, with the fleet that they may make a profit.

It will also, Sir, be needful to go and seize a factory that is called the *Conchēfaa*,⁸⁸ whence will escape a thousand prisoners, at least if the mandarins do not kill them through fear lest they rise in the city and kill the mandarins also in consequence. It is also full of silver, which is moreover collected in dues for the king and the fines of the prisoners which are on a large scale, much silver; which property, Sir, that shall be in this factory, shall be removed from this to the house of the *pochēgy*, where must be those men to erect in the meanwhile the fortress. Let them collect there all that has been taken; and in like manner they shall go to two other factories of the king, which also have much silver of the dues that are exacted; the which two factories are called by name *Nayhay* and *Pōnhaem*.⁸⁹ And if this property is found, all shall go to the *pochēgy*, who will have to guard it there until all is settled. Let them be advised that in case they should find no silver, and should find within those houses, which are large, any man, he shall be questioned regarding it, as it may be buried in some place so that it may not be found; because in those cities that are attacked [f. 125v] by robbers they do this, that is, bury it, and leave as a blind four or five thousand taels, in order that the robbers may not go searching everywhere and happen to find it.

And inquiry should also, Sir, be made for the rice godowns, which are seven or eight houses where are stationed three petty mandarins like receivers of customs,⁹⁰ the which houses have in them millions upon millions of piculs of rice under the management of the mandarins and also other people, the which rice if they could sell it to the people of the country, they would make more than forty thousand taels of silver thereby. For which purpose, Sir, there should be placed thirty men with a captain, and they should remain guarding this rice until the city and affairs shall have settled down, without any of that rice being touched, which if it should happen, Sir, there would be no remedy. At present if rice and provisions did not come in from without

⁸⁷ The peak of Yuehsiu, near the five-storied tower referred to above.

⁸⁸ Kwangchau-fū. (See note *supra*.)

⁸⁹ These names evidently represent Nanhai and Pwanyü, the two districts in which Canton is situated.

⁹⁰ The orig. has "allxēs," which, Sr. Lopes suggests, is a contraction for *allmoxarifēs*.

the whole population of the city would die of famine. Then, Sir, it would be necessary to open up this store of rice and sell this rice to the people that are in the city, and, even if it should be worth a good deal, somewhat cheap, on account of the people's not being able now to buy it anywhere; because of all the populace the most, Sir, that live in this city are all craftsmen and merchants and people who all live to carry on trade. For the people, Sir, who are rich and have lands live in the villages where they have their lands, and lands here are worth their weight in money. This is the reason why the people would die of hunger if rice did not come from without for sale; because this city could not sustain itself for three days without the people's dying, because the population is large.

Let them observe well.

And also, Sir, some of this rice should be given to the masons and carpenters and smiths and workmen that shall be engaged on the fortresses, giving them each day three fanams⁹¹ as their wage, which is twelve reals a day, and they will be content; because here the mandarins give them for their services two fanams, and if they do not work give them floggings in a trice.⁹² Wherefore, Sirs, these workmen would be well paid without taking or spending a single *ceiti*⁹³ [f. 126] of our lord the king's. With this rice alone a hundred fortresses could be built in this country; as every mandarin's house has stone, supports for the stories of towers, and as much as one would wish of anything, so many would not be necessary.

And also, Sir, orders must at once be given to quickly close up with stone and lime all the gates that lead to the north, and also those on the west and east, leaving in this city only this gate which the people shall use, which must be connected with the fortress; and the captain-major should return to the place where he disembarked, with all the people except the three hundred men who shall remain in the city in the house of the *pochēgy*. It is a great affair, and all shut in by the fortress; and the keys of the city should be given at night to this captain who shall meanwhile remain there while the fortresses are being built; and in the morning they should be given to him who shall have charge of guarding that gate and shutting it; and at night they should watch and beat the drums as is the usual custom.⁹⁴

And also, Sir, arrangements must be made with the people of the country, to distribute them and appoint a man as head of that same country. The *tallacō*⁹⁵ of the wall would watch the people that lived in those streets, because such is his custom and style. They should also be given drums, which they would get at the houses of these mandarins. In the morning they would come to give their report, as is the custom, to that captain who would be in that house; that "such a part is safe"; then others would come, and say "such a part is safe," and they would give the keys to open the gate. It would also, Sir, be necessary to leave undisturbed the style of the country with regard to going on the knees to the captains and also to every other person who has any charge, as such is the custom of the country and it must not fall into abeyance. The people are bad, and so as a consequence they must be flogged if they are not prompt at that which they are ordered to do: otherwise it will be a trouble to endure these people; for the mandarins do nothing else from morning to night, and kill them, and yet can do nothing with them.

⁹¹ The contraction *fōs* in the orig. must, I think, stand for *fanões*. It occurs again near the end of the letter.

⁹² The orig. has "*como palhas*," lit., "like straws." In Portuguese "*à lume das palhas*" means "in the twinkling of an eye, in a trice;" and that seems to be the writer's meaning here.

⁹³ A coin worth $\frac{1}{4}$ of a real.

⁹⁴ Cf. Gaspar da Cruz in Purchas, *Pilg.* III. p. 173; Mendoza (Hak. Soc. ed.), I. p. 86.

⁹⁵ If a Chinese word is really intended to be represented here, the last syllable, as I have said in *Introd.*, must stand for *kīng*, "a watch of the night."

If it should happen, Sir, that they should place there some boats and should [f. 126v] shoot from them, let them go out and capture them, for any force would be able to capture them. When they saw that they came out for that purpose they would not wait, because their arms would not allow them to await the attack of the Portuguese. The swords are after the fashion of ours, some three spans in length, of plain iron, without any point. For armour they wear quilted *bajos* and a helmet on their head made of tin. They shoot arrows, and that not very well. This is their manner of warfare; and these, Sir, are those who are pressed for this. For the common people do not know how to do this; they simply shut the doors, and do not trouble any further, and bury what silver they have, for they have no household articles, only an old table and a chair: everything else of silver they bury.

And this, Sir, is not the case with the common people: they have nothing in the way of sword or arrow; only when any rising takes place the people shut the gates, and everyone gets inside his house; and whoever is most capable, him they obey. In fine, Sir, these people, by means of whom the mandarins maintain the country, are of this fashion, which description I have given in brief. Every man who is taken prisoner is condemned to death; but when he has been four or five years in the prison there come other mandarins, and if the prisoner has silver for a bribe they write respecting him to the king, and the great mandarins free him from that penalty that rests upon him, and sentence him to banishment in perpetuity; and the sons⁹⁶ are likewise liable to this banishment. It is comparable, Sir, to the men who in Portugal are banished to the islands. To the man who is like the hangman these men give each month a picul of rice to eat in his house with his wife. And so of other doings,⁹⁷ if they recur, they make exiles of these men likewise. These men of this city they banish to another province, and those of other provinces they banish to this. In this province there are distributed throughout the cities, towns and villages, and employed in guarding the gates and prisons and going along the rivers, in order that they may not rise [f. 127] in the cities, thirteen to fourteen thousand men. In this city there are constantly some three thousand men guarding the gates of the city with captains. As to which, there is not a Malabar that could not fight with forty of these men and kill them all, because they are just like women: they have no stomach; simply outcries.⁹⁸ It is with these people that the mandarins maintain this country, which is a world in itself.

Wherefore as soon as the fleet should make sail to come to this city there is not a mandarin that would await in the city the fleet in the river: the mandarins would certainly hurry out by the gates; of this there is no doubt that it would be so. In the middle of this river is a church of the Chinese which stands on the outskirts in the middle of the city⁹⁹ (it is about as big as the fortress of Calequu), which has already been made into a fortress, only they are to erect the wall and construct towers for it, the which should form a strong fortress with towers or bastions; ¹⁰⁰ wherefore with this fortress standing there with twenty or thirty men the river would be blocked and everything cut off, because from there the artillery would be able to dominate all sides, both towards the city and towards the river upwards and downwards.¹ This is the reason why artillery must be brought from India, so that it will be possible to do great things against any people whatsoever.

When the people in the city have settled down, then, in a short time, after not more than two to four days have passed, they should take *paraos*, and dispose themselves in foists if they

⁹⁶ The orig. has "*fos*," which I take to stand for *filhos*.

⁹⁷ The orig. has "*fos*," which should represent *feitos*; but the sense is not very clear.

⁹⁸ Cf. Fa. Ricci's opinion of the Chinese, as quoted in *Introductio* to Hak. Soc. ed. of Mendoza, p. lxxviii. Couto says (X., X. iv.): ". . . the greater part of the heathens of India fight as much with their tongues as with their hands." (See also quotations in *Hobson-Jobson*, s. vv. 'Cucuya, Cucuyada.')

⁹⁹ This must, I think, refer to the rock on which, in later times, was erected the *Hai Chu* (Sea Pearl) Fort or Dutch Folly. It is referred to above by Christovão Vieyra (f. 122v). See also Gaspar da Cruz in *Purchas*, *Pilg.* III. p. 195.

¹⁰⁰ See sketch of fort in Nieuhof.

¹ Canton city was bombarded by the British from Dutch Folly Fort in 1856-57.

should be available, and go up the river, at the same time taking a quantity of artillery, and go burning as many *paraos* and junks and other things as they find in the way of towns and villages, causing great destruction and leaving nothing in existence, in order to put terror into the people; so that, even if the great mandarins came from above with some men, they would find no boat, nor would they find any food for the people [f. 127v] to eat. How much more do I believe that no one would or could descend; because if the robbers are left there they would be bound to rise throughout the country, and to go plundering and killing everybody when they knew that this city was taken. They might also come to take refuge here; and the country would be put in such a turmoil that there would be a general alarm, so that the people would be certain at once to rise throughout the province, and there is not a mandarin that they would not kill. Wherefore let war be waged cruelly wherever they are able. Since the king of China is bound to lose these three provinces, it will be necessary to make an agreement with his captains. It will be impossible to obtain sustenance, or to maintain the country, or to carry on the government, or to pay taxes to the king; because it will not be possible to sow or to carry on trade: wherefore, an agreement having been made, it will turn out greatly to the profit of our lord the king that the king of China should give him a ship laden with silver every year, in order that the whole fifteen provinces may not be imbroiled, or lest he be removed; and so trade will be carried on as before.

And moreover, Sir, by the island of Viniaga the road goes direct to four or five cities of this province and many towns and villages half a league in extent with much population; the which cities are large and contain rich people and much silk, and all iron and tin come from there. And thus, Sir, it is a great trade that the king carries on with this, Sir, who obtains from it a large revenue. The which cities are situated along the coast with the sea beating on them; and these cities would give as much revenue as the king has in the country to our lord the king, and would also be obedient so as not to be destroyed and that the population may not see themselves ruined. And they must not consent to their being governed by a mandarin of the country, but only that they make choice as to who shall be their captains, content to give the half of the revenues to our lord the king. For there is not [f. 128] a city that would not give forty or fifty thousand *cruzados* each year. I do not speak of towns; but the towns would have to do likewise, and would give according to the revenue twenty thousand and thirty thousand *cruzados* in tribute, and they would give a shipload of silver to our lord the king without the spending in this country of a *ceitil* of our lord the king's; only they should take it to India to defray the expenses and freights of the ships for Portugal.

These cities — one can go to them in all seasons, — as well in winter as in summer, it is all one; because all must be fine galleys and foists and vessels — everything that is rowed; and all go along the rivers and amongst islands, as the Chinese here navigate all the year round, both in one direction and in the other. And the province of this Cantão and that of Foquem are divided there by one of these cities that is called *Coicheufu*.² Then in the province of Foquem there is a city that is called *Camcheu*:³ it is a fine and large city. It stands on the sea, and is rich in silk and *tafetas*, and in camphor and much salt, and is of great traffic, and has in it a great number of junks, which can come and go in all seasons. These go from this city in all seasons, and take from fifteen to twenty days by this route from the island. This is a beautiful route, having many towns and villages. There is also another arm of the sea between this land of Cantão by which they go and likewise a good route. Regarding all these matters it will be needful to question the Chinese. And there are many other rivers by which they go to other places.

² Chinchau-fú.

³ Changohau (Chincheo or Chinchew). See *Introd.*

Also, Sir, on that coast of that Cōljay⁴ where you now are⁵ there are three cities, which are called by the names of, the one Loycheu, the other Lencheu, and the other Quancheu :⁶ they are there situated further in, because the arm of the sea that runs between the islands of Aynão [f. 128v] washes these cities, and around are many towns and villages ; and they are large cities with many revenues, and they also have some seed-pearl. The which perforce would have to submit to the power of our lord the king, and mandarins of the king cannot be allowed, only if it should be that an agreement be made as to what his captains should do, by which perforce they should give three thirds of the revenue to our lord the king and one third to the king of China, in order that these cities and towns, all of which will be easy of capture, should not be burnt or destroyed. This could be done by five or six hundred men with thirty or forty sail, all foists, with artillery for waging war.

For in this city that is called Quancheufu there are great mountain ranges,⁷ and in these mountain ranges are collected a large number of robbers,⁸ who have twice attacked this city and plundered it completely. The which robbers, when they learnt of the taking of this city, would be certain to come down and attack it now that it had no one to govern it (for the mandarins would undoubtedly flee) ; and in towns and villages also they would assuredly rob and kill. Until their own captains make provision for this these people would not refrain from coming to beg for help from the captain-major, asking also for Portuguese to go and govern that country, that it may not be destroyed by the robbers ; because the people have no means of defence ; only most of the people would join in bands to plunder, because the greater part of them are a fickle people, restless, all engaged in trade, a vain crew. As, Sir, there are rich people there, so also there are people that cannot get enough to eat : this is the reason why all are thieves.

Wherefore, Sir, as soon as this city shall have been made strong by fort[f. 129]resses in those places that are needful, and there shall have come from India troops to all these cities that are near the sea and on the rivers, there should be built in each city a strong fortress where should be placed a captain with fifty men to govern the land and collect the revenues for our lord the king, with the people of the country also. The which Portuguese who shall be there must take charge of all, and are all certain to be rich, which will be the case by the custom of the country. These Chinese are sure to be faithful when, Sir, they shall have become reconciled to the Portuguese ; and also in the towns as well fortresses must be built, and there must be constant intercommence of boats going and coming. The more the people and the greater the profit, so much the more one must go on getting.

At first, Sir, let fire and sword be carried amongst them vigorously, for so the enemy will require from the first ; and as soon as the captain-major shall come to enter the river let this place that is called Nanto be destroyed, where are stationed captains of war with some two thousand men of those that have been banished. Because of its being the frontier, and because foreigners come there for trade, there are stationed there some junks : let all be taken and burnt, and that place be all consumed by fire, so that the people who are there may have no chance. And so coming up along the coast there is a village of people which the boats must be ordered to burn, and the good *paraos* must be captured, and if there should be junks let them be burnt, not burning the *paraos* which will be useful for going up the rivers. And so coming further forward where there is an island that is called Aynãcha,⁹ they will get fishermen

⁴ I cannot identify this place, which, judging from the towns mentioned below, should be in the Gulf of Tong-king near Hainan. The copyist may have blundered over the name.

⁵ See Introd.

⁶ These three names are easily identifiable as those of Luichau and Lienchau in south Kwangtung and Kiungchau in Hainan. (Cf. Christovão Vieyra's letter *supra*, f. 119v.)

⁷ The Li-mu-ling ridge. (See *Mid. King*, I, p. 175.)

⁸ The wild mountaineers of Hainan are even now only semi-subject to Chinese authority.

⁹ Anunghoy. (See *supra*, f. 118v.)

who know the entrance to the bar; the which island is populated and has on it many junks. The boats [f. 129v] and foists must go and burn the junks if they have not fled; and there are also many *paraos*: they must not destroy these *paraos*, which at first will be very necessary, as every one of these *paraos* can carry three *berços*¹⁰ and five or six Portuguese men, not counting rowers. All this, Sir, should be destroyed, in order that all may be made clear, so that the ships that remain at the bar may find all safe, and the boats will be able to come and go every time that shall be needful. Without fear of any harm's being done to them from any direction they will be able to come and go. Noting, Sir, that all has been well considered and no mistake can be made in anything: as in these terms and by Christovão Vieyra has been set forth, let everything, Sir, be well looked at, not departing from what is said here. Let all be destroyed, and let not these enemies remain to cause trouble.

From this province, Sir, when fortresses and everything else have been settled, they should go to **Foquem**, which is a province by itself, and is of importance in the matter of silk and merchandise that is carried on in it; the whole year through they come and go, and all the cities and towns are near the sea. When there has been formed a fleet of galleys and foists to the number of forty or more, in which might go six or seven hundred men, they should make a demonstration there, by which they would make all tributary to our lord the king, all these cities and towns, and take away every year as tribute a shipload of silver: they can do no less. In order that the land may not be destroyed and lost the revenues must by agreement be divided in half with our lord the king. As this people has no means of defence, when they hear a bombard roar they are sure to go and place themselves on the mounts and see what the Portuguese intend to do. It may be seen how great wealth there is without its having to be fetched, nor would it be exhausted: they could simply carry it [f. 130] openly to Portugal. Another India would be won, and of as great profit; and in time much more so, as more people would spring up; and thus they would go on gaining more and would subjugate more; and so all the Portuguese would become very rich, which the country permits of. Moreover they must go to this Foquem by the side of the island where they carry on trade, where there are cities and towns and villages and hamlets belonging to this city and province and also to Foquem. With this fleet all intercourse is carried on, both from this Cantão to the land and also that of **Foquẽ**. The whole, Sir, with one stroke of the sword they may make tributary at once, and there must be caused great destructions in the burning of junks, which this Foquẽ possesses to the number of millions,¹¹ and also by sending bombards into the cities from the prows of the galleys and foists. Even if they come to beg for mercy, do not let them grant it to them, Sir, at first, so that they may know what they can do and the power of our lord the king in the country, in order that the full tribute may come in, without their refusing at any time what their captains order. For this they must have acquaintance with what they can do to them.

Moreover, Sir, in the sea off this Foquem are the **Lequeos**,¹² who every year sell merchandise at Patane and **Soyão** and in the time of the king of Malaca used to go to Malaca. They are many islands, and where the king is, is a very large island; and it cannot, Sir, be less, because the people are civilized and build very large junks. The which islands have much gold and copper and iron and many articles of merchandise that there are in Malaca and Patane; for they bring and have damasks and much silk and porcelains. From this province of Foquem to reach the first islands takes three days of sea. These Lequeos come every day to carry on trade with this country of Foquẽ, and from Foquem they go secretly [f. 130v] thither to carry on trade. In which place in time they may come to carry on trade with them, and they come hither to carry on trade; and there would be seen, Sir, business being transacted in this city from all parts, — from **Pacẽ** and Patane; and by means of the

¹⁰ A short cannon.

¹¹ Cf. the Chinese saying quoted by Gaspar da Cruz (*Purchas, Pilg.* III. p. 173).

¹² The Liukiu islanders. (Further on he repeats the information here given, in almost identical words.)

wood of Syam there will be formed here another *Casa da India*,¹³ because this country has great want of this wood of Syã, which at present is worth much here. Other articles of merchandise can be dispensed with, but not this wood.¹⁴

Let these letters, Sir, be shown to the captains-major; let them not be kept secret, Sir; for if **Jorge Alvarez**¹⁵ had shown the letters that he took to **Dom Estevão**,¹⁶ and they had known about us, I am confident that we should not have remained here in this prison either dead or alive. Within two years either the governor would have sent, or from Malaca something would have been ordered by means of which we should have been rescued from here; because much service will be done to our lord the king in seeking for every means to deliver us, Sir, from here. Therefore, Sir, I trust that your honor, when these are delivered, will not wait for orders from Portugal from our lord the king to come to this country, but that your honor will settle it with the governor in India. For, however great the wishes that the king of this country has, our lord the king is not in error as to his having these wishes; only we are astonished that no force has come against this country for so many years back: we do not know the reason. So, Sir, in one way or another, with six ships, as will be seen by other letters, all can be accomplished, Sir, while engaged in our release.

In one way or another, by whichever, Sir, they shall come, as soon as they shall arrive at that port let the juribassos at once prepare letters regarding us: let them not order, Sir, to kill; asking for us very boldly, because they have come for that purpose; [f. 131] and that as there was reason for a great force to come so it had arrived in that port to ask for us very insistently. Because these mandarins are afraid of us, Sir, that we know the country, that is the reason why they do not release us and keep us in this prison, it being the strongest that there is in this city.

I am not able, Sir, to write more fully because my hand is painful with wounds that keep opening, and because of its not being further necessary, since **Christovão Vieyra** does not fail to describe everything else.

Done in this prison of the **Anchã**¹⁷ in the tenth moon and on such a day of October.¹⁸ Praying our Lord to guard you and to carry you in safety wherever your honor desires.

The servant of your honor,

VASCO CALVO.

This man, whom your honor should take as guide, is a respectable man. He was a man that had property, and was a long time a prisoner, but freed himself and was banished, and took an opportunity of going to Malaca. He is, Sir, a man worthy of honor's being done to him, and he is a capable man as regards this country. Let there be given him, Sir, sustenance in Malaca, and to the juribasso what are necessary.

Sir, — This province of **Cantão** will have under its rule in a circuit of two hundred leagues well built cities and towns and villages. The whole is built on the flat ground, placed beside rivers,

¹³ The India House in Lisbon.

¹⁴ The orig. has thrice "pão" (bread) for *pao*. The wood referred to is that known under the names of *kalambak*, *agila*, eagle-wood, lign-aloes, etc. (See Yule's *Hobson-Jobson*, s. vv. 'Calambac' and 'Eagle-wood.') The Chinese used the wood for incense in their temples. (See *Mendoza*, Hak. Soc. ed., I. p. 58, who copies verbally from *Gaspar da Cruz*. In the translation of the latter in *Purchas*, however, at p. 196, the word *aguilla* of the original has been wrongly rendered "civet.")

¹⁵ See *Introd.*, regarding this man.

¹⁶ D. Estevão da Gama, who, as mentioned in the *Introduction*, succeeded to the captaincy of Malacca on the death of his brother Paulo in 1534. He left Malacca for India at the beginning of 1539, and became governor of India in 1540. The writer's reference to letters sent by Jorge Alvarez is puzzling: apparently he was ignorant of the fact that this man had died at Tamão in 1521.

¹⁷ This apparently represents Chinese *ngancha* (*sz'*); since it was in the prison of this official that the writers of these letters were confined. (See *Christovão Vieyra's statement supra*, f. 108v.)

¹⁸ The year is not given; but it was probably 1536, as the letter was finished in November 1536.

the houses adorned with woodwork. The province of **Foquem** is smaller, and has two cities less,¹⁹ [f. 131v] It will have under its rule a circuit of one hundred and sixty leagues. It is a very fine thing, and the cities and towns are also situated after the manner of this Cantão.

These two pages in which are described these provinces must not be detached, because they accord with these things that are here about to be written down.

I, Sir, have the book²⁰ of all fifteen provinces, — how many cities each province has, and towns and other places, — all written at large, and the manners and customs that prevail in the whole country, and the government thereof, as of all else, and the cities, how they are situated, and other places, and also the profits of our lord the king. Being²¹ a man, Sir, given to study, I know how to read and write the letters of the country; for I am sick, and I see the Chinese and learn the letters.

This page of drawing,²² Sir, is the province of Cantão, all of which shows the rivers, the cities, which are ten,²³ all given by name at the foot of this page, and a city that is called **Aynão**,²⁴ which when one comes to this port lies on the left hand. The whole is islands, as, Sir, you will see there, on the which islands is a populous city and three **cheos**²⁵ that are under the city, and ten towns, each of which towns is larger than the city of Evora and has ten times as many people; and another town where are stationed captains of war like those that are in your guard. From these islands to this city of Cantão will be fifty or sixty leagues.

Because, Sir, there are fifteen²⁶ large cities and very large towns it is a rich affair with large revenues and with palm-groves and arecas. By reason of these arecas and palm-groves it is the best thing that there is in the country of China. Where also they fish for pearls: in no other part is there any, but only on these [f. 132] islands. The which islands, Sir, border on the south side on the kingdom of **Cauchim**; and from this land of Cantão to go thither there is an arm of the sea, which with a fair wind may be crossed in one day, and with an adverse wind in a day and a half.

Wherefore, Sir, when a fortress has been built in this city, these cities will immediately rise, and the majority of the people will take to robbing and killing one and another, because there will be no one who governs them nor whom they have to obey, because the mandarins will either be killed or will flee, since the people are very poor, and are ill-treated by the mandarins that govern.

These islands and cities, Sir, have no means of help; and when a fortress has been built in the principal city, with five hundred men stationed therein, and with much boatage to scour the arm of the sea with other five hundred men, they will become submissive to obey our lord the king; because from the method of raising the revenues that they are accustomed to pay to the king, great riches on a large scale will be derived from these cities and these islands when the country has been settled, for the revenues are very large.

You must know, Sir, that it was more difficult to take Goa than it will be to take these cities and subject them, by reason of the people's being very weak to a large extent, and they have no loyalty towards king nor father or mother; they go only with him who can do most. Which thing so good is in consequence waiting to be taken possession of. There is also great plenty of ginger: this province has much ginger very good, and cinnamon which is not very fine.

¹⁹ Galeotto Pereira says (Hakluyt, II., II. p. 68) that there were eight cities in Fùkien and seven in Kwangtung: whereas Gaspar da Cruz (cap. 5) attributes to the former ten and to the latter eleven cities; while Mendoza (Hak. Soc. ed. p. 23) makes the numbers thirty-three and thirty-seven.

²⁰ What happened to this book, it is impossible to say.

²¹ The orig. has "*esta*," which I take to be a copyist's error for *estando*.

²² This seems to have disappeared with the original letters.

²³ See footnote *supra*.

²⁴ The island of Hainan seems to be meant.

²⁵ Chin. *chau* = department or district. (Cf. Barros, *Dic.* III., II. vii.) The three *chaus* in question have already been mentioned by name.

²⁶ Cf. Christovão Vieyra's letter *supra*.

With which, Sir, I leave this subject of this Aynão, [f. 132v] and return to this city of Cantão, which is the capital of this province: that is to say, here reside the chief mandarins, all the acts of justice are dispatched here, and the revenues. Consequently it is a fine and populous city, and is a thing very suitable for the force of our lord the king to perform bold deeds therein. It is of the fashion of the city of Lisbon; and a galleon that entered this city would make it surrender, because it would place the city under its power, and not a man would appear when the artillery fired: not a man would appear, neither any that governed the people nor any of lower rank in the city.

A fleet having come with three thousand men, they should build a fortress in the city, holding it for our lord the king; the which fortress they should make where Christovão Vieyra writes, with a breastwork going towards the gate of the city, of three or four stories, which would dominate half the city. Within the city they should build a fortress on a mount where are some churches of the Chinese. The which fortress should be of the fashion of that of Calceu; it should control the wall that goes towards the north by a large tower that would play on that side, and the city would be entirely subjugated. In which place there are stone, wood and tiles enough to build two fortresses with the masons of the country, and servants like the sands on the sea-shore. There should be stationed in this fortress up to one hundred men, and the keys of the city must be given at night to the captain of this fortress; the gates that lead to the north and east and west should be closed, and the entrance should be on the side towards the river.

There must also be appointed porters, — at each gate a Portuguese and fifty men of the country who shall have charge of the gate. These people have a wage: every day two fanams should be paid to them, which will be according to the custom of the country. They will have to know who enters the city, and what he comes to do, and they must come for the keys in the morning to the fortress that is inside the city.

Above this city where two rivers are formed must be built a fortress made with high walls with much artillery and with two hundred [f. 133] men and boats; so that if any people should say that they would get to them by the river²⁷ they may have no way by which they can come to this city. For, Sir, it is more difficult to sustain Goa than it would be to sustain this province; and besides our lord the king's having great riches all the rest of the people will be rich, because the country affords room for all, by reason of the many offices that there have to be in the country.

Wherefore, Sir, at first it will be needful to have some of these large *paraos* of the country, which are sufficient for that purpose; and they must scour as many rivers as there are there, and burn as many boats as they shall find, and junks. If at present this were burnt and destroyed they would die of hunger, because they would have no means by which food could reach them; and if they had any way they would not dare to go by it, for the reason that there are robbers everywhere. In the whole world there will not be found a country of such wealth and so easy to bring under power as this, and not much power either; and if the power were great, how much more wealth would be obtained.

At first, Sir, they must be severely punished with artillery; for speaking of it now they put their finger in their mouth amazed at such a powerful thing, by reason of being a people that have no stomach, and from the time they are born until they die they take nothing in their hand but a knife without a point to cut their food, saving, Sir, the people that act as soldiers, who are employed in guarding with those captains the ports and rivers from robbers, and that they may not build large junks, so that the people may not rise and become robbers; because they live in great subjection, as Christovão Vieyra relates in these letters, in which, Sir, he has given a full account.

Wherefore, Sir, there will be created in this city another Casa da India, nothing being brought from Portugal, but there being taken hence a shipload of silver and gold for the purchase in India of cargoes for the ships for Portugal and for expenditure in India. There would go hence copper,

²⁷ The orig. is here not quite intelligible.

[f. 133v] saltpetre, lead, alum, tow, cables, all iron work, nails, pitch; all these things are in such abundance, that it is astonishing.²⁸ Here could be built every fleet that would be required in India, — galleys, galleons, ships. There is much wood, carpenters of the country as plentiful as vermin, and also smiths, masons, tilers, and other workmen in amazing numbers: not a Portuguese need put his hand to stone or wood in the building of fortresses.

With all the pepper from **Pacē**, from **Pedir**, **Patane** and **Banda**²⁹ would be formed a large factory of riches here. When the country has settled down they should fix the pepper at fifteen or sixteen taels, and no one must trade in it but only our lord the king. And also, Sir, they should take all the articles of merchandise from **Syāo**, such as wood,³⁰ and give them other articles; because the factory must be full of merchandise of the country and also the merchandise of those parts. A great amount of riches will be made; and it will not be necessary for the men of arms to trade in these goods, because the country is so large and of such great profits that if there were a hundred thousand men all would have a post, and by the custom of the country all these carry with them very large bribes and gifts.

From here, Sir, they would proceed to the province of **Foquem**, the which province has eight cities and seventy towns and villages of three thousand inhabitants.³¹ I speak of only an affair of walls. If they go there with a southerly wind they can return when they wish, because there is always the monsoon, and they can enter the rivers. Wherefore, Sir, there should be ordered from here the captain-major with thirty sail, namely galleys, foists, and every rowing boat, and any galleon; and as tribute from these cities, towns and villages they would take galleys laden with riches. With six hundred men all this could be done.

Because, Sir, every city would pay by agreement forty to fifty [f. 134] thousand taels of silver, the towns twenty to thirty thousand taels, and they would take away goods and bring merchandise. They would pay this tribute in return for their not destroying the country and that the people may not rise throughout the province killing the mandarins and plundering the factories of the king which are all full of silver. For every city has a factory and a chief mandarin and other three who govern and have charge of justice; every town has a factory. It is a good thing this province; and if they ran along the coast with a southerly wind with pilots of the country they would soon come to the province of **Chaqueam**, which has eleven cities and eighty towns.³² It is a very rich province with many and large revenues; it has much silver and much silk. With six or seven hundred men they would bring away the fleet laden with silver, all tribute.

Off this coast of **Foquem**, Sir, lie the islands of the **Lequeos** three days' journey from **Foquem**. They are many, and are rich in much gold and copper and iron. They come every day to carry on trade in this country of **Foquem**. These people in the time of the king of **Malaca** used to go to **Malaca** to carry on trade, and now they go to **Patane**. These islands of the **Lequeos** are a good thing and also a big affair. They lie in the sea three days' journey from this **Foquem**. There is much gold and many articles of merchandise, and they come every day to carry on trade in this country. They were accustomed to go to **Malaca** in the time of the king of that country; now they go to **Patane** to carry on trade. They also use much pepper.

Martim Affonso de Mello, Sir, came rightly ordered to make peace and deliver us and build a fortress in such a place. They gave bad information to our lord the king, that all would be settled, because he brought an ambassador and came for the one that was here.³³ It was the misfortune of many that so great disorder should be caused as took place in thus sending two ships with young men,

²⁸ Cf. **Diogo Calvo's** letter given in **Introd.**

²⁹ The orig. reads apparently "*oanda*," which seems to be an error for *banda*.

³⁰ Here again the orig. has "*pāo*" for *pao*.

³¹ Cf. footnote *supra*. **Mendoza** (**Hak. Soc. ed.** p. 28) credits **Fükien** with 33 cities and 99 towns.

³² **Gaspar da Cruz** (**chap. 5**) credits **Chehkiang** with fourteen cities; while according to **Mendoza** (**Hak. Soc. ed.** p. 24) this province contained 35 cities and 95 towns.

³³ I am not sure that I have correctly rendered the original, which is somewhat obscure.

who should never have come [f. 134v] on any account. By reason of which, Sir, each ship fired on its own account, when such a large number of junks came in disarray and proceeded to attack the ship of **Diogo de Mello** without his firing on them a single bombard shot or a man's drawing his sword from its sheath, saying in mockery that they should arm themselves against the Râmís.³⁴ **Pedro Homem** came to the help of Diogo de Mello, and proceeded to place himself among the junks without firing a bombard shot. The junks, Sir, were high, and they hurled showers of stones upon them, and killed Pedro Homem and Diogo de Mello in the ships, and other men; and the rest of the people they brought to this prison, afflicted as God knows. They remained thus for a year, at times beaten by this jailor who has charge of these prisons. The mandarins expected that other Portuguese would come; but when the monsoon passed they took them to be put to death, inflicting shameful punishments on them.³⁵

The whole world, Sir, would not be enough to capture one of our ships, how much more two, if they showed them their teeth. My brother, Sir, remained in this port three months beset, having also to feed more than ten or twelve men, without their being able to gain an entrance to him, because he showed them his teeth; and he went away, as, Sir, you know there, his people remaining captives in this city and in my possession more than ten thousand taels. The whole was taken from me, whereby God saved me by reason of this property.

Wherefore, Sir, if the governor should allow this province to remain thus in so great prosperity without having any determination regarding the coming hither, there might well be ordered from Malaca and from Paçê five sail well armed and with merchandise to ask for us, there being made at the same time proposals after the tenor of those set forth in the letters of Christovão Vieyra, and there must be written three letters to the çeuuy, the pachençy and the anchaçy, and to the aitao,³⁶ that our lord the king has sent them for that purpose for the ambassador and people who are in the prisons, who have been twenty³⁷ years [f. 135] in this country without either the king's or the mandarins' dispatching them; and that if they are not willing to give them up our lord the king will take another course. As soon as they arrive they must send for these mandarins that guard the port, and say that they have brought merchandise if they wish to trade in it, and will pay their dues as they did at first; and if they wish to come to this city they must destroy it entirely with artillery and set fire to them, that they may enter the houses on the river and those of wood both in the city and outside, without there being anyone to prevent it. There is no one there that will await the assault of the Firingis.

Always asking for us in all the letters that are written, and let it be the first matter, lest they strangle us, for they have great fear of our giving information of the country; because if they should cease for a little to ask for us they would at once strangle us, as they are afraid of us.

If it should happen, Sir, that it seem well to send an ambassador, taking no notice of what has happened in the country, the governor should recompense him. The mandarins would receive him with a present of camlets and velvets and large sails for equipping brigantines. They have deer and rabbits according to³⁸ what are found; including no birds in the present, because they do not care for that kind of thing;³⁹ but large mirrors, coral, sandalwood, and other things that seem good.

Let this, Sir, be observed if his captains would in this matter do service to our lord the king, and all the time carry on trade so long as the ambassador is going and coming. These letters are written in duplicate, so that if the one set is lost the others will remain.⁴⁰

³⁴ Turks. (See *Hobson-Jobson*, s. v. 'Room.')

³⁵ See Christovão Vieyra's letter *supra*, f. 109.

³⁶ The orig. has "asta o," which I take to be a copyist's error for *aitao*.

³⁷ A slight exaggeration.

³⁸ The orig. has "segda," which may be an error for *segdo* = *segundo*. The whole paragraph, however, is very confused.

³⁹ The Portuguese were accustomed to send falcons and other birds as presents to the Asiatic princes. In China, with its wealth of bird-life, such gifts would naturally be out of place.

⁴⁰ If both sets reached the hands of the Portuguese authorities it is strange that neither is now forthcoming.

[f. 135v] The custom of the country is for them to call their country the country of God, and every other people outside the country they call savages who know neither God nor country, and that every ambassador that comes to their country comes to yield obedience to the son of God;⁴¹ and other absurdities, Sir, that would take a long time to read. I, Sir, as I have said, am much afflicted⁴² in body with twinges and pains; and I am not afforded the opportunity of writing with one of our pens, but with a Chinese pen, not being able to write a more detailed letter. Christovão Vieyra has written with one of our pens, because he is in good health.

Done within this city of Cantão in the infernal⁴³ prisons the tenth day of November in the year 1826. Commending you to our Lord to carry you from this China, as your honors wish.

While, Sir, these were being written I was constantly on the watch lest some Chinaman should come and find us writing; for we are on our guard, Sir, even against our servants, because they are inclined more to the Chinese than to us.

With all the letters, Sir, that come to be written, there are so many letters, that no more space is spent on this, as you have much more, Sir, that is written, than man can ask for.⁴⁴

Let all the letters large and small be preserved without any being torn or lost of those that shall go for that purpose.

VASCO CALVO.

EXTRACTS FROM THE JOURNAL OF COLONEL COLIN MACKENZIE'S PANDIT
OF HIS ROUTE FROM CALCUTTA TO GAYA IN 1820.

COLONEL COLIN MACKENZIE, whose antiquarian labours and researches in the Madras Presidency in the early years of the 19th century are so well known, was transferred to Bengal in 1819 as Surveyor-General, and took with him his Pandit, a Jaina of Southern India. In 1820 this Pandit performed a pilgrimage to Gayâ and Pârswanâtha, and kept a Journal of his route which was, partly at least, translated into English and published in the *Oriental Magazine and Calcutta Review* for 1823. As this work is now rare, and the notices of the Jaina monuments, written eighty years ago, by a member of the sect are of considerable interest, it may not be out of place to reproduce it entire, with the omission only of some of the translator's footnotes, which are hardly required now-a-days.

J. BURGESS.

November 23rd, 1820. — On the 12th day of my departure from Calcutta, in which time I had travelled by computation above 70 kos, I arrived at **Madhuvanam**,¹ a place of great sanctity in the estimation of the Jaina sect. It is said that in former times this place was called *Madhura vanam*, 'the elegant grove,' where various kinds of fruit and flower trees were preserved. South of **Madhuvanam** is a lofty hill, called **Sumedhaparvattam**, upon which are sculptured about twenty impressions of the feet of the Jaina Tirthakaras, or divine sages of the Jainas, who obtained *Moksham* or salvation upon this hill. In consequence, great numbers of Jainas used to come to this hill, from distant countries, and paid their worship at the shrines of their saints.

In the course of time the hill was overgrown with wood, and the residences of the Tirthakaras being no longer distinguishable, the pilgrimage was discontinued — at last a Jain king, named **Srenika Mahârâja**, cleared away the jangal, and discovered the places where the Tirthakaras had resided, at

⁴¹ *Tien tse*, "Son of Heaven," is one of the titles commonly applied to and used by the emperor of China. The term "Celestial Empire" commonly applied to China by westerns is derived from *tien chau*, "heavenly dynasty." (See *Mid. King*, I. p. 5; Mendoza, Hak. Soc. ed. p. 76.)

⁴² The orig. has "*cibado*," which seems to be an error for *crivado*.

⁴³ The Chinese prisons are still called "hells." (See *Mid. King*, I. p. 514; Mor., *Eng.-Chin. Dict.*, s. v. "Prison.")

⁴⁴ I am doubtful of the correctness of this rendering.

¹ Between Pachit and Pâlaganj. — T.

which he placed the twenty sculptured feet. In the centre of the hill also he built a **Jinālayam**, or Jain temple, with the image of **Pārsvanātha Tīrthakara**: on the north of the hill, near the foot, he erected two other **Jinālayams**, one dedicated to **Chandraprabha Tīrthakara** and another to **Pārsvanātha Tīrthakara**; and finally he constructed a **Dharmasāla**, or Chaultri, close to the temples, for the accommodation of travellers. **Srenika** ruled at **Rājagiri**, and during his reign, the hill **Sumedha-Parvata** attracted an immense number of Jain pilgrims.

After the race of **Srenika Mahārāja** had ruled for some time, the **Bauddhas**² increased and took possession of the country, and obstructed the Jain travellers. Their fall was succeeded by a state of anarchy, in which the petty chiefs of the country compelled the pilgrims to pay a heavy toll. When the principal temple was destroyed by the **Bauddhas**, the image of **Pārsvanāth** was carried off by a **Zamindār**, who kept it in his house, and subsequently showed it to the pilgrims at a fixed rate. This practice still continues. When the Jains assemble in considerable number, and the sum demanded is paid in money or goods, the image is sent abroad to the place where the travellers halt, and set up under a guard for the worship of the Jainas who have collected: the image being erected is worshipped by the people, and various offerings are presented of greater or less value — the whole of which is appropriated by the **Zamindār**; and when the ceremony is concluded, the image is restored to his charge.

There are two sects of the Jain religion, one called **Digambara**, the other **Swetāmbara**: the images of the **Digambaras** are plain and naked, but those of the **Swetambaras** are richly ornamented.

In the year of the **Vikrama-śakam** 1825 (A. D. 1769) there was a rich merchant of the **Swetāmbara** sect at the city of **Murshidābād**, and going to **Mādhuvanam**, he perceived that the feet of the **Tīrthakaras** or gods, upon the hill of **Sumedha Parvattam** were nearly obliterated: having no family, he applied his wealth to the service of religion, and he renewed the **Padams** or feet, in an elegant style, building over each a small **maṅṭapam** or shrine, with four pillars; and a **śikhara** or peak. On the centre of the hill he built a **Jinālayam** or Jain temple, where he placed the 24 images of the Jain **Tīrthakaras**. The temple was surmounted by four pinacles, and enclosed by a wall; and since that period, **Jagat Seth** and other **Swetambaras** of **Makhsūdābād**, have contributed to maintain a **Gauḍa Brāhman** at **Mādhuvanam**, to perform the ceremonials of their faith; and a **Naubat-khāna**, or band of drums and trumpets, to sound twice a day at the hours of worship. In like manner the **Digambara Jainas**, who were at **Murshidābād**, entered into a subscription, and erected another temple of their own, close to the temple of the **Swetambaras**, in which they placed about 100 small marble images of the **Digambara gods**, with the establishment of the **Naubat** and a priest of their own caste to attend and perform the proper rites; they built also a **Dharmasāla** or Chaultri, for the use of travellers. — The said **Digambaras** established another temple upon the hill of **Sumedha Parvattam**, in which they placed 33 marble images of the **Jinas**; among them, three are very large. On the north of the hill is an unfinished temple. It is said that in the year **Ś. S. 1680** (A. D. 1762) a priest of the Jainas named **Kolapus Lakshmi Senāchārya** arrived at this place, and built a **Garbhālayam**, or inner part of the temple, in which he established an image of **Pārsvanātha**; but his funds failing, he determined to revisit his home, to collect a supply; he accordingly went to his country, but dying there, the work remains unfinished.

There are two divisions of the sect of **Digambaras**: one is called **Viṣpanthī**, and the other **Therāpanthī**.^{2a} The pilgrims of the **Viṣpanthī** sect worship with flowers and fruits, and offer different kinds of sweetmeats; but those of the **Therāpanthī** division present no flowers nor fruits. They offer sacred rice called **akshata**, sandal, cloves, nutmeg, dates, mace, plums, almonds, dry cocoanuts, and sweetmeats, etc. These things they place before the images, after which, standing before the temple, they leap and dance to their own songs, the **naubatkhāna** resounding all the time, and passages of their sacred volumes being read by a priest. When they advance to present their

² By these, however, the writer intends evidently the Muhammadans. — T.
^{2a} Cf. *Ante*, Vol. VII. p. 28.

offerings, they tie a cloth over their mouths, so as not to allow the breath to escape: the ceremonial is the same in most respects for the Digambaras and Śvetāmbaras.

Half way up the hill of **Sumedha Parvatam** is a pond, called **Sitākunḍ**, on the bank of which is a small temple, with a stone ball that is called **Sitā-mā**; all travellers, as they pass, worship this goddess with *chandanam* or red powder, and offer fruits, sweetmeats, betel and areka nuts: they then bathe in the pool, and thence proceed to the upper part of the hill to visit the feet of the **Tīrthakaras**. From **Sitā-kunḍ** flows a spring, which forms a small stream that passes by the east side of the Jain temples. The Digambaras have erected a bridge over it to their temple. On **Sumedha-parvat** grow numerous teak trees of great size; the thicket is tenanted by several kinds of animals, wild hogs, bears, tigers, and porcupines: but it is said that the beasts of prey never appear to any travellers, the latter being protected by the Jaina gods. The breadth of the hill is three *gaus*; it takes three days for travellers to go round the hill: the pilgrims usually halt some time at **Mādhuvanam**.

The Zamindār of this place lives in a mud fort at the village called **Pālaganj**, three kos from **Mādhuvanam**; he is of the race of the sun and Rājput caste: his name is **Suprasīh**; one of his cousins, **Muttasīh**, resides at the village of **Katārasi**, five kos east of **Mādhuvanam**; another cousin named **Prithvisīh**, lives at the village called **Jarayā**; and another a female cousin called **Daśamañ Rāṇī**, lives at a village called **Navagarh**, southward of **Mādhuvanam** six kos; she has no husband nor children, the other three have families. Of the money received from the pilgrims, half goes to the chief at **Pālaganj**, and the other half is divided equally amongst his three consins.³

The most numerous resort of pilgrims is in the month of **Māgh**, or January, at the full moon when the *Vasanta Yātra* is held at **Mādhuvanam**. Jain Sanyāsīs or pilgrims, who come in the month of **Āśiāḍha** or June, remain for four months according to the *Śāstras*.

The names of the twenty *Padams* or feet of the Jaina gods, which are placed on the hill of **Sumedha-parvatam**, are the following:—(1) **Ajita Tīrthakara Padam**; (2) **Sambhava**; (3) **Abhinandana**; (4) **Sumati**; (5) **Padmaprabha**; (6) **Supārśva**; (7) **Chandraprabha**; (8) **Pushpadanta**; (9) **Sītala**; (10) **Śreyāñśa**; (11) **Vimala**; (12) **Ananta**; (13) **Dharma**; (14) **Sānti**; (15) **Kunthu**; (16) **Ara**; (17) **Malli**; (18) **Munisuvrata**; (19) **Nemi**; and (20) **Pārswanāth Tīrthakara Padam**.

The people of the place call it **Pārswanāth Kshetram**, and give the name **Śekharajaya** to the hill. At the annual meeting, the people of the Zamindārs establish **Thānas**, and attend armed with swords and muskets. The inhabitants of the neighbouring villages bring firewood, grass, milk, rice, gñi, pepper, *etc.*, and a number of *dholis* to carry old people, women and children up the hill. Along with the travellers, who ascend the hill, proceed a number of beggars, blowing their *bankas* or horns, round instruments made of brass; to these mendicants the pilgrims, when they perform their worship, give alms.

It should have been mentioned that, at the beginning of the ascent, is a small shrine with two images where worship is first paid; and that a little way higher up is a **Śvetāmbara** temple dedicated to the **Kshetrapāla** or guardian of the place. From the 24th January to 1st February, I passed my time with some Jain travellers who had come from Delhi to the pilgrimage of **Mādhuvanam**. They came with 20 camels, 40 hackaries, 15 horses, and with 50 peons. Most of the above was gathered from an old pilgrim of the party of this **Śvetāmbara** caste, who was well acquainted with the history of the Jaina religion.

February 2nd. — I had resided at **Pālaganj**, a village about three kos from **Mādhuvanam** until this date, in order to observe what was going forward there with more attention. On this day I departed, and proceeded through the jangal of **Jharkhand** to **Vaidyanāth**, which I reached on the fourth day, it being about 20 kos from **Mādhuvanam**.

³ In 1827 the division seems to have been **Pālaganj** 8 annas, **Jarayā** 3½ annas, **Navagarh** 2½, and **Katārasi** 2 annas.—*Quart. Orient. Mag.* Vol VIII. p. 101. See Note at the end of this paper. — J. B.

Vaidyanāth is also a holy place. In the centre of the village is the temple of **Vaidyanāth Swāmi**,⁴ with a *Prakāram* or wall round it, in front of which is another temple of the goddess **Pārvatī**. On the tops of these two temples are erected the *Sikharams* or spires on which are placed gold or gilt vases. When I arrived there was performed the ceremony of **Sivarātri**, a festival of **Siva**, when white turbans are bound over the gold vases of the temples. During that ceremony thousands of travellers bring carboys, containing water from the **Gaṅgā** river, procured at **Gaṅgautri**, **Harīdwar**, **Prayāga**, **Uttarabāhini**, and **Gaṅgāsāgar**. With this they make the *abhishekam* or aspersion of the god, the **Vaidyanāth** **Līṅgam**, and worship him with sandal and flowers, *etc.* Any person who brings the water from each of these five places, and presents them for three years to the god **Vaidyanāth Swāmi**, will undoubtedly obtain his desires. It is said that the pilgrims bring every year one lakh of carboys and present them. North of the temple of **Vaidyanāth Swāmi** is a temple called **Sitā Rāmaswāmi**, in which are placed five images called **Bhārata**, **Śatrughna**, **Rāma**, **Lakshmaṇa**, and **Sitā**. On the north of this is the temple of the goddess **Chandī** or **Kālī**, where sheep and goats are offered in sacrifice. On the south side of the temple of **Vaidyanāth Swāmi**, is the temple of **Bhairava Lāla** in which is an image: all the travellers as they pass exclaim 'Bhūm Vaidyanāth' or 'Bhairavalālji.' This last resembles a **Bauddha** image, sitting in the posture called *Pudmāsanaṃ*. The statue is of the height of 4 cubits, and wears a *yogapatta* (*Yujāpavita*) or cloth bound across the breast. The people say that this image is the *kṣazāncī* or treasurer of the god **Vaidyanāth-Swāmi**. On the north of the village is a large tank.

February 10th. — Arrived at **Bhāgalpur**, having left **Vaidyanāth** on the 7th.

Bhāgalpur is a large town, where the Collector and Judge reside. In the city is a Jain temple in which is placed a *Padam*, or the sculptured feet of the god **Vāsupūjya Tirthakara**, who obtained *mokṣham* or salvation, at this place. It is said that this temple was established formerly by the king **Srenika Mahārāja**, and in front of that temple stood two pillars or turrets⁵ built with *chunām* and bricks, of the height of two cocoanut trees. It is said that about four centuries ago there was a merchant, named **Mānikya Chand**, of the **Jaina** sect, who dwelt at this city: he built four pillars of the same size at this place, and laid a terrace upon them, standing upon which every morning after he rose he could see the hill of **Sumedha-parvat**, and so visit the temples of that sacred place. Of the four pillars two have disappeared entirely. The other two are still in good condition, in front of the feet of **Vāsupūjya Tirthakara**. At the bottom of the pillar on the left-hand is a *bil* or hole, into which it seems a man can pass: the Jain pilgrims, after worshipping the sculptured feet of **Vāsupūjya** proceed to the mouth of that hole, and cast into it cocoanuts, cardamoms, nutmegs, and sweetmeats, *etc.* It is said that there are many Jain images in that cavity, and that all the ancient sages were accustomed formerly to go into the cavern to visit those images. On the east and north of the temple of **Vāsupūjya** are two tanks, and between them is a mango grove, where the pilgrims encamp.⁶

February 15th. — From **Bhāgalpur** I went to **Champāpur**, one kos, on the bank of the river **Gaṅgā**.⁷ There are two temples of the **Jainas**, one of which was dedicated to **Vāsupūjya**; the other temple belongs to the **Śwetāmbaras**. It is said that, sixty years ago, the **Śwetāmbaras** of **Murshid-**

⁴ A form of **Siva**, one of the twelve great **Līngams**. See **Hamilton**, Vol. I. p. 160; but the best account of it is given by **Col. Francklin** in the appendix to the second part of his *Enquiry into the Site of Palibothra*. It is to be regretted that he should have so metamorphosed names — thus 'Vaidyanāth' is with him 'Bijoonath,' *etc.* — **T.** The twelve great **Līngams** are **Mālikārjuna** at **Srisailam**, **Māhākāla** at **Ujjain**, **Omkāra** on the **Narmadā**, **Amāresvara** near **Ujjain**, **Somanātha** in **Kāthiāwād**, **Rāmesvara** on the island in **Palk's Strait**, **Trayambaka** near **Nāsik**, **Bhīmaśankara** probably at **Drācharam**, **Vaidyanātha** in **Bengal**, **Kedāresā** on the **Himālaya**, **Viśveśvara** at **Banāras**, and **Gautameśa** unknown. — **J. B.**

⁵ The turrets of **Bhāgalpur** are delineated in **Lord Valentia's Travels**, and in the first part of **Col. Francklin's Palibothra**. — **T.**

⁶ *Oriental Magazine and Calcutta Review*, Vol. I. (June 1823), pp. 770-775.

⁷ **Champā** or **Champāpur** is called by the author of the *Dasa-Kumāra* the capital of **Anga**. It is also frequently mentioned in the *Vṛhat-Kathā* and *Mahāvra Charitra*, works of the 12th and 13th centuries. — **T.**

âbâd made a subscription and built the said temple, in which they placed some of their Śwetâmbara images; and also, close to the temple, they built a *Dharmaśāla* or charitable chaultri for the use of the travellers, since which many of the Śwetâmbaras come annually to this place to visit their gods.

February 18th. — Left Châmpapur and proceeded to Uttarabâhini where the river Gangâ runs from east to north. In the middle of the river is a rock, on which is a temple of Īswar.⁸ At the festivals of Śiva, many travellers come to this shore, fill their carboys with the water of the river, and carry them to Vaidyanâth.

19th. — I set out from Uattaribâhini, and arrived at Mongir. Ten kos east of this is a small hill, at the bottom of which are five *Kuṇḍas* (or pools) called **Râmakuṇḍ**, **Lakshmanakuṇḍ**, **Bharatkuṇḍ**, **Satrughnakuṇḍ**, and **Sitâkuṇḍ**. These *Kuṇḍas* are enclosed with masonry; the length and breadth of each is 12 feet. The old people of the place say, that in ancient times, when **Râma**, **Lakshmana**, **Bharata**, **Satrughna**, and **Sitâ** the consort of **Râma**, were travelling to the forests, they arrived here, and formed the five wells for their ablutions, whence the *Kuṇḍas* go by their names. Amongst these five *kunds*, the water of **Sitâkuṇḍ** is very hot: if any person touch the water, his hands will be scalded.⁹ The **Râmakuṇḍ** water is very cold. The water of the three other *Kuṇḍas*, or of **Lakshmana**, **Bharata**, and **Satrughna**, is of moderate temperature. The pilgrims, who go to Vaidyanâth come to this place to bathe, and give alms to the **Pandas**, or proprietors. There are sixty of these **Pandas**. Early in the morning, these people issue forth on all sides and look out for all travellers and pilgrims, whom they conduct to the *Kuṇḍas* and receive money for their trouble.

February 28th. — From Mongir I proceeded by **Sūraj Garh**, **Balgudar Shaikhapur**, **Kakandi**, and **Jamuna**, to the city of **Bihar**. On approaching the city, I found some stone Bauddha images at all the neighbouring villages, but the people of this place call them by the names of **Mahâdeva** and others, being ignorant of what they are. There are about twenty houses of Śwetâmbaras in this city, and two Jaina temples, one of the Digambara, and the other of the Śwetâmbara sect. In the temple of the Digambaras there are placed seven copper images and one of stone; and in the temple of the Śwetâmbaras are five stone images and fifty of copper and brass. Bihar is chiefly inhabited by Musalmans; and there are forty Dargâhs, and twelve Masjids. The Nawâb, whose name is Miyah, lives here; he has a Jâgir of about five thousand Rupees a year; and has one naubatkhâna before his palace, four elephants, twelve horses, and one hundred servants. It is said, that in former times this city was called **Viśâkhapur**. When the Jain king, **Siddharti Râja** ruled **Kshettrikuṇḍ**, there was another king, called **Viśâkha Râja**, of the race of **Ugravâṃsa**, who arrived at this place, and established a city, which he called by his name **Viśâkhapur**: he resided here, and ruled the vicinity. At that time, **Sreṇika Mahârâja** reigned at his capital of **Râjagiri**; and these three kings were all related by marriage and were all on friendly terms. After the death of **Viśâkha Râja**, his son, named **Pârswa-sena**, quitted dominion, and adopted the *Diksha*, or profession of an ascetic. At the same period, **Vardhamâna Swâmi**, the son of **Siddhârtha Râja**, adopted also a holy life, and performed his devotion on the banks of the river called **Surjaka-Nadi**, south of the hill of **Sumedha-Parvata**. After twelve years of austerity he became a **Mahâjñyâni** or wise man; and the **Devendra** [**Indra**], the lord of the deities, appeared to him, and worshipped him.

When **Pârswasena**, who had been performing his penances at **Viśâkhapur**, was informed of **Vardhamâna Swâmi's** having obtained the divine rank of *Tīrthakara*, he was highly mortified and enraged; but being helpless, he restricted the object of his devotions to the rank of *Gaṇadhara*, the second rank under the *Tīrthakara*. In this the deities were not disposed to place him, as he was a man of great ignorance. **Devendra**, therefore, assumed the shape of an old **Brâhmaṇ**, and wrote

⁸ This is better known as the Faqir's rock of Sultânganj or Jangira. The temple on the summit is dedicated to Śiva, and a sort of college of Dasnâmi Gosains is attached to it. They have been there for thirteen successions of Pontiffs or *Mahants*. . . . a number of figures and sculptures have been cut on the granite blocks, which form this rocky elevation. They are chiefly Śaiva, though some are Vaishnava, and a few Jain — T.

⁹ The hot water of **Sitâkuṇḍ**, on one occasion, raised the mercury to 130°, whilst the temperature of the air was 76°.

a difficult verse on a palm leaf, which he took in his hand, and traversed the earth, intending to confer the dignity of *Gaṇadhara* on any one, who should expound the stanza. At that time there was a Śaiva Brāhmaṇa named **Gautama** at the village of Gautamapur, who taught the *śāstras* to about 500 disciples. **Devendra** showed him the verse, and he was equally unable with the rest to explain its sense; but this he would not admit, and contented himself with saying, that he would not expound the stanza to the person who brought it but would readily do it to his master. **Devendra** challenged him to visit his master, who was, he said, but a little way remote.

Gautama, unable to retract, followed him full of shame and fury: his scholars accompanied him. **Devendra** took them to **Vardhamāna Swāmi**, in whose presence **Gautama** and his pupils became sensible of their ignorance and error, and were accordingly enrolled amongst his disciples. **Gautama**, who was a man of learning and wisdom was made *Gaṇadhara* by **Vardhamāna** himself, and consequently is the chief of the *Gaṇadharas*. **Pārswasena** thus again disappointed, prayed next to have a heaven of his own; and the deities, compelled to obey him, at least in appearance, created one for him which was purely illusory. **Devendra** soon put a term to this with his thunderbolt; and **Pārswasena** was hurled to the earth, more humbled and enraged than ever. He therefore determined to attempt the downfall of the Jaina religion; and, with this view, he composed the *Mula Śāstra*, the doctrines of which are, in fact, those of the Musalmans, to which **Pārswasena** was converted, and laboured to convert others. Besides the *Mula Śāstra*, he composed, it is said, the Parsi *Nighantu* and the *Mashheri Purāṇa*.

March 4th. — Left the city of Subah Bihar, and thence proceeded to **Bahad**, four kos. In the centre of the village are two temples of the Janas, in which are placed fifteen images of copper, and a stone image and also the sculptured feet of **Gautama Swāmi**. On the west side of the village is a mango garden in which I found a large Bauddha image, in the *Padmāsana* posture. There are fifteen houses of Jainas in this village.

5th. — Leaving the village **Bahad** I went to **Pāvāpuri**, nine kos. South of the village is a large tank in which is a temple with a double wall. On the peaks of the temple is placed a gilt vase, and inside are two small feet of stone. It is said that these were made by the feet of **Vardhamāna Swāmi**, who obtained salvation at this place. A bridge across the tank leads to the temple; and on the west of the tank is erected a circular platform, forty cubits in circumference, upon which are also sculptured the feet of **Vardhamāna Swāmi**. Besides these remains, there is a flower garden in the village, in the centre of which is an open building called the **Navaratna Maṇṭapa**. On three sides of this Maṇṭapa are erected three Śālas or Halls; each hall can accommodate about fifty persons. North of the garden is another in which is found a *Vimāna*, or octangular car, built with chunam and bricks, of the height of a tall cocoanut tree. It is formed in three stories; the middle story is a pavilion with four pillars, where are placed two feet of **Vardhamāna Swāmi**, upon a seat behind which is a Jaina image of marble; and in front of which are three images of bellmetal. On the four sides of the *Vimāna* are built five Śālas or halls: around it are planted several kinds of flowers and fruit trees as plantains, limes, oranges, etc. A Śvetāmbara Sanyasi resides in the garden, and performs the worship of the feet and images. Travellers who go on pilgrimage to **Sumedha Parvata** come to this village on their route and worship here. In the vicinity of this village, and in the country henceforward, the poppy is extensively cultivated. Southeast of **Pāvāpuri**, five kos, is the village **Gohun**, which, it is said, was in former times called **Gautamapur**, from **Gautama** being born there.

7th. — From **Pāvāpuri** I went to **Rājāgiri**, six kos, west of which is a small fort, built by the Moguls, but now in ruins. Southward of that is a lofty mound, where stood, it is said, an old fort built by **Śreṇika Mahārāja**; the length and breadth of the mound are one mile, and the ruins and ditch may be still distinctly traced. North from hence about a mile are twelve **Kurḍas** or water pools, amidst which runs a river called the *Saraswatī*. Five pools are on the east side of the river, and seven on the west: amongst them is a pool called **Brahmakurḍ**, the water of which is very hot; and

southwest of that, is another pool, the length of which, from south to north, is thirty feet, and the breadth ten feet, enclosed and banked with stones. On the western bank of this are constructed five conduits, which bring the water from the adjoining hill into the reservoir : the water that descends is so hot that the hand cannot be immersed in it. Another hill, called **Vaibhāra**, proceeds from that already noticed, running two miles west : on the range are two Jaina temples. It is said, that in former times **Gautama Swāmi** obtained the rank of *Garudhara* upon the said **Vaibhāra-parvat**, in consequence of which the temple and image of him were here erected. To the west is the hill called **Vipulagiri** ; it is two miles in length from east to west. After travelling amongst these hills some way, I came to an open place, strewn with the ruins of a city for about four miles, from south to north, and two miles from east to west ; on the four cardinal points of this ruined city are four hills. On the east is the hill of **Udayāchala**, where formerly stood twenty-four temples of the Jaina Tirthakaras : of these the temple of **Parśwanāth** is the only one remaining. It contains a large image still worshipped. The hill on the south of the city is called **Mānikyagiri**, upon which is situated a Jaina temple. On the west of the open place is the hill **Suvarnagiri**, on which is another Jaina temple ; and on the north side is the hill **Vipulagiri**. It was amidst these four hills that **Srenika Mahārāja** founded his capital, giving it the name of **Rājagriha**, or **Giripur**, subsequently modified as **Rājāgiri**. The temples of the Jains which are on the above hill were erected in his reign ; and the wall of the city may be traced amidst the ruins. Among these hills, at some distance at the foot of the hill of **Suvarnagiri**, is a mound of singular appearance. It is said that in the government of **Srenika Mahārāja**, his *khazānchī* or treasurer, named **Sāgaradatta**, had a son named **Śalabhadra**, who was the incarnation of a celestial spirit. The father, therefore, built a lofty house at this place, consisting of seven stories and ornamented with the most costly materials, in the upper floor of which his son was reared. **Śalabhadra** never left this place during his life, and was here attended by the spirits of heaven. A temple is now built on the ruins of the palace, in which stands the image of the boy **Śalabhadra**. It is said that there is a book called the *Śālabhadra Charitra*, in which his life is recorded. On the declivity of the hill **Suvarnagiri** is an excavated temple, cut in the lull, with agate : the length of it is forty feet, the breadth fifteen feet ; and inside of it are placed a Jaina image and a stone couch. The people say that in the time of **Srenika Mahārāja**, the royal treasure was left in this cave. At present it is occupied by a Bairagi. Between the hills **Udayāchala** and **Mānikyagiri** is a pool of water cut in the rock, the length of which is four fathoms, and breadth two. It is about six feet deep and is called **Bānatirtha**. When **Rāma** was travelling in the forests, his wife **Sitā** suffered here much from thirst ; in consequence of which **Rāma** took his *bāna* or arrow, and rent open the hill, from which the water immediately flowed, and has ever since continued to exude.

Two kos from **Bānatirtha** is a jungle called **Tapovana** (or grove of devotion) where the Rishis performed their penances. They then established three **Kuṇḍas** or pools of water, called by their names **Agastya**, **Vasishṭha**, and **Valmika Kuṇḍas**. In the month of May, pilgrims come to these pools, hear the *Sthalapurāṇam*, or local legend, read, bathe, and give alms according to their means. In the *Sthalapurāṇam*, it is mentioned that there were eighteen pools in the **Tapovana**. In the present village of **Rājāgiri** is built a Jaina temple, within which are ten images of marble.

After the death of **Srenika Mahārāja**, his son **Kunika** was raised to the throne, and ruled the country for eighty years according to the laws of his father. His son **Abhayakumāra** received *Diksha* or became a pilgrim and ascetic.

His son **Abhayaghosha** succeeded to the throne ; but being a minor, he was unable to protect his dominions and the native chiefs rendered themselves independent.

After some time, the **Bauddhas** overran **Magadha-desa**, and destroyed all the temples of the Jains.

Lately, or about thirty years ago, some Jain travellers from **Dehli** arrived at **Rājāgiri** ; and perceiving the ruins of the Jaina temples, they were induced to repair some of them ; since that, the

Swetāmbaras residing at **Paṭṭaṇa** (Patna) have made a subscription, and repaired many of the ruined temples at **Rājagiri** and **Pāvāpuri**. At present there are sixty houses of Brāhmanas at **Rājagiri**, who perform the worship of all the **Jaina** temples and receive presents from the **Jaina** travellers who come to this place. Those Brāhmanas are not originally of this country. They say, that about 300 years ago, when a prince named **Chatra Siṅha** reigned at **Rājagiri**, no Brāhmanas were to be found here. The prince sent, therefore, to the **Marāṭha** country, and, having invited about 120 families of the Brāhmanas to his capital, granted them lands and establishments. Since that period, their descendants have resided here, and have performed the daily worship of all the temples.

11th. — Leaving **Rājagiri**, I went to the city of **Gayā**, where I arrived on the 12th. This is a very holy place in the estimation of the Hindus. In the centre of the city is a large temple, where the **Vishṇu-pāda**, or feet of the god **Vishṇu**, are sculptured, the soles being carved to represent the *Sankha* (or shell), *Chakra* (or discus), *Dhwaja* (or flag), *Ankuśa* (or elephant hook), *Gada* (mace), *Padma* (or lotus). The feet are placed on the north face of the temple. It is said by the old **Gayāvāla** Brāhmanas that about forty years ago, the **Rāṇi of Khandu Rāo Holkar, Ahalyā Bai**, visited **Gayā**, and erected a large temple to the **Vishṇu-pada**. The length of the temple is twenty yards and the breadth twenty feet: on the top is placed a gilt vase. The temple has two gates, one on the east, which is the public gate, and one on the north, made with copper plates. In the front of the temple, she erected a pavilion with sixteen pillars, where a large bell is suspended, which is struck by the worshippers before they enter the temple. In the vicinity, on the side of the hill, in a pavilion, where eighteen places are levelled out of the rock, at which the *Pindas* are offered. The *Pinda* is a ball made up with rice, flour, and milk, of the size of a lime. Eighteen of these are severally presented at each altar, along with sandal, flowers, sacred rice, and *Tila*, or oil seeds. These *Pindas* are offered for the sake of the souls of their ancestors. South of this maṅṭapam is built a hall for the accommodation of the pilgrims.¹⁰

East of the temple of **Vishṇu-pada** is the **Math**, or convent of the ascetic **Satya Dharma** who is a priest of the **Vaishṇavas**. Here are an image of **Hanuman**, and a *Dharmasāla*, or hall for the use of travellers.

North of the temple of **Vishṇu-pada** is erected a stone pavilion with twenty pillars. The travellers who come to place the *Pindas* on the feet of **Vishṇu**, dress the food at this pavilion.

East of this is a *Garuḍa-sāla* or *gymnasium*, where the **Gayāvālas** exhibit athletic feats. North of it is the temple of **Gadadhara**, in which is placed an idol of **Gadadhara**: the right hand of the image holds the weapon called the *gada* or mace. East of this temple is the river **Phalgu**, to which a **Ghāt** or flight of stone steps, descends, embellished by a stone pavilion on each side.

West of the temple of **Gadadhara** is a ruined maṅṭapam, in which is an image of **Bhairava**. North of that is a marble image of the **Rāṇi Ahalyābai**, in the shape of an old woman holding a *japa-mālā*, or string of beads in her right hand. On the left side of the image is the image of the goddess **Lakshmi**. Close to this is another temple with the image of the goddess **Kālī**.

On the north of the temple of **Gadadhara** is a **Bairagi's** convent, in which is built a small temple with a *liṅgam*. This establishment consists of a superior, and about ten *śishyas* or disciples.

South of the **Gadadhara** temple, are placed three images called **Mādhūsudana**, **Gaṇapati**, and **Sūrya Nārāyaṇa**. These are in three rooms separately: east of which is the convent of the followers of **Sankarāchārya**, a renowned priest of the Hindus in former times.

The river **Phalgu** runs also to the north of the **Gadadhara** temple; and between the river and that temple is another **Ghāt** or stairs, upon which is a large pavilion for the use of the travelling **Bairāgis**.

¹⁰ *Or. Mag.* Vol. II. pp 68-78.

North-east of the same temple, at some distance, is a holy tank, called **Sūrya Kuṇḍa**, enclosed with a wall. Pilgrims bathe and offer *pindas* at this pool.

Eastward of **Gayā** is the river **Phālgū**. It is said that when the five **Pāṇḍavas** were travelling to the woods, they arrived at this holy place to visit the feet of **Vishṇu**, when the third person of them, named **Phālgūṇa** (Arjuna) gave his name to the river.

There are two public gates to this city, one on the south, and another on the north : on the west is a ditch. The length of the city is about three miles, and the breadth is one mile ; it is built on an irregular and rocky base, so that all the houses of the city are not on a level. Formerly there were about 700 houses of the **Gayāwālā Brāhmaṇs**, but at present there are not above 300 houses. **Gayā** is a celebrated and holy place for all the tribes of Hindus ; in consequence of which, many lakhs of travellers come hither from several dominions. The **Gayāwālās** employ agents to conduct the pilgrims, sending persons off about ten or twelve kos distance to meet and bring them in.

West of **Gayā** two kos, is a hill called **Rāma Sila** upon which is a maṅṭapam, in which are the feet of **Brahmā**, and close to it two images. East of the maṅṭapam are placed five images at the foot of a *Ravai* tree, where the pilgrims offer cakes.

South-east of the said maṅṭapam is a square stone, upon which are sculptured feet with the marks of the *Kurma* (or tortoise), *Padma* (or lotus), *Matsya* (or fish), *Sankha* (or shell) : close to these are broken images. The people say all these marks belong to the god **Rāma**. In the lower part of the hill is a pond of water, called **Brahmā Kuṇḍa** : all the pilgrims bathe in this pond before ascending the hill.

North-east of **Rāma Sila** is a hill called **Preta Sila**, on which is placed a **Lingam** : in front of the **Lingam** are some broken images, where the travellers perform their funeral ceremonies, and give the *Pinda*. At the bottom of the hill is a pool of water, the banks of which are built with stone and chumam, and surrounded by a wall : it is skirted by a flowergarden. Some time ago, a person named **Lāla**, who was the **Diwān** of the **Nawāb** of **Lakhnau**, arrived at this place, and constructed this tank, where travellers usually bathe. South of this hill is another square tank called **Uttaramanasa Kuṇḍa**, or **Pañcha Tīrtha** ; the breadth of the square is fifty feet ; stairs lead down to it ; and on its bank is built a temple of **Mahādeva**. In front is a pavilion, in which are placed the following images of stone : — (1st) **Sītā-devī**, (2nd) **Sūryottarini**, (3rd) **Aśadevī**, (4th) **Chitrak Mayi**, (5th) **Gaurī-Sankar**, (6th) **Durgā**, (7th) **Vighneśwara**, (8th) **Pārvatī**, (9th) **Kuvera**.

Besides these, there are five images called **Chandrama** and one *Lingam*. All pilgrims perform the funeral ceremonies, and give the cakes, in front of these images, at the foot of an **Aśvattha** tree.

East of **Gayā**, at some distance, is a hill called **Sītā Kuṇḍa** : on the descent of the hills is a maṅṭapam, with images of **Rāmachandra**, **Sītā**, and the **Lingam**. All the pilgrims perform their funeral ceremonies, and offer the *Pindas* before this **Lingam**. On the wall of that maṅṭapam are carved nine images, one of **Yama**, and eight of the goddess **Gaurī** or **Pārvatī**. Fronting the image of **Rāmachandra** is the place of **Brahmastān**, where are the feet of **Brahma**. About two kos from the hill **Sītā Kuṇḍa**, on the river **Phālgū**, is situated a temple, in which is placed the idol of the goddess **Saraswatī**, where the pilgrims offer *Pindas*. South-west of the temple of **Saraswatī** is a ruined city of the **Bauddhas**, with the remains of an ancient fort. It is said, that in former times, when the **Bauddhas** had possession of the country, they destroyed the old city of **Gayā**, and established another city called **Bauddha Gayā**, of which these are the vestiges ; they erected here a large **Bauddhālayam** or temple of **Buddha**, with nine storeys, making the height of the temple 108 feet. The gate of the lower storey was five yards high, and eight yards broad, so that a man could pass, riding on an elephant. Much of this temple is still standing. Inside is a seat of two yards broad, upon which rises a smaller one, and upon that sits a **Bauddha** image of the natural stature. The people say, that there was another stone image of **Buddha**, which has been carried away by the **Bairāgis** of this place, who keep it in their convent. On the second storey of the temple are three round platforms, upon one of which grows a large **Aśvattha** tree : at its foot are four images of

stone called **Brahma**, **Râmachandra**, **Gaurisankar**. and **Gaṇesa**, Travellers offer *Pindas* here; and on every Saturday the women of the **Gayâwâlâs** come to this place, performing the worship of the said tree, and of the images. The inner wall of the temple is painted with many pictures. In former times there were placed 108 small images of stone, and 108 vases, on the nine upper storeys of this temple; and a lakh of small, but elegant images and vases were ranged about the temple: these have all disappeared, some being destroyed by time, some removed by the **Bairâgis**, and some carried off by English gentlemen.

In front of the ruined **Bauddha** temple is a stone pavilion, in which is a round seat of stone, four feet in breadth, on which are situated two stone *Padas*, or feet of **Buddha**. These feet are sculptured with representations of the shell, discus, mace, lotus, flag, elephant, hook, vase, and **Swastika** (a particular diagram). The length of the feet is three spans, and the breadth one span. South of the building are three small temples. The first is occupied by a **Bairâgi**, who did penance here in a former life: it is dedicated to **Siva**. The second temple contains a *Kalâsa*, or round vessel of stone, upon which are engraved the images of the **Buddhas**: the people of this place, however, call it **Mahâdeva**, and on every Friday offer worship to it. In the third temple are placed five male idols of stone, and one female image. These look like **Bauddha** images; but the people call them the five **Pândavas** — the female, **Draupadî**, their wife. In the vicinity of these images stood an old broken stone pillar, $1\frac{1}{2}$ yard high, and $1\frac{1}{2}$ cubit in circumference. North of this is another temple with a stone image, but of whom, no one knows. To the east of this is a square enclosure with one gate, and within it a stone image called **Baleśwari**. In front of this is built another square wall, with three gates; and in the centre is a large *Chakra*, or round slab, the breadth of which is two yards and $1\frac{1}{2}$ span thick: on this slab are carved forts, elephants, camels, horses, and many curious reliefs. The people worship the *Chakra*. North from this is an elevated platform, surmounted by three pavilions with pinnacles: they enshrine three images, **Jagannâth**, **Râmachandra**, and **Mahâdeva**. It is said, that in the year of **Vikrama Saka** 1857 (A. D. 1801) in the full moon of the month of **Bhadra** (August), a person named **Gangawari Seth** arrived at this place from the wife of **Kushal Chand**, treasurer to **Daulat Râo Sindhya**, and established the above three gods and placed a stone inscription there.

During the government of the **Bauddhas**, having destroyed old **Gayâ**, and broken the images of all the temples of the **Hindûs**, they carried the **Gayâwâlâ Brahman**s to their new city, or **Bauddha Gayâ** and put them in confinement, to compel them to transfer all the ceremonies of pilgrimage to the latter place. In this way some of the **Gayâwâlâs** were destroyed; but some escaped to distant countries. The **Bauddhas** established themselves, and ruled here for about 700 years in the **Vikramaśaka**.

On the south-west of the **Bauddha** temple is a large mound of rubbish, where the king of the **Bauddhas**, it is said, had his palace: the people hence still give the name of **Bauddha Râjagrîha**, or the palace of the **Bauddha Râja**, to this high ground, on which are yet visible many ancient and curious stone buildings, images, and pillars. The **Bauddhas** also constructed a large fountain between the temple and river, for the use of their women. The masonry of the reservoir was six feet in breadth and eight feet high; it is in ruins now. Throughout the whole neighbourhood, **Bauddha** remains are abundantly to be traced amidst the brushwood, which covers the site of the city. When the government of the **Bauddhas** had ceased, all the **Gayâwâlâs** that survived returned to the former **Gayâ** and re-peopled it. Travellers then resorted to the ancient **Gayâ**; and the city of the **Bauddhas** was deserted, and overrun with jungle. At last a **Bairâgi**, who arrived at the ruined city of **Bauddha Gayâ**, found the dilapidated temple, and he took up his abode on the gate there. He performed his *Tapas*, or penance, for about sixteen years, when the goddess **Annapurnâ** appeared to him, and enquired the motive of his austerities. He thanked the goddess and communicated his wish to live where he was, and to be able to grant food and charity to all travellers and beggars: accordingly the goddess **Annapurnâ** gratified his desires. The **Bairâgi**, in consequence, built a convent on the north of the ruined **Bauddha Gayâ** about one kos, on the high road between **Gayâ**

and Calcutta, where, accompanied by some *Sishyas* or disciples, he resided, shewing hospitality to all beggars and pilgrims, by the favour of the goddess **Annapurnâ** till he departed this life.

His chief *Sishya*, or disciple, succeeded to the **Math**, and, accompanied by six or seven *Bairâgi* disciples, continued the practices of the founder. The Râja of the country hearing of their circumstances, then made a grant to the *Bairâgis* of the ruined city of **Bauddha Gaya** as *Mokhassah* or free gift. In consequence of this, a number of poor people were invited by the ascetic to **Bauddha Gaya**; and they cut down the woods, built houses, peopled the city, and lived in it under the authority of the *Bairâgis*. The same Mahant, or superior, built another **Math** in the town of **Bauddha Gaya**, and divided his residence between the two.

After him, the third *Bairâgi* of his order succeeded to the superiority; and observing the charity of his predecessors, the neighbouring Zamindârs granted him four villages in Jâghîr.¹¹

The Journal stops here, at the end of the third instalment, whether from the translator having given up his task, or from some other cause. Possibly the remainder, containing the return journey, was not found to be of equal interest. — J. B.

Note.

From an account of a visit to Mount **Pârśvanâth**, by an official, in the *Quarterly Oriental Magazine*, Vol. VIII., for Dec. 1872, pp. 97-132, and signed 'A. P.' we glean the following additional details:—

"At Pâlganja the devotional duties of the Jaina pilgrims who flock to this remote spot from every part of India, even from the furthest provinces of the Dakhan, commence. The Zamindâr, who has dubbed himself with the title of Râjâ, is considered by that sect as the guardian of the holy lands, and has in his possession a small image of **Pârśvanâth**, which every pilgrim pays for worshipping before he proceeds to the temples at the foot and on the summit of the mountain. The manner in which he acquired this charge . . . was thus related to me by that person himself. Several centuries ago, an ancestor of the family, whom he called Nawadeva Singh, came from Rohilkhand to perform his devotions at Banâras. 'There . . . he was one night visited by a god' (whose name was forgotten) . . . who "declared to the pilgrim that his devotions had been well received, and that if he would travel eastwards, he would be invested with the sovereignty of Mount **Sikhar**. Accordingly Nawadeva Singh . . . made himself master of the lands lying at the foot of the mountain. After a residence of some years **Pârśvanâth** . . . appeared and revealed to him his satisfaction with his conduct, named a certain pool, at the bottom of which he would find an image of himself, and declared that henceforward prostration before the Râjâ should be a necessary prelude to a favourable reception within the sacred precincts."

The writer points out that this Zamindâr belongs to the local **Bhûnyâ** tribe and had no claim to Râjput origin. The old Râj of **Kharakdiâ** had been of Brahman caste, and the revenues were probably collected by the more influential **Bhûnyâs**. **Kâmdar Khân** expelled the family of **Mura Nârâyanadeva** of **Kharakdiâ**, and the taxes on travellers and pilgrims were collected by **Bhûnyâ Ghâtswâls**. These, under the British settlement in 1783, procured their independence as separate proprietors under the perpetual settlement. Thus the *ghâtswâl* tax was converted into a private claim.

The Râjâ shows a small stone image, found in the tank: its rude appearance and small size (not being above 8 inches high) show that it was made at Pâlganja, — possibly by the inventor of the story. He had two other images: one inscribed with the name of **Bindraband Sâ** of **Gwâliar** by whom it was given to the Râjâ, and another which had recently (1824) been sent from **Dehli** by a **Mahâjan**, in whose charge the old idol was broken while being carried from Pâlganja to **Madhuvanam**. The broken image, which is the most beautiful, measures 1 foot 3 inches high, and is cut out of a single piece of black marble, the eyelids appear closed, and it has two rows of necklaces round the neck.¹²

¹¹ *Oriental Mag.* Vol. II. (August 1823) pp. 173-176.

¹² *Loc. cit.* pp. 100-102.

EXTRACTS FROM THE BENGAL CONSULTATIONS OF THE XVIIITH CENTURY
RELATING TO THE ANDAMAN ISLANDS.

BY R. C. TEMPLE.

(Continued from p. 51.)

1793. — No. VI.

Fort William 18th February 1793.

Ordered that the following Letter be written to Captain Blair by the Secretary.

Captain A. Blair On Service at the Andamans.

Sir, — Captain Alexander Kyd, who has been appointed Superintendent at the Andamans being now on his Departure from Bengal, I have Orders from the Governor General in Council to acquaint you that according to the Notice in my Letter of the 12th of November last you are to deliver over the Charge of the Settlement to him on his arrival.

It will be a Matter of course that you make over to him at the same Time the public Correspondence, Papers and Accounts Appertaining to the Station you have held to the New Settlement and any Balance of the public Mony that may remain in your hands.

I am

Sir,

Your most obedient humble Servant,

(Signed) **Edward Hay**

Secretary to the Government.

Fort William
18th February 1793.

1793. — No. VII.

Fort William 18th February 1793.

Instructions to Captain Alexander Kyd.

To Captain Alexander Kyd.

1. You have been advised of Your Appointment to the temporary Command of the New Settlement at Port Cornwallis, and the Secretary has transmitted to you a Copy of the Resolutions that we have passed on points of detail Connected with the Duties Assigned to You.

2. We now transmit to You a Commission, directing the general Authorities with which You are vested, and We desire that you will proceed to the Andamans with all Convenient Expedition.

3. The enclosed Letter to Captain Blair contains Orders to that Officer to deliver Over the Charge of the Settlement to You on your Arrival, when you will enter on the Duties of the Station; Attending to the following Instructions.

4. Our principal design in making a Settlement at the Great Andaman being to establish a Naval Arsenal in the Bay forming the North East Harbour of that Island, and recommended by Commodore Cornwallis as particularly eligible for the Rendezvous and Accommodation of the National Fleets that may hereafter be employed in the Protection of the Company's possessions in India, it will be Necessary that, after examining well the Capacity of the Place for those Purposes, you should ascertain, without Loss of time, what means it possesses to effect them and what Aids will be required from this or Other Countries, so that there may be no delay, that is not unavoidable, in Accomplishing an Object which we deem to be of great public Utility and Importance.

5. You will observe that the Harbour is to be equal to the Reception of Fifteen or Twenty Sail of Line of Battle Ships, and, among Other necessary Considerations, incident to the Choice of it, You will attend to the means there are of Conveniently obtaining Supplies of Wood and Water.

6. It will be also requisite that a large Spot of ground should be Chosen, in the most healthy Situation for a Hospital, and an extensive Kitchen Garden adjoining to it, provided at the times with a Measures Assortment of the Tropical Fruits (*sic*) and of the best kinds of Vegetables for the Sick and Convalescent and a proper place of some extent to be cleared for pasture, and Subsisting and keeping up, Constantly, a Stock of Cattle.

7. Another object of your Attention will be to fix upon a Spot where the necessary Store Houses may be built, and the Apparatus had for Careening Ships, and we wish you also to ascertain and inform Us whereabouts you would propose to Construct a Wet Dock, if that should be thought Necessary at any future time, On the most approved plan adopted in the Harbours of Europe where the Situations, as at Port Cornwallis [Port Blair], are unfavorable from a want of Water Owing to the Rise of the Tides :—

8. You will likewise have in View the building a Suitable Granary, Baking Houses with Mills for Grinding, — a Brew House or Distillery, Curing Houses, — Working Houses for the Sail Makers, Coopers, and all Artificers of different discriptions, and places for the Stores of the Several Departments, Also Quarters for the Officers and Men when [? upon] a plan Duty on Shore (*sic*), — and every other Accommodation that properly belongs to an Establishment of so much Consequence as that which we design for a Naval arsenal at the Andamans.

9. Having now given You Such general directions as appeared to us necessary Concerning the Arsenal, we are next to desire that you will prepare and lay before Us a plan of Fortification for its Defence, and the Defence of the Port, Whether in the Absence of a Fleet, or for the protection of any Number of Ships booked [? locked] (*sic*) up in the Harbour by a Superior Force.

10. The Works you recommend are to be the most Solid and durable, and at the same time the least expensive, in their Construction, and they are to be so planned and Situated as to be as able [? capable] of being defended by a Small Body of Troops until relief, in some way or other, can be afforded to the Settlement in the Event of an Attack.

11. Your further Duty will be to chuse a Spot On the adjoining Shores, or in the interior part of the Main Island, upon which an Establishment may be formed for Supplying the necessary Stock of Cattle, and alimentary Grains for its own immediate Support, the use of the Garrison and Settlement in general, and the wants of the Navy, as far as Circumstances will possibly admit, without looking [or] trusting for Assistance in these respects, from Bengal, or any Other part of India, and We wish you to consider the object of providing gradually for the wants of the Settlement, in Such Instances, without Aid from Other Quarters, as materially Connected with the Views of Government in maintaining an Establishment at the Andamans but if you should at any time require Supplies of Grain, Cattle, or Other Articles, for present or future Subsistence, you may occasionally apply to the Superintendent of Prince of Wales Island, to the Collector at Chittagong, and to the Chiefs of the Company's Settlements on the Corromandel Coast who will be furnished with instructions to Comply with Such Applications.

12. You will furnish us with Copies of Shore Applications from time to time, and advise us to what Extent they have been severally Answered.

13. Such Military Stores and Articles of Subsistance as may be required from Bengal will be Supplied, in the mode pointed out in the Regulations transmitted to You by our Secretary, as already noticed in this Letter.

14. We desire you will prepare a place of Security for Native Felons that may be sent from Bengal to labour on the Works, and you will Report to us occasionally, what Number can be received.

15. In clearing the Islands and Shores of the Underwood, or exuberant forest Timber, you will be careful to Set apart Such of the latter as may be applied to the purposes of Ship-building in

the Neighbourhood of the Port, And to preserve Such of this kind of Timber, as will Answer for the Fortifications or Buildings to be erected, or for the Service of the Navy.

16. It is to be presumed that the Island affords no internal Water Carriage, by which firewood can be conveyed from one part of it to another, and no improper Waste should therefore be admitted in cutting down the Wood (adjoining to the Bay) that May be fit for that Use ; but particular spots of ground should be allotted, On which the Wood May be collected to Answer the Occasions of the Settlement.

17. In establishing and keeping up an intercourse with the Natives you will naturally take care that the utmost degree of forbearance is observed to secure them against Illtreatment or Violence of any Sort whatever, and you will never permit force to be employed against them, but in Cases of the most urgent necessity for Self defence You will, on the contrary, endeavor to conciliate them by kind Usage, by distributing among them trifling presents, and Such Articles in use with Us, as they May ask for, and can conveniently be Spared, and you will leave them in the undisturbed possession of their Shores and fishing places, on in other words, in the Same State of Freedom, in every respect, as that in which you find them, granting them protection, and yielding it especially in the instances of Acheenese or other Native Cruizers, or any European Vessels, touching on the Coast for the purpose of trepanning them and making Slaves. And in the Case of any Europeans being detected in these inhuman practices you will insist upon the immediate Release of the Natives, and having procured it, You will exercise your direction, (*sic*) as Circumstances shall appear to you to render expedient, in securing or not, the persons of those Most forward in carrying out this infamous Traffic, and send them Preseners to Bengal. But it will be very proper that you should first take the best Means of having it generally understood that such a Commerce is disallowed, and that the Consequences will be very Serious to those who engage in it.

18. We wish you to direct the Surgeon, upon Duty at the Andamans to furnish You half yearly for Information, with a Diary of the Deseases that have prevailed or do prevail, in the Settlement, including in such Diary the Remedies and Treatement which he has found Most efficacious for their Cure, and Such further Remarks as may tend to ascertain the degree of healthiness of the Climate and Port, and the Means most Conducive to the preservation of the health of the Europeans and Natives employed on the present Service.

19. It is our pleasure and Direction that for the Maintenance of good Order and the Administration of Justice among the European Artificers, the Lascars, and Indostan Labourers in the Company's Pay and for the punishment of Misdemeaners and faults Committed by them in the Settlement and places over which your Authority, as specified in your Commission, extends, Recourse shall be had to the Articles of War for the Company's Troops, and all disputes and offences occasioned or done by the said persons shall be tried by the Process and Rules laid down for the Proceedings of Regimental or Garrison Courts Martial, due notice having been previously, and generally given To all European Artificers &ca As above mentioned, of their being liable to be tried Accordingly, and You will Consider this Order as applying to other Indostan Natives, including the Servants of Officers and others residing, or being within the Circle of your Authority.

20. With respect to Crimes committed by European or Sepoy Commissioned Officers or by the Commanders and Officers of the Vessels belonging to or hired by the Company, at your Station, you will make it a Rule to Report them to us or the Commander in Chief, according to the description of Persons offending, whether in the Civil or Military Service, and either Send them, at your direction (*sic*) in Arrest or as Prisoners immediately to Bengal, or detain them in Custody until you receive Orders and Instructions concerning them.

21. In the case of your occasional absence from the Andamans, or in the event of any accident depriving the Settlement of your Services, the powers and duties of the Superintendent as specified in your Commission, and these Instructions, are to devolve to Lieutenant Edmund Wells, or the next Senior officer,

22. From the period of your Arrival at the place of Your destination you will report, either directly, to ourselves or through Our Secretary, from time to time, as opportunities offer, the progress You have made in fulfilling the Duties of your Station, and You will also not omit to Mention and **enumerate the Animal, Mineral and Vegitable productions of the Islands**, as the Same shall fall under your Notice, or the Notice of others belonging to the Establishment.

23. We have only to add to these Instructions that we wish you, upon employing the Vessels allotted to the Andaman Service to give particular Orders to the Commanders to Omit no opportunity, in their different Courses thro' the Bay of Bengal of noticing in their Journals, **the prevailing Winds and Currents, the Soundings, Anchoring Shoals, or Dangers throughout the Bay, and On the Coasts of the Islands**, yet un[as]certained, As well as the productions of those Coasts, the Quality of the Soil, dispositions of the Surface, and that when you Report to us the informations You may receive, you communicate to us your own opinion of the Benefits that may be derived to the general Advancement of Navigation, or other Useful purposes from the Lights obtained upon those Subjects.

Fort William
the 18th February 1793.

We are &ca.

1793. — No. VIII.

Fort William 18th February 1793.

Capt. Kyd 18th Febr'y.

Read a Letter from the Superintendent at the Andamans.

To Edward Hay Esqr. Secretary to the Government.

Sir, — In addition to the Sum of Money that may be ordered to be furnished me for the Expences of the Settlement at the Andamans: I have to request that you will be so good as to represent to the Right Honble. the Governor General in Council that the Sum of Two thousand Dollars will be necessary for the occasional purchase of Articles of Provisions at Acheen or on the **Coast of Pedier.**

I have the honor to be &ca

(Signed) A. Kyd Captain Commanding Andamans.

Fort William 18th February 1793.

1793. — No. IX.

Fort William 22d February 1793.

The Secretary lays before the Board a return sent to him, at his request by **Captain Kyd**, of the Establishment at the Andamans.

General Return of the Establishment at the Andamans February 1793.

Commissioned Officers and Staff.

Captain Alexander Kyd	Commandant
Lieutenant Edmund Wells	Commanding the Infantry
Ensign Joseph Stokoe	Engineer
Mr. Wood	Assistant Surgeon

Infantry Detachment.

1 Lieutenant
1 Sergeant Major
1 Subadar
1 Jemadar

- 4 Havildars
- 4 Naigs
- 1 Drummer
- 1 Fifer
- 80 Sepoys
- Total Native Troops 92
- 1 Drill Havildar or Naig
- 1 Sircar
- 1 Native Doctor
- 3 Hand Bheestees

Store and Provision Departments.

Europeans.

- 1 Commissary
- 1 Magazine Sergeant
- 1 Writer

- 1 Sircar
- 1 Tindal
- 8 Lascars
- 1 Head Smith
- 3 Smiths
- 1 Armourer
- 1 Sicklegar
- 1 Carpenters Mate
- 1 Do Workman
- 1 Chuckler
- 1 Sailmaker
- 1 Bheesty
- 1 Sweeper

Artificers Labourers &ca.

Europeans.

- 1 Head Carpenter
- 3 Carpenters
- 1 Head Smith
- 1 Cooper
- 4 Overseers
- 1 Sailmaker

Native Carpenters.

- 1 Head Carpenter
- 20 Carpenters
- 12 Sawyers
- 1 Turner

	Native Smiths.
1 Head Smith	
12 Workmen	
2 Brassmen	
1 Tinman	
2 Sicklegurs	
	Painters.
1 Mistry	
2 Workmen	
	Stone Cutters.
1 Mistry	
6 Workmen	
	Bricklayers.
1 Mestrey	
15 Workmen	
	Brick and Tile Makers.
1 Mistrey	
10 Workmen	
6 Potters	
4 Grammies	
10 Gardeners	
8 Washermen	
10 Fishermen	
4 Taylors	
3 Barbers	
1 Shoemaker	
2 Chucklers	
	Bakers.
1 Baker	
3 Assistants	
5 Hand Bheesties	
	Lascars.
1 Serang	
2 1st Tindal	
2 2d Do	
40 Lascars	
	Bildars.
8 Serdars	
170 Bildars	

Marine Department.**Cornwall Schooner.**

Commander Lieut. Jno. Wales

1st Officer Cornelices Crawley

2d Officer Charles Timins

Europeans.

1 Commander
 1 1st Officer
 1 2nd Do
 1 Gunner
 4 Quarter Masters
 6 Native Hilmsmen
 1 Carpenter
 1 Caulker
 1 Syrang
 1 1st Tindal
 1 2d Do
 1 Cossob²²
 30 Lascars
 1 Commanders Cook
 2 Do Servants
 2 Officers Servants

Ranger Schooner.

Commander Lieut. George Thomas
 1st Officer John Roberts
 2d Officer John Frazer
 Establishment Similar to the Detail of the Cornwallis.

N. B. — The Show Union freighted for 4 Months from the 1st November, 1792.

(Signed) **A. Kyd Superintendent at the Andamans.**

1793. — No. X.

Fort William 25th February, 1793.

Read a letter from Captain Kyd Superintendant at the Andamans.

Capt. Kyd 20th Feby.

To Edward Hay Esqr. Secretary to the Government.

Sir, — Accompanying I send a Bill for Provisions for the Establishment at the Andamans furnished by my desire by **Messrs Wilson, Harrington and Downie**; which I request you will lay before the Right Honble the Governor General in Council, that an Order may be granted for its Payment. I beg leave to observe that there are four Hundred Bags of Rice that could not be received on Board of the Vessels now under Dispatch which Messrs Wilson, Harrington and Downie will deliver, whenever a further supply may be wanted.

Fort William

I have the honor to be &ca

20th February 1793.

(Signed) **A. Kyd, Superintendant at the Andamans.**

Ordered that a Copy of Captain Kyd's Letter be sent, with its Enclosure, to the Military Board and that Authority be given for Passing the Bills of Messrs. Wilson, Downie and Harrington, for the Provisions laid in by them, at Captain Kyd's desire for the Establishment at the Andamans.

²² Also spelt Cusah, Cusab.

1793. — No. XI.

Fort William 25th February 1793.

Read a Letter from Captain Kyd Surveyor General.

Edward Hay Esqr. Secretary to Government.

Sir, — Accompanying I have the pleasure of transmitting you a List of all the Maps and Plans now in the Surveyor General's office.

Fort William
21st February 1793.

I have the honor to be &c
(Signed) A. Kyd, Surveyor General.

Marine Surveys and Plans.

1. Mr. Blair's first General Chart of the Andamans.
2. A Plan of Pulo Penang.
3. Port Campbell, Interview Island, North East Harbour, of Port Cornwallis.
4. Captain Councils Plan of Cornwallis Shoal in the China Seas Original and Copy.
5. A part of Pulo Penang.
7. Original Survey of the Harbour of Pulo Penang by Captain Kyd.
8. Plan for repairing His Majesty's Ships at Port Cornwallis.
9. Ariels Track round the little Andaman.
10. Do Do Do Do Do Do Copy.
11. Chart of the Andamans.
12. Rough Plan of Stewarts Sound Andamans.
13. Plan of Part of Pulo Pinang.
14. Track of the Ranger over a Coral Shoal near the North West Coast of the Great Andaman.
15. Plan of Pulo Penang and Harbour.
16. Port Cornwallis.
17. Port Cornwallis.
18. Nancowrie Harbour.
19. Malay Islands.
20. Upper Part of Port Cornwallis.
21. North East Harbor.
22. Port Cornwallis, large Copy.
23. General Chart of Great Andaman.
24. Port Meadow fair Copy.
25. Lieutenant Blair's Plan of Pulo Penang.

1793. — No. XII.

Fort William 15th March 1793.

Read a Letter from Captain Blair.

To Edward Hay Esqre. Secretary to the Government.

Sir, — As His Majesty's Ship *Minerva* proceeds to Calcutta I embrace the opportunity of informing you that the Settlers in general continue healthy, that we have made considerable progress in clearing, and that the Natives have been perfectly inoffensive.

The 24th ultimo the **Viper** on her return from the **Cocos** with **Plans** [? **Palms**] and **Nuts** for the Settlement, unfortunately run upon a coral Reef three Leagues to northward of this Port, and received considerable damage She is now under repair and I expect will be ready for Sea again by the 20th of next Month.

With the concurrence of the Commodore I propose to dispatch the **Sea horse** to remove the remaining People and Stores from **Old Harbour** unless Captain **Kyd** should arrive in two or three days who I have been anxiously expecting for some time past.

Fort Cornwallis
24th February 1793.

I am &ca
(Signed) **Archibald Blair.**

1793. — No. XIII.

Fort William 15th March 1793.

The Secretary lays before the Board an Extract of a Letter received by **Lieutenant-Colonel Ross** from **Lieutenant Wells**.

Extract of a Note from **Lieutenant Wells** to **Colonel Ross** Dated 9th March 1793.

The Subject on which I now have occasion to trouble you, does I believe properly require an official Communication, but as I am not quite certain of the Channel which I ought to embrace for that Purpose, I hope you will pardon the intrusion upon yourself.

I embarked on the Honble. Company's **Snow the Cornwallis** with the Detachment of **Sepoys** destined for the **Andamans**, and a few of the Most necessary of the **Artificers** on the Morning of the 7th Instant and we immediately proceeded with the **Ebb Tide** down the **River**. The embarkation of the **People** and their **Baggage** created an appearance of inconvenience from their **Numbers** which it was hoped would be removed after the usual arrangements and distribution of their proper **Places**, but after every Endeavours, it is found totally impossible, with the great Quantity of **Stores** on Board for the Settlement, to transport such a Number of **Persons** without great Inconvenience both to them, and the Management of the **Ship** I had intended nevertheless to prosecute the **Voyage** with the whole of the **People** and not without hopes, founded on their own **Chearfulness** and **Content** with the **Indulgence** shown to them by **Lieutenant Wales** and his **Officers** to have effected it without any **Material difficulty** An occurrence this Morning has deserted [? defeated] my **Intention**, In the first **Opportunity** which has offered of carrying **Sail** the effect of it has been discovered of such a Nature, on the **Vessel** that **Lieutenant Wales** the **Commander** declares his **Apprehensions** for our **Safety**, in the **Event** of our **Meeting** with **Weather** in any **Degree** unfavorable after we shall get into the **Bay**.

Under these **Circumstances** I considered it my **Duty** to forego every other **Wish** and **Without** hesitation to decide upon the only **Measure** to afford **Relief**, and ensure as far as may be our future **Safety** and **accommodation** I have therefore **Selected** all the **Wives** and **smallest Children** belonging to the **Detachment** who from their **inactivity** in **Times** of **exigency** are the **greatest** **incumbrance**, as well as most liable to **harm**, some of the **Artificer-Class**, and **Eight Sepoys**. The **care** (*sic*) of the whole **Amounting** to **47** I have committed to one of the **Commissioned Officers** with **Orders** to land them at **Fort William** wait the opportunity of the first [ship] destined for the **New Settlement**, and to embark with the other **Artificers** whom for want of **room** in this I was obliged to leave on my **Departure**.

After this **diminution** the number of **Persons** remaining in the **Vessel** will be full one hundred and **fifty**; which in **Addition** to the **Cargo** is the utmost that can be **accomodated**.

I request you will do me the favour to represent this to the **Marquis Cornwallis** whose **disapprobation** I hope I shall not incur on the occasion **When** the **Circumstances** are considered which have influenced my **Conduct**.

As the favorable season is so near its **termination**, I beg permission to suggest to you whether it be not worthy of offering to his **Lordship's Consideration** that instead of waiting the **uncertain return** of the **Vessels** now belonging to the **Settlement** it be not more desirable immediately to dispatch one

on Freight capable of carrying the 400 Bags of Rice left by Major Kyd when he Sailed Augmented to a Thousand or thereabouts with the remaining Artificers, and these people whom I now leave they will Amount to Eighty or a hundred Persons, and I am of opinion that more could not with propriety and regard to Safety be sent away in such a Vessell at the Approaching critical Season. If I mistake not, one of the expected Vessells from the Andamans (the Union) is under Engagement for a fixed period which has nearly elapsed.

1793. — No. XIV.

Fort William 15th March 1793.

The following Correspondence between the Secretary and **Mr. Peck** is laid before the Board.

Sir, — In answer to your favour of yesterday I beg leave to mention the Terms of Freight to Port Cornwallis 12 or 1500 bags of Rice at 3 Rupees per Bag Seapoys and Artificers at 15 Rupees each or should Government take up the whole Vessel will be Nine Thousand Rupees She Carrys 3.500 bags.

Calcutta

12th March 1793.

I am, &c.

(Signed) **Robt. Peck.**

To **Mr. Robert Peck** Dated 12th March.

Mr. Robert Peck, Sir,

The Governor General in Council having had before him your Letter of this Date I am directed to desire that in explanation of the Terms which you have offered for conveying the People and Stores to the Andamans, you will be pleased to say whether the Sum of Rupees 15 which you require for each Seapoy or Artificer, you meant to enclude their provisions Water &c during the Passage, and if this Charge on these accounts was intended to be included in the 15 Rupees (as the Board from the Rate suppose to be the Case) what deduction you would make from it if the Provisions and Water should be laid in by Government.

Council Chamber

12th March 1793.

(A true Copy.)

I am &c

(Signed) E. Hay

Secretary to the Government.

Fort William 15th March 1793.

Mr Peck 13th March.

Sir, — In reply to your Letter of yesterday I beg leave to mention for the information of Government that I will Supply the Seapoy and Artificers with Provisions Water &c at the rate of 15 Rupees per Man or should Government Supply the Same my Charge will be 12 Rupees each I beg to be favored with an Answer to Day if convenient, as my Vessel hauls out Dock to Day and will be ready to receive on board Cargo tomorrow.

Calcutta

13th March 1793.

To **Mr Robert Peck** 14th March.

I am Sir Your most Obedient Humble Servant

(Signed) Robert Peck.

Mr. Robert Peck, Sir, — I received your Letter yesterday and am directed to acquaint you that if upon a regular Survey of the **Darlington**, it shall be found that She is in all respects, a proper Vessel to take, at this Season of the year, to Port Cornwallis; a Number of Sepoys and Artificers not exceeding one hundred and a Quantity of Rice not exceeding one thousand Bags, the Governor General in Council will accede to the Terms of your Offer Vizt. that the rate of twelve Sicca Rupees per man shall be paid for each Sepoy or Artificer for the Voyage, the Company laying in their Provision, Water &c and that the rate of three Sicca Rupees par Bag shall be paid for the freight of the Rice. The Survey will be ordered immediately.

I am Sir, Your Most Obedient Humble Servant

Council Chamber

14th March 1793.

(A true Copy.)

(Signed) E. Hay

Secretary to the Government.

Fort William 15th March 1793.

The following Orders were sent yesterday to the Marine Officers.

Cudbert Thornhill Esqre Master Attendant and **Bruce Boswell Esqre** Acting Marine Paymaster and Naval Storekeeper.

Gentlemen, — I have orders from the Governor General in Council to desire that you will be pleased to cause a regular Survey to be immediately made of the **Ship or Snow Darlington** which has been tendered by Mr Robert Peck to take a Number of Sepoys and a freight of Rice to **Port Cornwallis at the Great Andamans Island**, and that you will acquaint me, for the information of the Governor General in Council whether She be in all respects, a proper Vessel to proceed thither at this Season of the Year with a Number of Sepoys or Artificers not exceeding 100, and a Quantity of Rice not Exceeding 1000 Bags.

Council Chamber

March 14th 1793.

I am Gentlemen Your most obedient humble servant

(Signed) E. Hay.

Fort William 15th March 1793.

Read a Letter from the Acting Marine Pay Master.

To Edward Hay Esqre Secretary to the Government.

Sir, — In consequence of the orders of the Right Honble the Governor General in Council Communicated to me in your Letter of the 14th Instant for the immediate survey of the **Snow Darlington** I am to inform you that **Mr Robert Peck, has withdrawn his proposals** for freighting that Vessel, as you will find by the enclosed Copy of the Assistant Deputy Master Attendants answer, to my official Letter of yesterday to him on that subject.

I am &ca

Fort William Marine Paymasters Office

15th March 1793.

(Signed) Bruce Boswell

Acting Marine Pay Master.

To Bruce Boswell Esqre Acting Marine Paymaster.

(Enclosed in the Letter from the Acting Marine Paymaster 15th March.)

Sir, — I have seen Captain Peck who has declined taking the Company's freight and is now nearly loaded with Rice for Masulipatam.

I am &ca

Marine Office

15th March 1793.

(Signed) G. French

A. Dy. Mr. Attdt.

A true Copy Bruce Boswell Acting Marine Paymaster.

Fort William 15th March 1793.

Read a Letter from Captain Peck.

To Edward Hay Esqre Secretary to the Government.

Sir, — I received Your Answer from Government with respect to the Proposals for conveying the Stores &ca to the Andamans and beg you will be pleased to Inform the Board as the Quantity of Grain is not to exceed One Thousand Bags and the men to be Carried at 12 Rupees per Mensem it will not Pay the Sailing Charges of my Vessel which I Informed you was said to have Carried three Thousand five Hundred Bags to Bombay in the S. W. Monsoon, The extent of time I should Suppose the Darlington would be in making The Passage to the Andamans if She left the River in all this Month would not exceed fifteen Days.

Calcutta

15th March 1793.

I am &ca

(Signed) Robert Peck.

Ordered that Inquiry be made for another Vessel to take the Sepoys and Artificers and the Rice to the Andamans.

(To be continued.)

LADAKHI SONGS.

BY THE REV. A. H. FRANCKE, LEH.

(With the aid of the Rev. S. Ribbach and Dr. E. Shawe.)

Introductory Notes.

WHEN I wrote a paper on Ladākhi popular poetry about three years ago (published in *Globus*, LXXV. No. 15), my collection consisted of only twenty-five songs. Those songs had been collected in Leh, Stock and Sheh, that is, in the residences of the ancient Ladākhi kings and were all of the same type. As I had then been unable to discover any specimens of a more natural type of Ladākhi poetry, I concluded that really popular poetry was entirely absent in Ladāk. Meanwhile travels in Lower Ladāk and Pûrig, which extended my collection to about 250 pieces, have enabled me to discover other branches of Ladākhi poetry, which bear a less artificial character. But before presenting any of them to the readers of this *Journal* I will shortly describe the different types of Ladākhi poetry, as far as I have got to know them.

1. **The Court Song.**—It has been fully described in the *Globus*. Its principal characteristics are the following:—The language is as near as possible to the book-language: a certain knowledge of Buddhism is displayed: it flatters persons in high position. It has no rhyme, but a certain rule of metre is strictly observed. The predominant metre is that each line consists of three trochees. I give specimens of the Court Song in Nos. I., II., V. and IX. The first line of No. I. is pronounced thus:

tráshis phúnsum thsógspas.

That of No. II. is pronounced

dí chi gúnqyi tság rgyan.

In consequence of the strict observance of this metric rule many of the sentences are incomplete, and the meaning can only be guessed from the context.

2. **The Dance Song.**—Its language is the dialect of the country: where it is sung religious ideas hardly ever come in; it tells in naïve language the thoughts of people's hearts. It makes use of the **rhyme of sentence**, generally called **parallelism** when occurring in European poetry. Two or more sentences are constructed accordingly, and in the corresponding places different words are inserted. Examples for illustrating this rhyme can be found in Nos. III, IV., VI., VII., VIII., and X. I am told by Prof. Conrady of Leipzig and Dr. Lanfer that this form of parallelism has been observed also in Chinese popular poetry. These are two examples taken from No. IV.:

6. *náchung gyáve yóghorla rdés,*

7. *Khyógthong gyávai skyédkhorla rdés,*

15. *gúnla rdzéspé gúndzes shig ín,*

16. *yángla rdzéspé yángdzes shig ín.*

In many cases the Ladākhi Dance Song reminds us of Hebrew poetry; but as the principles of poetry among these two nationalities are not the same, occasional conformities may be taken to be a matter of chance. Whilst the Ladākhi rhyme is, as many examples prove, a rhyme of sentence, the Hebrew form of poetry may be called a rhyme of thought.¹

The Dance Song generally also has a **metre**, which is not of so strict a uniformity as that of the Court Song. In it only the accentuated syllables are counted. The number of the unaccentuated syllables between them varies from one to three. As regards the accentuated syllables, the number 4

¹ Dr. Lanfer also speaks of end-rhymes as occurring in Ladākhi songs. I feel doubtful about this. As regards my practical observations the Ladākhis do not seem to be able to hear end-rhymes at all. At least in my English class, when studying English poetry, the Ladākhis could take hold only of the metre; the poetical form of the end-rhyme was entirely lost on them.

is predominant, but not of exclusive occurrence. Though No. IV. is a Dance song in particular, all the other songs, mentioned above (with the exception of No. III.), may be sung at a dance. To show the exactness of the metric rule, examples may be given from the other songs also.

- III. 1. *sámgul nang námgul có in léi,*
2. *jópa gár shégssed léi.*

Not observed in all verses, for instance not in 11, 12, 21.

- VI. 1, 2. *thóse nang thónpo gun,*
námstod gun thólonpoi.

- VII. *Khyérrí yádo ngás mi shés,*
yádo Thséringskyid ngás mi shés,
mígsma gákhai náro méy,
dágsa ina sólongséd.

- X. *yúzhung dágsé, máne sgángla bíngba.*

Because the number of the unaccentuated syllables is not limited, suffixes are hardly ever left out, and the sentences are complete.

Of the same form as the Dance Song is the **Song of the Fairy Tale**. In fairy tales direct speech is generally given in the form of a song.

3. **The Wedding Song**. — It is a kind of **catechism of the Pre-Buddhist Religion of Ladákh**. One verse contains many mythological questions, the next answers all of them. Its language is a more ancient form of the dialect, not quite the classical language. Nine of the wedding songs were published *ante*, Vol. XXX., pp. 131 ff.

4. **The Drinking Song** (*chang glu*). — It is of the same type as the Wedding Song and of a very different character from what we should call a Drinking Song. It may also be called a **catechism of the Pre-Buddhist Religion**. At weddings it is the continuation of the Wedding Song, but may be sung at many other feasts too.

5. **The Pre-Buddhist Hymn** (*gling glu*). — It is of the same type as the Dance Song and praises Kesar and other Pre-Buddhist deities. It is sung at the time of the Spring- or Kesar festival, when everybody exercises himself at archery.

In Song No. X., which is an **acrostic**, the first letters of every line are arranged according to the order of the Alphabet. In another song the first letters of the verses show the Alphabet in inverted order. This form of poetry might have led to arranging the initials of the lines so as to represent a name, but I have not yet discovered such a song.

As regards the age of the popular poetry of Ladákh, I should not have entered into the question, had not Mr. Hanlon raised it in his paper (*Transactions of the 9th International Congress of Orientalists*, II., London, 1893).² According to Mr. Hanlon the whole of the Ladákhí poetry is of modern origin, the oldest of the songs being about 100-200 years old. He comes to this conclusion, because several persons, mentioned in the songs, have actually lived 100-200 years ago. First of all, I think it necessary to state, that this method of fixing the age of a Ladákhí song is not at all reliable. Just as the words of the national anthem 'God save the Queen' were originally 'God save the King,' the names, which Mr. Hanlon found in the Ladákhí songs, need not be those the poet had first put in. In some of them the names of the kings and ministers have been altered continually, until at present we find in them the present ex-king and ex-minister of Ladákh! If at the present time the power of the ex-king is praised in a song, it sounds like irony, but as the Ladákhís are still very loyal to their old royal family, they would never think of composing ironical songs regarding it.

² As regards my knowledge of the Rev. Mr. Hanlon's paper, I am indebted to Prof. Dr. Leumann of Strassburg, for kindly sending me a brief review and to Dr. Lanfer for occasional notes in his criticism.

Such songs can only be explained as having been handed down from ancient times and adapted to the present members of the once famous family.

But there are certain ideas occurring in some of the songs, which suggest a very high antiquity. Thus, as has already been mentioned, the Wedding and Drinking Songs treat of the probably Pre-Buddhist Religion of Ladâkh.

The orthography of the Ladâkhî and Pûrig dialects has always kept as near to that of the book-language as possible. As to the verb, the idea of the Ladâkhîs is that its stem agrees fully with the perfect stem of the classical language, though in reality there are many exceptions. For this reason all the silent prefixed letters which the classical perfect stem shows, are written with the Ladâkhî verb, even when used for the present and future tenses. I thought I had better succumb to this general custom, and thus the orthography of my songs is in accordance with the orthography of modern Ladâkhî letter-writing.

Song No. I. — The King's Garden at Leh.

Text.

1. bkrashis phunsumthsogspas
 2. bde ldan karbzoi skyed thsal
 3. ma bzhengs lhundu 'agrub byung
 4. thsang sras nyimai phobrang
 5. gung ysal nam mkhai ltongsnas
 6. nyi zlai ydugs dang ldan byung
 7. ngo mthsar dgabai ltadmo
 8. yzabkhang kaba zung ldan
 9. nangna senggei khrii steng
 10. ynya khri btsanpoi ydung brgyud
 11. chos rgyal thse dpal yum sras
 12. zhab pad bskal brgya brtancig
 13. ljonshing stargai stengna
 14. 'adab chags pho moi ysung snyan
 15. 'ogna stag shar 'adzompos
 16. bkrashis skyidpai glu dbyangs.
- bstod thsigs 'adi karbzoi yzabkhangla slal blon
dngos grub bstan 'adzingyis brispai dge.

Notes.

2. *Karbzo* means "risen by itself," see dictionary *karlangba*; *skyedthsal* = principal garden, see also *skyedsgo*.

4. *Thsang sras*, holy sons, name of the gods (*lhas*).

5. *Ltongs*, a high point (here zenith).

13. *Ljonshing*, the tree of paradise, any beautiful tree.

According to Dr. Lanfer's criticism in *Wiener Zeitschr. f. d. Kunde d. Morgenl.* XV. p. 98-107, this song consists of four strophes of four verses each. As regards the translation of vv. 10, 12, 14 and 15, I am indebted to Dr. Lanfer's suggestions.

Translation.

1. Through perfect good fortune
2. The happiness containing garden *karbzo*
3. Not being built, was completed by itself.
4. It is the house of the gods and the sun.
5. Having in the zenith of the clear sky
6. Sun and moon like umbrellas, so it arose.
7. It is a wonderfully pleasing sight.
8. It is like a fine room with pairs of pillars.
9. Within on the lion's throne
10. Sits *γNya khri bstanpo's* family.
11. That is *Chosrgyal Thsedpal* with mother and son.
12. May their feet on the lotus stand 100 *kalpas*!
13. On this magnificent high nut tree
14. Male and female birds sing melodious songs.
15. Underneath the youths, having gathered,
16. Sing a song of happiness and welfare.

This song of praise was written by the **Leh Minister dNgosgrub bstan'adzin** in the fine castle within the *karbzo* garden.

Notes.

10. *γNya khri bstanpo* is the name of the first king of Ladâkh.

11. The King's name means 'religious king, glory of the time.'

12. *Kalpa*, a fabulous period of time, at least 100,000 years. Skr.

13. The royal family is compared with this high walnut tree, under whose shelter happiness dwells; walnut trees do not grow in Leh. 9. The lion's throne points to the King's castle, which was built in the middle of the garden. This garden is at the present time the British Joint Commissioner's grounds in Leh.

Song No. II. — The Aristocracy of Stock.

Text.	Translation.
1. 'adi phyi kungyi ytsug rgyan	1. The great protector (amulet) in this and in future life,
2. drincan rtsabai blama	2. The gracious lama, the root [of the teaching],
3. nam kun thugs rje 'agyuṛ med	3. He is of everlasting unchangeable mercy.
4. mthsungs med dpal ldan 'abrugpa	4. There is no equal to dPaldan , the red monk.
5. dgung sngon mkhanas shar byung	5. [Just as] out of the blue sky there rises
6. dro 'ajam rta bdun rgyalpo	6. The warm and mild king (sun) with his seven horses,
7. mi dbang thse dpal rnam rgyal	7. So Mi dBang thsedpal rnamrgyal (the king)
8. 'adzam gling mun sel sgronme	8. Is the lamp, which illuminates 'aDzambu gling.
9. chos srid 'akhorlo bsgyur mkhas	9. Reigning religiously and turning the wheel wisely
10. lha sras thse dbang rab brtan	10. Is the god's son Thsedbang rabbrtan (the king's brother),
11. bsam 'aphel dbanggi rgyalpo	11. The king of thoughtful power.
12. skye dgui reba bskang byung	12. [In him] the hopes of many creatures are fulfilled.
13. gapur bsil yzer 'aphrobaī	13. Issuing cool beams like camphor
14. nya rgyas zilcan mkhanpo	14. Is the bright full moon, so is the abbot.
15. lha leam dpal mdzes dhangmo	15. The godly queen dPal mdzes dbangmo
16. nam mkhai kumud 'abar byung	16. Flourishes like a heavenly lotus.
17. lugs ynyis brgyadcuī khirms skyong.	17. She is the upholder of the eighty kinds of the two-fold custom.
18. mn̄ga 'abangs phan bdei skyong mkhas	18. The wise protector of the welfare of all subjects
19. dgung blon thse dbang dongrub	19. Is the prime minister Thsedbang dongrub .
20. ladvags yongskeyi mdzes rgyan	20. He is the joy of all Ladakh.
21. gongma bdagpoi bka lung	21. The prophecies of this high master,
22. ci bsam don bzhin 'agrub byung	22. Whatever he thinks, is fulfilled according to its meaning.
23. lhag bsam zhaitai 'od dkar	23. The white light of advice of superior thought
24. nangso dbang grags dpal rgyas	24. Is the castle warden dBang grags dpal rgyas .
25. lha dmag 'adzompos bzhengspai	25. The multitude of the god's having gathered, built
26. 'achi med lhai phobrang	26. The castle of the never dying gods,
27. tog mkhar bkrashis yyang chags	27. The Castle of Stock , where blessing and welfare grows.
28. ngo mthsar lhundu grub byung	28. It was completed in a wonderful way without man's work.
29. mi dbang yab yum sras beas	29. King Mi dbang , father, mother and child,
30. bskal brgyar zhabs pad brtanog	30. May your feet on the lotus stand 100 <i>kalpas</i> !
31. chab srid lo 'adab rgyas shig	31. May your reign grow like leaves (in spring)
32. phunthsogs dbang phyuggi smonlam.	32. That is Phunthsog dbang phyug's prayer.

Notes.

1. *γTsug rgyan*, amulet, worn on the head ; Dr. Lanfer translates it by 'head-ornament ;' however, in Ladakhi this is always an amulet.
3. *Namgun* = *namsang*, always.
4. '*abrugpa*, name of one of the principal red sects.
8. '*adzam gling* = '*adzambugling*.
16. *Kumud* = *Kumuda*, Lotus, Skr.
19. *dgung blon*, respectful for *bkablon*, minister.
21. *bk'a lung*, respectful for *lungstan*, prophecy ; Dr. Lanfer suggests 'orders.'
24. *Nangso*, he who takes care of the inside (of a house), the steward.
27. **Tog**, ancient name of the village of **Stock**, means 'the top.' *Chags* is originally a verb 'to produce,' here it must be taken as a substantive 'the producer,' 'the source.'
28. *Lhundu*, by itself.
31. *Chabsrid*, respectful for *srid*, government ; *lo 'adab*, comp. cop. of *loma* and '*adab*, means 'all leaves.'

Notes.

4. *dPaldan* means 'having glory.'
6. The Indian *Haritas*.
7. The king's name means 'Lord of men, glorious time, king of all.'
8. '*aDzambu gling* one of the Buddhist continents, about Asia ; it is the Indian *Jambûdvîpa*.
9. 'Turning the wheel of religion,' Buddhist term for studying religion.
10. The name means 'power of time, excellent firmness.'
15. The name means 'beautiful glory.'
17. Refers to the clerical and temporal jurisdiction.
19. The name means 'power of time, fulfiller of the aim.'
24. The name means 'strong power, spreading glory.'
29. Only the first part of the name is given, for full name see 7.
32. The poet's name means, 'the perfect one, rich of power.'

As regards the translation of vv. 2 and 17, I am indebted to Dr. Lanfer's suggestions.

Song No. III. — The Polo Song.

Text.

1. sa 'agul nang nam 'agul coyin lei
2. jopa gar shagssed lei
3. yul dkyilgyi shagaranla
4. jopa polola shagssed lei
5. cigtan gronggi shagaranla
6. khanpa polola shagssed lei
7. gyen gyenni gyenpola
8. jopas graphog cig salled lei
9. thur thurri thurpola
10. jopas halka rig srangged lei
11. dga mkhan thsocig jopas 'athad chuggin 'akhyongged lei
12. mi dga mkhan thsocig jopas thser chuggin 'akhyongged lei
13. yarri chibs chenpoi thogla
14. jo yarang yaspai mentog
15. yarri chibs chen 'olla rting dkarri thogla
16. yarang cospai chagbu
17. asta nangla gong yoggi
18. yarang sgompai phali yod lei
19. 'adin 'adi mdun bzangcanpola
20. mii khamo bzanpo
21. bka blon raim khanla 'lob stong thse sminshig lei.

Translation.

1. With an earthquake we shall shake the sky
2. Where goes our Master ?
3. To the Polo ground in the middle of the village.
4. There goes our Master to play Polo.
5. To the Polo ground of the Village Cigtan
6. There goes our Khan to play Polo.
7. In the uppermost part (of the Polo ground)
8. Our Master hits the ball in the air.
9. In the lowest part (of the Polo ground)
10. Our Master hits it straight through the goal.
11. There our Master brings [the ball] to please his friends.
12. There the Master brings [the ball] to grieve the enemies.
13. There on your high horse
14. You are like a flower in bloom.
15. There on your high black horse with white hind feet
16. You are like a bunch of flowers.
17. Of the upper and lower part of the village
18. You are the protecting shield.
19. Thus before your excellent presence
20. There is a good rumour.
21. A lifetime of 1000 years may ripen for
Raim Khan, the Minister.

Notes.

1. *Nang*, governs the accusative in Purig, and is used as a suffix of the Locative and instrumental. Dr. Lanfer together with Mr. Hanlon translates this verse by 'the earth is quaking, the heavens thundering.' However, the natives understand this verse in the above given sense: 'With an earthquake we shall make a shaking of the sky.'

2. *Shagssed*, present tense of *gshegspe*.

3. *Shagaran*, Purig for polo-ground.

6. *Khanpa*, the Turki *Khan*; Mr. Hanlon has *mkhanpo* instead. I do not believe in the originality of *mkhanpo*, because the title *lhan* or *khanpa* is very common among Muhamedan Purigpas.

8. *Graphog*, at the beginning of a new game one of the players throws the ball in the air in full gallop and hits it with the stick.

10. *Hal*, *halka*, goal, *srangnged*, present tense of *srongba*, pass straight through.

13. *Yarri*, contraction of *yarrangngi*, Purig for *nyerangngi*, your.

15. *Olka* = *olba*, black.

17. *Asta*, a certain part of the village (Purig).

18. *Skompa* in Purig has the meaning of protect.

19. 'aDin 'adi = 'adi adi = thus.

20. *Khamo* = fame.

21. *Lob stong* = 1,000 years, with a word *lob*, year, instead of *lo*, I have met also in several other connections.

Notes.

15. Horses are of different value according to their colour, those described in v. 15 are about the most valuable.

The tune of this song is played at every game of Polo in Ladakh.

Of this song several different versions seem to exist. The above version was brought from the actual Village of **Cigtan**, belonging to Purig. Mr. Hanlon's version, which apparently was taken down in Chushod near Leh, mentions a certain rGyaripa instead of Raim Khan (v. 21).

Song No. IV. — The Goldsmith (a Darce Song).

	Text.		Translation.
1st party.	1. <i>γser mgar mkhaspai blugs phorpai nangna</i>	1st party.	1. In the melting pot of the clever goldsmith
	2. <i>γser nang ragan thsang cig yod lei</i>		2. There is gold and brass together.
	3. <i>γser ning rgyalpoi khognor rig yin lei</i>		3. The gold is the life-wealth of the king.
	4. <i>ragan nganpa thangla skyur</i>		4. The bad brass throw on the plain!
2nd party.	5. <i>thangla ma skyur sdig re che lei</i>	2nd party.	5. Do not throw it on the plain, it would be a great sin.
	6. <i>nachung brgyabai yogkhorla brdzes</i>		6. Fasten it to the <i>yogkhor</i> of hundred [poor] girls.
	7. <i>khyogthong brgyabai skyedkhorla brdzes.</i>		7. Fasten it to the girdle of hundred [poor] youths.

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| <p>1st party. 8. dngul mgar mkhaspai blugs
phorpai nangna</p> <p>9. dngul nang ronya thsang cig
yod lei</p> <p>10. dngul ning rgyalpoi khognor
rig yin lei</p> <p>11. ronya nganpa thangla skyur</p> <p>2nd party. 12. thangla ma skyur sdig re che
lei</p> <p>13. nachung brgyabai yogkhorla
brdzes</p> <p>14. khyogthong brgyabai skyed-
khorla brdzes</p> <p>15. kunla brdzespai kun brdzes
shig yin</p> <p>16. yangla brdzespai yang brdzes
shig yin.</p> | <p>1st party. 8. In the melting pot of the
clever silversmith</p> <p>9. There is silver and lead
together.</p> <p>10. Silver is the life-wealth of the
king.</p> <p>11. The bad lead throw on the
plain.</p> <p>2nd party. 12. Do not throw it on the plain !
It would be a great sin !</p> <p>13. Fasten it to the <i>yogkhor</i> of
100 [poor] girls !</p> <p>14. Fasten it to the girdle of
100 [poor] youths !</p> <p>15. It is a general ornament to be
used by many,</p> <p>16. It is a most general ornament
to be used by many more.</p> |
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Notes.

2. *Nang*, within the gold there is brass, they are mixed.

3. *Rig* = *cig*, indefinite article.

5. *Re*, assumes here as sometimes in Purig the meaning of the indefinite article.

Notes.

6. *Yogkhor* = lower wrappings, name of the sheep skin, which is worn over the shoulders, formerly it may have been wrapped round the waist.

Song No. V. — The Alchi Monastery.

Text.

1. bde skyid phun sum thsogspas
2. bzangpoi rten 'abrel 'agrig song
3. blamai thugskyi smonlam
4. bzangpoi rten 'abrel 'agrig song
5. skam shing lo 'adabs rgyas song
6. thugskyi rgya mthso legs byung
7. bsgrub thabs yzabmoi dgonpa
8. ladvags yongskeyi chos skor
9. ka ylung sengge yzong bsgrubs
10. rimo nor 'adzin pātra
11. zhalchad brtanpoi chos srung
12. ming grags rdo rje chenmo
13. ming grags rdo rje cheumos
14. bstanpa yul srung mdzod cig
15. yul ngos yongskeyi yzabmoi
16. bstanpas yul srung mdzod cig
17. byang chub shinglas rkos bsgrubs
18. sgo bsgrigs yongskeyi yzabmo

Translation.

1. Through the most perfectly happy circum-
stances
2. The good auspices were fulfilled.
3. Through the spiritual prayers of the Lamas
4. The good auspices were fulfilled.
5. Green leaves came out of the dry wood.
6. The spiritual ocean has been blessed.
7. The carefully built monastery is completed.
8. All Ladakhis may make the meritorious
circumambulation.
9. With the chisel lion-like pillars were formed.
10. [Also] pictures and treasure-holding book-
shelves.
11. The promise-keeping protector of religion
12. Is the famous great thunderbolt.
13. Oh, famous great thunderbolt,
14. Protect the country through the teaching !
15. Through a careful teaching in all directions
16. Protect the country !
17. From the wood of the holy fig tree sculp-
tures were cut.
18. The folding doors more carefully than any
other.

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| 19. <i>γyas bzhugs γsergyi blonpo</i> | 19. There on the right side sits the golden (rich) minister. |
| 20. <i>γyon bzhugs yum ni lha mdzes</i> | 20. On the left sits mother lHa-mdzes |
| 21. <i>skyil bkrung sa dang bsn'yams bzhag</i> | 21. On the plain ground with pious attitude. |
| 22. <i>shag thub bstanpai nyima</i> | 22. Buddha, the sun of the teaching, |
| 23. <i>yul ngos yongskyi γzabmor</i> | 23. Dwells better than in any other country, |
| 24. <i>rdo rje γdangyi γnas bzhugs</i> | 24. On the place of the thunderbolt's throne. |
| 25. <i>nyima sharnas phebs song</i> | 25. From the east came |
| 26. <i>blamai slobma rnam γnyis</i> | 26. The disciple of the Lamas, the two-fold way |
| 27. <i>dbus γtsang γzhungnas phebspas</i> | 27. Arrived from the middle of dBusgtsang, |
| 28. <i>drung rams thse brtan rnam γnyis</i> | 28. The doctor Thsebrtan [with the] two-fold way. |
| 29. <i>rnam γnyis mthar phyin bsgrubs byung</i> | 29. [Through] the two-fold way the salvation was fulfilled. |
| 30. <i>rnam snang γserla bsgrubs byung</i> | 30. It was fulfilled to the golden Dhyani Buddha. |
| 31. <i>chos nyid dadpai ngangnas</i> | 31. Out of (through) the great faith into religion itself |
| 32. <i>bkā 'agyur bstan 'agyur phebs byung</i> | 32. The holy scriptures and the commentaries have arrived. |
| 33. <i>glu dbyangs rkyengyis ma rdzogs</i> | 33. With songs |
| 34. <i>bkā 'agyur rim γnyis bsgrubs byung</i> | 34. The two endless rows of the scriptures were finished. |
| 35. <i>alci dad ldan bud med</i> | 35. Oh, thou believing Alci, unceasingly |
| 36. <i>blo sems chosla sgrubs mdzod.</i> | 36. Fulfill with heart and soul the religious teachings. |

Notes.

10. *P'atra*, originally 'begging bowl' Skr., is used for any religious receptacle, here book cases; but probably, as I am told by Prof. Dr. Leumann, the Indian *pattra*, leaf, book, is meant.

11. *rDorje-chenmo*, seems to be *Phyagrdror*, one of the Ladakhi popular Boddhisattvas.

21. *sKyilbkrung*, a religious posture; a man whom I asked to sit down in this position, also folded his fingers in a religious way.

22. *Shagthub*, the powerful *shagkya*, comp. determ.

26. The first edition contained a mistake: *rnam* was given instead of *rnam*.

: Notes.

9. According to Dr. Lanfer's suggestion the word *sengge*, lion, probably refers to sculptures, showing lions' heads. Perhaps he is right; but people understand it to mean 'strong like lions.'

19. The man who chiefly built the monastery.

20. His wife.

26. This two-fold way is, as I am told, the *bkā 'agyur* and the *bsTan 'agyur*.

33. Because singing of religious songs is also considered to be meritorious.

34. This line may refer to the fact that the whole of the *bkā 'agyur* was copied and thus two endless rows of books were obtained.

Song No. VI. — The Joy of Youth.

Text.

1. *mthosai nang mthonpo kun*
2. *γnam stod kun mtholonpo*
3. *bya rgyal menne ldingspa rig min 'adug*
4. *dbyar zla γsum γsum ci yasnayang gang yas*
5. *dbyar zla γsum menne mentog wa med*

Translation.

1. The high ones (live) in high places.
2. Into all the heights of the sky
3. Besides the king of birds none flies.
4. During the three summer months, whatever can bloom, blooms.
5. Except in the three summer months, oh, there are no flowers.

- 6. mi thse yeig eig menne bomo nga amala med lei
- 7. mi thse yeig eigpo ci skyiduayang gang skyid lei
- 8. mi thse yeig eigpo ci yyangsnayang gang yyangs shig.

Notes.

2. After *leun* a silent *nang*, corresponding to the first line must be supposed.

3. *Menne*, lower Ladakhi for *mannas*, besides; *ldingspa* means originally to soar; *min adug*: the silent 'a' of 'adug' is sounded as a nasal, as is often the case.

7. *Skyid* must here be taken for a verb corresponding to *yangs*.

- 6. Besides this one life-time I shall not belong to my mother.
- 7. In this one life-time, whatever can be happy, is happy.
- 8. Enjoy this one life-time as ever you can enjoy it.

Notes.

6. Dr. Lanfer remarks that the proper translation would be 'I, the girl, do not belong to my mother.' He is quite right.

Song No. VII. — The Beautiful Thseringskyid.

Text.

Translation.

First girl. 1. ngari yado ma mthongssa wa
yado thseringskyid ma
mthongssa.

Second girl. khyeri yado ngas mi shes
yado thseringskyid ngas mi
shes
sgobongs yserla bzhangs-
mkhan meg
dagsa 'adina solongssed.

First girl. 2. ngari yado ma mthongssa wa
yado thseringskyid ma
mthongssa.

Second girl. khyeri yado ngas mi shes
yado thseringskyid ngas mi
shes
skralo, yubai rgya leang meg
dagsa 'adina solongssed.

First girl. 3. ngari yado ma mthongssa wa
yado thseringskyid ma
mthongssa.

Second girl. khyeri yado ngas mi shes
yado thseringskyid ngas mi
shes
dpalpa beo lngai zlabo meg
dagsa 'adina solongssed.

First girl. 1. Have you not seen my companion?

Have you not seen my companion **Thseringskyid**?
Second girl. Your companion I do not know,
Your companion **Thseringskyid** I do not know.
A girl, whose body was built as of gold
Was passing by here just now.

First girl. 2. Have you not seen my companion?

Have you not seen my companion **Thseringskyid**?
Second girl. Your companion I do not know,
Thseringskyid I do not know.

A girl with a mass of matted hair [full of] turquoises
Was passing by here just now.

First girl. 3. Have you not seen my companion?

Have you not seen my companion **Thseringskyid**?
Second girl. Your companion I do not know,
Thseringskyid I do not know.

A girl, glorious like the moon on the 15th
Was passing by here just now.

First girl.	4.	ngari yado ma mthongssa wa yado thseringskyid ma mthongssa	First girl.	4.	Have you not seen my com- panion? Have you not seen my com- panion Thseringskyid?
Second girl.		khyeri yado ngas mi shes yado thseringskyid ngas mi shes mig sma kakhai naro meg dagsa 'adina solongssed.	Second girl.		Your companion I do not know, Thseringskyid I do not know. A girl with eyebrows like the <i>O</i> of the (Tibetan) Alphabet Was passing by here just now.
First girl.	5.	ngari yado ma mthongssa wa yado thseringskyid ma mthongssa	First girl.	5.	Have you not seen my com- panion? Have you not seen my com- panion Thseringskyid?
Second girl.		khyeri yado ngas mi shes yado thseringskyid ngas mi shes sozho har nang mutig meg dagsa 'adina solongssed.	Second girl.		Your companion I do not know, Thseringskyid I do not know. A girl with teeth like curdled milk and pearls Was passing by here just now.
First girl.	6.	ngari yado ma mthongssa wa yado thseringskyid ma mthongssa	First girl.	6.	Have you not seen my com- panion? Have you not seen my com- panion Thseringskyid?
Second girl.		khyeri yado ngas mi shes yado thseringskyid ngas mi shes skyedpa rdo rje drillu meg dagsa 'adina solongssed.	Second girl.		Your companion I do not know, Thseringskyid I do not know. A girl with a waist like a monastery bell Was passing by here just now.
First girl.	7.	ngari yado ma mthongssa wa yado thseringskyid ma mthongssa	First girl.	7.	Have you not seen my com- panion? Have you not seen my com- panion Thseringskyid?
Second girl.		khyeri yado ngas mi shes yado thseringskyid ngas mi shes sikims rkyang zhud sal mkhan meg dagsa 'adina solongssed.	Second girl.		Your companion I do not know, Thseringskyid I do not know. A girl, who is spinning a silk thread, Was passing by here just now.
Another person.	8.	khyozha thsangka shipi re ngazhai khangpala cila yongs.	Another person.	8.	You all belong to the shoe- maker caste, Why did you come to my house?

Notes.

1. *Ngari* and *khyeri* are Lower Ladakhi abbreviations of *ngarangngi* and *khyedrangngi*; *sgobongs* = *sgobo*, body; *meg* = *ma ig* = *maxhig*; *solongssed* = *songs sed* = *songste yod*, has gone; *lo* is inserted only for creating one more syllable.

4. *Migma* = *sminma*, eye-brow.

5. *Har* is either pearls of a rosary or as in Lower Ladakhi = white as if never used.

6. *rDorje-drillu*, a bell dedicated to the Bodddhisattva *Phyagrdor*.

7. *Sikims* = silk from Sikim. *rkyangshud* = *rkyangskud*.

8. *Shipi* the shoe-maker caste of Purig.

Since the first publication of this song I have discovered four more verses with the following new lines : —

(a) *ossko choskyi poti meg dagsa 'adina solongssed*.

(b) *khurthsogs padmai mentog meg, etc.*

(c) *snakhung zangskyi puri meg, etc.*

(d) *lcemo dargyi mdudma meg, etc.*

Notes.

(b) *khurthsogs* = *khurthsos*.

Notes.

The whole is not to be taken seriously, the girls are teasing each other; all the same, the description of the girl who had passed by, is in accordance with the Ladakhi ideal of beauty. Dr. Lanfer is of opinion that the companion *Tsheringskyid*, who is asked for, was a boy. But *Tsheringskyid* is a name for girls.

2. Or 'hair like a willow.'

3. On the fifteenth of the Tibetan month there ought to be full-moon.

8. This verse is either part of a different song, or it may be taken to express : — "Now we have had enough of this nonsense, go away!"

(a) A girl with a chin like a pile of religious books was passing by here just now.

(b) A girl with cheeks, red like a lotus-flower, etc.

(c) A girl with nostrils like a copper tube, etc.

(d) A girl with a tongue like a silken knot, etc.

Notes.

(a) refers to a double-chin. It looks like the folds of many books.

Song No. VIII. — Secret Love.

Text.

The girl says : 1. *spangla spang gongma spang*
 2. *gongma spangla mentog yassed*
 3. *wa yadopa*
 4. *yzugscan yassed wa yadopa*
 5. *mentog sdus shig yadopa*
 6. *yzugscan sdus shig jamad-sag*
 7. *lag nang sduna mentog ldudpa chen*
 8. *sems nang sduste n.entog yidla tog wa*
 9. *sems nang sduste mentog yidla bor.*

Notes.

6. *Jamadsag* is said to mean 'together,' 'gather together,' see No. X., note.

7. *ldudpa*, Lower Ladakhi for ruffled, faded.

Translation.

The girl says : 1. On the meadow, on the upper meadow,
 2. On the upper meadow there is a flower in bloom.
 3. Halla, my boy !
 4. A flower of very fine shape is in bloom there, my boy !
 5. Gather the flower, my boy.
 6. Gather the well-shaped flower !
 7. If you gather it with your hand, it will fade.
 8. Gather it with your soul and keep it (fasten it) in your mind !
 9. Gather it with your soul and keep it in your mind !

Notes.

Song N. IX. — The A B Co Song. (Acrostic.)

	Text.	Translation.
k	1. bka dag semskyi ལྟངས་ལུགས་	1. The disposition of the teacher's soul
kh	2. kha ltar drimed chos sku	2. Is pure like snow, his transient body
g	3. gana bitas kyang mdzes byung	3. Is beautiful, wherever you look at it.
ng	4. ngayi rang sems 'adika	4. This my own soul,
c	5. caco chosla bsgyur kyang	5. Though it agrees with religion as regards speech,
ch	6. cha lugs yid dang mthunpar	6. May my behaviour also agree with my mind!
j	7. ja chang mehodpa mehodgin	7. When bringing the offerings of tea and beer,
ny	8. nyara semsla mdzod dang	8. Give that I may take care of my soul!
t	9. talai thugskyi 'od rzer	9. When the clear light of the Dalai Lama's spirit
th	10. mthamar semsla 'aphogna	10. Finally touches the soul,
d	11. dalta yidkyis rtogsna	11. All that at present I perceive in my soul,
n	12. na rga 'achiba mi 'adug	12. Illness, old age, death, become nothing.
p	13. dpabo shagkya chenpo	13. The great and powerful Shakya
ph	14. pharol nyon mongs kagnon	14. Is the hinderer of misery in the other world.
b	15. ba glang bzhindu ma nyal	15. Do not sleep like an ox,
m	16. ma rgyengs dranpa skyong zhig	16. Unchangingly, watch your soul!
ts	17. rtsa phran ba spui buga	17. The fine arteries have pores.
ths	18. mthsan ldan blamai dkyil 'akhor	18. Excellent is the sphere of the Lama.
dz	19. mdzabo rang sems 'adika	19. Friend! Also your own soul
w	20. walei ngangla zhog dang	20. Keep in clearness!
zh	21. zhva ltar rtenpai blamas	21. When the Lama to whom I stick, as to my cap,
z	22. zagmed mehodpa 'abulna	22. Brings a spotless offering,
'a	23. 'ala thsorbai 'adu shes	23. Oh to have this sight (perception)
y	24. ya mthsan semskyi ltadmo	24. Is a wonderful spectacle for the soul,
r	25. rarva ltabui sems brgyud	25. Oh mankind, with hearts like the wind!
l	26. la 'ur thulbai dpabo	26. Oh, thou hero, who subduest even a passing storm
sh	27. bshad sgrol dus snyoms mdzod dang	27. Teach and at the same time explain (thy teaching)!
s	28. sa lam myurdu sgrub cig	28. Fulfil quickly the path of perfection,
h	29. halarigpai rang 'agrol	29. The Self-salvation of sPyanras rgyis!
a	30. ama rdo rje phagmo	30. Oh, mother rDorje Phagmo
	31. yum chen kyed dang nga rnyis	31. Oh, great mother, thou and I,
	32. 'adu 'abral medpar shog cig.	32. May we without any separation always remain united!

Notes.

14. *Kagnon* in Lower Ladakhi means hinderer.
 23. 'Ala is an exclamation.
 29. *Hala-rig* is a name of sPyanras rgyis.
 25, 26. Dr. Lanfer translates as follows:—
 'The soul of the speedily conquering hero is in almost intoxicated condition.' But as this translation necessitates several alterations of the text and is not in agreement with the people's conception of it, I cannot accept it.

Notes.

9. This verse proves, that the name of Dalai Lama is not perfectly unknown to Ladakhis.
 17, 18. The translation of these lines is by Dr. Lanfer.
 29. The Boddhisattvas name means 'Sees with a clear eye.'
 30. The mother's name means 'sow thunderbolt.'

Song No. X. — The Bride's Farewell.

Text.	Translation.
1. <i>yyu zhungbo btage māne sgangla bingba</i>	1. The little turquoises being fastened, we arrived (came out) on the hill with the <i>mane</i> .
2. <i>khruḡ dkarpo btage māne sgangla bingba</i>	2. The bright turquoises being fastened, we arrived on the hill with the <i>manè</i> .
3. <i>skyespai pha ma bsamse loggin loggin bltaspin</i>	3. I thought of father and mother, to whom I was born, and I looked back again and again.
4. <i>mnyampai jamad kun bsamse phyi mig logste bltaspin.</i>	4. I thought of the friends, with whom I was together, and I looked back.

Notes.

1. *Se = ste*, gerundial termination in Purig; *māne*, a stone wall covered with stones bearing the inscription *Om maṇi padme hum*.

2. *Khruḡ dkar* is a turquoise of a very light-blue colour.

4. *Jamad* friends = *jama'ad*, Hindustani for 'company.'

Notes.

The bride generally receives many of the turquoises, which her mother had worn, on the wedding day.

1. *yyu zhung = yyu chung*, little turquoises. I am inclined to believe that Jäschke's name of the forget-me-not ought to be spelled *yyu zhung metog*, not *yyu yzhung metog*.

Song No. XI. — The Three Seasons.

Text.	Translation.
1. <i>chagssed wa chagssed yser mdog rig chagssed lei</i>	1. There grows, oh there grows, there grows a golden shade.
2. <i>ston ni ston zla ysumpo yser mdog rig chags</i>	2. In autumn, in the three months of autumn, there grows a golden shade.
3. <i>chagssed wa chagssed yyu mdog rig chagssed lei</i>	3. There grows, oh there grows, there grows a turquoise shade.
4. <i>dbyar ni dbyar zla ysumpo yyu mdog rig chags</i>	4. During summer, during the three months of summer, there grows a turquoise shade.
5. <i>chagssed wa chagssed dung mdog rig chagssed lei</i>	5. There grows, oh there grows, there grows a pearl-white shade.
6. <i>dgun ni dgun zla ysumpo dung mdog rig chags</i>	6. During winter, during the three months of winter, there grows a pearl-white shade.
7. <i>dung mdog chags na yul chung pacarii bsod bde.</i>	7. If it grows pearl-white, it is for the welfare of the little village of Pacari.

Notes.

1. *Chagssed*, present tense of *chagsces*.

Notes.

3. If the green colour of vegetation in summer is compared with that of a turquoise, it looks rather, as if the Ladakhis could not see any difference between green and blue. The idea is, that if in winter much snow has fallen, the water for irrigating the fields will not run short.

According to Dr. Lanfer's suggestion the idea of three seasons only, instead of four, may have been imported from India.

Song No. XII. — The Brahman Beggar.

Text.	Translation.
1. sharri khacul yzhungna tamāshā yod lei ci molled bramzele	1. In the middle of the town of Kashmīr there is a festival. What do you say [to that], oh Brāhman?
2. sala mentөг yang 'adzin tamāshā yod lei gang molled bramzele	2. On the ground there is the festival of the <i>yang'adzin</i> flower! What do you say [to that], oh Brāhman?
3. sharri khacul yzhungna bras dkar'ollo yod lei ci molled bramzele.	3. In the town of Kashmīr there is milk-white rice! What do you say [to that], oh Brāhman?

Notes.

- 1, 3. *Sharri* = *shahr*, town, Hindust.; *tamāshā*, Hindustani for show, festival.
2. *Yang'adzin*, a certain flower of Kashmir; which, people cannot tell.
3. 'ollo, milk-white, compare 'Olgong in "The Golden Boy."

Notes.

Brāhman, on their pilgrimage to the source of the Indus, often pass through Ladakh and ask alms from the people. The Ladakhis, who cannot understand the Brāhman's aims, ask, if they had not better stay in Kashmir, where there is so much better food and pleasure.

Song No. XIII. — The Ibex.

Text.	Translation.
1. atabai skyin sabai nangna	1. In my father's place of (hunting) the ibex
2. skyin chen brgya dang stong bsdussed	2. There gather hundreds and thousands of large ibex.
3. lha klu kun ma 'athadna su 'athad 'adug	3. If the <i>lhas</i> and <i>klus</i> do not enjoy (this spectacle) who would enjoy it?
4. yzhi bdag kun ma 'athadna su 'athad 'adug	4. If the deities do not enjoy it, who would enjoy it!
5. ruba khyerri chongla 'adug	5. The horns are thy carnelian ornament.
6. spukha khyerri yserla 'adug.	6. The colour of the hair is thy gold.
7. atabai dan sabai nangna	7. In my father's place of (hunting) the female ibex
8. danmo brgya dang stong bsdussed	8. There gather hundreds and thousands of female ibex.
9. lha klu menne su 'athad 'adug	9. Besides the <i>lhas</i> and <i>klus</i> , who enjoys [this spectacle]?
10. yzhi bdag menne su 'athad 'adug	10. Besides the deities who enjoys [this spectacle]?
11. ruba khyerri chongla 'adug	11. The horns are thy carnelian ornament.
12. spukha khyerri yserla 'adug.	12. The colour of the hair is thy gold.

Notes.

1. *Ata*, father, in Lower Ladakh, Purig and Baltistán. 4. *yzhibdag* = owner of the ground, local deities. 5. *Chong*, beads, made of carnelian stone. *Khyerri* = *khyedrangngi*, thine. 9, 10. *Menne* = *mannas*, besides.

Notes.

3. *Lha*, a god, *klu*, a water-spirit, pre-Buddhist godling. The meaning is that man hardly ever visits those regions and therefore cannot enjoy the spectacle. 5, 6, 11, 12 are addressed to the ibex. 11. Also the female ibex has small horns.

Song No. XIV. — The Girl of Sheh.

Text.	Translation.
1. rgyabri shel dkar mchod rten	1. On the hill in the back there is the <i>mChod rten</i> of white crystal.
2. mdunna yyu mthso sngonpo	2. In the front there is the lake, blue like a turquoise.
3. mth'a na metog 'abar byung	3. On the shore flowers are in bloom.
4. phayul skyid mnyam chags	4. They grow in my fatherland together with its fortune.
5. mth'a na yser chen 'abar byung	5. On the shore large yellow flowers are in bloom.
6. shel mkhar 'oma 'akhyil byung	6. In the Castle of Sheh the milk flows.
7. yasteng rtsena bzhugspa	7. On the high summit there lives
8. rtsebai rtse lha snyanpo	8. The well speaking <i>lha</i> of the summit.
9. brtsees rgyallu gar skyodna	9. Wherever our gracious prince goes,
10. lhayis sku srung mdzod dang	10. Oh <i>lha</i> , protect his life !
11. mi dbang sde skyong rnam rgyalla	11. To Midbang sdeskyong rnamrgyal
12. thseyi dngos grub stsol dang	12. Give blessing during his lifetime !
13. nomos mospai blama	13. The Lama, who is loved by the girl
14. lha khang lha bris 'adra	14. Is like a picture of the gods in the temple.
15. bzangmos mospai blama	15. The Lama, who is loved by bZangmo
16. lha khang lha bris 'adra	21. Is like a picture of the gods in the temple.
17. dam thsig ytsangmai ngang dang	76. With pure and holy words
18. dkon mchogla mchodpa 'abul	18. Bring offerings to God !
19. dam thsig ytsangmai ngang dang	19. With pure and holy words
20. ngan slongla sbyinpa y'ong.	10. Give alms to the poor !

Notes.

This song was composed after the fashion of the court song, but the metre is not always strictly observed. 14. *Lhabris*, the written god, a picture of a god. 11. The name of the prince means 'power of men, protector of the nation, ng of all.'

Notes.

1. *mChod rten*, a Ladakhi *stīpa*. 2. There used to be a lake in front of the Castle of Sheh. 6. Milk, a sign of abundance. 7, 8. Originally the *lhas* were supposed to live above the clouds and to descend only occasionally on certain hills, where little white altars were erected. Later on hill tops were believed to be the dwelling places of certain *lhas*. 13, 15. The girl who loves the Lama, is the poet of the song; *bZangmo*, the girl's name, means 'the good one.'

Song No. XV. — Harvest Festival at Skyurbuchan.

Text.	Translation.
All. 1. zhag nang skarma 'adzoms; yod mentog ltanmo lei.	All. 1. This is the day of the constellation of the stars : The flower show. hurra !
2. skarma rgyal stod sharbai zhag yod mentog ltanmo lei.	2. It is the day of the finest of the lunar mansions : The flower show, hurra !
3. yar ngoi beo lnga gangbai zhag mentog ltanmo lei.	3. It is the 15th, when the first half of the month is full : The flower show, hurra !
First party. 4. mentog ltanmo gangnas shags mentog ltanmo lei.	First party. 4. From where do you bring these showy flowers ? The flower show, hurra !

Second party.	5. mentog ltanmo sharnas shags mentog ltanmo lei.	Second party.	5. These showy flowers we bring from the East ! The flower show, hurra !
I.	6. sharri skadcha cinda 'adug mentog ltanmo lei.	I.	6. What news do you bring from the East ? The flower show, hurra !
II.	7. rgyalpoi dbu rmog mthonpo 'adug mentog ltanmo lei.	II.	7. There the king's helmet is very high ! The flower show, hurra !
I.	8. mentog ltanmo gangnas yongs mentog ltanmo lei.	I.	8. From where do you bring these showy flowers ! The flower show, hurra !
II.	9. mentog ltanmo lhonas yongs mentog ltanmo lei.	II.	9. These showy flowers we bring from the South ! The flower show, hurra !
I.	10. lhoi skadcha cinda 'adug mentog ltanmo lei.	I.	10. What news do you bring from the South ? The flower show, hurra !
II.	11. lhona 'abru sna 'adzommo 'adug, etc.	II.	11. In the South there is abundance of all kinds of grain, etc.
I.	12. mentog ltanmo gangnas yongs, etc.	I.	12. From where do you bring these showy flowers ? etc.
II.	13. mentog ltanmo byangnas yongs, etc.	II.	13. These showy flowers we bring from the North ! etc.
I.	14. byanggi skadcha cinda 'adug, etc.	I.	14. What news do you bring from the North ? etc.
II.	15. byangna thsya bal 'adzommo 'adug, etc.	II.	15. In the north there is abundance of salt and wool ! etc.
I.	16. mentog ltanmo gangnas yongs, etc.	I.	16. From where do you bring these showy flowers ? etc.
II.	17. mentog ltanmo nubnas yongs, etc.	II.	17. These showy flowers we bring from the West ! etc.
I.	18. nubkyi skadcha cinda 'adug, etc.	I.	18. What news do you bring from the West ? etc.
II.	19. nubna thsos sna 'adzommo 'adug, etc.	II.	19. In the West they dye with all kind of colours ! etc.
All.	20. ahangpai ma zhingla lo lagssed, etc.	All.	20. From our uncle's mother's fields there will be a good harvest ! etc.
	21. ahangpai ma zhingla ljang 'akhrungssed, etc.		21. In our uncle's mother's fields the first green appears, etc.
	22. brgya bang gangste stong bang gang, etc.		22. The barns for 100 and 1,000 bushels will be filled, etc.
	23. mentogpa mgyogssa ltanmopa mgyogs, etc.		23. Hasten, you flower boys, hasten, you dancers, etc.

- | | |
|---|--|
| <p>24. dramanpa mgyogssa haribpa
mgyogs, etc.</p> <p>25. gangs stod mthonpoi steng
dena, etc.</p> <p>26. gangssi singge yyuralcan
bzhugs, etc.</p> <p>27. sing phrug logsmoi dg'abala
yzigs, etc.</p> <p>28. brag stod mthonpoi steng
dena, etc.</p> <p>29. skyin chen ba rgan brag
stenglu bzhugs, etc.</p> <p>30. sha phran 'adzommoi dg'abala
yzigs, etc.</p> <p>31. mkhar stod mthonpoi steng
dena, etc.</p> <p>32. mi chen gongma khrii kha
bzhugs, etc.</p> <p>33. grags zhan 'adzommoi dg'a-
bala yzigs, etc.</p> <p>34. makhang gru bzhii nang
dena, etc.</p> <p>35. skyid khang gru bzhii nang
dena, etc.</p> <p>36. yab yum ynyiska bdemo nang
'adug, etc.</p> <p>37. ynyen drung 'adzommoi
dg'abala yzigs, etc.</p> <p>38. ngazha thsangikai mentogla
yzigs, etc.</p> <p>39. phrugupa thsangikai mentogla
yzigs
mentog ltanmo lei.</p> | <p>24. Hasten, you drummersh as-
ten, you clarinet players, etc.</p> <p>25. On the top of the high ice-
hill, etc.</p> <p>26. There sits the ice-lion with
the turquoise mane, etc.</p> <p>27. Look at the joy of the lion's
good child ! etc.</p> <p>28. On the top of the high rock,
etc.</p> <p>29. There sits the big ibex, the
old ox, etc.</p> <p>30. Look at the joy of all the
young deer ! etc.</p> <p>31. There high up on the castle,
etc.</p> <p>32. All the king's family is
sitting on thrones, etc.</p> <p>33. Look at the joy of all the
other famous men ! etc.</p> <p>34. Inside the four-cornered
mother's room, etc.</p> <p>35. Inside the four-cornered room
of happiness, etc.</p> <p>36. Father and mother live in
comfort, etc.</p> <p>37. Look at the joy of all the
assembled friends ! etc.</p> <p>38. Look at all our flowers ! etc.</p> <p>39. Look at the flowers of all the
children !
The flower show, hurra !</p> |
|---|--|

Notes.

4. Originally: from where does the flower show come? 6. *Cinda* ought to be spelled according to the views of Ladakhis *ci mda*; a parallel is *minda nyis*, *mi mda nyis*, about two men; thus a word *mda* [or perhaps 'ada] 'about' seems to exist. 15. 'adzommo = 'adzompo, gathered, abundantly. 20. *Pa* used as emphatic article; *lo lags sed*, it is a good year, the adjective used as a verb. 23. *mGyogspa*, quick, is also used as a verb. 26. *Ralcan*, having locks of hair. 34. *Makhang*, mother's room, is a certain part of the house near the fireside. 39. *Phrugupa*, the children as a body of dancers.

Notes.

The scene is the following: The village boys, who all through the summer have lived a shepherd life in distant secluded valleys, have to come down for the festival and dance whilst singing the above song; in their hands they carry long sticks covered all over with alpine flowers.

In v. 4-19 we have a little play of answering questions, which almost exactly corresponds to Wedding Song No. IV. The variations are the following: in the Wedding Songs the abundance of colours is attributed to the North, and the West is considered famous for medicines. 20. "Mother's fields" are very fertile fields.

26, 27. The ice lion and his child are originally the glacier and the brook, later on they developed into fabulous beings thought to be living there.

Song No. XVI. — A Dance.

Text.	Translation.
1. sgobongs nomoi yserla bzhangs mkhan yod lei	1. The body of the girl is as if it was built of gold :
2. skralo nomoi yyubai rgyal leang yod lei	2. The hair of the girl is like a turquoise willow.
3. yyasla 'akhor 'ang amai bomo	3. Now turn to the right, mother's daughter !
4. yyonla 'akhor 'ang bskal bzang rolma	4. Now turn to the left, Skalzung Rolma !
5. rgyab de la chog 'ang lei	5. Then break off backwards !
6. rgyab ri bzangpola ltaste rgyab dela chog	6. In the direction of the good hill in the back break off backwards !
7. mdun de la bsus ang lei	7. Now again advance, meeting [your companion] !
8. mdun la bsuste yar khodas la sesdar cos.	8. Advancing again give honour to God on high !

Notes.

1. *Sgobongs* = *sgopo*, body. It is remarkable, that the genitive *nomoi* is placed after the word it is related to ; *lei* to be pronounced like Dutch *lij*. 4. *Rolma* = *sgrolma*, see *Ladakhi Grammar*, Laws of Sound 3 ; the name means good *kalpa*, deliverer.' 5. *Chog*, imperative tense of *gcogpa*, a sudden move backwards in a dance. 8. *Khodas* = Khuda, God, Hindustani ; *sesdar* = *sijda*, prayer, Hindustani.

Notes.

In this song we have a queer mixture of Buddhism and Muhammadanism. Whilst the word *Khodas*, God, is only used by Muhammadan Tibetans, the name of the girl is quite a Buddhist one : also the idea of paying homage to a god by an ordinary dance is perfectly Buddhist.

Song No. XVII. — Tobacco from Kashmir.

Text.	Translation.
1. khaculli damagpo hazarri damag	1. Tobacco from Kashmir is the tobacco of lords.
2. spyilimla skang dogs 'ang med	2. There is no fear of its being filled into a general [pipe].
3. buthsa ngarang khaculla cha zana	3. When I, a boy, shall go to Kashmir,
4. skompala skom chu rig yin	4. Then it will be water for the thirst.
5. ali buthsa dbus ytsangla cha zana	5. When Ali, the boy , will go to Central Tibet,
6. ngalbari ngal 'athso rig yin	6. It will be like rest to the weary.
7. khaculli damagpo culibai mentog	7. Tobacco from Kashmir is like apricot blossom.
8. spyilimla skang dogs 'ang med	8. There is no fear of its being filled into a general [pipe].
9. buthsa ngarang' dbus ytsangla chana	9. When I, a boy, will go to Central Tibet,
-10. sunna sun rogs yin lei.	10. It will be my comforter, when I am homesick.

Notes.

1. *Damag* = *thamakha*, tobacco; *hazar* = *huzur*, Hindust. 2. *Spyilim* = *spyim*, compare First Series VII., *solongssed* = *songssed*. 6. *Ngalbari*, in some villages, for instance Phyang, the genitive of the participle ends in *pari* instead of *mehanni*.

10. The verb *sunces* is used in Ladakhi mostly for 'being homesick.'

Song No. XVIII. — Good Wishes to the Bridegroom.

Text.

1. zhag bzaungpola bltaste
2. amai buzhungngi bagston btangnged lei
3. skar bzaungpola bltaste
4. dngos grub bstan 'adzinni bagston btangnged lei
5. amala bu zhig skyena
6. ngari blon chen thsogs shig skyes shig
7. stangscan rig skyena lei
8. dngos grub bstan 'adzin thsogs shig skyes shig.

Notes.

2. For *buzhung* = *buchung* see *Lad. Grammar*, laws of sound 6; the boy is not a very little one, the diminutive is only a sign of affection.

6. *Ngari*, contraction of *ngaranggi*, our.

Song No. XIX. — Good Wishes to the Bride.

Text.

1. dman mthsarmo nyerang bltams tsana
2. stang lha yulla cang zhig brdungssed lei
3. dman mthsarmo nyerang bltams tsana
4. yyog klu yulla dung cig rang phus
5. dman mthsarmo nyidkyi pangla dpalle nang sras shig skyes lei
6. dman mthsarmo nyidkyi pangla dpalle nang sras shig skyes lei
7. phod re rig songna 'ang lei
8. yserrri nang golus sal 'ang lei
9. ma phodpa rig songna 'ang lei
10. mdzomo nang ru yon kun 'sal 'ang lei.

Notes.

2. This general pipe is the *hukka*, which is given round. 5. *Ali*, the boy, is the poet. The name is a Muhammadan one, the inhabitants of Purig being Mohamedans.

Translation.

1. Looking out for a good day,
2. We shall celebrate the wedding of mother's little son.
3. Looking out for a good star,
4. We shall celebrate the wedding of dNgosgrub bstan'adzin.
5. If a boy should be born to the mother,
6. A boy like our great minister be born!
7. If a clever boy should be born,
8. A boy like dNgosgrub-bstan'adzin be born!

Notes.

1 and 3 refer to a good constellation of the stars. 6. The minister is the bridegroom himself.

Translation.

1. When you, beautiful girl, were born,
2. How many [drums] did they not beat then in heaven.
3. When you, beautiful girl, were born,
4. They blew on a shell in the underworld.
5. Oh beautiful woman, from your womb may be born a son like dPalle.
6. Oh, beautiful woman, from your womb may be born a son like dPalle.
7. If you should be able to do so,
8. Kindly give me a golden coat.
9. If you should not be able to do so.
10. Give me the crooked horns of a female Dzo.

Notes.

2. *Sed* = *ste yod*. 4. *Klugul*, the realm, not only of the watersnakes, but of the whole lower world.

5. *Nang* is said to stand for *dang*, which in certain cases may be translated by 'like.'

7. *Phodre* = *phodres* = *phodces*, parallel to *rig* = *cig*. 10. Here the *nang* seems to have been added only for the sake of the metre.

Notes.

5, 6. *dPalle* is one of the most famous heroes of the Kesar Myths. 10. Although horns are often offered to the *lhas*, it is difficult to see what the musician and singer wishes to do with them; people take this line for a joke.

Song No. XX. — Preparations for a Dance.

Text.

1. *γyogmabai nachung kun rtseṣla mkhaspa*
2. *rtseṣla bzhangs 'ang nachung thsangka*
3. *sgobongs bdemoi 'abog chung zhig gon*
4. *sha mdog bdemoi shoglo γsum skus*
5. *'abog chungbo gonte ltanmola yong*
6. *shoglo γsum bskuste ltanmola shogs 'ang.*

Notes.

4. *Shoglo*, a herb, the yellow juice of which is smeared over the face.

Translation.

1. The girls of the lower village are clever in dancing.
2. Get up then for a dance, all you girls!
3. To improve your appearance, put on a shawl!
4. To improve your complexion, smear your face three times with *shoglo*!
5. Having put on the shawl, come to the dance!
6. Having smeared your faces, come to the dance!

Notes.

(To be continued.)

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M. A.

(Continued from Vol. XXX., p. 551.)

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|---|---|
| <p><i>Carabansara</i>; ann. 1404: <i>s. v.</i> <i>Caravanseray</i>, 772, ii.</p> <p><i>Carabeli</i>; ann. 1598: <i>s. v.</i> <i>Carambola</i>, 123, i.</p> <p><i>Carabus</i>; ann. 638: <i>s. v.</i> <i>Caravel</i>, 124, ii.</p> <p><i>Caracal</i>; ann. 1813: <i>s. v.</i> <i>Shoe-goose</i>, 629, ii.</p> <p><i>Cracatis</i>; ann. 1548: <i>s. v.</i> <i>Carrack</i>, 127, i.</p> <p><i>Caracca</i>; ann. 1566-68: <i>s. v.</i> <i>Carrack</i>, 127, i, twice.</p> <p><i>Carack</i>; ann. 1684: <i>s. v.</i> <i>Carrack</i>, 127, ii.</p> <p><i>Caracoa</i>; <i>s. v.</i> 122, ii, <i>s. v.</i> <i>Carrack</i>, 127, i, <i>s. v.</i> <i>Karkollen</i>, 363, ii; ann. 1613: <i>s. v.</i> <i>Orankay</i>, 492, i; ann. 1711: <i>s. v.</i> 122, ii.</p> <p><i>Caracoli</i>; ann. 1516: <i>s. v.</i> <i>Porcelain</i>, 549, i.</p> <p><i>Caracolle</i>; <i>s. v.</i> <i>Caracoa</i>, 122, ii; ann. 1606: <i>s. v.</i> <i>Caracoa</i>, 122, ii.</p> | <p><i>Caracora</i>; ann. 1606: <i>s. v.</i> <i>Caracoa</i>, 122, ii.</p> <p><i>Caraffe</i>; <i>s. v.</i> 122, ii, <i>s. v.</i> <i>Carboy</i>, 125, i.</p> <p><i>Çarafo</i>; ann. 1560: <i>s. v.</i> <i>Shroff</i>, 630, i.</p> <p><i>Carajan</i>; <i>s. v.</i> <i>Caréns</i>, 773, i.</p> <p><i>Carake</i>; ann. 1611: <i>s. v.</i> <i>Langasaque</i>, 384, i.</p> <p><i>Caramania</i>; ann. 1727: <i>s. v.</i> <i>Sophy</i>, 649, i.</p> <p><i>Carambola</i>; <i>s. v.</i> 122, ii, <i>s. v.</i> <i>Cumrunga</i>, 216, ii; ann. 1563 (twice), 1598 (twice) and 1672: <i>s. v.</i> 123, i.</p> <p><i>Carambolage</i>; <i>s. v.</i> <i>Carambola</i>, 123, i.</p> <p><i>Çarame</i>; <i>s. v.</i> <i>Cerame</i>, 138, i; ann. 1551: <i>s. v.</i> <i>Cerame</i>, 138, i.</p> <p><i>Caranchies</i>; ann. 1823: <i>s. v.</i> <i>Cranchee</i>, 211, i.</p> <p><i>Caranja</i>; ann. 1536: <i>s. v.</i> <i>Salsette</i> (a), 594, ii; ann. 1644: <i>s. v.</i> <i>Panwell</i>, 511, i.</p> |
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(To be continued.)

NOTES ON MALAGASY CURRENCY BEFORE THE FRENCH OCCUPATION.

BY E. C. TEMPLE.

From the Notes of the Rev. C. P. Cory.

ALL payments were made in *vakim-bola*, "broken money," made up of chips of the five-franc piece. Every chip had to have some recognisable portion of the five-franc piece on it to pass as currency. With that proviso a chip of any size would be accepted, however small. The chips were weighed out by the purchaser.

The currency of the country was in fact such chips of silver by weight. But, as an exception, the full five-franc piece would be accepted in payment, and dollars of sorts were also passed. The number of the only coins thus in circulation being naturally limited, as there was no native mint,¹ the Native Government put a factitious value on the whole coin, which was 1/12th or 8½% in excess of the value of the pieces of the coin cut up and passed by weight: *i. e.*, the five-franc piece untouched was worth 8½% more than its weight when cut up. This was done in order to prevent the reckless cutting up of the coin.² The above percentage was thus arrived at. The Malagasy unit of currency was a red seed called *voamena*: 24 *voamena* went to the five-franc piece: the excess value of the whole coin over its parts by weight was made to be 2 *voamena*.

For the purposes of its currency the Native Government issued standard weights, and any tampering with these weights was a grave offence. A man using a false weight in any of the large markets would in all probability have been immediately stoned to death without trial.

Scale of Weights.

10 variraiventy	make	1 eranambatry
3 eranambatry	do.	1 voamena
3 voamena	do.	1 sikajy
2 sikajy	do.	1 kirobo
2 kirobo	do.	1 loso
2 loso	do.	1 ariary or farantsa

720 variraiventy do. 1 ariary or farantsa

In the above scale, up to the *voamena*, the units are native Malagasy seeds: beyond that they represent parts of the dollar. Thus: *ariary* is the Spanish dollar or real, through the Arabic *ar-riāl*, while the *farantsa* merely represents the name "French" and is used for the five-franc piece. The term *ariary* is used usually, but not always, for the dollar made up of cut parts, *i. e.*, for the dollar of account. *Loso* (pron. *lúshu*) is for the Arabic word *nisf*, half, through Swahili *nusf*: *kirobo* (pron. *kirúbu*) is the Arabic *rub'*, a quarter, with the common Malagasy and Swahili prefix *ki*: *sikajy* (pron. *sikádz*) is the Turkish *sekiz*, eight (*sekinji*, an eighth) through Arabic and Swahili. There are other and false derivations current for *kirobo* and *sikajy*: *viz.*, that *kirobo* represents the Arabic coin *kharrúbah*, and that *sikajy* represent the Italian *scudo* or crown. But these identifications do not fit in, because the *kirobo* obviously weighed 90 grs., whereas the *kharrúbah* was only 3 grs. The *kirobo* corresponds in reality to the Arabic great copper *fels*, which was 90 grs. Again, the *sikajy* at 45 grs. is only an eighth of the Italian *scudo* of 360 grs. Whereas the Spanish dollar and its parts came naturally to Madagascar from the slave-dealing Arabs, who had their head-quarters on the Swahili Coast.

¹ Latterly the Government had begun to coin five-franc pieces on its own account.

² It was effected by adding to the standard weights made for weighing the parts, not by adding a value to the uncut coin.

Out of this scale we get one or two very interesting facts. The dollar and five-franc piece were to the Malagasy obviously convertible terms for the same money unit. The weight of this money, as a theoretically standard coin, may be taken as 360 grs. Troy. Now the *ariary* or *farantsa* weighed 720 *variraiventy* or rice-seeds: therefore the lower unit of the Malagasy ponderary system was practically half a grain Troy. It was so in daily practise; thus, when a grain of quinine was required as medicine, it was weighed out by 2 *variraiventy*.

Specimens of the standard *loso*, *kirobo*, *sikajy* and *voamena*, small cubes of good steel accurately made and stamped thus ☉, have been weighed and were found to weigh as follows:—

double voamena	34 grs. Troy
sikajy	52
kirobo	103
loso	210

Taking these weights first as proportional parts, it will be found that they do not exactly (though they very nearly do) work out correctly. Beginning at the bottom of the scale we find

1 voamena should be	17 grs.	and actually is	17 grs.
1 sikajy	51		52
1 kirobo	102		103
1 loso	204		210

By reversing the process we find

1 loso should be	210 grs.	and actually is	210 grs.
1 kirobo	105		103
1 sikajy	52½		52
1 voamena	17½		17

By the theory of the scales already explained they should run thus:—

1 voamena	15 grs.
1 sikajy	45
1 kirobo	90
1 loso	180

But the actual specimens of the standard weights we have been examining are intended to mark the difference between the weight in silver of the five-franc piece cut up and the five-franc piece uncut, for the reasons above explained. That is, they are enhanced weights: the enhancement being two *voamena* in the five-franc piece. Now, if we are to accept the enhancement as being intended to be 1/12th or 8½%, then the enhanced *voamena* would weigh 15 grs. plus 1¼, i. e., 16¼ grs.: or in other words something less than the standard *voamena* seems to have been intended to weigh. At any rate we get thus a clear reason why the standard *voamena* is what we find it to be.

And this leads us to some interesting facts. The actual five-franc piece which the Malagasy cut up (or made at their mint) must have weighed 366 grs. as nearly as may be, and when cut up its weight value was enhanced by two *voamena*, i. e., to 32½, 34 or 35 grs. So that the weight of the cut up piece was made to be 398½ to 401 grs. The Spanish dollar of commerce weighs 401 grs., and we thus see why it was that *ariary* was the term usually employed for the cut up dollar, while *farantsa* stood for the uncut piece. And we further see the reason for the particular enhancement ordered by the Native Government. It

simply made the cut up dollar equal in weight to the big Spanish dollar and left the small uncut French dollar as it was, helped in this aim by the fact of the actual difference being about two of their standard seeds when proportionately enhanced. The people naturally muddled the two denominations in speech and practice.

The seed weights theoretically work out thus: the *variraiventy* or rice seed equals $\frac{1}{2}$ gr. Troy: the *eranambatry* or seed of the *Cajanus Indicus* (pigeon-pea, Congo-pea, cadjan-pea, no-eye—the universal *dāl* of India) equals 5 grs.: the *voamena*, the red-seed of the (?) equals 15 grs. There is nothing Indian or Far-Eastern about this seed-unit system, but taking the old rupee or *tālā* (the representative of the rupee as a weight) at half the theoretical dollar or 180 grs. Troy we get a suggestive scale:—

8 Indian ratī ³	make	1 voamena
12 voamena	do.	1 rupee
—	—	—
96 ratī		1 rupee

which is the fact in the modern popular Indian scale. Again taking the old *ratī* as 1,875 grs. (its standard) and equal $\frac{1}{3}$ th *voamena*, we get the *voamena* as equal to 15 grs., which is its Troy weight. However, this analogy, unless a trade with India of sufficient volume can be established for long years back, will not bear further following up.

Like all peoples of their class of civilisation the Malagasy divided their currency into very small portions, the mental operations of which are most clearly brought out by the following tabulations.

The *eranambatry*, the *dāl* seed or pea, consisted of 10 rice seeds (*vary*). Each of these seeds had its separate name, consisting of the word *vary*, rice, plus the numeral, plus *venty*, lump or piece: thus:—

<i>var-irai-venty</i>	... rice 1 piece
<i>vari-roa-venty</i>	... rice 2 pieces
<i>vari-telo-venty</i>	... rice 3 do.
<i>vari-efa-benty</i>	... rice 4 do.
<i>vari-dimi-venty</i>	... rice 5 do.
<i>vari-enim-benty</i>	... rice 6 do.
<i>vari-fito-venty</i>	... rice 7 do.
<i>vari-valo-venty</i>	... rice 8 do.
<i>vari-sivi-venty</i>	... rice 9 do.
<i>eranambatry</i>	... 1 full ambatry ⁻ (pea)

Of these, however, only the *varidimiventy* or five rice seeds, the *varifitoventy* or 7 rice seeds and the *eranambatry* of 10 rice seeds were in common use and parlance. The *varidimiventy* was the half *ambatry* and the *varifitoventy* was the conventional half *ilavoamena* (itself the half *voamena* or red seed).

³ Seed of the *abrus precatorius*, known as Black-eyed Susan in St. Helena among its many nick-names—*vidi*, *Ind. Ant.* Vol. XXVI. p. 314.

The full scale ran thus:—

		Full Scale.		
varidimiventy (half ambatry)	5 rice seeds.
variftoventy (quarter voamena)	7 " "
eranambatry (a full pea)	10 " "
ilavoamena (one side of a red seed)	15 " "
roanambatry (two peas)	20 " "
voamena (red seed)	30 " "
efatrambatry (four peas)	40 " "
lasiray (one side and one)	45 " "
dimimambatry (five peas)	50 " "
roavoamena (two red seeds)	60 " "
lasiroa (one side and two)	75 " "
sikajy (an eighth)	90 " "
lasitelo (one side and three)	105 " "
venty (substance, volume, (?) the lump)	120 " "
iraimbilanja (the full weight)	150 " "
kirobo (a fourth)	180 " "
loso (a half)	360 " "
ariary (a real, dollar)	720 " "

The multiples of the *ambatry* cease at the *dimimambatry* of 50 rice seeds and for the intermediate quantities between those given in the scales the terminology is to some extent mixed up between the *ambatry* and the *voamena*, thus it is correct to say:—

roavoamena-sy-eran, two red seeds and one (*ambatry*), = 70 rice seeds.

sikajy-latsaka-eran, a sikajy wanting one (*ambatry*), = 80 rice seeds.

roavoamena-latsaka-variftoventy, two red-seeds wanting 7 rice seeds, = 53 rice seeds.

roavoamena-latsaka-varidimiventy, two red-seeds wanting 5 rice seeds, = 55 rice seeds.

voamena-sy-varidimiventy, a red-seed and 5 rice seeds, = 35 rice seeds.

voamena-latsaka-varidimiventy, a red-seed less 5 rice seeds, = 25 rice seeds.

It would be incorrect to say:—*roanambatry-sy-varidimiventy*, two peas and 5 rice seeds, for 25 rice seeds, or *dimimambatry-sy-varidimiventy*, five peas and 5 rice seeds for 55 rice seeds, though theoretically correct.

All this shows that the full Malagasy scale was made up of three separate scales based respectively on the *ambatry* or pea, the *voamena* or red seed, and the dollar, but all mixed up in their subdivisions and multiples. Thus we have

(1) The Ambatry Scale.

varidimiventy	...	...	...	5 rice seeds or $\frac{1}{2}$ ambatry
eranambatry	...	...	...	10 " " or 1 "
roanambatry	...	...	...	20 " " or 2 "
efatambatry	...	...	...	40 " " or 4 "
dimimambatry	...	...	...	50 " " or 5 "

at which point the scale stops, the missing point of 3 *ambatry* being superseded by the *voamena*, the unit of the next scale.

(2) The Voamena Scale.

varifitoventy	...	...	...	7 rice seeds or $\frac{1}{4}$ voamena ⁴
ilavoamena	...	...	...	15 ,, ,, or $\frac{1}{2}$,,
voamena	...	...	...	30 ,, ,, or 1 ,,
lasiray	...	...	...	45 ,, ,, or $1\frac{1}{2}$,,
roavoamena	...	...	...	60 ,, ,, or 2 ,,
lasiroa	...	...	...	75 ,, ,, or $2\frac{1}{2}$,,
lasitelo	...	...	...	105 ,, ,, or $3\frac{1}{2}$,,

Here again the missing point of 3 *voamena* has been superseded by the *sikajy* of 90 seeds of the next scale. As also have those of 4 *voamena* and 5 *voamena* by the separate terms *venty* and *iraimbilanja* (pron. *bildnda*). The *venty*, I take it, corresponds to the upper Troy weight, "the lump" or full amount put into the scale: and the *iraimbilanja* to the greater lump or increased upper Troy weight, the term meaning "full weight," *i. e.*, the extreme amount put into the scale.⁵

(3) The Dollar Scale.

sikajy	...	...	...	90 rice seeds or $\frac{1}{3}$ dollar
kirobo	...	...	...	180 ,, ,, or $\frac{1}{4}$,,
loso	...	...	...	360 ,, ,, or $\frac{1}{2}$,,
ariary	...	...	...	720 ,, ,, or 1 ,,

The available evidence seems to give a clear history of the full scale: as if the Malagasy had by degrees raised their upper unit in the Troy scale from very low beginnings. Thus, it would be arguable that the original scale had been 10 rice seeds to the pea, with the rice seed as the lower and the pea as the higher denomination, while the pea itself gave way to the red seed of three peas, which, in its turn, was superseded by the imported trade dollar of 24 red seeds, the final upper Troy weight. In the full scale, in fact, we seem to see reflected the extension by degrees of Malagasy trade and huckstering operations.

The English in Madagascar had no difficulty in reconciling the local scale to the money they had been accustomed to, by taking standard dollar at 4s. This made the great unit of all weightments, the *voamena*, to be two-pence and henceforth there was no difficulty in making the rest of the scale fit in with the English monetary system. In their dealings it was customary to weigh out payments as low as the half-*voamena* or a penny in silver; below that denomination values of the minute pieces of silver were guessed or assumed by appearance or feel.

The cowry was once also in currency, but it has long been confined to the savage tribes of the West Coast. However, it seems to have left traces in the nomenclature of the more civilised currency. Thus we have *akorambola*, uncoined silver currency (*akora*, shell: *vola*, money): *akorambolamena*, uncoined gold currency (*mena*, red). Silver money went by the name of *volafotsy*, white money.

⁴ Conventionally that is.

⁵ *Iraimbilanja* is a regular derivative of *iraiika-vilanja*, in the sense of "one full-weight," through a common root *lanja*, a weight, derived from the Swahili *mlanza*, to carry.

THE WRECK OF THE "DODDINGTON," 1755.

BY R. C. TEMPLE.

(Continued from Vol. XXX. p. 499.)

Transactions on Bird Island.

Monday 25th. The Wind W^{terly} and Fair Wea^r. This Morning the Boat Went out a Fishing and Made two Trips with [caught] 23 Fish [].³¹ The Carpenter Employ^d on the Timbers; Smith Mending a Saucepan; people Carrying Over Plank.

Tuesday 26. Wind and Wea^r as pr Day past. Had great Success to day. Caught 45 large Fish, Weighing one with Another About 6 pound apiece. Lickwise Fetched the Pork from the Other Island & am in great hopes Smoaking will Keep it from Growing Worse. Carpenter as before. Smith Finish'd a Saucepan & Made a Frying pan out of a Copper [Pot] and Some Fish Hooks. Boil^d Salt Water all day and Made About $\frac{1}{2}$ a pound of Salt.

Wednesday 27th. Light Variable Winds. In the Morning, Went Out the Boat a Fishing and Brought in 27 Fish. In the Afternoon I went Round the Island in the Boat to See if I Could Find the Ships Bottom, but did not. Caught 11 Fish & Came in. Carpenter Employed on the Timbers, Smith Making a Maull. This Turn'd out a Fine day to go to the Main, but looking Dirty [in the Morn]: was the Reason we did not attempt it. Raised a Tent On the Building place to Smoak Our Pork in. The Salt we Made is so Copperish Cannot Use it.

Thursday 28th. Fresh Breezes E^{terly}, this morning M^r Collett & 2 men Sett out for the Main in the Small Boat, but the day did not Turn out so good as it promised; for before they got one third of the Way Over, the Wind Freshened & looked Dirty, which Soon Made too Much Sea, for that little Babble of a Boat, So was [were] Obliged to Return. They had not landed $\frac{1}{2}$ of an hour Before the Barr Broke so Much that it would be [have been] Impossible for them to [have] Come in; however, Shall have the Other Tryall [Tryal] the First Oppertunity Made Some More Salt but is [prov'd] as bad as the First.

Friday 29. Variable Wind & Cloudy Weather, the people Clearing away the Wreck, to Come at a Sail to Cover Tent we Intend to Raise on that Side the Boat is Building, to gett our things in Readiness, when please God, we shall be Ready to go Away, which I fear want [will not] be this 3 Months. Made a Dam to Hold Salt water. We Are in hopes the Sun will Make Salt. Notwithstanding Put in Some Tons None will Remain one the Top 10 Minutes, so give Over all Thoughts of Success in this Affair.

Saturday Aug^t 30th. Wind W^{terly} and Cloudy Wea^r. Carpenter at Work on the Timbers people Carrying round Sparrs to Build Tents, the Boat went [out] a Fishing & Caught 20 Fish.

Sunday Aug^t 31. Wind Southerly & Cloudy Wea^r & Rain. Our only want now is Bread.

³¹ A word erased after 'fish.'

Monday Sept^r 1. Moderate Breezes Easterly and Some Rain which Hinders The Carpenter from Working.

Tuesday 2^d. Light Breezes W^{terly} and Cloudy Wea^r with Some Rain. The Boat went Out a Fishing. Return'd with Only 3 Fish. The Carpenter at Work on the Timbers, the people Opening the Kiln, and Carrying Wood for Another.

Wednesday 3^d. The first part Light Airs E^{terly} and hazy Wea^r. Latter wind W^{terly}. About 8 o Clock this Morning Neale Bothwell and 2 Others, Sett [set] Out for the Main in the Small [Jolly] Boat, & 4 Men on the Cattamaran a fishing. In About 2 hours the Cattamaran Came in, not liking the looks of the Wea^r and Brought in 3 Dog Fish & a Shark. An Ugly Accident happened to the Carpenter, by Cutting his Legg to the Bone and it was with much Difficulty Stopp'd the Blood. Kept a Fire in the Highest part of the Island all Night for a Signall to the Boat, but She is not Returned.

Thursday 4. Fresh Gales from N W to S W, so that I did not Expect the Boat. Carpenter at Work on the Timber, people Carrying Plank round. In the Evening it Blew so hard that our large Cattamaran broke loose And by having no Boat, to Send out, Lose [Lost] her.

Friday 5th. Fresh Breezes & Variable. People Employ'd Bringing Over peices of Topmasts in Order to Make a Cattamaran Large Enough to Bring Any thing from the Main, in Case the [Jolly] Boat Succeeds.

Saturday 6th. Light Airs & Calm all Day. [Are] So am in great Hopes [therefore] of Seeing The Boat. At Noon Grew Very Uneasy at not Seeing of her, but Just as we Were going to Dinner, two of the people Came Running Over the Island, Calling out the Boat, the Boat, which I was greatly Rejoyced at, and Indeed Every Body Else. But [our Joy] it was Soon lessen'd : for Upon looking with the Glass, Could See but one man Rowing with Both Oars. [We] Therefore Conjectured immediately that the Other Two was [were] detained; but Soon After Saw Two [in the Boat] which Gave us Spirits Again, thinking the Other might not be well. So [we] Rest Myself Satisfied, till [She came] the Boat comes in, Which She did [was] in About an Hour after, With two only [2 of them] which was [were] Rosenburry & Taylor. As Soon as they Stept Out [they] of the Boat fell on their Knees to Thank God for their Deliverance [& safe Return to] this Island Again, Bad as it was. They Were Very Much Spent with Rowing And want of water & provissions. [We] Therefore helped them to the Tent & Gave them some Fish, which we dress'd Against [their Coming in] they come in, which They Eat Very hearty [heartily] & Went to Sleep. [We] Did not Care to Ask any Questions till they Awoke; when they Gave the Following Account. When th[e]y Were $\frac{2}{3}$ of the way Over [they] let go their Killock and Each Took half a Cake & a draught of water; and then Rowed Again. About 3 o Clock got Round The point where I was in hopes, was a Harbour (the Land Appearing Double were) but it Proved no Such thing. [They] Row'd round Another but Still Found no Harbour. [Only]³² A Very Large Surf all along Shore. About 4 o Clock, they Pull'd in Shore. Detrimin'd [Detrimining] to Land [which they did], but it proved F'atal to Bothwell: for as Soon as

³² 'Only' written over word erased.

they got in the Surf the Boat Fill'd & he was Drown'd. The Other two, Just got on Shore with Life [their Lives]. The Boat was on Shore as Soon as they Were, but without their Provisions & [the] things they had for to Trade with. The first thing they Endeavour'd to do was to get the Boat up from the Water Side in Order to Oversett her, & Sleep under her [that]³³ Night; but being so tire'd [fatigued] with Rowing & Swiming was [were] not Able Stirr her [to do it]. By this time it was Dark. Therefore Took their Lodgings under a Tree, and by what they Told me After was [were] Surpriz'd they Were not Devour'd by the Wild Beasts.³⁴ As Soon as it was Day light, they went to the Place Where they Left the Boat, but to their great Surprise Found She was Gone, but Walking a little way [farther] Upon the Sand they found her. She had been Taken off by the Surf & [was] washed on Shore Again.³⁵ In looking round them they Saw a Man which they Walked towards. He no sooner perceived [them] than he ran into the Woods, which are [were] Very thick there. However, they went to the place Where they Saw the Man [him], & there Found Part of Bothwells Body.³⁶ This frightned them much, [especially] as They Saw the print of the feet of a Great Many Beasts. They then would have Gladly Return'd, without seeking [making] any Further Discovery, & Attempted to do it, but Blowing fresh and [having] a Large Sea Against them³⁷ the Boat Over Sett a Second Time with them. Being Drove on Shore together [again they] haul'd her up & assoon as they Gather'd a Little Grass to Eat, Over sett the Boat [her] in Order to Shelter them from The Wild Beasts. [In looking about]³⁸ They found a Root as Big as a large Apple & not much Unlike a potatoe, Which Was Very Watry & [not so well]³⁹ Tasted. However, they were Glad of that, Bad As it was, having Nothing Else to Subsist One [On]. They Saw Neither Man nor [or] Beast all this day; and at Night got under y^e Boat, but did not Sleep much, for they Heard the Beasts Close to the Boat all [by them the whole] Night, which by the description, they give of them, must be [have been] Tygers. As Soon as they Perceiv'd day Light, they haul'd Some of the Sand from Under the Boat's Gunnell to See if the Tygers were [still] About them for they had not heard them for Some Time before and tho they Saw None was [Nothing of them, were] Afraid to Venture out, till a while After. But upon Seeing a Mans Foot they Lifted the Boat & Gott out [got] from under. The man [soon ran]⁴⁰ to two Others & a Boy at Some distance. At First they made a Sign for Our people to go away, which they Complied With Immediately by going [endeavouring] to Launch the Boat, tho' it Blew Very hard at The Same Time.⁴¹ The Natives [they say then] Ran to our people [them] with their Launces in their hands & Rosenburry Imprudently took up a pistol (which Was Washed Out of the Boat when first Oversett, & found on the Sand Afterwards with the best [Boat's] Mast) and advanced towards them thinking to Frighten Them away, But was Mistaken; for they Spread themselves and Immediatly Surrounded them Both Whetting their Lances,⁴² Rosenburry Ran into the Sea, and Taylor fell on his Knees & Begg'd for Mercy. But they began beating him about the Back & Head With a Short Stick and Beat him till he Lay down for Dead. Then They pull'd of His Shirt and Waistcoat and was [were] pulling of his Trousers, but being recovered from a Blow that Stun'd him, would not let them Take his Trousers, crying [making Signs] for Mercy. They at last desisted, Rosenburry Was all this Time in the Water. They now made Signs for Him to Come on Shore, which he Refused Signifying to them that they Would kill him; on Which they Pointed to Taylor as Much as to Say, They had not Kill'd him. He then Throw'd [them] the pistol, [his] waiscoat & & (*sic*) Trousers, and Every thing but his Shirt, and then Came to them. They did not Touch him, but Took the Boats Mast & pistol & Shew'd him how he Ran after them, & Laugh'd, Seemingly well pleased with Their Clothes, which they put one Immediately, Some [snatching] one thing & Some Another. They Took Every bit of Rope they found in the Boat. They Seemed very fond of the Iron Work & Took

³³ '& . . . that' written over words erased.

³⁵ A line erased here.

³⁸ 'In looking about' written over words erased.

⁴⁰ 'Soon ran' written over words erased.

³⁶ 4 words erased here.

⁴¹ 2 words erased.

³⁴ A line and a half erased here.

³⁷ Half a line erased here.

³⁹ 'Not so well' written over words erased.

⁴² Half a line erased here.

off the Pentle of the Rudder, & was [were] going to Break the Stem of the Ring that was in it, but as Soon as Our People Perceiv^d it [that], they Cry'd & fell on their Knees, Making Signs to them Not to do it; on Which they desisted. They then Made Signs to the Natives for Some what [thing] to Eat, on which they pointed their Lances to Our Peoples Breasts & Repeated the Same as Oft [Often] as they Ask'd. Rosenburry Took up Some Grass & Eat; Upon which, One of the Natives took up Some of the Roots, that lay by them, which I mentioned before, & Gave to Our People. When they found there was Nothing More to be got, they made Signs for Our people to go, but the Wind Blowing Strong, W^{terly}, they made Signs that they Could not go. They then Made Signs for Our people to Cover themselves with the Boat and go to Sleep under her: and so left them. The Next Morning Proved fair Weather and a Light Breeze Eterly. They Launched the Boat As Soon as it was Day. With Much Difficulty got through the Surf And row'd along Shore, till they Saw the Island and then pull'd for it. By their description, the Natives are Hottentots, Wearing a Skin like them [those] at The Cape of Good Hope & Clacking When they Speak like them. In the Morning the Cattamaran went out (*sic*) out a Fishing and Returned at Noon with a few. In the Afternoon the Boot went out a Fishing but did not Catch more than Serv'd for Supper. This Morning the Sun Was Eclips'd from 8 o Clock till 11 : $\frac{2}{3}$ of it Obscured. In the Evening Killed a Hogg.

Sunday 7 Sept^r. Fresh Gales W^{terly} & Cloudy Weather. Nothing Done this day.

Monday 8. The First part a fresh Breeze W^{terly}. The Last Light Airs Southerly, Carpenter Employ'd on the Timbers, People Employ'd Carrying Round Plank, Smith Makeing a Handle to a Sword Blade. We Intend having one Each Man, Made out of Iron Hoops; also a Launce To Defend Ourselves, in Case Should be Obliged to Land to get Water And provisions. This Day had great Success in Catching 75 Large Fish which wou^d last Some Time, if had Salt to Cure them, for want of which Intend to Smoak Them, in Hopes That will Preserve them.

⁴³Tuesday 9th. Hard Gales at S W. The Carpenter Employed as before, People Carrying round Plank and Making a Kiln for Warming the Plank for The Boats Bottom, on the Same place where Some Unhappy people had Made their Tent as we Suspected Some time ago, by Reason of A parsell of Stones being Gathered as I Imagine to Skreen their Covering from Blowing of. Their [*sic*] was Some Deal Boards Lay'd as a Platform under which we Found a Great deal of Iron Work, Such as Bolts Hooks & Nails, which Suppose was Burnt of the Wood, they-made Theire Fire With. There is Some peices of Timber About the place, Where we Are Building Our Boat, the thick end of a large Sparr and Some Railers & Boards. There was Also Some Bolts, and Other Iron Work, found On the Other Island, but not so Much Decay'd as that Were the Tent Was One. Lickwise the Stanchin going down the Hatchway, with the Steps On it, which is Much Fresher than the Wood on this Island which Convinces me that Severall Ships has Shared the Same Fate of The Doddington, & I made no doubt but Captⁿ Sampsons Conjectures of the Dolphin⁴⁴ was Very Just.

Wednesday 10th Sept^r. Strong Gales at S W with Some Showers of Rain, Saved 2 Butts of water; This Morning the Smoak Tent Blew down, the Weather prevents the Carpenter from doing Much, the Smith Making Nails Built the Smoak Tent.

⁴³ See this Day's Work in the Paper of References. [Note in MS., but the Paper is not now forthcoming.]

⁴⁴ [Wrecked in 1748. See footnote, Vol. XXX. p 455, *ante*. — Ed.]

Thursday Sept^r. 11. Fresh Gales Easterly and fair Wear. The Carpenter Finished the Timbers, People Carrying Over Sparrs to Build the Tent, Smith Making Nails.

Friday 12th. Light Airs & Calms. Carpenter Dubbing the Outside of the Timbers for Planking, the people Building the Tent and Carrying round Sparrs for the Same ; Smith Making Nails. There is too much Surf On the Barr to go a Fishing, therefore have recourse too [to] Our Old Diet Pengwin Broth.

Saturday 13. Wind Wterly and Fair Wear. The Boat went a fishing And Brought in 24 Fish. Carpenter as before, People Building the Tent, found a Grapnail washe'd on Shore in a Shroud Hawser.

Sunday 14. Wind N W & fair Wear. The Cattamaran went to the Other Island And Brought 25 Gallons of Brandy : and the Boat Brought in 24 Fish.

Monday 15th. Moderate Breezes S'erly, Carpenter Employ'd Planking The Bottom. The Boat Brought in 24 Fish, Smith Making Nails ; people Carrying round Cordage & Cleaning of it.

Tuesday 16. Light Breezes & Calm. The Boat went out and Brought in 12 Fish. Carpenter & Smith as Before. People Cleaning the Tent that We Intend Moving into to Morrow.

Wednesday 17th Sept^r. Light Breezes Wterly and fair Wear. This Morning Moved Every Thing Over to the Other Side of the Island to the New Tent. Carpenter & Smith Employ'd as before. Being Very Smooth Water I went Round the Island to look for the Ships Bottom, Which I Imagine is Kept out by the Dead Weight that is in it, but Could See Nothing of it. However had good Success in Catching 30 Fish & Came in. The Boat went out Again & Brought in 25 More. Sent the Cattamaran To the Other Island for the Remainder of the Brandy.

Thursday 18. Fresh Gales Wterly & Cloudy Wear. In Clearing the before Mentiond Grapnail Found another. [We] Cleared them Both, and got them up : Cleared [also] a peice of a Hawser for a Cable.

Friday 19th. The First part Moderate Breezes Easterly and Cloudy Weather the Latter fresh Gales at N W. The Carpenter & Smith as Before. Two men went out a Fishing, but Returned without any, being too much Sea for the Boat to Ride.

Saturday 20. Fresh Gales Westerly. [Too] To Much Sea to go a Fishing. Carpenter Finished 4 Streaks on the Starboard Side. People Employed Opening the Kiln and made another also. Kill^d a Hogg.

Sunday 21st. Fresh Gales and fair Wear.

Monday 22^d. Fresh Gales Westerly and Cloudy Wear with Rain. Saved 2½ Tons. Carpenter Could not Work.

Tuesday 23^d. The First part Light Airs W^{terly} & Calm. The Latter Fresh Gales Easterly. The Carpenter Employ'd Planking, Smith making Nails. The Boat Brought in 12 Fish.

Wednesday 24th. Wind and Wear as pr day past. Carpenter & Smith as Before. The Boat Brought in 12 Fish.

Thursday 25th. Wind & Wear as before. Carpenter as before, People Bringing Round Water for a Sea Store. Boat went out & Brought in 8 Fish.

Friday 26. The First part W^{terly} and Rain, latter Fair Wear. This day Caught 48 Fish. The Carpenter Planking, the Smith not at Work for want of Coals, the People bringing Round Water.

Saturday 27th Sept^r. The First part Fresh Gales Easterly the Latter More Moderate. The Boat went a Fishing and Brought in Only 3 fish. People Carrying Round Plank.

Sunday 28th. Fresh Gales S W & Rain. This Morning Found the Chest of Treasure Broke Open and above ½ Taken out and hid. Every body Denies doing of it, but Refuses taking an Oath Which M^r Collett Offered first.

Monday 29th. Fresh Gales W^{terly}. This day Several Birds Settled on The Island. Knock'd Several Down for Dinner.

Tuesday 30. Fresh Gales Easterly. Carpenter Employ'd Planking, Smith Making Nails.

Wednesday Oct^r 1. Wind & Wear as pr day past. Carpenter & Smith as Before. People Opening the Kiln and making another.

Thursday 2^d. Strong Gales Easterly & fair Wear. Cutting Lengths of Junk off the Cable for Spunyarn.

Friday 3^d. Light Breezes Easterly & Cloudy Wear. The Boat went out & Brought in 30 fish. Carpenter as before.

Saturday 4th. Fresh Gales at W S W & fair Wea^r, the Carpenter Finished the 8th Streak on the Starboard Side, Smith Making Nails, the People Brought Over the Butt of water for Sea Store, the Boat went a Fishing but Return'd without Success.

Sunday 5th. Light Variable Breezes, in looking about the Rocks. One of The people Found a Fowling Peice, the Barrell Bent. The Carpenter Straighted it and Shott Some Birds with it.

Monday 6th. Fresh Gales Eterly & Cloudy Wea^r. People Employ'd Knotting of Yarns.

Tuesday 7th. Wind & Wear as pr day past the Boat went a Fishing and Returned without Enough for Dinner. People Employ'd picking Oakum,

Wednesday 8. Light Variable Winds & Cloudy Weather. The Boat went Out 3 Times & Could not Catch one fish. Three men went to the Other Island in Search of Eggs & Brought Over a Buckett Full.

Thursday 9th Oct^r. Fresh Gales at S W & Some Rain Cannot go a Fishing, but Providence Provides for us Otherwise; for the Birds Settle in Great Numbers. Knockd down 60 and Could have got More.

Friday 10th. Strong Gales at W S W with Cloudy Wear & Rain. The Birds Settle Still in great Numbers. We Take care not to disturb them, hoping they are Come to Lay their Eggs.

Saturday 11th. Wind at S W & fair Wear in the Morning the Boat went a Fishing and Returnd with 18 Fish. This Last Week the Carpenter Finished 6 Streaks.

Sunday 12. Moderate Gales Easterly. All hands Trying to Catch Small Fish amongst the Rocks.

Monday 13th. Fresh Gales Eterly and fair Wea^r Carpenter Employed Planking: Smith Making Nails. One of our men Endeavouring to Make An Oven, in Order to Bake our Bread for Sea Store when [against the time] we go away. Finding the Birds dont lay knockd down about 200 of them for their Livers, it being the part that is Tolerable to Eat.

Tuesday 14. Light Breezes Wterly and pleasent Wea^r. To [too] much Sea To go a Fishing. Went to the Other Island and got about 70 Eggs.

Wednesday 15. Strong Gales Westerly & Cloudy Wea^r. Carpenter Thinning Plank for the Bottom, Smith Making Nails, People picking Oakom And Knotting Yarns. In the Afternoon the Smoak Tent Caught Fire, but it being Discovered Immediatly was Extinguished; one End [only] being burnt.

Thursday 16th. Winds Variable and pleasant Wear. People Employ'd Carrying Over Plank & Spinning Spun Yarn ; 2 Went out a fishing & Brought Enough for Dinner & Supper.

Friday 17th. Fresh Gales Easterly & hazy Wear People Employed Spinning of Spun Yarn & Carrying up Wood for the Kiln.

Saturday 18. Light Breezes Westerly & fair Wear. Carpenter planking, People Picking Oakum, & Spinning Spun Yarn. The Boat went a Fishing and Brought Enough for Dinner, & Went out Again but not Meeting with Success, they Landed on the Other Island & Brought Over 100 Gulls Eggs.

Sunday 19th Oct^r. The First part Light Airs W^{terly}, the Latter a fresh Gale. In the morning 2 men went a fishing and Brought in 26 Fish. Afterwards went Over to the other Island, & Brought Some Shag's Eggs, but Not being Satisfyed, M^r Collett & 3 Others went Again on the Cattamaran & 2 More in the Boat, but it began to Blow Suddenly so that Those that went on the Cattamaran were Obliged to Take up their Lodgings Amongst the Seals. The Carpenter & M^r Powell Returned in the Boat.

Monday 20th. The First part Fresh Gales Westerly with Some Rain, The Latter More Moderate. About Noon the Boat went Over for M^r Collett And the rest of the people ; but as She wou'd Carry no More than 4 at that [a] Time, Those that went to fetch them. Stay'd and the Other 4 Came Over having Been 24 Hours without Eating or drinking. The Cattamaran Broke adrift before the Boat Came Over Yesterday, but Luckily drove on Shore again.

Tuesday 21st. Fresh Gales Easterly and fair Wear. Cut Some Lengths of Junk for Spun Yarn. Opened the Kiln and Made Another. The Birds Continue on the Island ; Therefore, am in great Hopes they will Lay.

Wednesday 22^d. Hard Gales Easterly and Hazy Wea^r. People Employed Knotting Yarns. This Day Try'd the Oven which does Extreemly [Extremely] well Making our Bread as Large Again With the Same Quantitys of Flower [Flour] Than the day we did before, which Was in a pan Over the Fire : but I am Sorry to Say it, there is not above a fortnight's More Flower at the Small [Flour even at our Small] Allowance⁴⁵ besides What Allowance we Keep for Sea Store [Stock] ; & I Fear have 3 Months More to Stay on this Island, before we are Ready to go away [shall be Ready to depart].

Thursday 23^d. Winds &c as before, Carpenter at Work on the Kelson, Smith Making Nails, & People drawing of Yarns.

Friday 24. Light Variable Breezes the Boat went to Egg Island, And Brought 40 Gulls Eggs. We pick'd up 30 on this Island. People Fitting the Rigging for the large Boat which we Intend to Make a Sloop off [of].

⁴⁵ 2 words erased here.

Saturday 25. The first part Light Airs & Calm, the Latter a fresh Gale Easterly. The Boat went a fishing and Brought Enough for Supper & dinner To Morrow. As they Came in, Landed on Egg Island, & Got 30 Gulls Eggs. Gott 30 More on this Island.

Sunday Oct^r 26. Wind and Wea^r as p^r day past. The Boat went a Fishing and Brought in 16 Fish. Some went to y^e Other Island in Order to gett the Cattamaran afloat which they did, but it Blows [blew] too hard to get her Over; they got 30 Gulls Eggs and we got as Many on this Island.

Monday Oct^r 27. Variable Winds & Cloudy Wea^r. The Carpenter Employed Planking, Smith Making Nails. In the Morning Some of the people went to Fetch the Cattamaran. The Boat went a Fishing, but Neither proved Successful, there being too Much Sea for the Boat, and the Cattamaran was a Ground.

Tuesday 28. Little Winds at N W and Hazy Wea^r. The Boat went out 3 Times to day without Success: 2 Men Employ'd Mending the Oven.

Wednesday 29th. Light Breezes Easterly. The Boat went a fishing and Brought in 6 Fish. In the Mean Time Raised the Birds and found 6 Eggs: So that We are Convinc'd they are going to Lay. Therefore, am Sure There will be No fear of Starving: for there is a great [are] many Thousands of them. They make the Island quite Nausous in Calm Weather. Three Men went and Brought the Cattamaran over. Sett Fire to Some of the Wreck to get [burn out] Some Bolts.

Thursday 30. The First part Light Airs Easterly. The Boat went Out and Brought in 9 Fish. Two Men went to Shagg Rock in Search off [after] Eggs, but Found None. This Rock is about 2 Miles to the Westward of our [the] Island [we are upon]. They got 30 Gulls Eggs from Egg Island.

Friday 31st. The First part Light Airs Northerly, latterly fresh Gales Westerly. The Boat Brought in only 3 fish at 3 [diff^t. Times].⁴⁶

Saturday Nov^r 1st. Fresh Gales Westerly & Cloudy Wea^r with Some Rain, Which we have been Praying for Some time; having only 2 Butts left, besides Our Sea Store, which Lastes [Lasts] but 13 Days by Living Entirely on Broth, when we dont Catch Fish. Saved $\frac{1}{2}$ of a Butt. Carpenter Employ'd Thinning Plank.

Sunday 2^d. The first Part Moderate Gales Westerly the Latter Wind at S E And Cloudy Wea^r in the Night. [Fell] A few Showers of Rain. Saved $\frac{1}{2}$ a Butt of Water. Raised the Birds & Gott 97 Eggs:

⁴⁶ 'diff^t Times' written over a word erased.

Monday 3^d. The first part Moderate Breezes at N W latter fresh Gales at S E. Carpenter Planking, Smith Making Nails. The Boat went to Egg Island & Got 160 Gulls Eggs. People Bringing Timber Over for to Make Beams for the Boat.

Tuesday Nov^r 4. Fresh Breezes and Variable with Cloudy Weather. Carpenter Employ^d on the Inside. Smith Making Gimblets. Got 40 Gulls Eggs.

Wednesday 5th. A Strong Gale W^{terly}. The Carpenter Fitting O Timbers, Smith As Before. People picking Oakam. Got 60 Gulls Eggs.

Thursday 6. Wind and Wear^r as p^r day past. Carpenter &c as before.

Friday 7th. Strong Gales Westerly, Carpenter Employe'd Planking gott 60 Gulls Eggs from Egg Island.

Saturday 8th. A Fresh Breeze Easterly and Hazey Wear^r. Carpenter Finish^d The Outside, Smith Making Fishing Hooks. People Knotting Yarns and Spinning Spun Yarn.

Sunday 9th. Strong Gales Westerly Nothing Else Remarkable.

Monday 10. Fresh Gales Westerly and Rain. Carpenter Employed on the Inside. Open'd the Kiln, & Gott up Wood for to Make another : 2 Men went to Egg Island and Brought Over 36 Gulls Eggs.

Tuesday 11th. Moderate Gales Easterly. In the Morning Some Showers. Saved $\frac{1}{3}$ of a Butt. Carpenter as before, Smith Making Nails, people Picking Oakum. For Some Time past, has been too much Surf to go a Fishing in the Boat. Try^d to go on the Cattamaran but Could not.

Wednesday 12. Moderate Gales Easterly : People Employed Splitting Wood for the Kiln. Some on the Sails for the Boat.

Thursday 13th. Light Breezes Variable & foggy Wear^r. Carpenter Employ^d On the Inside : People Making a Kiln and Carrying round Plank. Raised the Birds & Got 800 Eggs. The Boat went Over & Brought in 17 Fish.

Friday 14th. Light Airs Westerly with pleasant Wear^r. About 5 Weeks ago I heard Some talk of Going to the Main, which I gave but Little Credit to ; but all of a Sudden 3 Men took it in their heads, & Accordingly Sett off. About Noon they Returned Again, having been Close to the Shore, but did Not See any of the Inhabitants, Nor any thing Worth Mentioning. They Talk of going Again with the Cattamaran & Boat, the first favourable Opportunity.

Saturday 15. Fresh Gales Easterly & Hazey Wear. Carpenter Employed Making The Beams; people picking Oakum, and Bringing Plank Over.

Sunday 16 Nov^r. Fresh Gales Westerly and fair Wear. In the Morning Rais'd the Birds and Gott 1600 Eggs. In the Afternoon discover'd a Little Salt upon the Rocks, Made by the Sea, Which Encourage'd us to Look further & found about a pound. This give me great Hopes that a Weeks Fine Weather will produce Plenty.

Monday 17th. Moderate Gales Southerly & pleasant Wear. Carpenter Laying The Beams, Smith Making Nails. In the Afternoon the Boat went to Egg Island and Brought from thence 86 Gulls Eggs.

Tuesday 18. A Fresh Gale Easterly & fair Wear. Carpenter as before. In the Morning When the Tide was Out, all hands went to Cleaning away the Rocks, in Order to Make a Channell for to Launch the Boat. Finished the Mainsail.

Wednesday 19th. Wind & Wear as pr day past. Carpenter Employed Fixing Knees to the Beams. At low Water the people at Work in the Channell, And Afterwards picking Oakum & Knotting Yarns.

Thursday 20th. The first part Calm, the latter a fresh Gale Easterly. [Ye] Carpenter Employ'd as before. The Cattamaran went out & Brought in 17 small fish and a Shark. Raised the Birds & Got 12 Firkins of Eggs. Saw a large Smoak on the Main, Right Opposite to us, and not far in the Country: But the People Seems to be quite off about going to the Main, tho' they seem'd [were] Detirmin'd to go a few days Ago.

Friday 21. Moderate Gales Westerly and fair Wear. Carpenter Fixing Ledges, Smith Making Nails: The poeple Carrying Plank and Making a Kila: 5 Men Went to Egg Island & Return'd with 60 Gulls Eggs.

Saturday 22^d. Light Variable Breezes. Carpenter as before. The Boat and Cattamaran Went a Fishing and Caught plenty. One of which, Served all Hands for a Meal.

Sunday 23. Light Winds Variable. 5 Men went to Egg Island and Knock'd down Some Shaggs, Which is [are] Much the Best Eating, of any fowl kind we gett and also Brought [over] Some Gulls Eggs.

Monday 24. Fresh Gales at S W with Rainy Wear, but Saved no Water. People Employed Picking Oakum.

Tuesday Nov^r 25th. The First part a Light Breeze Westerly, latter Easterly. In the Morning 2 Men Went out a fishing and in About 2 Hours Returned with 45 Large fish. This Success is Owing to the Bait, which we now Use, Calle'd a Scuttle fish, we get them from the Birds, when

we Raise them [in order to take] to gett their Eggs : at Which Time, they Vomit up the fish. So that now we Are Wholly Obliged to the Birds for Our Subsistence. The Carpenter Employ'd On the Larboard Gunnell. Removed the Store Tent from the Other Side.

Wednesday 26. Fresh Gales Westerly and fair Wear. Carpenter as before. People Employ'd Opening the Kilns & Made Another, Smith Making Nails.

Thursday 27. Moderate Breezes Westerly & fair Wear. Carpenter Laying The Deck ; people picking Oakum. The Boat went a fishing and Brought in 20 Fish : [but] and lost all their hooks with the Sharks.

Friday 28. Light Variable Breezes & hott Wear. Carpenter Laying the Deck : Smith Making Hooks. 4 Men went a fishing on the Cattamaran and Return'd at Noon, with 70 Fish. 4 Men went to Egg Island to get Some Shaggs but did not Succeed.

Saturday 29. Light Breezes and Foggy Wear. We are in great Hopes it would have Turn'd to Rain, being Reduced almost to our Sea Stock. Carpenter on the Starboard Gunnell [Gunwale], Smith Making Nails, People Opening Marline to Sew the Sails with.

Sunday 30. Wind Easterly & fair Wear. The Boat went out a Fishing & Brought in Only 3 Small Fish & lost 2 Hooks. Raise'd the Birds for Baits & Gathered 3 Firkins of Eggs.

Monday Dec^r 1st. Light Breezes & pleasant Wear. Carpenter as Before : Smith Making the Rudder Irons, People Opening Marline. 2 Men Went a fishing lost 4 Hooks, but Caught no Fish. In the Afternoon had Better Luck, Caught 2 dozen of fish. We are this day Obliged to Broach Our Sea Stock of Water ; & Served Each Man a pint & Intend to go to an Allowance of 3 pints a Day. At low Water went to a Clearing [Clear] the Channell.

Tuesday 2^d. Fresh Gales Easterly & fair Wear. Providence has prevented us going to Allowance of Water, having Severall Showers in the Night we Saved $\frac{1}{2}$ a Butt of Water.

Wednesday 3^d Dec^r. Fresh Gales E^terly & Hazy Wear. Carpenter Employ'd Laying the Deck, Smith Finished the Rudder Irons. At Low Water went to Clearing of the Channell.

Thursday 4th. Fresh Breezes W^terly & Hazy Wear. Carpenter as before, Smith Making a Goose Neck for the Boom : People Clearing the Chanell & Picking Oakum. Rais'd the Birds for Bait & Got 3 Firkins of Eggs. 2 Men went a fishing.

Friday 5th. Light Breezes W^terly & fair Wear. Carpenter as before : Smith Making Bolts for the dead Eyes of the Shrouds. People Clearing the Channell.

Saturday 6. A Fresh Gale Easterly and fair Wear. In the Morning 2 Men went [out] a fishing and Caught 15 Fish ; Smith Making Caulking Irons : People Open'd the Kila & Clear'd the Channell.

Sunday 7th. The First part Moderate, Latter fresh Gales, Westerly & Fair Wear. 2 Men went [out] a fishing and caught only 4 Small Fish.

Monday 8. Light Variable Breezes & Cloudy Wear. The Carpenter finish'd The Deck Smith as Before, People Carrying up Plank for the Kiln. 2 men went out a fishing & Caught Plenty; In the Evening to our great Joy had Several Showers of Rain, Saved 3 Butts of water; having this Morning Served 3 pints a man p^r Day.

Tuesday 9th, Moderate Breezes Southerly & Some Rain. Saved a little more Water. Carpenter Fitting Comings to the Hatchway; Smith Making fishing Hooks, People picking Oakum,

Wednesday 10th. A Strong Gale Easterly. Employ'd as p^r day Past,

Thursday 11th. Moderate Breezes Westerly & fair Wear. Carpenter Fixing Ledges & Making Scuttles. 2 Men went [out] a fishing & Caught 20 Fish. Set Fire to Some of the Wreck to gett [burn] the Iron out. Rais'd the Birds and got 4 Firkins of Eggs.

Friday 12. Light Variable Breezes and Cloudy Wear. Carpenter Caulking the deck; Smith Making Caulking Irons. 3 Men Went [out] a fishing & Caught 6 dozen [of] fish,

Saturday 13th, Wind S W the first part Cloudy, the latter Rain. 3 Men went a Fishing and Caught Enough for Dinner.

Sunday Dec^r 14. The first part Moderate Gales Sotherly: the latter Fine Wear. 2 Men Went a Fishing & Caught 4 Dozen of fish. Rais'd The Birds and Gott 300 Eggs.

Monday 15th. Strong Gales E^{ter}ly & hazey Wear. Carpenter Lining [y^e] Inside, Smith Making Iron for the Bowsprit.

Tuesday 16. Mostly Rainy Wear. Carpenter as Before: Smith Making Chain Plates out of the Phuttuck [futtock] Plates, that Came ashore in the Tops. At Low Water Employ'd Clearing the Channell.

Wednesday 17. Moderate Breezes Westerly. Carpenter & Smith as before. 2 Men went a Fishing & Caught 4 Dozen & $\frac{1}{2}$ fish. The Ret Employ'd Opening the Kiln, and Afterwards went to Egg Island to get Some Shaggs, but did not Catch any, so return'd with Only a few Eggs.

Thursday 18th. Wind, &c as p^r day past. 3 Men went a fishing & Caught 5 Dozen, of fish. Carpenter Employ'd as before, People Clearing [y^e] Channell.

Friday 19. Light Variable Breezes & thick Wear with drizzling Rain. Carpenter Employ'd as Before, Yesterday 5 Men went to Egg Island & Stay'd all Night in Order to gett Some Sgs: and Return'd this Morning with 14; two Men Went a fishing & Caught 5 dozen of fish.

Saturday 20. Fresh Gales Easterly and Hazey Wear. Had Such plenty off Eggs for Some time past, that we afforded the two Hoggs [each] a Peice 50 p^r day. They Seem to like them so well that we are [were] Obliged to look well After them to keep them from Raising the Birds; tho' they Gett among them Sometimes & fill their Bellys before we [can] get them Away. And [They] would have paid Dearly [Dear] for it, Ere now, had we not Great Dependance on them for a [our] Sea Store.

Indeed⁴⁷ it is Not for what they Eat themselves but the prodigious Number of Gulls that give due Attendance ⁴⁸And as Soon as any thing disturbs the Birds off their Nests, they Are Down as Quick as Thought and Devour the Eggs, but we Are Pretty Even with Them for they will have no Young this Year; for Their Eggs Being much the Best, Every Body looks Sharp for Them, tho' we Run a Great Risque of having our Eyes Pluckt out by them, so Inveterate are They Against us, that when we Are in Search of their Eggs they Come About us in Great Numbers & Fly Close down to you making a terrible Noisy Cry,⁴⁹ & Sometimes Take their Own Eggs & fly of with them. At Low Water Went to Work on the Rocks.

Sunday Dec^r 21. Mostly Little winds & fair Wear.

Monday 22^d. Light Southerly Breezes & Calms. The Cattamaran & Boat went a Fishing and Gott plenty. This Morning our Cook's Tent took Fire and Burnt down, and Burnt most of our furniture. In the Afternoon Built Another.

Tuesday 23^d. Light Breezes Southerly & Cloudy Wear. Two men went a Fishing & Caught 3 Dozon of fish.

Wednesday 24 Light Variable Breezes and fair Wear. Carpenter Employ'd Caulking the Deck, Smith Making fish hooks. Caught 60 Small Fish. Rais'd the Birds & Gott 950 Eggs.

Thursday 25. D^o Wear. The Gulls have Done Laying. The Pengwins have Begun. 3 Men went to Egg Island & Brought 44 Eggs.

Friday 26. Wind Variable and fair Wear. Carpenter finished the deck Caught 40 Fish.

Saturday 27. Mostly a fresh Gale Easterly & Cloudy Wear. Carpenter on the Upper Work Smith making a Scraper,

Sunday 28. Fresh Gales Easterly with thick Squally Wear & Rain. Rais'd the Birds & Got 9 firkins of Eggs. 2 men went to Egg Island & Brought over 30 pengwins Eggs.

Monday 29. Wind & Wear as Yesterday. Carpenter Employed about The Stern.

⁴⁷ 'Indeed' written over a word erased.

⁴⁸ The remainder of this para. is first corrected and then scored through; it is given as first written.

⁴⁹ Four words erased here and rendered illegible.

Tuesday 30th. Light Variable Breezes & fair Wea^r. Carpenter Planking The Boats Quarter.

Wednesday 31. Carpenter as before. Caught 4 Dozon Small fish.

Anno 1756 Thursday 1st Jan^{ry}. Light Breezes Westerly & Calm: got 2000 Eggs & Caught 8 Dozon of Small fish.

Friday 2^d. The first part Light Airs Easterly latter Westerly. Caught 7 Dozon Small Fish.

Saturday 3^d. Fresh Gales Easterly and Pleasent Wea^r. Carpenter Employ'd Caulking, People Clearing the Channell. Our Brandy all Expended but 3 or 4 Gallons [which we] kept for the Carpenter.

Sunday Jan^{ry} 4th. Light Breezes Westerly and Cloudy Weather. 3 Men went out a fishing & Caught 14 but lost all their hooks.

Monday 5th. Light Breezes & fair Wea^r. Carpenter Lining the Boats, & People Clearing the Channell.

Tuesday 6. The first a fresh Gale Easterly & fair Wea^r. Latter Variable and Cloudy weather. In the Night with Thunder & Lightning. Carpenter Caulking, People Carrying up wood for Another Kiln.

Wednesday 7. Light Variable Breezes. Carpenter as before, Smith Mending the Grap Nails being much Strained. The Boat went to Egg Island and Brought 176 Pengwins Eggs & 2 Shaggs.

Thursday 8. Mostly Calm & foggy Wea^r. Carpenter &c as before, People Sawing Blocks, to lay the ways for the Boat.

Friday 9th. Light Airs at N W & fair Wea^r. Carpenter as before. In the Morning Rais^d the Birds & got 12 firkins off Eggs. Two Men went a fishing but had no Success. In the Afternoon 4 Men went on the Cattamaran to Seal Island & Kill^d 4 for their Blubber to Make Oil. 2 Men Employ^d Mending the Oven in Order to Bake what Bread we have left for Sea Store.

Saturday 10. Light Breezes & Variable, with some Rain. Carpenter as before, Smith Making an Iron for the Jibb Boom. 2 Men went a Fishing and got plenty for Dinner.

Sunday 11. The first part a Moderate Gale Westerly & Cloudy Wea^r the Latter Fair.

Monday 12. Fresh Gales Westerly. Carpenter as Before. In the Evening 2 Men went [out] a Fishing and Brought only 5 Small [Fish].⁵⁰

⁵⁰ 'Fish' written over a word erased.

Tuesday 13. Moderate Breezes and fair Weather. 2 Men went a fishing and caught 4 Dozon Small fish. 5 Men went on the Cattamaran to Seal Island for Blubber. Carpenter Caulking, Baker getting his Flower [Flour] Ready for Baking; one Cask of Which proved Sower [Sour] Nevertheless we mix it: tho am Sure a well fed hogg in England Wou'd not Touch it.

Wednesday 14 Jan^{ry}. Light Variable Breezes. Carpenter Finish'd The Starboard Side; Smith Making Fish Hooks. 2 Men went out & Caught 5 fish.

Thursday 15. Fresh Gales Easterly and fair Wear. Carpenter Begun to Caulk the Larboard Side; Smith as before; People Picking Oakum.

Friday 16. Light Breezes Westerly and thick foggy Wear. Carpenter as Before: People Clearing the Channell. 2 Men went a fishing & Caught 92 Small Ones.

Saturday 17th. Fresh Breezes Variable & fair Wear. Carpenter Employ'd Lining the Boat, people picking Oakum, 2 men went a Fishing & Caught 136 Sma'l Ones, Rais'd the Birds and Gott 1800 Eggs, 400 of Which we Eat Every Day.

Sunday 18. Fresh Gales Westerly & fair Wear.

Monday 19th. Moderate Gales Westerly & fair Wear. Carpenter Employ'd Caulking: People picking Oakum. 3 Men went a fishing & Caught 60 Small Ones.

Tuesday 20. The first part a Moderate Breeze S^oerly; the Latter a fresh Gale Easterly. Carpenter as before; people Clearing the Channell & picking Oakum. 2 Men went a fishing and Caught 4 Dozon Small Ones. Rais'd the Birds & Gott 286 Eggs.

Wednesday 21. Mostly Light Variable Breezes. Carpenter as before: People Clearing the Channell. 3 Men went to Egg Island and gott 380 Pengwins Eggs & 44 Shaggs Eggs.

Thursday 22^d. Moderate Breezes Westerly & fair Wear. Carpenter as Before: People Open'd the Kiln. 3 Men went a fishing & Caught 148 Small fish.

Friday 23. Fresh Gales Easterly & Hazey Wear. Carpenter Empl'd as before.

Saturday 24. Light Variable Breezes & hott Weather. Carpenter as Before. This Morning 5 Men went to Egg Island & Gott 100 pengwins Eggs. The Boat went a Fishing but Return'd with-out Success. In the Evening She went Again & Return'd Laden Quite deep with Fish. In the Morning Went among the Parcell of Birds we lett Sett [gave leave to Set], and Took About 50 of their Young, and [We] Dress'd [them] for dinner, but find them Very Indifferent food; Their flesh Being as Blew [blue] as Indigo and Quite Spongy. Carpenter Finished Caulking the Larboard Side.

Sunday 25 Jan^{ry}. Moderate Breezes and Variable, with Some Showers of Rain.

Monday 26th, Wind and Wear as p^r Day past. Carpenter Employ'^d Lining the Boat. 2 Men went a Fishing and Caught 2 Dozon Small Ones.

Tuesday 27. Moderate Breezes at S E & Rain: gott 9 Eggs from Egg Island.

Wednesday 28th. Moderate Breezes & Variable. Finish^d Lining the Boat.

Thursday 29. Fresh Gales Easterly with Hazy Wear. Carpenter Employ'^d Fixing Hanging Knees to Some of the Beams.

Friday 30th. Wind and Wear as before. Carpenter Employ'^d about the Stern; People Making a Kiln and Clearing the Channell.

Saturday 31st. A Pleasent Gale Westerly and fair Wear. The Carpenter Employed Making the Rudder: People Getting of Iron out of the Wreck for Ballast.

Sunday Febr^{ry} 1st. Moderate Breezes and fair Wear. Rais^d the Birds, and to Our great Disappointment, got [gathered] only 2 dozon of Eggs, which I believe will Be the last we Shall gett. In the Afternoon 2 men went out a fishing And Caught 3 dozon of Small fish and One large One.

Monday 2^d. Moderate Breezes Easterly, with Some Rain. Carpenter about the Rudder: People Employ^d Bringing Over Iron for Ballast.

Tuesday 3^d. Fresh Gales Easterly & fair Wear. Carpenter Employed Fitting the Pump; People Bringing Over Billett Wood for to Burn [our Burning] at Sea.

Wednesday 4th. The First part Light Breezes Westerly & fair Weather. Latter Cloudy [with] and Some Rain. Carpenter Employ'^d Caulking the Stern: Smith Making Rudder Irons.

Thursday 5. Light Breezes Westerly and Fair Wear. Carpenter and Smith Employ^d as before. 3 Men went a Fishing and Caught a Large Shark, and One dozon of Other Fish.

Friday 6. A Pleasent Gale Easterly and fair Wear. Carpenter Employ^d Nailing on the Rudder Irons: People Employ^d Watering the Boat. Found her pretty Tight.

Saturday Febr^{ry} 7th 1756. The First Calm with Sultry Wear Latter a Fresh Breeze Easterly.

Sunday 8. Light Breezes and Pleasant Wear. 3 Men went a Fishing And Caught a Stingrey, 3 Sharks & 2 Dozon of Other Fish.

Monday 9th. A Fresh Gale Easterly and Fair Wear. Carpenter at Work Upon the Stern.

Tuesday 10th. The First and Middle Parts Wind Westerly with Cloudy Wear & Rain, Latter Variable. Carpenter Employ^d Making the main Boom, People Bringing Over Iron, & Burning the Remainder of the Wreck. Got 100 Pengwins Eggs from Egg Island.

Wednesday 11th. Moderate Breezes Westerly with Cloudy Wear & Rain. Carpenter Making the Mast. Saved 2 Butts & a Hgshead of Water.

Thursday 12th. Wind and Wear as p^r day past. Carpenter Finish^d the Mast and Made a Bowespritt & Crossjack Yard.

Friday 13. Wind & Wear as Before. Carpenter Making a Gaffe, People Employed [about] at Sundry Jobs.

Saturday 14. A Moderate Gale Easterly. *Carpenter Finished the Gaffe and Pay^d the Larboard Side of the Boat with Pitch. 3 Men went a Fishing, And [afterwards] to Egg Island. Gott 10 Fish and 80 Pengwins Eggs.

Sunday 15. Light Variable Breezes and fair Wear. Carpenter Pay^d The Starboard Side. [We] and Got Ready for Launching to Morrow Morning. 3 Men went out a fishing & Caught 3 dozen.

Monday 16. The first part a Light Breeze & fair Wear Latter a Fresh Gale. At 4 A M Began to Lay the ways for Launching, and at 1 o Clock Got the Boat in the Water and [gave her the Name of]⁵¹ **The Happy Deliverance.** Got The Mast in and Some of the Iron for Ballast and all Our Water.

Tuesday 17. Moderate Breezes Westerly, People Employed getting their things into the Boat. At High Water, Hauld out. When we Came to the Mouth of the Channel the Grapnail Came home, and She drove Upon the Rocks, which had like To have Domolishe'd her, but Thanks to the Almighty we got off Again. Soon After Ran Over to the Barr and Came to an Anchor, to gett the Remainder of Our things on Board; and then Weigh^d and Stood to Sea, having on Board 2 Butts & 4 Hogsheads of Water, 3 Weeks Salt pork, & 6 lb of Bread p^r man, and 2 Live Hogs.

See for this Mark † in the Paper of References.⁵²

(To be continued.)

⁵¹ 'gave her the name of' written over two words erased.

⁵² This note is in the same hand as the corrections and additions. See above note.

LETTERS FROM MADRAS IN 1659.

BY WILLIAM FOSTER.

Introduction.

THE following letter — interesting alike for its narrative of the shipwreck of the “*Persia Merchant*” on the Maldives, and its account of Madras at a little known period of its history — was first brought to notice by a brief entry in the report of the Royal Historical MSS. Commissioners on the Welsh MSS. preserved at Mostyn Hall (*Parliamentary Paper C. 8829 of 1898, p. 195*). It occurs in the middle of a volume of miscellaneous Welsh poems (*Mostyn MS. 147, pp. 676-9*), into which it has been copied by some unknown (contemporary) hand, presumably on account of its interest to the family of Middleton, to whom most of the poems refer. The copyist has mangled some of the names of places beyond recognition, and the folding of the paper has damaged a few other words; but on the whole the loss has been less than might have been expected. The letter is now printed from a transcript recently made by Mr. Edward Owen, with the courteous permission of Lord Mostyn, for incorporation with the India Office collection of Madras Records.

Of the writer, Captain Roger Middleton, little is known beyond what he tells us himself. He had evidently seen military service, probably in the Cromwellian army; and as he speaks of himself as “part of mariner,” he must have had some maritime experience as well. Our first notice of him, however, is on the 12th February, 1658, when the *Court Minutes* of the East India Company record his engagement as “Lieutenant,” *i. e.*, commander of the garrison, “of Fort St. George at 25 *l.* per annum.” He was allowed a sum of 4 *l.* to expend in fresh provisions for the voyage, and was assigned a berth on board the good ship “*Persia Merchant*,” Captain Francis Johnson, bound for Madras. His fellow-passengers included four factors, *viz.*, Jonathan Trevisa, Ambrose Salisbury, William Vassall and Stephen Charlton, besides four soldiers — Roger Williams, Samuel Dorman, William Lloyd and Richard Middleton (a cousin of his) — engaged to serve under him in the garrison. The vessel sailed about the middle of March, 1658, and from this point we may allow Middleton himself to take up the story.

A few facts about Middleton’s subsequent history may be of interest. We hear of him next in January, 1661, when the Madras authorities wrote home that he had been granted leave to repair to Surat, and had accordingly embarked on the *Madras Merchant* in February, 1660. They appear to have been glad to get rid of him, “being faine a little before to restraine his person upon some misdemeanours.” He had been invited to Surat, it seems, with the view of utilising his services at Maskat, in the Persian Gulf. Sultan bin Seif had recently expelled the Portuguese from that city, and negotiations had been set on foot for the transfer thither of the English staff at Gombroon. An English garrison, not to exceed one hundred men, was to be posted in one of the forts; and of this body it was intended to make Middleton commandant. The scheme, however, came to nothing, as the Surat factors found they had quite enough on their hands without interfering further in Maskat affairs.

In November, 1660, Middleton was sent in the Swally pinnace to Danda Rajpuri, Karwar, and Goa. The authorities at Surat had for some time been anxious to find some spot, outside the Mogul’s dominions, suitable for the establishment of a fortified depôt, to which they could retreat should the exactions of the native officials become unendurable. This was shortly after secured by the acquisition of Bombay; but in 1660 the Portuguese were turning a deaf ear to all suggestions of parting with one of their ports. The factors’ attention was then turned to Danda Rajpuri, a fort on the coast about fifty miles south of Bombay, held by the Janjira Sidis, nominally on behalf of the King of Bijapur. Middleton was accordingly deputed to pay a visit to the governor of the fort, ostensibly to compliment him and request his assistance to any of the Company’s shipping in need of his help, “but our maine scope is that under this forme hee may take a veiw of the strength of the place, how scituated, the best way to be assailed, that if wee cannot fairly obtaine it, wee may forcibly

per our shipping, and that lawfully, considering them as Pirats" (*Surat Consultations*, June 22nd. 1660). From Danda Rajpuri he was to proceed to Karwar, and survey two islands at the mouth of the Karwar River, which were reported to be suitable for a settlement; and coming back, he was to call at Goa, and inquire casually regarding the possibility of obtaining permission to reside on "the island called the Ellephant, lying in Bombay."

Nothing can be traced as to the result of this mission; but Middleton was back by the 9th April, 1661, for on that date he witnessed two declarations at Swally (Forrest's *Selections from Bombay Records: Home*, Vol. I. pp. 190-1).

In a commission to Richard Craddock, proceeding to Persia, dated 3rd March, 1662 (*ibid.* p. 199), the Surat factors mention that Middleton had been sent to Gombroon, apparently to seize the native broker and send him to Surat for punishment. This is the last entry that can be found relating to him; and it seems probable that, like so many of his contemporaries, he found a grave at that most unhealthy settlement.

Roger Middleton's Letter.

Loving Brother and Sister,

I am betwixt too opinions wheather to write unto you or not; though I be silent, yet the newes of my misery will soone come to your eares. Five monthes after our departure from England our shipp was cast away and many weare drownd, amongst the rest Cosen Richard Myddelton; but my selfe miraculously saved (praysed be God of my salvacon), being sick of a feaver at that Instant, but had nothing about me but my shift, and of all I had in the shipp I saved not the worth of 2 d. I can not expresse the miserableness of our condicon, the shipp beating upon a Rock under watter, and after four howers fell in peeces; this in darke night, not knowing where to looke for Land, our boate sunck under the shipp side, having but it and another, into which I, being parte of Mariner, was admitted, but the Merchants was faine to stay on board that night and most of the next day. Att breake of the day wee saw land, at which wee conceaved noe small joy, which wee with much danger recovered, for the sea broake upon us and fild us twice with watter. Although I was sick yet I laboured to save my skin; nothing but life endeavoured for. Wee went unto the Island called **Ingramrudco**, haveing noe living thing upon it for the use of man, wee haveing neither meate, drinke nor clothes, noe armes for defence nor anything to keepe life. Wee fitted our boate as well as wee could to save some men; some they tooke up swimming upon broken peeces of the shipp, which stuck fast in the Rock, amongst whom was Captain Roger Williams and arch deacon Lloyd son, who are both my soldiers. Thus having as many as wee could save, being without food, wee ranged about the Island. Wee found a well of watter, of which wee dranke like pigeons, lifting head and harts for soe greate a mercy. Thus drinkeing watter, by good providence wee found **coker nutt trees**, which is both food and rayment; soe wee went by the sea side and found little shell fish and the like, but wanting fire wee tooke sticks and rubbed them togeather untill they kindled; thus wee lived heare ten or twelve dayes, not knowing wheather it was better for us to be seen by the Neighbouring Islanders, for some of the ancient seamen sayd they would cutt our throats. Att last there arived three of their boates full of men, which wee dreaded but could not resist. One of our men swam a board of making signes [signes?] and signifeing our condicon, by hiroglyphicks they did seeme to comiserat us. Thus they did once or twice, and broug[ht us] **Toddy** to drinke and rice to eate, which was a greate refreshm[ent], promising us a boate to transport us to the **King of Maldiv** [], who stiles himselfe the welthiest king in the world; but they juggled with us and carried us into another Island called **Corwmbo**, where wee had fish and other good things, as hony and rice, on which wee fedd like farmers. But they lorded over us sadly, telling us wee were att their mercy, taking from us what they would. Soe after a long tyme they brought a rotten vessell and bid us begon, murmuring against us, which created in us much jelouzie, fearing [for] our lives both day and night. Att last two of their Vice Royes came, saying if we would send the king a **Regalo**¹ or **Piscash** they would give us a vessell. Soe one of the Merchants had a gold chayn

¹ A gift (Portuguese). -

and 100 dollars. Soe wee left them. We sayled in this vessell towards Columbo, being a Citty in Zelon which the Dutch lately tooke from the Portugalls. Meeting a storme att sea in our tottering egshell wee were put by our port, being in greate danger. Wee putt into Caliputeen,² being a small harbour in the King Candies countrey, an utteremie to all whyte men. Wee not knowing, for wee can not heare of any English that were ever in those seas, sent some of our best Merchants to treat with them for a pilot, which they detayned, as it is thought, to a perpetuall imprisonment, and I scaped very hardly. Soe wee tooke too of their men and sayled away as fast as wee could having [leaving ?] behind us fiftene³ men wandering in the woods, which can not possibly scape the Tirants hands. Now wee sayle towards the mayne Land of India, but these two Rogues did pilate us upon a bae [bar ?] of sands, called by the Portuguees **Adams bridge**, fondly conseyving that once to be paradise — I am sure now it is the purgatory, for they have lost almost all their power in India by there pride and cowardice. Here wee sustayned a nother shippwrack, but these two doggs were either drowned or gott away in the dark night. My selfe was faine to swim a greate way for my life, but by the hands of providence I recovered shore, and, amongst the rest, came to **Monar** [Mannar], a garison of the Dutch, where I gott victualls enough. And from thence to the Generall my Lord Rickloff [Rijklof van Goens], who made much of mee, and his Major general proffered mee to take Armes, but I refused, saying I would hazard an other shippwrack before I would be entertayned in any other service then that of my honourable Masters the East India Company. Soe that they sent me 200 Leeagues in a small open boate, and that in winter. Soe wee mistooke our port, and with noe small trouble and danger wee came to the **Coast of Cormadell**, to a place called **Porta Nova**, from whence wee travelled five hundred miles upon bulls; thus cominge safe to **St. George**, where I was much commiserated. The President gave me a peese of flowered satten to make me clothes, and many other things; and findeing me inclyning to recreation he gave me a cast of brave falcons, which have killed many. Herons sence; alsoe greyhounds. I must not omitt how the foxes come to the Castle gates to kill our poultry. They have here good fighting Cocks, and they fight them with penknife blades instead of gavelocks. This is a place healthfull, using all kind of recreation save hounds; all sort of provisions being to cheap; onlly sack is too deare, yet wee have other good drinke to remember our freinds. Withall I have the absolute comand of the soldiers, within and without, and have divers Captaines under me, for wee have 600 men in dayly pay, *viz.* 100 white⁴ and 500 black. This place was beseedged twice within this too years. But my fine boy is dead, which has been very neare the occason of my death, for I lay sick hopelese above a moneth and am not yet recovered; and to add to my grieffe, my honorable freind the President [Henry Greenhill] is very sick and can not live ten dayes, and in his stead is one Mr. Chambres, who claymes kindred with those [of] our country. He is worth 50,000 *l.* as I am credibly informed, yet a batcheler. He hath shewed me divers curtesies in my sickness and bids me not question but that he will be as loving to me as his Predecessor. Deare Sir, I have noe more but my prayers for you and my good sister, with the sweet pledges of your Love. I shall not tempt providence soe as to say but that I hope I may be unto them servisable, though att present I want the assistance of others. It is heare as in other places: "empty hands never catch hawlkes." I have here signified unto you misfortunes which I beleeve few men can paralell, as my shippwrack twice in one voyage, my one sicknesse, losse of Estate and freinds, continuall feare of being murthered, soe that I need not any thing to add to

² Kalpitiya, or Kalpentin, about 90 miles N. of Colombo.

³ This should be 'ten,' making thirteen in all left behind (see Trevisa's narrative, given later).

These unfortunate men became fellow-captives of Robert Knox, who often mentions them in his well-known narrative. Eleven of them were still living in 1670. Repeated efforts to procure their release proved unavailing; but two (Thomas Kirby and William Day) managed to make their escape in April, 1683. William Vassall and Thomas March wrote to Madras in March, 1691, that they and Richard Jelf, of the *Persia Merchant's* company, together with eight other Englishmen, were still alive, but "in a very miserable condition;" and this is the last that was heard of them.

⁴ These probably included a large proportion of Portuguese and Mestizoes or halfcastes. A return of the Madras garrison, dated January 18th, 1658 (I. O. Records: O. C. 2343), gives 24 English soldiers (including a sergeant, a gunner and two corporals) and 49 "Portugalls and Mistazacs."

my affliction. Now I shall begin to comfort my selfe with the hopes of your being all in good health, for which I shall ever pray. Remember me to all my freinds as if I should name them; bid my Cosen J[] write unto me, and Roger alsoe. I doe not take any felicity [of or in] my life, though I live in greate pompe, eating and drinkeing and wearing noe worse then the best in this Town, yea, rather Citty, for it is built to a marvelous biggnesse in few years. Wee have a Citty of the Portugalls within three miles [St. Thomé]; but they leave that famous place, for the Moors have it, and they are come to us for protection against the Dutch. There is a brave Church built for them heare, and they have a convent of franciscans in it, very learned men. The Moors army are round about us; yet wee feare them not. They have beaten our king out of his country; they have gallant horses and are good horsemen, well armed; they have gunns, both greate and small. They bring up theire youth heare to Letters, fencing and dancing, and all sort of the Liberrall Sciences, a thing I thought very strange att my first comeing; exelent Astronomers. If I live long among them I shall not onely give you, but all that read English, a larger accompt of them. If a man have in this place but two or three hundred pounds he might quickly raise an Estate, but he that is poore lett him be soe still. I pray lett me heare of all passages in the Country. Tell cosen Chambres that his namesake and I remember him oftener than he doth any of us; alsoe Champers of Petten.

[P. S.] The President, my noble freind, is dead,⁵ and I have been soe busie this five dayes, that I could [not] close my letter in all that tyme. He hath left me tenn pounds to buy mourning, and a Gould Ring. Besides, this is an expensive place, and from the drunkenesse thereof good Lord deliver me — all gamsters and much adicted to venery. I lost yesterday my best ffalcon. Tell Cosen Samm Andrewes one Gurnay⁶ remembers him, whom, with his wife, I alsoe salute; alsoe att Coddington Brumbo my good cosen Meredith with her family. I should write to my uncle Lloyd, but this may serve for an Epistle generall. Comending me to Cosen ffoulke, Ann, Betty, and Mall; remember me to Cosen Peeter ffoulkes and Mr. Parry and all our parisheners; unto whom with your selfe, bed fellow, and children, be peace from God your father and the Lord Jesus Christ, both now and ever.

From my lodgeings in the Castle
within Fort St. George,
12^o January, 1658 [*i. e.*, 1659].

Your ever loving }
ever serving } Brother,
ever praying }
ROGER MYDDELTON.

Jonathan Trevisa's Account.

As supplement to the foregoing narrative, a second and fuller account of the two shipwrecks may be quoted from a letter written to the East India Company by Jonathan Trevisa, dated from Madras, December 30th, 1658 (India Office Records: O. C. 2682), and first printed by Mr. Donald Ferguson in a privately issued work on Robert Knox, the Ceylon captive. It is as follows:—

“It will be my unhappiness to beginne my Correspondensy with you Relatinge the sad disaster of the losse of the Percia Merchand, on which my selfe, Mr. Vassell, Mr. Chorleton and Mr. Salsburey Imbarked; which shippe on the Maldiva Ilands was cast away the 9th of August last, at about ten of the Clocke at night. Our first sight of these Ilands was the night before, when ware almost in the Breach before did see it, or could certainly tell what Breach it should be, for every one accounted themselves 100 leagues and more past said Ila[n]d. But in the mor[n]ing we see to our great greef our selves to windwards of them. All this day was used wat dilligence they could to weather them, and did before night gaine some thinge, and hoped next mor[n]inge to be Cleare of them. But Contrary to expectation about ten of the Clocke at night (by reasent of a Corrant or tyde that sett into the Ilands and a gust of winde at about eight of the Clocke) our ship was Close on the

⁵ Greenhill died January 4th, 1658-59.

⁶ William Gurney, a factor employed in Bengal in 1644 and in Madras itself (as accountant) in 1652 (*Hedges'* Vol. III, pp. 182, 193).

Breach, and before she could tacke strucke, and by the extreame forse of the said Breach in a short time fill her hould with water, to the terror of us all, expectenge death, which we provided for the best we could. In this Condission we Continued four howres, Indevertinge the safety of our lives, gettinge out the skeefe, but she was sodonly sunke by forse of men. At last got out the longe boate, and in her went as many as she could carrey, all which (god be prayسد) got ashore one of the nighest Ilands, being above two leages distance from thence; who landinge and findinge it uninhabetd, sent our boate to save the rest of our men and what Treasure they could of your worships. For the first in parte effected; but for the tresure, could not gett any, the Breach beinge soe violend that Contenually broake over the shipp, and at last broak out her quarter next the sea, soe that one of the natives Cominge aboard with severall others boates and people nigh her, dived into the hould, but never was seene more. These Boats did sease on what they Could of oures; and our seamen ware to us as bad, for they had the first sharch of all our trunkes in the Cabbing and did strubb us of all we had thare. which was considerable. At this time of Casting away we lost but six men; soe fifty of us came safe to the Iland where we ware. And after six dayes stay we ware, upon our Pittifull Complaint which we made them by signes, brought to a Iland, where we had a howse to keepe us dry, and Rise and honey to eate. Heere we gott a boate after 24 dayes stay, and [the natives?] seeing our salers had money, demanded 150 peeces of eight for thare boat; to which we agreed, seeinge [they?] would not take of cloth Mr. Madeson had, which we requested him to bringe us. This money he saved in a bagge with 230 peeces more; and, seeinge his money must goe, did obledge my selfe with all others your worships servants for the Repayinge said 150 peeces for the boate, the which we did; and then delivered me the bagge to tell the money. Which Indevertinge to doe, was by one of the cheef taken from us all with the Cloth, tellinge us that [he?] had power to doe more; if pleasd with to take our lives alsoe. On this we had order to enter the Boate, which when we rowed found unsuffisient to Carrey us; so againe did desire him for a better; and on promise to gett more money [he?] would, the which we did. Soe the next day brought us a very good boate, and agreed for her in 200 peeces of eight, which I towld him would procure if possible, but at present had hopes of but 50, besides a hatband [*lunga*?] which I had, and that they would have to supply the 150 peeces, wantinge which I Consented to, the hatband costinge me but 10 l. or thare about. Soe beinge fitted with Cocar nutts and water, sett saile for Calombo on Zeland; but fell to leward, and soe after greate hazard came to a place Caled Calleputt, aboute mid way betwixt Calomba and Manar, both duch [Dutch] factorees. Heere is a harber for smale vessells, where we found about 16 saile, all Malabars, who came thare loden with Clothes and other Comodities. These people, beinge afraid of us, though without Armes and strenth to use them, left thare boates and goods; but we, wantinge provisions onely and a pilott to Carrey us over the flats to the Duch, tooke nothinge from them, desiringe onely the forenamed, the which, after some difficulty in speakinge to them, was granted. And sendinge Mr. Vessell, Mr. Morgason, the third mate, and Mr. March, the Gonnour, [they] ware all seased on by the malabars; and presenly ten men left us, goinge by land for Calomba. [We] ware forst to sett saile, fearinge [they] might take the rest of us; but, before did saile, had thare promise to se[n]d them, out performed not. These Malabars had one Mr. Edward Omes Passe, the Cheefe of Tregenbar [Tranquebar], a duch factorye on the Coast, to which towne these people belonged that tooke our men. This night with our two boates got to a plase Caled Adams bridge, havinge two pilotts we seased on thare and gave them 20 pieces for thare paines. These men at light brought us nigh a shore, soe that at night was in the breach, and then againe ware forst to swime for our lives, Coming a shore naked and our great boate broken, but (god be prayسد) none lost. Heer in the morninge found some of the Duch to reside, which used us kindly and sent us to Manar, a plase newly taken from the Portegeses; and from thense ware sent to Yafapatam to thare Generall Ricklift, who was vrey curtious to us, assistinge us with what we wanted for our cominge here [Fort St. George], which was the 6 of October, two mount[h]s after our shippes losse."

EXTRACTS FROM THE BENGAL CONSULTATIONS OF THE XVIIITH
CENTURY RELATING TO THE ANDAMAN ISLANDS.

BY R. C. TEMPLE.

(Continued from p. 86.)

1793. — No. XV.

Fort William 22nd March 1793.

His Majestys Frigate **the Minerva** being to proceed from hence to the Andamans, Ordered that the following **Letter** be written to **Major Kyd**.

Major Alexander Kyd Superintendent at the Andamans.

Sir, — I am directed by the Governor General in Council to signify to you that, if **Commodore Cornwallis who is proceeding to the Andamans**, should have occasion for the Services of any of the Company's Vessels, belonging to this or the Bombay Establishment, Directions, corresponding with his Excellency's application, are to be immediately given.

You will receive enclosed an Extract of a **Letter**, dated the 9th Instant, which has been received by **Lieutenant Colonel Ross** from **Lieutenant Wells** Every Inquiry has been made for a proper Vessel to convey to Port Cornwallis the People whom Mr Wells was under the Necessity of sending back to Fort William, and the Quantity of Rice which you left; and if a proper Vessel had been found, there would have been no objection to adding a few hundred Bags to this Quantity; but Freight is so much in demand at present, and the Terms that have been offered were so high, in Ships that most have been wholly taken up, if taken up at all, that the Board, considering that the Service did not indispensably require them to send the People and the Rice, immediately, have thought it better to detain both until Freight on more reasonable Conditions can be procured.

Fort William 22nd March 1793.

I am &ca.

1793. — No. XVI.

Fort William 27th March 1793.

The following **Letter** and its enclosure were received this Morning from **Major Kyd Superintendent at the Andamans**.

My Lord, 1. I beg leave to acquaint your Lordship that I arrived here in the **Banger** on the 5th Instant after a speedy passage of eleven Days from Calcutta during which we experienced the finest Weather possible.

2. I found here **Captain Blair** to whom I delivered a Letter from the Secretary of Government, and he has given over the Charge of the Settlement to me.

3. He has already cleared a sufficient space of ground on **Chatham Island** for Hutting all the Europeans and Natives who are nearly now under Cover, and there is a temporary Hospital erected and a Store House in a good state of forwardness there is also a sufficient spot of ground cleared for a Nursery Garden in which have been put all the Plants from the **Old Harbour** and those that have been lately sent from Bengal.

4. I am very sorry to acquaint your Lordship that there has been **no account of the Juno Snow** so that there is every reason to fear that, that vessel has been unfortunately lost in the Gale of the end of December which in addition to the other losses that this misfortune entails deprives the Settlement of the Services of the a great many useful Artificers and Labourers and necessary Stores which at this period will be much felt.

5. I have the satisfaction to inform your Lordship that the Europeans and Natives are in general Healthy, the principal Complaints amongst the Natives being from hurts contracted in clearing the ground which from the Scorbutic habit that many of these people have already acquired from the privation of all Vegetable diet are very difficult to cure.

6. In rounding the North end of the Andamans in the Ranger at about three Miles from the Shore we discovered a shoal of Coral Rocks upon which there was not more than $2\frac{1}{2}$ fathoms this shoal was discovered some time ago by the Captain of a Country Ship who reported it to Captain Blair, and as it is in a very dangerous and inconvenient Situation for the approach of this Harbour from the Northward and Westward **Captain Blair of the Union Snow**, with one of the other Vessels went immediately to examine and lay its Situation exactly down.

7. About a Month ago the **Viper Snow** was returning from the Coco's, where she had been for a Cargo of Coconuts, was in a Calm hazy night by an unexpected set of a Current carried so near the Shore a few Miles to the Northward of this Harbour before it was discovered that she grounded on a ledge of Rocks from which she was with difficulty got off with so much damage to her bottom that she has been deemed obliged to be layed on Shore at this place to be repaired, which is now nearly effected, in consequence of this accident Captain Blair was obliged to detain the **Sea Horse** Pilot Vessel then ready to sail for Bengal, to bring up the remaining part of the Labourers Stores, and Planks from old Harbour, from which place She arrived on the 7th Inst.

8. As the **Sea Horse** is one of the vessels that is Esteemed too large for the Pilot Service but peculiarly well Suited as a Transport for this Settlement, I have in concurrence with the Wish of the Master Attendant at Calcutta exchanged the officers and Crew of the Ranger into her and now dispatch the Ranger under Command of **Captain Pitman** to be taken again into the Pilot Service.

9. Upon consulting with the Captain it appears that three Vessels of nearly the burthen of the Cornwallis or **Sea Horse** will be necessary to supply the Settlement in its present state with provisions and Stores; untill another of the large Vessels from the Pilot Service can be spared, it will therefore be expedient to keep the **Union Snow** on freight.

10. On making out the necessary Establishment of People for this Settlement there was an omission of a European and an Assistant to attend the Peach and Superintend the Shipping and reshipping of Provisions and Stores and a Serang and twenty Sea Lascars for manning the Boats employed on this Service, also a Ship Carpenter and Assistant for making repairs on the vessels and for building Boats, these people are exceeding necessary and have been heretofore employed by Captain Blair; I have therefore taken upon me to continue them on the same salaries that he allowed them.

11. There is a small decked Vessel and a large Long boat the property of **Captain Blair** for the purpose of transporting Stores and Provisions and as they are absolutely necessary for the use of the Service I have requested Captain Blair to leave them. The charge that he makes for them is three thousand Sicca Rupees which I believe to be moderate I have therefore drawn on Government for this Sum in his favor; several more Vessels of this Sort will be necessary but in future, I shall construct them of the Timber of the Island, and with the Workmen of the Establishment.

12. I have great satisfaction in saying that there is the greatest abundance of good fresh Water in this Harbour, and that by a very little trouble watering places may be made for supplying the largest Fleet with great expedition and ease.

13. The surface of **Chatham Island** is very uneven but the Soil appears to be rich and there is no mixture of Stones as at the old Harbour, so that there is little part of the Island that may not with ease be cut into Terraces and put into Cultivation.

14. On the neighbouring shores of the main Island there appears much Land of a more level Surface which as it is exactly of the same quality cannot fail of being very productive when cleared, and put in Cultivation and from a first view of things I cannot help entertaining the most sanguine hopes there are few of the Fruits or Grains of Indostan that will not be produced here in great abundance; I must however observe that the Clearing of the Land from the immense Timber that it is thickly covered with, is a slow and most laborious work, Good Labourers are therefore what we most

want and as many of those sent were in the Juno, and some of those that were first Carried down by Captain Blair are now returning I have to request that no opportunity may be lost of sending as many of this class of people as possible for we can employ a great many to much advantage.

15. In compliance with your Lordships Instructions I beg leave to acquaint you that we can immediately employ two hundred of the Male Convicts advantageously; by putting them to clear several Islands in the Harbour where they could be kept entirely separate from the rest of the Settlement, We could even find employment for more, but with the small force that we have at present it probably would not be prudent to have a larger Number of such Neighbours.

16. I imagine it would be most expedient to freight a Vessel on purpose to bring such a Number down which at the same time could carry six months provisions of Rice Dhall & Ghee the Rice to be of the coarsest kind of that called Cargo Rice. I mention not this simply on principles of Economy but also that it might be well that some difference should be made between these Men and the present Settlers; when by removing the best behaved to better provisions and a small pay it might prove a stimulus to industry and an inducement to a reform of manner in the rest.

17. Accompanying I transmit the Copy of a Letter from Mr Wood the Surgeon requiring some Assistance in the Hospital; as it is likely that there will constantly be a Number of Sick I should suppose that it were best for the Hospital Board to fix on the necessary Establishment of Dressers and Servants at a Station where there will soon be above one thousand work people much liable to accidents.

18. It will be necessary that great Attention be paid to his Indents for Medicens and the necessary articles of comfortable diet that is required where Scorbutic Complaints are common.

19. As soon as Captain Blair has completely surveyed the Shoal at the Northern part of the Island he is to return to this place when I shall dispatch the Union Snow to Bengal for a further supply of Rice and for some Artificers and Labourers who I had engaged in Calcutta but who could not be taken on Board of the Cornwallis and Ranger.

20. The Viper Snow will at the same time return to Bengal as Captain Blair does not think she is in a State to perform the Voyage to Bombay at so late a period of the Season.

I have the honour to be &c&c

(Signed) Alexander Kyd,

Superintendent at the Andamans.

Port Cornwallis

13th March 1793.

(Enclosed in the Letter.)

Major Alexander Kyd

Superintendent Port Cornwallis Great Andaman.

Sir, — From the number of sores and other Complaints the people are subject to in clearing the Jungul, the sick list has so much increased lately, as to make the Assistance of his [? some] Native dressers absolutely necessary.

There are at present a considerable number of Sick in the Hospital I am much afraid the list will be considerably Augmented, on the breaking up of the Monsoon.

The people in the Hospital are greatly distressed for want of proper Attention which they are deprived of as no Establishment for the Service of the Hospital has been made at Port Cornwallis.

I have the honor to be &c&c

(Signed) David Wood

Acting in a Medical Capacity.

Chatham

March 11th 1793.

Ordered that the following Letter be written to Major Kyd by the Secretary and sent by His Majesty's Frigate the Minerva.

To Major Alexander Kyd Superintendent at the Andamans.

Sir,—I am directed by the Governor General in Council to acknowledge the Receipt of your Letter Dated the 13th Instant which arrived this Morning by the Ranger.

Paragraphs 1, 2, 3, 4, 5. His Lordship observes with great Satisfaction the progress that has been already made in forwarding the Establishment at Port Cornwallis and that the Europeans and Natives are in general healthy. He is sorry to find that there is too much reason to apprehend the loss of the *Juno Snow*, and instructs me to acquaint you that, when the proper Season returns for Ships to proceed from hence to the Andamans the Number of Artificers and Labourers that can be sent, and the Quantity of stores that you may think necessary to supply the Deficiency occasioned by this Accident will be ordered to Your Settlement.

Para. 6. His Lordship in Council entirely approves of **Captain Blairs having been desired to examine and lay down exactly the Situation of the Shoal of Coral Rocks, that have been discovered in rounding the North End of the Andamans** in the Ranger; and trusts to your sending him the best Account of it for the Information of the Merchants and the Commanders of such Vessels freighted by the Company as may have occasion to pass that way.

Para. 7. The Detention of the Sea Horse Schooner by Captain Blair seems to have been necessary for the reason mentioned in this Paragraph and the Board desire me to say that they have no objection to your having substituted the Sea Horse in the stead of the Ranger and returned the latter to Bengal to be taken again into the Pilot Service of this River.

Para. 9. Your Resolution to keep the *Union Snow* on freight is so much the more approved, as one, at least, of the Vessels at the Andamans will probably be employed by the Commodore, and Althou' the Dispatch Brig should be left by his Excellency in her Place you still have no more Vessels on the Establishment than appear to be absolutely wanted.

Para. 10. His Lordship in Council being persuaded that you thought the encrease advised in this Paragraph to the Establishment of People necessary Assents to your having entertained them, and he has also no objection to your continuing to them the same Salaries that they received from Captain Blair.

Para. 11. There is likewise no objection to your having made the Agreement you mention with Captain Blair for his small decked Vessell, and large long Boat; and the Bill which you have drawn upon this Account in his favor to the extent of three Thousand Sicca Rupees (Sa. Rs. 3,000) will be duly honored.

Paras. 12, 13, 14. Your report of the Abundance of good fresh Water in the **New Harbour**, and of the Timbers which the Board admit must be a slow laborious Work is extremely Satisfactory and carries with it a powerful Confirmation of the Propriety of Settling the Establishment at Port Cornwallis.

Para. 15. The Court of Nizamut Adawlut will be made acquainted with the Intimation in this Paragraph relative to the number of Male Convicts that can be employed at the New Settlement and you will be informed whenever any Resolution for transporting thither such Description of People, shall be passed.

Para. 16. Your recommendation of the best Means of conveying them to **Port Cornwallis** will then also be brought before the Board.

Para. 17. The Governor General in Council desires me to say that his Lordship will consult the Hospital Board on the Subject of Mr Wood's Letter Dated the 11th Instant respecting the Establishment of Servants for the Hospital and he will instruct them to give particular Orders that great Attention may be paid Mr Wood's Indents for Medecenes and the proper Articles of diet recommended in Scorbutic Cases.

Para. 19, 20. His Lordship has observed upon the Communications in these Paragraphs that your Intentions with respect to the Union and Viper may perhaps undergo some Alteration upon your knowing the Commodore's Wishes, as referred to in my Letters of the 22nd Instant and the present Date and that if the Union cannot on this account be sent round to Bengal another Vessel, should it be necessary, will be taken up to carry round the Artificers and Labourers and the requisite Supplies of Rice.

Fort William
27th March 1793.

I am &ca
(Signed) Govr. Genl. in Council.

The following Resolutions are passed on Major Kyd's Letter dated the 13th Instant.

Para. 8th. Ordered that the Master Attendant be directed to receive the Ranger just returned from the Andamans, into the Pilot Service in the place of the Sea Horse detained at Port Cornwallis and acquainted that the Commander and one such of the Crew as are not already in the Pilot Service are to be discharged, and paid up to the last day of the present Month.

Ordered that Notice of this Resolution be also sent to the Acting Marine Paymaster and Acting Naval Storekeeper.

Paras. 10 & 11. Ordered that Copies of the Paragraphs be sent to the Acting Marine Paymaster and Acting Naval Storekeeper and that the Bill advised in the 11th be duly honored.

14. Ordered that Copies of this Paragraph be sent to the Master Attendant, and to Captain Boswell, also to the Military Board.

15 & 16. Ordered that Copies of these Paragraphs be sent to the Nizamut Adawlut and that they be requested to deliver their Opinion whether any and what number of Convicts shall be Ordered to the Andamans.

17 & 18. Ordered that Copies of these Paragraphs and of Mr Wood's Letter be transmitted to the Hospital Board with Instructions to recommend the necessary Establishment of Servants and Dressers to be kept up under the Surgeon at the Andamans and to give the necessary Orders that great Attention may be paid to the Indents for Medecines and the Articles of Diet required in Scorbutic Cases.

1793. — No. XVII.

Fort William 1st April 1793.

Read a Letter from Mr George Allen.

To Edward Hay Esqre Secretary to the Government.

Sir, — Understanding that it is the intention of Government to freight four hundred Bags of Rice and also to send one hundred Sepoys or Artificers to the Island of Andaman, I beg leave to offer the Phenix Snow for that purpose for the Sum of four Thousand Sicca Rupees.

Calcutta
1st April 1793.

I have the honor to be &ca
(Signed) George Allen.

Agreed that the offer made by Mr Allen be accepted, provided that upon a regular Survey made under the direction of the Marine Officers the Phenix shall be found to be a proper Vessel to take 100 Sepoys and Artificers and 400 Bags of Rice to Port Cornwallis at this season of the year.

Fort William 12th April 1793.

The following letter was received from the Town Major on the 10th Instant, and Notice was sent to the Owner of the Phoenix, as well as to the Garrison Store Keeper, of the increased Number of Persons to be accommodated in that Vessel to the Andamans.

To Edward Hay Esqre Secretary to the Government.

Sir, — I have the honor to inform you that of the Troops Artificers &ca that have engaged to Serve at the Andamans there yet remains to be embarked —

1 Jimindar.
7 Sepoys
1 Fifer.
92 Artificers.
36 Women & Children.
In all 137.

Fort William Town Majors Office
10th April 1793.

I am &ca
(Signed) A. Apsley.

Fort William 12th April 1793.

Read a Letter from Captain Allen.

To Edward Hay Esqre Secretary to the Government.

Sir, — I have the honor to receive your Letter of this date with one from the Town Major Containing the number of Sepoys &ca to be embarked for the Andamans on board the **Phoenix Snow Hugh Moore Commander**.

The Vessel is now ready to receive on board the necessary Stores, and the accommodations shall be arranged in the best possible manner, I observe the Number of Persons to be embarked amount to 137 which is Thirty Seven above what I at first had an Idea of, however I hope to be able to manage So as that the whole may proceed on the Vessel, there will be no delay on her Side and I have given information to that purport to the Town Major and Garrison Storekeeper.

Calcutta
11th April 1793.

I am &ca
(Signed) George Allen.

Fort William 12th April 1793.

Read a Letter from the Secretary to the Hospital Board.

To I. L. Chauvet Esqre Sub Secretary.

Sir, — I am directed by the Hospital Board to Acknowledge the receipt of your Letter of the 27th Ultimo and to acquaint you for the Information of Government that they beg leave to recommend the following Establishment of Servants for the Surgeon at the Andamans Vizt.

One Native Apothecary at Sicca Rupees	...	...	...	...	10
Two Compounders at 8 Rupees each	...	...	...	...	16
Two Dressers at 8 Rupees each	...	...	...	...	16 per Mensen
Four Coolies at 4 Rupees each	16
One Beesty at 5 Rupees	5
Two Sweepers at 4 Rupees each	8

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2nd. The Hospital Board have given instructions to the Purveyor and Apothecary that the Indents shall be punctually Complied with.

Fort William Hospital Board Office
8th April 1793.

I have the honor to be &ca
(Signed) A. Campbell Secretary.

Agreed that the Establishment of Servants proposed in the above Letter, for the Surgeon at the Andamans, be Authorised, but that it be made an Instruction to Major Kyd, the Superintendent to Certify to the Monthly Charge, which is not to be allowed for any of the People excepting those who are actually on the Spot & Serving in the different Situations.

1793. — No. XVIII.

Fort William 22d April 1793.

The following **Letter** was received yesterday, by the **Snow Union**, from **Major Kyd**, Superintendent at the Andamans.

To the Most Noble Marquis Cornwallis K. G. Governor General in Council &c &c.

My Lord, — I have the pleasure to acquaint your Lordship that the **Snow, Cornwallis**, with Lieutenant Wells, and the Detachment of Sepoys, arrived at this Place on the 20th of last Month.

Captain Blair, in the **Union Snow** having Completed the Survey of the shoal that was discovered off the North end of the Island as well as of the Shoal without the Archipelage, that was discovered by the Honble Commodore Cornwallis, now proceeds to Calcutta in Charge of that Vessell, and if it is your Lordships pleasure that she should be continued on Freight, I have to request she may be dispatched as Soon as possible, with the Artificers and Labourers that could not be taken on board of the **Ranger and Cornwallis**, and the Stores and Provisions that we find most necessary at this Time for which the Commissary has transmitted Indents on the proper officers by this Opportunity.

The **Sea Horse Snow** which I dispatched on the 16th of last month to **Diamond Island**, and the little **Cocos**, arrived on the 30th, with Sixty one Turtle and Two Thousand Coconuts. The first an excellent Article of Provision for the Europeans, and the last for the Natives. The **Cornwallis Snow** will be immediately dispatched for **Acheen and the Coast of Pedeir**, for a Supply of Rice and Live Stock, and for Such usefull Fruit Trees as can be procured; and on her return will touch at the **Carnicobars for Coconuts**, which are of a far Superior kind to those at the **Cocos**, and therefore more proper to introduce in Culture here. By the time of her arrival, I hope to have a proper Spot of Ground prepared, for Planting any number she may bring.

The **Viper Snow** has been Completely repaired, and is now fit for Sea. She is to be Sent immediately to the **Cocos for a Cargo of Coconuts**; and on her return, I will immediately dispatch her to Calcutta, in Order that Captain Blair may take her round to Bombay, or that She may be disposed of, in any Other way that your Lordship may think Proper, Observing, that from her small burthen, She is entirely unfit for the Service of this Establishment. As **Lieutenant Roper** who now Commands her, has been on this Service Since its Commencement, and is in every way qualafied for Conducting a Vessell, I hope your Lordship will think it just that he should be permitted to take Charge of the **Union**, for Captain Blair, untill Such time as another Vessell, the property of the Company, can be Spared for this Service for him to Command.

I have the pleasure to acquaint your Lordship that the Europeans and Natives are in General, very healthy; appear to be Pleased and contented with their Situation, and go on Cheerfully with their Labour. We are now entirely Employed in Constructing a Granary and Store room, and Other necessary temporary Buildings for Covering Settlers of all Descriptions, which I hope will be effected before the Monsoon Setts in.

From the very confined State of the Provisions and Stores, lodged in Different Places without any arrangement, it is impossible to make a regular Survey of them, so as to deliver them over to the Commissary; but before the end of the present Month there will be Buildings for the reception of the Provisions and Stores, when he will be enabled to make due Arrangements thereof, and to prepare the necessary Reports and returns to be transmitted to the proper Officers, conformably to the established Regulations.

I have the honor to be &ca

(Signed) **A. Kyd**

Supt. at the Andamans.

Port Cornwallis

April 4th 1793.

Agreed that the Union be continued on freight for Six Months from this Period, on the former Terms, and that Notice thereof be sent to Captain Blair, who is to be acquainted that, on the Arrival of the Viper at the Presidency, it is intended to put the Union under the Command of Lieutenant Roper.

Ordered that the Military Board and Garrison Store Keeper be informed that the Stores and Provisions, indented for by the Superintendent at the Andamans are to be put on Board the Union, which will Sail for Port Cornwallis in a few Days.

1793. — No. XIX.

Fort William 26th April 1793.

Read a Letter from the Garrison Store Keeper.

Edward Hay Esqre Secretary to the Government.

Sir, — Having received an Indent by the Union for (1000) One Thousand Maunds of Rice and (100) One hundred Maunds of wheat for the use of the Settlement at Port Cornwallis, I request you will advise the Governor General in Council thereof, and communicate to me his Orders whether, and when, it should be provided.

Fort William

25th April 1793.

I have the honor to be &ca

(Signed) C. A. Robinson Garrison Store Keeper.

Agreed that the Garrison store Keeper be authorized to Comply with the Indent mentioned in his Letter, and informed that the Rice and the wheat May be sent in the Union, which will be dispatched to Port Cornwallis in a few days.

1793. — No. XX.

Fort William 26th April 1793.

The following Letter and its enclosures were Received on the 24th Instant, from the Town Major.

To Edward Hay Esqre Secretary to the Government.

Sir, — I have the honor to transmit to you herewith a list of Sepoys, Artificers and Followers who are to embark on the Phoenix for the Andamans.

Town Major's Office

24th April 1793.

I am &ca

(Signed) A. Apsley

Town Major.

Enclosures of Town Major 24th April.

List of Artificers and followers remaining of Major Kydds Establishment to be embarked on the Phoenix for the Andamans.

1 Tindal.
16 Sawyers.
11 Carpenters.
5 Potters.
2 Washermen.
5 Brickmakers.
5 Bricklayers.
Total 45.

A List of Sepoys, Artificers and followers remaining of Lieutt. Wells's Establishment.

1 Jemidar.
1 Fifer.
7 Sepoys.
2 Bhesties.
3 Shop Keepers.
1 Barber.
23 Women & Followers.
Total 38.

Town Major's Office

24th April 1793.

(Signed) A. Apsley

T. M.

1793. — No. XXI.

Fort William 26th April 1793.

The following **Letter** was written yesterday by the Secretary, in Consequence of the Boards Orders to **Major Kyd**, Superintendent at the Andamans,

Major Alexanler Kyd Superintendent at the Andamans.

Sir, — The accompanying Letters, dated the 22nd and 27th Ultimo, were put on board His Majestys Frigate, **Minerva**, in expectation that the Commodore would have proceeded from **Bengal to Port Cornwallis**; but Circumstances having afterwards induced him to alter his Purpose, the Letters were returned to my Office.

In pursuance of the intention generally signified in my Letter of the 22nd of last Month, the **Snow Phoenix, Commanded by Captain Moore**, has been freighted for a Trip to **Port Cornwallis** to take thither, a Number of the Sepoys and Artificers, and the four hundred Bags of Rice that were left here on the departure of the Company's Vessels.

It was originally intended that the full Number of Persons with their Families, consisting altogether of 137, should be sent in the Phoenix, and Provisions, Water Cooking Utensils &ca Were put on board accordingly for an-expenditure of 50 Days; but as it was afterwards found that they could not all be well accommodated in the Vessels and as the Town Major has discharged Sum of them, in Consequence of an intimation received from you, the Number has been limited to those mentioned in the inclosed Lists.

Whatever Surplus of the Provisions &ca laid in may remain, beyond the expenditure during the Trip, is to be delivered by the Commander of the Phoenix to your Order.

The Governor General in Council has directed me to acknowledge, by this Conveyance the receipt of your Letter dated the 4th Instant, which arrived on the 21st by the Snow Union, This Vessel, which has been freighted for a further Period of six Months, will, on the Arrival of the **Viper**, now daily tide [? to be] expected, be put according to your recommendation, under the Charge of **Lieutenant Roper**, and returned to Port Cornwallis, and by that Opportunity the Stores &ca required by your Indents, received here by the Union will be forwarded.

I am directed to transmit to You a Letter, dated the 4th instant which has been written to the Sub Secretary of Government by the Secretary of the Hospital Board and to Acquaint you that the Establishment of Servants proposed in it, for the Surgeon at your Settlement has been authorized, but that you are to consider yourself instructed to certify to the Monthly Charges, which is not to be allowed to any of the People, included within the Establishment, excepting those who are actually on the Spot and Serving in the different Situations.

I am &ca,

Fort William 25th April 1793.

Fort william 26th April 1793.

Ordered that the following **Letter** be written to **Captain Allen** by the Secretary and that a Copy of it be sent to **Major Kyd**.

To George Allen Esqre.

Sir, — You have already been advised of the number of Sepoys and Artificers to embark on board the Phoenix for the Andamans,

I am directed by the Governor General in Council to desire that you will be pleased to instruct the Commander of that Vessel to pay particular attention to the Accommodation of these People, and to give such Orders to his Officers as he May think Necessary, to prevent any improper interference on the part of the Ships Company with them during the Passage. **Captain Moore** is further to be instructed to deliver to the Order of **Major Kyd** the

Superintendent all the Cooking Utensils &ca that have been put on Board by the Garrison Store Keeper and also whatever Surplus Provisions and Water May remain beyond the expenditure during the Trip.

Council Chamber

I am &ca.

26th April 1793.

1793. — No. XXII.

Fort William 26th April 1793.

Read a Letter and its enclosure from the Acting Secretary to the **Military Board**.

Edward Hay Esqre Secretary to the Government.

Sir, — Having Submitted to the Military Board the Letter from Mr Sub Secretary **Chauvet** dated the 27th Ultimo with the Extract from Major Kyd's Letter of the 13th March Which accompanied it I have been directed to transmit to you the inclosed Copy of a Resolution of the Military Board containing their Recommendation of the Mode in which Workmen and Labourers from the New Establishment at Port Cornwallis should be provided in future.

I have the honor to be &ca

Military Board Office

(Signed) C. A. Robinson

22nd April 1793.

Acting Sec. M. B.

Resolution of the Military Board the 22nd April 1793.

Agreed to inform Government, that this Board are not Competent from the Application before them, to determine what Number or Description of labourers are required for the purposes Specified, but understanding that Major Kyd has given some Information upon this Subject to the Town Major the Board recommend to Government to Authorize to engage the Number and description of Labourers and Workmen which Government May think proper to Authorize being Sent to the Andamans in addition to those already there, and Order that it may be affected with the greatest Oeconomy, that the Town Major be duly advised by the Secretary of Government of the probable Opportunities of embarking them for the Andamans ; and instructed to engage them in the Service of the Company, as near to that period as possible.

A true Extract.

(Signed) C. A. Robinson

Acting Sec. M. Bd.

Ordered that the Town Major be desired to ascertain from **Captain Blair**, Now here, what Number of Labourers and Workmen can be properly accommodated in the Union, after providing for the Stores, Consisting, of 1000 Maunds of Rice and 100 Maunds of Wheat, going in that Vessel to Port Cornwallis and that he be Authorized to engage that Number.

The Town Major should be informed that probably the Union will be dispatched to the Andamans in about Ten Days.

1793. — No. XXIII.

Fort William 1st May 1793.

The following Letter was received on the 27th Ultimo from Captain Allen.

To Edward Hay Esqre Secretary to the Government.

Sir, — I have received a small box and Separate parcel containing Dispatches for the Andamans together with a Letter of instruction relating to the Sepoys and Artificers and the delivery of the remaining Stores at the Port Cornwallis, which will be regularly complied with.

The dispatches I have this Moment put on Board the Vessel now lying in the Bight and in readiness to proceed as soon as the Stores from the Fort are put on Board and the Men Embarked.

27th April 1793.

I am &ca
(Signed) George Allen.

1793. — No. XXIV.

Fort William 1st May 1793.

Read a Letter from Captain Blair.

To Edward Hay Esqre Secretary to the Government.

Sir, — I have the honor to enclose two Sets of Accounts of the Settlements at the Andamans, the 1st Marked No. 1 are brought up to October 1st 1792 The 2nd Marked No 2 are brought up to the 15th of March 1793, when the remaining Stores and Provisions were delivered to Major Alexander Kyd.

I have to request that you will be pleased to notice to the most Noble the Governor General the charge of Ten per Cent, Commission, on the last purchase of Stores at Calcutta in the Account particular of the 2nd set, Marked No 3 which I hope May be admitted.

Calcutta
April 29th 1793.

I am, &ca
(Signed) Archibald Blair.

Ordered that the accounts transmitted by Captain Blair be sent to the Accountant General of his Report thereon, and ordered also that they be entered in the appendix.

(To be continued.)

THE SPRING MYTH OF THE KESAR SAGA.

BY REV. A. H. FRANCKE.

(Concluded from p. 40.)

Philological Notes.

Proper Names in the Kesar Saga.

Introductory Note.

In reference to my list and translation of the names of the Kesar Saga Dr. Lanfer makes the following remark: — "In a monosyllabic language, which is abundant in **homonyms**, it is most easy to interpret every name just in that way, which appears to be most suitable for the system." He gives an example: — The name of Kesar's first wife, 'aBruguma, which I understood to mean 'a little grain,' "could just as well be translated by 'friend, companion' (*grogsmo*) or 'woman from the Steppe' (*abrogmo*)."

As regards the abundance of homonyms, the case is not so bad as it appears to Dr. Lanfer. There may be a great number of homonyms in the dialects of Lhasa and Eastern Tibet; but that does not concern my West-Tibetan version of the Kesar Saga. Whatever the pronunciation of some of the modern Tibetan dialects may be, the classical language, on which the orthography of everything written in Tibetan at the present day is based, is almost entirely free from homonyms. The reasons are the following: — (1) There is a great number of prefixed letters, which are silent in most of the modern dialects, but which vary the different homonyms as soon as they are written down. (2) Those homonyms, which in several dialects begin with *tr*, *thr*, *dr*, appear in writing dissolved into the following variants: *dr* may be written as *br*, *gr*, *dr*; *thr* may be *phr* or *khr*; *tr* may be *kr*, *tr* or *pr*. (3) Those words, which in several modern dialects begin with *j*, *c*, *ch*, appear in writing to begin with *j* or *by*; *c* or *py*; *ch* or *phy*.

As Dr. Lanfer must know, it has been proved, with the help of the different West-Tibetan dialects, that the orthography of the classical language is in accordance with the ancient pronunciation. The further we advance to the West, the more the actual pronunciation of a word is in accordance with the orthography of the classical language, and the number of homonyms diminishes rapidly. Thus, the pronunciation of the Balti and Purig dialects exhibits signs of very great antiquity and almost compulsorily leads to the correct writing of many words. The fixing of the few doubtful names of the Kesar Saga will probably depend on the Balti and Purig versions of the Saga. Although I do not myself live in Baltistan or Purig, for two years I have been in the enjoyment of the advantages of the dialect of Lower Ladakh, which comes very near to those of Baltistan and Purig.

Here is a list of the most prominent characteristics of the dialect of Lower Ladakh:—

- (1) *pr*, *phr*, *br*, *py*, *phy* and *by* are always pronounced as they ought to be in accordance with the orthography of the classical language.
- (2) In many cases the otherwise silent prefixes of Lower Ladakhi words are pronounced, if the preceding word ends in a vowel.
- (3) In many other cases, those prefixes are pronounced distinctly as *s*, *r*, and *sh*.
- (4) In all other cases the silent prefix influences the pronunciation (*a*) of the following tenuis, as has been stated in my *Ladakhi Grammar*; (*b*) of the following media. My Munshi has often tried to teach me, for instance, the different pronunciation of *bu*, boy, and 'abu, woman (with a silent prefixed 'a). Although I was able to hear a slight difference, I never succeeded in imitating his pronunciation, nor in stating what its nature was. Probably many of the Tibetan dialects have still vast fields open to phonetic research.¹³

Now, if we examine Dr. Lanfer's etymologies of the name of 'aBruguma, it becomes evident, that they are not at all well founded. It is impossible to derive the name from *grogsmo*, friend, because the name is never pronounced *Druguma* or *Drugmo* in Lower Ladakh, but *Bruguma* and *Brugmo*. Nor would it be right to derive the name from 'aBrogmo, woman from the Steppe. Although the scientific treatment of the Tibetan dialects is still in its infancy, it has become evident that vowels cannot be exchanged in them according to one's pleasure. At present only a few suggestions can be made: *a* shows a certain inclination to become *e*; but *e* probably never becomes *a* (thus, if a dialectical form shows *a* instead of *e*, as for instance *stang* instead of *steng*, the dialectical form is perhaps the original). If the perfect stem of the verb could be proved to be the original, we might add that *a* also shows a certain inclination to become *o*. As regards the change from *o* to *u*, or from *u* to *o*, in a closed syllable, *i. e.*, between two consonants, I doubt that it would be possible to produce many examples. I do not know of a single one. But if Dr. Lanfer wishes to place 'abrogmo side by side with 'aBruguma, he will be obliged to produce a number of parallels to show the probability of the change of the vowel. Here in Khalatse both of the words, 'abrogmo and 'aBruguma, can be heard, the one as often as the other; but nobody would ever think of a connection between them.

As regards my translation of the name 'aBruguma by 'a little grain,' it ought not to be called an etymology, because I leave the word as I find it and simply say what is its meaning according to colloquial Ladakhi. If Dr. Lanfer charges me with 'pressing etymologies out of the words just to suit my purpose,' he does not, I think, treat my work fairly.

¹³ Dr. Lanfer in his *Sühngedicht der Bonpo* attributes some importance to the orthographical mistakes of Tibetan MSS. He is inclined to consider many of them as being influenced by the modern dialects. As far as my experience goes, great caution has to be taken here. In consequence of the inclination of the *tenuis* to be pronounced like *media*, the ordinary man is never certain about the actual value of either of them; hence a great number of orthographical mistakes. They are a very unsafe foundation for researches in the field of Sandhi laws and similar questions. The ear of the European student alone will have to decide.

The name 'aBrugmo is not considered as a contraction of 'aBruguma by Ladakhis, but is understood to mean 'she who thunders'; this explanation is quite in accordance with *gLing-glu* of Khalatse, No. I., and is not an etymology, but colloquial Ladakhi. If the spelling 'aBrugguma instead of 'aBruguma could be supported, it would be possible to translate it by 'a little thunder'; but, of course, it will be necessary to support this by documents.

I wish here to remind the reader of the following fact. There is a fundamental difference between the Tibetan list of Buddhist names and the Mongolian list of Buddhist names (compare Grünwedel, *Mythologie des Buddhismus*). Whilst the Mongolian list in many cases shows the Sanskrit and Tibetan names in Mongolian orthography, the Tibetan list presents most of the originally Indian names in Tibetan translation. The reason is that the Tibetans wish to understand every name. I do not believe that there is a single Tibetan personal name, which is not at once understood by everybody. Names like Henry, Charles, Robert (the meaning of which can be found out only with the help of a dictionary), do not exist in Buddhist Ladakh. If we look at this fact, we do not wonder that the Ladakhis understand almost every one of the names of the Kesar Saga, and when they do not, that they have their own ideas about them.

In the following list, by the letters C. L. it will be indicated that a certain name is colloquial Ladakhi, and that from a Ladakhi point of view there cannot be the least doubt about the exactness of my English rendering of the same.

Tibetan Alphabetical List of Proper Names.

K.

Kesar is declared by several Ladakhis to have originally sounded *sKye γsar*, which derivation is supported by the dialectical form *Kyesar*. The falling away of *s* and *γ* is very natural. Dr. Lanfer calls the form *sKye γsar* a later construction. That is hardly possible, because with regard to Ladakhi phonetics it is an easy way from *sKye γsar* to *Kesar* and *Gesar* (as the Epic has it); but not in the opposite direction. Dr. Lanfer suspects me of putting certain ideas into a man by my questions, but with regard to Kesar the case was as follows: — At first I felt inclined to identify the word *Kesar* with *Kaisar* and asked an educated Ladakhi, who knows English, what his opinion was. He at once told me, that the only Ladakhi explanation was the one given above. *sKye γsar* means 'the reborn one (newly born).' I am of opinion that this name possibly refers to Kesar's rebirth each spring, but Ladakhis only think of Kesar's birth on the earth after his death in heaven.

Kraphusse, 'the rat.' Gogzalhamo gives birth to him in the wood. — Addition 3. — C. L.

Klurta sngongchung, 'the little blue water-horse,' on which ICogpo rides. — C. L.

dkarmo, 'the white,' name of the she-dog which gives birth to the dog Drumbu brangdkar. — Addition 2. — C. L.

bKurdman rgyalmo, 'the venerable queen,' the queen of sTang lha. She comes to the earth at the birth of her son Dongrub, and changes herself into Ma dkarthigmo.

rKyangbyung khadkar, 'the *kiang* with the white mouth.' Gogzalhamo gives birth to him in the plain. — Addition 3.—C. L.

sKyabsbdun, 'the seven helps,' a name of the earth. — C. L.

sKyherrdzong snyanpo, 'the euphonious [well speaking] companion of men,' one of the names of the king of heaven. — C. L.

Kh.

Khrudumltumbu, 'he who is born in a skin,' name of an Agu, who is evidently not very well known. — C. L. The name is very well understood in the sense given above; but I cannot offer an explanation according to Jäschke's *Dictionary*.

Khromo, 'the angry.' The name is evidently derived from *khroba*, anger, a quality which agrees with the nature of this Agu; but the feminine article *mo* is unusual.

G.

Gogzalhamo. — As Dr. Lanfer tells me, this name is spelled *Gogthsa lhamo* in the Epic. This is one of the doubtful names. According to colloquial Ladakhi *gog* means 'ashes,' and *lhamo* goddess.' As regards *za* or *thsa*, I do not offer an opinion.

dG'ani, perhaps originally dG'anyi, 'day of joy,' name of an Agu.

Gar rtsha chos sgrol, 'the smith, pillar of the religious deliverance,' occurs chiefly in the Winter Myth, and is a vassal of the King of Yarkand. Kesar deceives him, pretending to be his relative, whereupon the smith teaches him his trade. — C. L. Other names of the same person are **Nag shang shang**, and **Hemis**.

C.

lCogpo, 'the lower,' name of the King of Yogklu. — C. L. The Epic and several oral versions have **lYogpo**.

Ch.

Chorol = Chossrol, 'helper in the religion,' name of 'aBruguma's mother. It originated probably in later times, for it sounds quite Buddhist. — C. L.

Ny.

Nyazhung gsermig = Nyachung, etc., 'the little fish Gold-eye.' Gogzalhamo gives birth to him in the sea. — Addition No. 3. — C. L.

T.

lTaba migrab, 'the seer Clear-eye,' name of an Agu. — C. L.

brTanpa, 'firmness,' name of 'aBruguma's father. — C. L. For **brTanma** see Jäschke's *Tibetan Dictionary*.

brTan 'adzin dmarpo, 'seizing the red firm support.' This was probably the form of the name **bsTan 'adzin** in pre-Buddhistic times.

Th.

Thurru rkyangbyung dbyerpa, 'the real colt descended from the wild *kiang*,' name of Dongrub's horse. It is born again on the earth with the same name and the same qualities as it had before, and is therefore called 'the real.' With regard to this name, the idea of the Tibetans seems to have been that the horse was a descendant of the *kiang*. The Epic as well as the Winter Myth have the name in this form: **rkyang rgod dbyerpa**, 'the wild real *kiang*.' — C. L.

D.

Dartha go chodma, 'the flourishing goddess who executes her work well,' name of 'aBruguma's handmaid. — C. L.

Darseng dkarmo, 'the white ice-lioness.' Gogzalhamo gives birth to her at the top of the mountain. — Addition No. 3. — C. L.

Dunggi dardkar, 'the silken-white mother-of-pearl horse,' on which Agu dPalle rides. — C. L.

Dungsbal dkarmo, 'the white mother-of-pearl frog.' Gogzalhamo gives birth to him on the earth. — Addition 3. — C. L.

Dongrub, 'fulfilling the aim,' name of the third son of the king of heaven, who is born on the earth as Kesar. — C. L. Because the name Dongrub literally corresponds to the Indian Siddhârtha, Dr. Lanfer is inclined to believe in Buddhistic influences with regard to this name. But the name Dongrub is used equally instead of the Indian Amoghasiddha, the Dhyânibuddha and Lokapâla of the North, who possibly is of Pre-Buddhist origin. I hope it will be proved in due time that Western Tibet and North India influenced each other in Pre-Buddhist times.

Donldan, 'having a calling,' name of the eldest son of the king of heaven. — C. L.

Donyod, 'having a calling,' name of the second son of the king of heaven. — C. L.

Drumbubrangdkar, 'the lascivious [dog] with the white breast,' name of the dog to whom the she-dog dKarmo gives birth. — Addition No. 2. — C. L.

Dromo, 'heat,' name of the ewe which gives birth to mThsalmig. — Addition No. 2. — C. L.

aDrelha btsanbogs, 'the elf-god strong profit,' mentioned in Additions No. 9; the male element to 'aBamza 'abum skyid, possibly another name of the devil bDud.

P.

dPalle, 'glory, abundance, splendour,' name of the best-known of all the Agus. *Le* is probably the syllable of respect of the Ladakhi dialect; but it may also represent an abbreviation of *las*, work.

sPrinnag_ralchen, 'dark cloud, great mane,' name of Agu lTaba migrab's horse. — C. L.

B.

Bya khyung dkrung nyima. The bird **Khyung**, the disc, the sun. This is the Tibetan **Garuda** and the male element to **Byamo dKarmo**. There exists an actual bird, a heron, which is called *khyung* on account of his voice. The word *dkrung* also occurs in *dkyil dkrung*, the common Oriental posture of sitting with crossed legs, when the legs, covered by the long coat, form a kind of a disc. *dkrung* is the only word, the orthography of which cannot be proved for certain. As regards *ya khyung* and *nyima*, the orthography is dictated by the Lower Ladakhi pronunciation.

Bya rgyal rgodpo, 'the wild bird-king.' Gogzalhamo gives birth to him on the rock. — Addition 3. — C. L.

Byamo dkarmo, 'the white female bird,' probably the moon, the female element corresponding to **Garuda**. — C. L.

Byilphrug rganjar, 'the naked little bird.' Gogzalhamo gives birth to it in the field. — Addition 3. — C. L.

dBangpo rgyab bzhin = *rgya-bzhin* (the *b* of the second syllable, otherwise silent, was pronounced with the first), 'the sovereign with the all-embracing countenance,' name of the king of heaven. Dr. Lanfer spells the name *rgya byin*, meaning 'extending splendour' and identifies the Tibetan king of heaven with Indra. I should be very glad if this could be proved. However, if Dr. Lanfer's spelling is the original, the name would be pronounced *rgya byin* or *rgya bin* in Lower Ladakh. This is not the case here. This well-known deity is always called **rGya Zhin** or **rGyab zhin** in Lower Ladakh.¹⁴

'aBruguma, see Introductory Notes.

aBrongbyung rogo, 'the black wild yak.' Gogzalhamo gives birth to him in the meadow. — Addition 3. — C. L.

M.

Ma dkarthigmo, 'the white-spotted mother,' or perhaps, 'she who has conceived,' name of the queen of heaven during her visit on the earth.

Monganni srangphrug, 'the street-boy of bad descent.' *mo-ngan* = *mon ngan*; *mon* is the epithet of a low caste. Instead of *srangphrug*, *srongphrug* is also said. Name of **Kesar** in his youth. — C. L.

Ts.

Tsetse ngangdmar, 'the reddish-yellow summit,' but perhaps also, 'the red duck of the summit.' Name of the goat which causes **Dongrub**'s death in heaven.

bTsan rta dmarchung, 'the small red earth-horse,' ridden by sKyabsbdun. — C. L.

¹⁴ Professor Dr. Grünwedel explains the name as having been originally *brGya sbyin* = *Satakratu*; but does *sbyinpa* actually correspond to *kratu*?

Ths.

Thsa ldang, 'promptly forwards,' name of the mare which gives birth to Thurru rkyangbyung dbyerpa. — Addition 2. — C. L.

mThsanldan ru skyes, 'the famous horned one,' literally, 'horn-producer,' name of Gogzalhamo's husband. A peculiarity in the word is that a *w* is written instead of a *u*. The Ladakhi pronunciation of the word is *ru*. — C. L.

mThsalmig, 'Red-eye,' name of the sheep to which Dromo gives birth. — Addition 2. — C. L.

Dz.

Dzemo 'abamza 'abumskyid, probably, 'the fairy with a hundred thousandfold happiness.' *abamza* is apparently only an introductory play of syllables to the following word. The female element corresponding to 'aDre lha btsan bogs. Her name according to the Winter Myth is **Mersa 'abum skyid**.

Z.

Za. — Probably contracted from *zaba*, 'the eater,' which name certainly agrees with the character of its bearer.

Y.

yYusbal sngonpo, 'the blue turquoise-frog.' Gogzalhamo gives birth to him in the underworld. — Addition 3. — C. L.

S.

ySersbal yserspo, 'the golden frog.' Gogzalhamo gives birth to him in sTang lha. — Addition 3. — C. L.

H.

lHa rta ngangpa, 'the bay horse of the gods,' may also be 'the god's-horse-duck,' or 'Swan.' Translated in this way, the name would express most clearly the capacities of flying and swimming. — C. L.

A.

Ane bkurdmanmo, 'the venerable spouse,' a name of the queen of heaven.

Unusual Words and Forms.

I.

1. *gLing*. In the present usage of the language this word denotes a continent. This conception may have been gradually developed. In ancient times it was probably not yet understood. In the Kesar Saga, if we translate **gLing** by "Earth," we shall probably not be far wrong.

2. According to Dr. Lanfer the literal translation is: "From the land of the gods there came the lord of the upper gods." He is quite right.

Instead of "All at once," Dr. Lanfer proposes 'In the dark.' This is wrong: *srib cig la* is a very common Ladakhi idiom, used always in the sense of 'All at once.'

2. *agu* = *akhu*, see Mythology.

3. *lhabbya*, god-bird. The *b* of the second syllable is pronounced with the vowel of the first; see under Cardinals, Ladakhi Grammar.

4. *bdud bya yinces 'adug*, he is to be (= seems to be) the devil-bird.

6. *Khra* = *khraho*, variegated. *Zilazila* serves to fill up the line in singing, like our *la-la-la*; *khrazig*, *bizig* is also said.

9. The literal translation of this line is 'Carrying was at the time when I was a boy,' which Dr. Lanfer translates 'I carried it when a boy,' which translation I should have accepted, if I had received it a little sooner.

7, 8, 9. The repetition of the stem of the verb may have been employed here to fill up the line; otherwise it serves to denote the Durative.

11. The translation of this line, as well as that of several others, contained in songs, is not quite literal. The reason is that I tried to keep up a certain metre in the German translation.

12. Dr. Lanfer tells me that *sogspa* means 'shoulder-blade,' not 'wing.' The upper portion of the wing is called *sogspa* in Ladakhi.

16. *sreste* = mingled = together.

17. *nusgal* = *nugsgal*, *nug*, a little bag in Ladakhi.

18. *pho chen* = *pho rta*, gelding.

20. According to Dr. Lanfer, the literal translation should be 'a thin saddle.' He is wrong: the literal translation is 'saddle and bridle.' The word *srab* or *sra'bs* is colloquial Ladakhi for a horse's 'head-straps.'

21. *snalo*, nose-ring in Ladakhi.

II.

2. *ma za*, did not eat. The simple present-stem is used for the past, as the time is sufficiently indicated by *ma*.

3. *ysangma*, respectful form for meal, as *γ sol ja* for tea.

4. *shangkhu*, Ladakhi for *spyanglti*, wolf.

5. *dzara*, a meal in the middle of the day.

20. *chungrtagspo*, he whose sign is smallness, or youth. *po* is the emphatic article, see *Ladakhi Grammar*.

31. *mi phod*, literally 'I am not able,' as correctly stated by Dr. Lanfer.

III.

4. *sdigla*, substituted on account of the metre for *sdigpala*, to the sinful one. As we learn from the Winter Myth, *sdigpa*, is one of the names of the giant of the north.

5. *gri btangba*, to give the knife = to use it to cut or stab. *mD'a btangba*, to shoot arrows, is a parallel form.

11. As Dr. Lanfer remarks, the word *sdigpai*, "of the wicked," or "for the wicked," is left untranslated. Compare note on No. I., 11.

20. *lcibces*, respectful for 'to ride,' derived from *chibs*, horse.

24. *jusnamssi*, take greetings. The *i* cannot be explained.

28, 32, etc. *bing*, come out; the Ladakhi verb *bingces* is not to be derived from 'abyingbu. as Dr. Lanfer supposes, but from 'abjungba, according to the views of Ladakhis.

28. *bors*, kept it; in Ladakhi the verb *borces* is often used in the sense of 'to keep,' as is indicated in Jäschke's *Dictionary* under 'aborba, 3.

31. *phud*, let go; is not to be taken as an imperative tense of 'abudpa, as Dr. Lanfer supposes. It is the imperative tense of *phudces*, which is a causative form of 'abudpa.

32. *drosna*. See also 35 *dras*, from *draba*, to cut.

32. *cangkhog*, Ladakhi for trunk of the body.

36. *zas*, does not mean 'he cried,' as Dr. Lanfer takes it; *zas* is the instrumental of *za*, the proper name of the agu. Although *zas* in literal translation only means 'by the agu,' we are obliged to add silently 'was said, was cried.'

41. *sriu shing*, Ladakhi for pine (*cf.* 'pineal' gland), the top of the head.

42. *daphyi* or also *daphyinas*, before (of time).

45. *ltag khung khungtse*, Ladakhi for the slight depression below the neck at the commencement of the back.

47. 'agrogste, was terrified; this is the Ladakhi form for *skragpa*.

IV.

1. *seraru*, hail; Ladakhi for *serba*.

4. *khrompa* = *khronpa*, a well.

4. *naggabelde*. This expression seems to occur only in the context here given. It is pretty clear that the first part means 'black'; *belde* is said by the people to mean 'ugly,' but *be* seems to point to 'opened,' and so might mean 'broad'; *ldemig* seems to be 'squint-eye.' *naggabelde* also is the proper name of a certain species of mud-fish; thus we might translate just as well 'he had eyes like a mud-fish.'

5. *snjasmgo* = *sngasmgo*, pillow.

5. *sngamphe* = *snganphe*, bad flour.

5. *kag* = *kaggis*, suddenly; see Jäschke's *Tibetan Dictionary*.

5. *gams*, perfect of *gamces*, to eat; is only used of sand and flour.

6. *bong stan*, sack-cloth. Dr. Lanfer proposes 'ass-saddle-cloth;' but donkeys are not used for riding in Ladakh. A *bong stan* is just what we should call 'sack-cloth.'

8. Instead of 'spouse,' Dr. Lanfer proposes 'grand-mother,' because in the Mongolian version *bKur dmanmo* is Kesar's grand-mother. This is impossible, because *bKur dmanmo* is not called 'spouse' in her relationship to Kesar, but in her relationship to the lord of the gods. She is called *Ane*, wife, not only because she is his wife, but because she is a model wife.

10. *thsig*, a stone used for building; the word is probably related to *rtsigpa*, wall.

10. *mnante*, pressed; the mother pressed the child with a stone, *i. e.*, she put it underneath the stone.

14. *skyl* was translated by 'fill.' Originally it means 'dam up'; thus 'the food is dammed up by the vessel.'

14. *rdulbo*, a stone vessel; probably derived from *rdoba*.

16. *thsangngu*, child-sack. Jäschke has 'cradle' for this word. In Ladakh it is a sack filled with dried horse-dung to keep the child warm. In this way baby-linen, *etc.*, is spared.

20. *mdadar*, originally a small coloured ribbon, which adorned the arrow; here the name for any small ribbon.

20. Dr. Lanfer has difficulties in translating this line. The Tibetan has *stang lha la bltaste mda dar akarpo zhiq dbyugs*. It is true, this text does not tell us who is "blowing up bands"; but people told me that it was the boy. The word *bltaste* does not only mean 'looking,' but is colloquial Ladakhi for 'in the direction of.' The word *dbyugs* also occurs in *dbyug rdo*, sling.

V.

1. 'adug 'adugs pala, while it so continued ; see I. 7, 8, 9, note.

1. *rgyal lham*, king of the gods. As a rule *rgyal lham* is only used in conjunction with the word *Kesar*, which fact explains the *m*; *rgyal lham Kesar* is accordingly, 'the king of the gods, or Kesar.'

2. *andhe bandhe*; as I found out a few days ago, a word *bandhe* is in general use. A *bandhe* is a lama who has not yet been to Lhassa. A *bandhe* is not considered as a full lama ; *andhe* I am inclined to consider as an introductory play of syllables to *bandhe*. According to Dr. Lanfer there exists a possible connection between *andhe* and the Mongol *anda*, friend.

3. *Khamba* = *Khampsa*, a man from Khams. These people are noted for their fondness of travel. The word *khamba* has on this account come to mean almost 'vagabond' in Ladakh.

3. *khanguuma*, little house. The article *ma* is used here similarly to the emphatic article *bo* in other cases.

4. *tsangmkhan*, beggar, seems to be derived from *slongba*.

9. 'akholma, boiling ; adjective, formed from 'akholba.

11. *btagga*, bound ; contracted from *btagpa*, perf. partic. passive. Similarly *btangnga* in 13, and *blugga* in 15.

11-16. Dr. Lanfer points out the translation of this song is not always quite literal. He is quite right. Thus in 12 the literal translation should be: 'In four directions four enemies will fall.' In 16 Dr. Lanfer suggests the word 'breast' instead of 'heart.' Apparently that part of the breast which covers the heart is meant.

12. *rabbzhi*, four enemies. The *b* of the second syllable, otherwise silent, is sounded with the first syllable. If an *r* follows a mute, the mute frequently disappears. Thus *ra* instead of *dgra*.

17. *hung*, an interjection, used to accompany great exertion. It is perhaps formed from the well-known *hum*.

21. *phalong* or *phabong* = *phalong*, rock.

22. *skor'ang*, do whirl ! 'ang = yang ; see Imperative, *Ladakhi Grammar*.

24. *skorres*, to whirl. *res* is perhaps the infinitive termination, which is used instead of *ces* in the dialects of the side-valleys. Correspondingly *rig* instead of *eig* in VI. 20, VII. 40. On the other hand *res* may be a substantive, meaning 'turn.' 'It is my turn, it is his turn.'

27. *logs*, quite, all at once, in Ladakhi.

27. *nyachu*, tendon ; Ladakhi for *chuba*.

28. *skyerags*, hip-cloth, girdle ; Ladakhi for *skarags*.

29. *gyogshing*, the same as *yojshing*, poker.

29. *munte*, fainted ; the word is related to *munpa*, darkness. When a man faints, everything becomes dark around him.

30. *phaspun*, father's brother. This word has come to mean in Ladakh 'one who looks after the corpse,' and is used exclusively in this sense. It probably refers to the custom that in ancient times certain relatives had to provide for the burning of the corpse. Such an office of the *phaspun* seems to be touched on in IX. 9, where is Kesar stripped of his humble form by them. In the Saga the word has evidently not yet obtained its contemptuous colouring.

30. *shayin*, will revenge. The word *shaces* is never used alone, but always in connection with *mi*, man.

31. *churabs*, Ladakhi for 'ford.'
37. *thsama*, the meal on the occasion of a death.
37. a betrothal present.

VI.

1. *ngad* does not mean 'to meet,' as Dr. Lanfer takes it. *yong ngad thsug* is Ladakhi for *yongbar yod thsug*, meaning 'came.' Compare *Ladakhi Grammar*, Past Tenses.

1. *rugga* = *sgrugpar*, to pluck.
1. *jojo* = *jomo*, distinguished lady.
2. *riamgo*, horse's head. The *m* of the second syllable, otherwise silent, is sounded with the first.
3. *muchu*, root-string; that is, dry root.
4. *theb*, more; compare *Ladakhi Grammar*, Comparative.
5. *aje* = *ache*, elder sister, the usual mode of addressing older women.
6. *ysobpa* = to arise again.
8. *malkhrigge*, mark of the teeth.
10. *drotham*, a meal in which several friends participate and to which each contributes a small sum.

19. *dPallekun*, all the *dPalles*. Can it be the case that the plural here serves to denote respect? This would be the only instance of the kind in Tibetan. The same usage is found in VI, 28 and 42. In any case it is possible to suppose that not only *dPalle* or *dGani* alone is addressed, but their whole retinue. In 19 the right translation may be, 'and so on.'

24. *har*, the ball of a rosary; a foreign word.
24. *bkram*, formed from *agrempa*, here with the signification, 'to touch.'
27. *thorezug*, just in the morning.
29. *bungpa* = *pungpa*, a drinking glass.
29. *yar*, the small piece of butter which is smeared round the edge of a vessel with the thumb to honour a guest.
58. *tsogse* = *thsogse* = *mthsogse*, like. As regards this word, the pronunciation of the tenuis is a variance, even with the same person.
68. *thugssring*, wait! an unusual form of respect, as the construction with *mzadces* is more usual in the case of verbs.
70. *yashaho*, hurrah for love! is shouted at weddings.

VII.

9. *stang* = *steng*, the upper part; see also *stanglha*.
15. *lhathserog*, compos. determ., a shameful sin against the *lhas*. Corresponding expression in 23 and 31.
33. *smug*, from *smugpo* serves here to denote indistinct colours, as brown, violet. It is here intended to mean something beautiful.
33. *zeba*, when referring to horses, mane.
41. *lib*, sudden, of actions of the body.
42. *thub*, mighty.

VIII.

2. *stanhka*, 'mouth' of the carpet, the edge provided with fringes. Politeness requires that a carpet shall be spread for each guest. In doing so, one must see to it that the 'mouth' of the carpet is placed in front of the guest.

3. *mārig dgurig*, a very wise, a nine-fold wise man.

6. *shangkog*, wolf's-skin, formerly used as piece of clothing.

8. *mduntho*, front edge of the dress.

11. *sngaro* = *sngadro*, morning.

11. 'adzag, clime, Ladakhi for 'adzegpa, to clime.

12. *rargan* = *ragan*, copper or brass.

27. *hamslogces*, disgusting; infinitive instead of participle.

27. *sgrunces*, Ladakhi for 'to knead.'

33. 'adon thang, meal, for 'adonpa in the sense of 'eat and drink' compare Jäschke's Dictionary.

34. *yogskor*, or *yogkhor*, name of the sheepskin which is nowadays worn over the shoulders by the women. The name 'lower covering' suggests that it was formerly thrown around the loins. The hairless side of the *yogkhor* is covered with red and green cloth.

36. *hhyodres*, or *hhyores*, thou. Both are contractions of *Khyod rangngis*.

38. *ata*, father. The word comes from Baltistan.

38. *jo*, ending of respect, which is employed just like *ji* in Hindustani. It seems to be the same stem as in *jobo*, lord.

IX.

2. *thag*, here in the signification 'firmly.'

9. *yahal yas khang*, according to the usage of the Ladakhi language a not only great but also very beautiful house.

12. *soga*, teeth; perhaps from *sokha*, tooth and mouth, comp. copul. developed.

14. *chams*, fulfilled, come to the goal, from 'achampa.

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON OR
GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M.A.

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- Cauchi-China ; *s. v.* Cochin-China, 174, i.
- Cauchim ; ann. 1543 : *s. v.* Cochin-China, 174, ii.
- Cauchin, Grand ; ann. 1541 : *s. v.* Peking, 526, i.
- Cauchinchina ; ann. 1598, : *s. v.* Cochin-China, 174, ii.
- Cauchin-China ; ann. 1652 : *s. v.* Cochin-China, 174, ii.
- Cauchin-china ; ann. 1540 : *s. v.* Typhoon, 723, i.
- Cauchin Chinean ; ann. 1583 : *s. v.* Singalese, 636, i.
- Caul ; ann. 1611 : *s. v.* Narsinga, 474, ii.
- Caulo-rapa, *s. v.* Nol-kole, 830, ii.
- Caun ; ann. 1673 : *s. v.* Mydan, 464, i.
- Caun Samaun ; ann. 1759 : *s. v.* Consumah, 191, i.
- Caunta ; *s. v.* Kaunta, 363, ii.
- Cauri ; ann. 1554 : *s. v.* Cowry, 209, ii.
- Caury ; ann. 1561 and 1610 : *s. v.* Cowry, 209, ii.
- Caut ; *s. v.* Catechu, 133, i.
- Cautwaul ; ann. 1727 : *s. v.* Cotwal, 206, i.
- Cauvery ; *s. v.* 135, i and ii (twice), *s. v.* Coleroon, 181, i, *s. v.* Coorg, 194, ii, Seringapatam, 615, ii ; ann. 1784 : *s. v.* Anicut, 21, ii.
- Cauzie ; *s. v.* Mufty, 826, i ; ann. 1793 : *s. v.* Mufty, 826, i, twice.
- Cauzy ; ann. 1767 : *s. v.* Mufty, 826, i ; ann. 1793 : *s. v.* Cazee, 776, i, twice, *s. v.* Law-officer, 818, ii ; ann. 1803 : *s. v.* Cazee, 776, i.
- Cavala ; ann. 1796 : *s. v.* Cavally, 774, ii.
- Cavalle ; ann. 1652 : *s. v.* Cavally, 774, ii.
- Cavalley ; ann. 1875 : *s. v.* Cavally, 775, i.
- Cavalloes ; ann. 1626 : *s. v.* Cavally, 135, ii.
- Cavally ; *s. v.* 135, ii, 774, ii.
- Cave ; ann. 1677 : *s. v.* Tea, 690, i.
- Cavé, ann. 1673 : *s. v.* Coffee, 180, i.
- Caveah ; ann. 1631 : *s. v.* Tea, 690, i.
- Caveri ; ann. 1753 : *s. v.* Coleroon, 781, ii, twice.
- Caviare ; *s. v.* Baláchong, 38, i, twice ; ann. 1784 : *s. v.* Baláchong, 38, i.
- Cavouco ; *s. v.* Cabook, 106, i.
- Cawg ; ann. 1833 : *s. v.* Cowry, 210, i.
- Cawn ; ann. 1675 : *s. v.* Gingi, 801, ii.
- Cawney, *s. v.* 135, ii.
- Cawnpoor ; *s. v.* Peshwa, 532, ii.
- Cawnpore ; *s. v.* 135, i, *s. v.* Barbican, 51, ii ; ann. 1809 : *s. v.* Kunkur, 379, i ; ann. 1810 : *s. v.* Corge, 197, ii ; ann. 1818 : *s. v.* Bungalow, 99, i ; ann. 1830 : *s. v.* Fowra, 273, ii ; ann. 1831 : *s. v.* Muggur, 456, i.
- Cawny ; *s. v.* Cawney, 135, ii, 136, i, *s. v.* Ground, 303, ii.
- Caxas ; ann. 1601 : *s. v.* Cash, 128, ii.
- Caxcax ; ann. 1563 : *s. v.* Cuscuss, 787, i.
- Caxis ; *s. v.* Casis, 130, i.
- Caxix ; *s. v.* Casis, 130, i.
- Caxixes ; ann. 1404 : *s. v.* Casis, 130, i.
- Cayar ; ann. 1727 : *s. v.* Coir, 181, i.
- Cayman ; *s. v.* 136, i ; ann. 1631 : *s. v.* 136, i.
- Caymitos ; ann. 1532-50 : *s. v.* Alligator-pear, 9, ii.
- Caymoins ; ann. 1578 : *s. v.* Bamboo, 41, i.
- Cayolaque ; *s. v.* 136, ii ; ann. 1560 and 1585 : *s. v.* 136, ii.
- Cayro ; ann. 1516 and 1582 : *s. v.* Coir, 180, ii.
- Cayu Upas ; ann. 1681 : *s. v.* Upas, 730, i.
- Cayuyt ; ann. 1726 : *s. v.* Cuddy, 215, ii.
- Cayzerie ; ann. 1573 : *s. v.* Otto, 494, i.
- Cazee ; *s. v.* 136, ii, 775, i, *s. v.* Casis, 130, i, *s. v.* Kajee, 363, i, *s. v.* Futwa, 799, ii, *s. v.* Law-officer, 818, ii, twice, *s. v.* Mufty, 826, i ; ann. 1683 : *s. v.* 137, i ; ann. 1684 : *s. v.* 775, ii, twice ; ann. 1864 : *s. v.* 776, i, twice.
- Cazee-ool-Cozaat ; ann. 1864 : *s. v.* Cazee, 776, i, twice.
- Cazi ; *s. v.* Adawlut, 753, ii ; ann. 1773 : *s. v.* Cazee, 775, ii ; ann. 1777 : *s. v.* Mufty, 826, i ; ann. 1885 : *s. v.* Cazee, 776, ii.
- Cazy ; ann. 1673 : *s. v.* Cazee, 137, i.
- Cebratana ; *s. v.* Sarbatane, 600, ii.
- Cecchino ; *s. v.* Chick (b), 148, i.
- Cece ; *s. v.* Gram, 300, ii.

- Ceded Districts; *s. v.* 137, i, *s. v.* Telooogo, 695, i; ann. 1801: *s. v.* Gentoo (b), 281, ii; ann. 1873: *s. v.* 137, ii; ann. 1882: *s. v.* Doray, 792, ii.
- Cedras; ann. 1585: *s. v.* Plantain, 541, ii.
- Cedrela australis; *s. v.* Toon, 710, i.
- Cedrela sinensis; *s. v.* Toon, 710, i.
- Cedrela Toona; *s. v.* Toon, 710, i; ann. 1837: *s. v.* Toon, 710, ii.
- Cedrus Atlantica; *s. v.* Deodar, 236, ii.
- Cedrus deodara; *s. v.* Deodar, 236, i.
- Cedrus Libani; *s. v.* Deodar, 236, ii.
- Ceer; ann. 1648: *s. v.* Seer, 611, ii.
- Ceilan; ann. 1665: *s. v.* Mugg, 455, ii; ann. 1666: *s. v.* Hoogly, 322, i; ann. 1753: *s. v.* Buddha, 767, ii, *s. v.* Mabar, 820, ii; ann. 1796: *s. v.* Jargon, 345, i.
- Ceilão; ann. 1563: *s. v.* Palmyra, 506, ii; ann. 1572: *s. v.* Comorin, Cape, 184, ii.
- Ceilon; ann. 1600: *s. v.* Pescaria, 531, i; ann. 1602: *s. v.* Trincomalee, 715, ii; ann. 1673: *s. v.* Elephanta (b), 261, ii.
- Ceiltis; *s. v.* Jeetul, 349, i; ann. 1554: *s. v.* Jeetul, 349, ii.
- Celastrus nutans; ann. 1837: *s. v.* Beriberi, 67, i.
- Celebani; ann. 1712: *s. v.* Upas, 731, i.
- Celebe; ann. 1516: *s. v.* Celébes, 137, ii.
- Celebes; *s. v.* Cajeput, 109, ii, *s. v.* Celébes, 137, ii, twice, *s. v.* Factory, 264, ii, *s. v.* Macassar, 403, ii, *s. v.* Moluccas, 440, i, *s. v.* Upas, 726, ii, twice; ann. 1552 and 1579: *s. v.* Celébes, 137, ii; ann. 1631 and 1646: *s. v.* Upas, 729, ii; ann. 1681: *s. v.* Upas, 730, i; ann. 1685: *s. v.* Upas, 730, ii; ann. 1688: *s. v.* Bugis, 95, ii; ann. 1704: *s. v.* Upas, 730, ii; ann. 1712 and 1726: *s. v.* Upas, 731, i; ann. 1878: *s. v.* Bugis, 95, ii.
- Celébes; *s. v.* 137, ii, *s. v.* Bugis, 95, i.
- Cellates; ann. 1553: *s. v.* Mandarin, 421, ii.
- Cellebes; ann. 1610: *s. v.* Celébes, 138, i, twice.
- Cen; ann. 1590: *s. v.* Bonze, 79, ii.
- Cengala; ann. 1588: *s. v.* Chinapatam, 778, i.
- Cens-Kalan; ann. 1332: *s. v.* Macheen, 406, i.
- Centipede; *s. v.* 138, i.
- Centopè; ann. 1662: *s. v.* Centipede, 138, i.
- Centopèa; *s. v.* Centipede, 138, i.
- Centropus runfipennis; *s. v.* Crow-pheasant, 214, i.
- Cepayqua; *s. v.* Sapeku, 600, i, twice; ann. 1510: *s. v.* Pardao, 840, ii.
- Cephoy; ann. 1746: *s. v.* Sepoy, 613, i.
- Cer; ann. 1554: *s. v.* Seer, 611, ii.
- Cerafaggio; ann. 1584: *s. v.* Pardao, 841, i.
- Cerafagio; ann. 1584: *s. v.* Shroff, 630, i.
- Ceram; *s. v.* 138, i, *s. v.* Cassowary, 131, i, *s. v.* Factory, 264, ii; ann. 1631: *s. v.* Cassowary, 774, i; ann. 1659: *s. v.* Caracoa, 122, ii.
- Cerame; *s. v.* 138, i; ann. 1552 and 1566: *s. v.* 138, i.
- Cerates; *s. v.* Carat, 123, ii; ann. 636: *s. v.* Carat, 123, ii, 3 times.
- Ceratonia siliqua; *s. v.* Carat, 123, i.
- Cerbatana; *s. v.* Sarbatane, 600, ii.
- Cerbottana; *s. v.* Sarbatane, 600, ii.
- Cercopithecis; ann. 1631: *s. v.* Orang-otang, 491, ii.
- Cere; ann. 1554: *s. v.* Seer, 611, ii.
- Cerionnis; *s. v.* Argus Pheasant, 26, i.
- Cerionnis satyra; *s. v.* Moonaul, 444, i.
- Cerkars; ann. 1758: *s. v.* Çircars, 171, i.
- Cernove; *s. v.* Sarnau, 601, ii.
- Cero; ann. 1554: *s. v.* Porto Piqueno, 550, i.
- Cervulus aureus; *s. v.* Barking-Deer, 52, ii.
- Cervus Wallichii; *s. v.* Bārasinhā, 51, ii.
- Cetti; ann. 1796: *s. v.* Chetty, 145, ii.

(To be continued.)

NOTES AND QUERIES.

UNLUCKY CHILDREN.

THERE appear to be a number of customs and superstitions connected with the place each child occupies in the family which have not been, as far as I am aware, fully recorded or explained. These superstitions are apparently quite distinct from any of those which attach to children born

under certain stars, or in certain months, or on certain days of the week.

The First Born.¹

The first born has always held a peculiarly sacred position, especially if born to parents who have long been without off-spring in answer to a

¹ A first-born child (Jesth) must not be married in Jesth. — *P. N. Q.* Vol. III. §10.

vow, in which case sacrifice of the child was common in India.² The Mairs used to sacrifice a first-born son to Mâtâ, the small-pox goddess,³ while Muhammadans throughout Northern India believe that first-born children can stop excessive rain by certain rites.⁴ On the other hand a first-born son will in Telingana attract lightning.⁵

Twins, as is well known, are peculiarly uncanny, but in Dahomey a boy born after twins has a special name (*dosu*), according to Burton: *Mission to Gelele, King of Dahome*, Vol. I. p. 99, *Memorial Edition*.

But many remarkable ideas cluster round the third conception or round a child of one sex born after three children of the other sex. Thus in the South-West Panjab on the borders of Sindh the former superstition prevails and its results are thus described:—“Trikkal is the third conception after two births (without regard to the sexes of the former children). It is a Jatki word, literally meaning ‘third’ and implies contempt. This conception is considered unlucky among Hindus, especially in Jâmpûr. Every effort is made to effect abortion, and many cases of abortion take place. It is suspected that the third child is killed at birth if the attempts to cause the abortion have failed. Dread of the law prevents any attempt to kill the child when it has survived its birth.”

The Trikkal.

This, however, appears to be a local variant, as the other superstition is far more prevalent and its effects and the measures taken to avert them are thus described by an intelligent Panjab official:—“A child of one sex born after three children of the other sex is called, in Panjâbi, Trikkal, as, for example, a boy born after three girls. Such a child is considered unlucky, and its birth portends—

- (1) the death of a parent;
- (2) loss of wealth by the parents;
- (3) the taking fire of the house in which the child was born; or
- (4) some other calamity, such as lightning or snake-bite.

If this child grows up without the parents suffering any injury, and is taller than the parents, they are benefited instead of injured by the birth, i. e., their lives are prolonged, or if poor they

become rich and are protected against all misfortunes. Many Hindus believe that the children born after a Trikkal cannot live long.

The following remedies are adopted at the birth of such a child to avert the evil effects of birth:—

- (1) The father pours a quantity of *ghî* down the gutter of the roof of the room in which the child was born.
- (2) A brass tray is broken in the centre and the child passed through the hole.
- (3) A horse-shoe is painted with *sandûr* (red oxide of mercury) and scented with *gûgal* (a drug) and attached to the bed of the mother. The shoe is re-painted with *sandûr* and scented every Tuesday.
- (4) If the third day after the birth be a Sunday a ceremony known as Trikkal Shanti (propitiation of the Trikkal) is performed. Green leaves from seven trees are collected and put in an earthen pitcher with 101 holes in its bottom. Another pitcher is filled with water taken from seven wells. The mother, with her child, sits under the drain of the roof of the house in which the child was born. A Pandit recites to her a *kathâ* from the *Trikkal Shanti Shâstra* while a female relative of the mother holds a sieve over her head. The pitcher containing the green leaves is placed on the sieve, and the father pours the water of the seven wells down the drain of the roof, so that the water passing through the pitcher and the sieve may trickle slowly over the mother’s head.
- (5) If the charm, whose figure is given below, be set in gold and tied to the neck of the mother all evil is avoided.

Têrt jan meñ yâ nã jan meñ mêrê kharnê kô jagâh dê.

<i>yâ mêrî sunnat</i>	<i>yâ mêrî sunnat</i>	<i>yâ mêrî sunnat</i>
<i>yâ mêrî sunnat</i>	<i>yâ mêrî sunnat</i>	<i>yâ mêrî sunnat</i>
<i>yâ mêrî sunnat</i>	<i>yâ mêrî sunnat</i>	<i>yâ mêrî sunnat</i>

The belief relates chiefly to the first Trikkal born in the family: it applies to boys more than

² Moore’s *Hindu Infanticide*, pp. 198-9.

³ Sherring: *Hindu Tribes and Castes*, Vol III. p. 63.

⁴ *Panjab Notes and Queries*, 1883, Vol. I. pp. 116 and 433.

⁵ *North Indian N. & Q.* 1891, Vol. I. p. 378.

to girls (and indeed it is said in Kasûr⁶ that a girl after three boys is not unlucky at all⁷) and evil is to be feared by both parents, but principally to the parent of corresponding sex. Moreover, a boy born after three girls is also apt to be himself unlucky.

The ceremonies used to avert the evil effects are often those employed when a child is born under an evil *nakshatra*, but L. Lachmi Narain (Gurdâspur) states that for a *trikhal* :—

Five earthen pitchers filled with water containing gold images of Brahmâ, Vishnu, Mahêsh, Indar and Rudar are worshipped, whereas in the case of a birth under the asterisms of Jestâ, Mûlâ, Ashlêkhân and Magân the leaves of 7 trees⁸ are used as described in para. 6 (4) above, and in the case of a child born in Khâtak :—

Four images of Brahmâ, Indar, Rudar and Sûraj are placed in 4 pitchers covered with red and white cloth and a little of the water sprinkled over the mother and child.

Lastly for a child born during an eclipse :—

Three gold images, one of the *nakshatra* of birth, another of Râhu and a third of the sun or moon (as the eclipse may have been) are worshipped.

* Another name for the *trikhal* is *trêtâr*, (said to be derived from Sks. *tri*, three, and *âtâr*, enemy), and in Hoshiârpûr the performance of a fire sacrifice with the aid of a Brâhman after the *sûtak* period is usual. *Pala* wood is burnt and sugar, etc., thrown on to it.

In Karnâl and Rohtak a son born after three girls is usually called *têlar* (or named *Têlu Râm*) and in Rohtak various ways of averting the evil he may bring are described. In one the parents sit on a plough and bathe from an earthen vessel containing 108 or 101 holes with water from the Ganges and 27 wells, 108 medicines (!) and milk. The water is passed through a sieve, but in some places a sieve is held to be unlucky. In another ceremony the parents bathe in water (passed through a sieve) drawn from 27 wells and in which stones from 27 places and leaves from 27 trees have been placed. This must be done 27 days after the birth. 27, 14 or 7 Brâhman are also feasted.

After these ceremonies a pair of snakes are made of a precious metal and given with 7 kinds of grain to the Dakaut Brâhman.

⁶ See *Panjab Notes and Queries*, 1886, Vol. III. p. 453.

⁷ And in Amritsar a girl so born is called *bukhal* or 'lucky' child. Cf. do. 1885, Vol. II. § 824, also § 186 (in Bombay).

⁸ They should be male trees (*kathâ*, *anâr*, *tât*, etc.) according to the Jhêlam note.

In another rite a horse-shoe, painted with vermilion figures, is burnt on the third or tenth day after the birth. It is lucky if this day falls on a Sunday.

The superstition appears then to take various forms and the rites practised are very diverse, those used to avoid other unlucky births being often resorted to, though it appears that strictly speaking special rites should be performed. It is said to be confined in Nâhan to immigrants from Hoshiârpûr.

It is possibly connected with the astrological doctrine of trines, but the powers of the first-born are not thereby explained.

Several correspondents mention that the belief and rites are described in the *Shâstras* but no references are given. In 1885 a Sanskrit book called "*Trikhal Shanti*" was published at Lahore giving an account of the belief. The sage Pushkar asks Bhargat how a *Trikhal* can be propitiated. The reply is that it should be abandoned, as it will cause the death of its parents and maternal uncle⁹ within 7 months and also destroy itself.

The Eighth Child.¹⁰

The eighth child (*i. e.*, the one after the *seventh*?) is very unlucky if a son as he is sure to cause his father's death.¹¹ But in Karnâl the 8th child is peculiarly dangerous to the mother.

The remedy is to pass a *charkhâ* or spinning wheel thrice round the mother and give it to the midwife. The *charkhâ* must be in perfect order.

Ḍhâi Sirâ or '2½ Head.'

Mr. Talbot writes that in Jhêlam a *Trikhal* is drilled with 2½ holes — a local expression meaning 2 holes in one ear and 1 in the other, or 1 in each ear and 1 in the nose. In Mozaffargarh a *Ḍhâi-sirâ*, *mûla* or *sat-sirâ* is a child whose head has not been properly shaped.

How is the use of the No. 2½ to be explained?

The information obtained requires to be still further supplemented and the various forms of belief explained.

H. A. ROSE,

Superintendent of Ethnography, Panjab.

Simla, 29th July 1901.

⁹ The part which the maternal uncle plays in marriage rites is well-known. He is in grave peril if his sister's child out its upper teeth first.

¹⁰ Connected apparently with the eight names of Rudra. Muir's *Sanskrit Texts*, Vol. IV. p. 388, et seqq.

¹¹ *Indian Notes and Queries*, 1886, Vol. IV. § 94.

NOTES ON SIR RICHARD C. TEMPLE'S THEORY OF UNIVERSAL GRAMMAR.

BY SIDNEY H. RAY.

IN July, 1899, Colonel (now Sir Richard C.) Temple published in the *Journal* of the Royal Asiatic Society an outline of a "Theory of Universal Grammar, as applied to a Group of Savage Languages," and illustrated this theory solely by reference to the South Andaman Group of Languages. It was, however, plainly manifest that its proper exhibition required examples in other unrelated and morphologically distinct languages, and so when reviewing Colonel Temple's paper for the *Journal* of the Anthropological Institute,¹ the present writer attempted to apply the theory to a short statement in various languages, chosen partly with regard to his own studies and partly with regard to the facility with which the means of analysis were available to him. The languages chosen were :

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. English. 2. Hungarian. 3. Latin. 4. Khasi, Hills of N. E. Bengal. 5. Anam, French Cochin China. 6. Ashanti, West Africa. 7. Kafir, South Africa. 8. Malagasy, Madagascar. 9. Olo Ngadju or Dayak, South East Borneo. | <ol style="list-style-type: none"> 10. Nufor, Dutch New Guinea. 11. Motu, British New Guinea. 12. Mortlock Ids, Caroline Group, Micronesia. 13. Mota, Banks' Islands, Melanesia. 14. Samoan, Polynesia. 15. Awabakal, Lake Macquarie, Australia. 16. Dakota, North America. |
|---|--|

The passage chosen was the description of the sower, taken from the various translations of the Bible in these languages, and although it is plain that a mere translation offers a somewhat unsatisfactory test of the real structure of a language, the choice affords a means of comparison which would not appear if the examples were totally distinct in meaning.

In the earlier portion of his paper on the Theory, Colonel Temple, taking the sentence as the unit of language, discusses its composition and method of indicating purpose, and also the method of expressing the inter-relation of words in a sentence. This leads him to the definition of a series of terms in harmony with his analysis of the sentence, which therefore take the place of the old so-called parts of Speech. These terms are:— 1. **Integers**, words which are complete sentences; 2. **Indicators** of Subjects or Complements of Subjects; 3. **Explicators** of Subjects or Complements; 4. **Predicators**, indicating the Predicate; 5. **Illustrators** of Predicate, Complement or Explicators; 6. **Connectors** of the internal components of the sentence; 7. **Introducers**, explaining the purpose of the sentence; 8. **Referent Conjunctors**, joining connected sentences; 9. **Referent Substitutes**, representing in a subordinate sentence the word to which it refers in the principal sentence.

The arrangement of the examples follows Colonel Temple's order. There is given first the statement with its words in their proper order, the component parts of inflected or agglutinative words being separated by hyphens, and accompanied below by an exact literal translation into English. Then follows an analysis of the statement into separate sentences. These are indicated by numerals, the Subjects and Predicates being separated and the Complements indicated by italics. A word omitted by ellipsis is entered in brackets. All the words of the statement are then grouped according to their several functions, using Colonel Temple's nomenclature.

¹ *Vide Jour. Anthropol. Inst.* Vol. XXX. (N. S. Vol. III.) July 1899. Miscellanea No. 79.

1. ENGLISH.

Text.

A sow-er wen-t out to sow his seed : and¹ as he sow-ed, some fell by the¹ wayside ; and² it¹ was trodd-en down, and³ the² fowl-s of the³ air devour-ed it.²

Remarks.

Subjects : 1. a sower,
2. he,
3. some,
4. it,
5. *the fowls of the air.*

Predicates : 1. *went out to sow his seed,*
2. *as sowed,*
3. *fell by the wayside,*
4. *was trodden down,*
5. *devoured it.*

Integers :

Indicators : sower, seed, some, wayside, fowls, air.
Predicators : went, sow, sowed, fell, was,
devoured.

Explicators : a, his, the,¹ the,² the.³

Illustrators : out, as, trodden, down.

Connectors : and,¹ by, and,² and,³ of.

Referent Conjunctions :

Referent Substitutes : he, it,¹ it.²

Introducer ; to,

2. HUNGARIAN.

Text.

Egy mag-vet-ő ember ki-mé-ne, hogy el-vet-né az¹ ő mag-vát
One seed-sow-ing man out-go-he would, in order that away-sow-he might that his seed-sown
és¹ a' mag-vet-és köz-be némelly es-ék az² út-ra, és² el-tapod-tatek, és³ az³
and the seed-sow-thing time-in some fall-they did the way-on, and away-trampled-it was, and the
ég-i madar-ak meg-e-vék az-t.
heaven-of bird-s completely-eat-they did it.

Remarks.

Subjects : 1. egy magvető ember,
2. (combined with predicate),
3. némelly,
4. (combined with predicate),
5. *az égi madarak.*
Predicates : 1. kiméne,
2. elvetné *az ó magvat,*
3. *a' magvetés közbe esék az útra*
4. eltapodtatek,
5. megevék azt.

Integers : kiméne, elvetné, esék, eltapodtatek,
megevék.

Indicators : ember, magvat, közbe, némelly, ma-
darak.

Predicators : (contained in integers).

Explicators : egy, magvető, az,¹ ő, a' (=az),
magvetés, az,² az,³ égi.

Illustrators : útra.

Connectors : és,¹ és,² és.³

Referent Conjunctions :

Referent Substitutes : azt.

Introducers : hogy.

3. LATIN.

Text.

Ex-i-it qui semin-at,¹ semin-are semen suu-m : et¹ dum semin-at,² aliu-d ce-cid-it secus
Forth-goes-he who sows-he sow-to seed his and while sows-he some fell-it beside
via-m, et² con-culca-tu-m es-t, et³ volucr-es coeli com-ed-erunt illu-d.
path and trodden-on is-it and birds sky-of ate-they did that.

Remarks.

- Subjects: 1. (combined with predicate),
 2. qui,
 3. (combined with predicate),
 4. aliud,
 5. (combined with predicate),
 6. volucres *cæli*.
- Predicates: 1. *exiit seminare semen suum*,
 2. *seminat*,
 3. *dum seminat*,
 4. *cecidit secus viam*,
 5. *conculcatum est*,
 6. *comederunt illud*.

- Integers: *exiit, seminat*,¹ *seminat*,² *cecidit, est*,
comederunt.
- Indicators: *semen, viam, volucres*.
- Predicators: (contained in integers).
- Explicators: *suum, cæli*.
- Illustrators: *dum, conculcatum*.
- Connectors: *secus, et*,¹ *et*,² *et*.³
- Referent Conjunctors:
- Referent Substitutes: *qui, aliud, illud*.
- Introducers: *seminare*.

4. KHASI.

Text.

U¹ nong-bet u² la¹ leit-noh ba'n bet¹ ia¹ u³ symbai jong u:⁴ te¹ haba u⁵ dang
 A man-sow he did walk-away that-will sow about the seed of him then when he still
 bet,³ don u-ba la³ háp ha-rúd lynti, te² la³ iuh-roit ia³ u;⁶ bad ki¹ sim
 sows it was it-that did fall at-side path then was trodden-on-constantly about it and they bird
 byneng ki² la⁴ bám-duh ia³ u.⁷
 sky they did eat-destroy about it.

Remarks.

- Subjects: 1. u nongbet u,
 2. u,
 3. don (an integer),
 4. uba,
 5. (uba),
 6. ki sim *byneng* ki.
- Predicates: 1. *la leitnoh ba'n bet ia u symbai*
jong u,
 2. *te haba dang bet*,
 3. (contained in integer),
 4. *la háp harúd lynti*,
 5. *te la iuh-roit ia u*,
 6. *la bám-duh ia u*.

- Integers: don.
- Indicators: *nongbet, symbai, lynti, sim*.
- Predicators: *leitnoh, bet*,¹ *bet*,² *háp, iuh-roit*
bám-duh.
- Explicators: *u*,¹ *u*,³ *ki*,¹ *byneng*.
- Illustrators: *la*,¹ *te*,¹ *haba, dang, la*,² *harúd, te*,²
la,³ *la*.⁴
- Connectors: *ia*,¹ *jong, ia*,² *bad, ia*.³
- Referent Conjunctors: *uba*.
- Referent Substitutes: *u*,² *u*,⁴ *u*,⁵ *u*,⁶ *ki*,² *u*.⁷
- Introducers: *ba'n*.

5. ANAM.

Text.

Co một¹ kẻ đi¹ gieo giống, mà khi đi⁰ng¹ gieo một² phần hạt rơi ra ngoài
 There was one that go sow seed but time way sow one falling grain fall go-out side
 đi⁰ng² ngu⁰i ta đi² đập, va chim trên trời xuống ăn hết.
 path he we go tread, those bird above sky descend eat completely.

Remarks.

Subjects : 1. một, 2. (một), 3. (một), 4. một <i>phần hạt</i> , 5. (một <i>phần hạt</i>), 6. ngu'oi ta, 7. (ngu'oi ta), 8. va chim <i>trên trời</i> , 9. (va chim <i>trên trời</i>). Predicates : 1. co, 2. đi, 3. gieo <i>giống</i> , 4. <i>khi đầu'ông gieo</i> ro'i, 5. ra <i>ngoài đầu'ông</i> , 6. đi, 7. đập, 8. xuống, 9. ăn <i>hết</i> .	Integers : Indicators : giống, hạt, ngoài, chim. Predicators : co, đi, ¹ gieo, ro'i, ra, đi, ² đập, xuống, ăn. Explicators : một, ² phần, đầu'ông, ³ va, trên, trời. Illustrators : khi, đầu'ông gieo, hết. Connectors : mà. Referent Conjunctors : kể. Referent Substitutes : một, ¹ ngu'oi ta. Introducers :
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6. ASHANTI.

Text.

O-gu-fo fi-i adi ko-gu-u n'aba. Na¹ o-re-gu no, e-bi gu-u
 Sowing-person go-did out to-sow his-seed. And he-continues-sowing that, thing-some fall-did
 kwañkyeñ, na² wo-tiatia-a so na³ wyim n-nōmā-ā be-sosow-e.
 wayside and they-trod on and air birds will come-quite eat.

Remarks.

Subjects : 1. ogufo, 2. (ogufo), 3. ebi, 4. (combined with predicate), 5. <i>wyim</i> nnōmāā. Predicates : 1. <i>fii adi koguu n'aba</i> , 2. oregu no, 3. guu <i>kwañkyeñ</i> , 4. wotiatiaa so, 5. besosowe.	Integers : oregu, wotiatiaa. Indicators : ogufo, n'aba, ebi, nnōmāā. Predicators : fii, guu, besosowe. Explicators : wyim. Illustrators : adi, kwañkyeñ, so. Connectors : na, ¹ na, ² na. ³ Referent Conjunctors : Referent Substitutes : no. Introducers : koguu.
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7. KAFIR.

Text.

Um-hlwayel-i wa-puma wa-ya kuyi-hlwayela im-bewu y-ake. Eku-hlwayel-eni kw-ake
 Person-sowing he-did-go out he-did-go to-sow seed his sowing-at his
 ya-wa enye ngas-endlele-ni, ya-nyatel-wa, zati in-taka zas-esulw-mi zayi-dla zayi-gqiba,
 it-did-fall part about-path-at it-trodden-was then bird of heaven they-did-eat did-destroy.

Remarks.

<p>Subjects : 1. umhlwayeli, 2. (umhlwayeli), 3. enye, 4. (enye), 5. intaka <i>zasesulwini</i>, 6. (intaka <i>zasesulwini</i>).</p> <p>Predicates : 1. wapuma, 2. waya <i>kuyihlwayela imbewu yake</i>, 3. <i>Ekuhlwayeleni kwake yawa ngasendleleni</i>, 4. yanyatelwa, 5. <i>zati zayidla</i>, 6. zayigqiba.</p>	<p>Integers : wa-puma, waya, yawa, yanyatelwa, zayidla, zayigqiba. Indicators : umhlwayeli, imbewu, enye, intaka. Predicators : (contained in integers). Explicators : yake, kwake, zasesulwini. Illustrators : ekuhlwayeleni, ngasendleleni, zati. Connectors : Referent Conjunctors : Referent Substitutes : Introducers : kuyihlwayela.</p>
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8. MALAGASY.

Text.

Lasa ny¹ mpa-mafy ha-mafy ny² voa-ny : ary nony na-mafy izy,¹ dia¹ latsa-ka ny³ sasa-ny
Went the sower to-sow the seed his : and when did-sow he, then fell down the part-its
tany a-moro-n-dàla-na, ka voa hitsakitsa-ka, dia² lany ny⁴ voro-ma-nidina izy.²
earth at-side-of-path, so-that seed trodden on, then devoured the bird-flying they.

Remarks.

<p>Subjects : 1. ny mpamafy, 2. izy, 3. ny sasany, 4. voa, 5. ny voro-manidina izy.</p> <p>Predicates : 1. lasa <i>hamafy ny voany</i>, 2. <i>nony namafy</i>, 3. <i>dia latsaka tany amoron-dàlana</i>, 4. hitsakitsaka, 5. <i>dia lany</i>.</p>	<p>Integers : Indicators : mpamafy, voany, sasany, voa, voro-manidina. Predicators : lasa, namafy, latsaka, hitsakitsaka, lany. Explicators : ny,¹ ny,² ny,³ ny.⁴ Illustrators : nony, dia,¹ tany, amoron-dàlana, dia.² Connectors : ary. Referent Conjunctors : ka. Referent Substitutes : izy,¹ izy.² Introducers : hamafy.</p>
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9. OLO NGADJU (OR DAYAK), BORNEO.

Text.

Olo pa-nawur ha-goet, ma-nawur binjie. Djadi, haiak ia ma-nawur-e, maka belae lawo sara-n
Man sows out-goes sows seed then together he sows it and part falls top-its
djalan tuntang i-hundjeng, tinai burong penda langit kuman tä lepah.
path and was-trodden down, also bird under sky eat that completely.

Remarks.

<p>Subjects : 1. olo panawur, 2. (ia), 3. ia, 4. belae, 5. (belae), 6. burong <i>penda langit</i>.</p> <p>Predicates : 1. hagoet, 2. manawur <i>binjie</i>, 3. <i>djadi haiak manawure</i>, 4. lawo <i>saran djalan</i>, 5. ihundjeng, 6. <i>tinai kuman tä lepah</i>.</p>	<p>Integers : Indicators : olo, binjie, belae, djalan, burong, langit. Predicators : hagoet, manawur, manawure, lawo, ihundjeng, kuman. Explicators : panawur. Illustrators : djadi, haiak, saran, tinai, lepah. Connectors : maka, tuntang, penda. Referent Conjunctors : Referent Substitutes : ia, tä. Introducers :</p>
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10. NUFOR, NEW GUINEA.

Text.

Snoen-ija i¹ keeps¹ moor i-mbram i² keeps² moor-ija biëda; fa i³ keeps,³ rowaas osso i⁴ sappi
 Man he sows seed he-goes he sows seed his and he sows, part one it falls
 bo¹ néjan, ma¹ kawassa s-arf-cpen orne, ma² maan-si ro bo² s'-aan i⁵ ibro.
 on path and people they-tread-much this and bird-s out-of above they-eat it consumed.

Remarks.

Subjects : 1. snoenija i, 2. (i), 3. i, 4. i, 5. rowaas osso i, 6. kawassa, 7. maansi ro bo, 8. i. Predicates : 1. keeps moor, 2. imbram (subject included), 3. keeps, moorija biëda, 4. keeps, 5. sappi bo néjan, 6. sarfepen orne (subject repeated), 7. s'aan (subject repeated), 8. ibro.	Integers : imbram, sarfepen, s'aan. Indicators : snoenija, moor, moorija, rowaas, néjan, kawassa, maansi, bo. ² Predicators : keeps, ¹ keeps, ² keeps, ³ sappi, ibro. Explicators : biëda, osso. Illustrators : Connectors : fa, bo, ¹ ma, ¹ ma, ² ro. Referent Conjunctors : Referent Substitutes : i, ¹ i, ² i, ³ i, ⁴ orne, i, ⁵ Introducers :
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11. MOTU, NEW GUINEA.

Text.

Gigi-a-rohoroho tau-na vada¹ lao i-e-na sito-na uhe-dia e¹ ha-gigi-a-rohoroho; e²
 Scatter-it-about man-its did go he-thing-his seed-his plant-their he made-scatter-it-about he
 gigi-a-rohoroho-mu, haida dala ise-na ai eme¹ moru; vada² ae-dia eme² moi-atao atai
 scatter-it-about-ing some path side-its there it-did fall did feet-their they-did tread-down above
 manu vada³ eme³ ani-a.
 bird did they-did eat-it.

Remarks.

Subjects : 1. gigiarohoroho tauna, 2. e, 3. e, 4. haida eme, 5. aedia eme, 6. atai manu eme. Predicates : 1. vada lao iena sitona uhedia, 2. hagiarohoroho, 3. gigiarohorohomu, 4. dala isena ai moru, 5. moi atao, 6. vada ania.	Integers : Indicators : tauna, sitona, haida, dala, isena, aedia manu. Predicators : lao, hagiarohoroho, gigiarohoro- homu, moru, moiatao, ania. Explicators : gigiarohoroho, iena. Illustrators : vada, ¹ ai, vada, ² atai, vada. ³ Connectors : Referent Conjunctors : Referent Substitutes : e, ¹ e, ² eme, ¹ eme, ³ eme. ³ Introducers : uhedia.
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12. MORTLOCK ISLANDS.

Text.

Ran-malemal a-man a¹ ken fai la amara¹ faili¹ ua-n ura; a² lupuan a-n
Man-garden one-living he did go forth scattering here and there seed-of plant but when thing-his
amara² faili,² epuelok pun tu lan ial, ra¹ ap pura la, o man susu fail lan ra²
scatter about some fall down on path they after trod away and animal flying about sky they
ken aniani.
did eat.

Remarks.

Subjects : 1. *Ran-malemal aman a,*
 2. *an amara faili,*
 3. *epuelok,*
 4. *ra,*
 5. *man susu fail lan ra.*
 Predicates : 1. *ken fai la amara faili uan ura,*
 2. *lupuan (verb 'to be' implied),*
 3. *pun tu lan ial,*
 4. *ap pura la,*
 5. *ken aniani.*

Integers :
 Indicators : *Ran, uan, epuelok, ial, man, lan.*
 Predicators : *fai, pun, pura, aniani.*
 Explicators : *malemal, aman, ura, an, susu.*
 Illustrators : *ken, la, amara¹, amara,² faili,¹*
lupuan, faili,² tu, ap, la, fail, ken.
 Connectors : *a,² lan, o.*
 Referent Conjunctions :
 Referent Substitutes : *a,¹ ra,¹ ra.²*
 Introducers :

13. MOTA, BANK'S ISLANDS.

Text.

I-gene we¹ savsavur me¹ sage si-n savur¹ mo-na o¹ sivui¹: ti savur,² wa¹
Some-person does scattering did go so that-he scatter for-him the seed while sow and
tuan sivui² we² mama-s a pa-n mate-sala, wa² me² vano-vara, wa³ o² manu ta-vuna-na
some seed does fall on side-its road and was trodden-on and the bird belonging to-above-its
me³ gana qet.
did eat completely.

Remarks.

Subjects : 1. *igene we savsavur,*
 2. *sin,*
 3. *(ni = he),*
 4. *tuan sivui,*
 5. *(tuan sivui),*
 6. *o manu tavunana.*
 Predicates : 1. *me sage,*
 2. *savur mona o sivui*
 3. *ti savur,*
 4. *we mamas a pan matesala,*
 5. *me vanovara,*
 6. *me gana qet.*

Integers :
 Indicators : *sivui,¹ sivui,² pan, matesala, manu.*
 Predicators : *sage, savur,¹ savur,² mamas,*
vanovara, gana.
 Explicators : *savsavur, mona, o,¹ tuan, o,²*
tavunana.
 Illustrators : *we,¹ me,¹ ti, we,² me,² me,³ qet.*
 Connectors : *wa,¹ a, wa,² wa.³*
 Referent Conjunctions :
 Referent Substitutes : *igene.*
 Introducers : *sin.*

14. SAMOAN.

Text.

'Ua¹ alu atu le¹ tagata lulu¹ saito¹ e¹ lulu² ai¹ saito;² na ia lulu³ saito,³ 'ua²
Did go forth the man scattering corn to scatter there corn (^{tense} _{sign}) he scatters corn did-
pa'u ai² isi i le² 'au-ala; 'ua³ soli-a, 'ua⁴ 'ai-na fo'i e² manu fe-lelei.
fall there some on the ridge-road was trod-den was eat-en also by bird s-flying.

Remarks.

- Subjects : 1. le tagata lulu saito,
 2. ia,
 3. isi,
 4. (isi),
 5. (isi).
- Predicates: 1. 'ua alu atu e lulu ai saito,
 2. na lulu saito,
 3. 'ua pa'u ai i le 'auala,
 4. 'ua solia,
 5. 'ua aina fo'i e manu felelei.

- Integers :
 Indicators : tagata, saito,¹ saito,² saito,³ isi, 'auala, manu.
 Predicators : alu, lulu,² lulu,³ pa'u, solia, 'aina.
 Explicators : le,¹ lulu,¹ le,² felelei.
 Illustrators : 'ua,¹ atu, ai,¹ na, 'ua,² ai,² 'ua,³ 'ua,⁴ fo'i,
 Connectors : i, e.²
 Referent Conjunctions :
 Referent Substitutes : ia.
 Introducers : e,¹

15. AWABAKAL.

Text.

Upilli-kan noa¹ u-wa yeai ko¹ upulli-ko ngiko-úmba ko;² ngatun¹
 Sower (worker) he go-did forth (?) in order to work or sow him-of purpose and
 upulli-ela noa² ba, winta porkulle-un kaiyinkon ta yapung ka; ngatun² waita-wa baran,
 doing-was he so part dropping was side it-is path on and trodden-was down
 ngatun³ tibbin-to takul-la moroko tin-to.
 and bird-by eat-did sky from.

Remarks.

- Subjects : 1. Upillikan noa,
 2. noa,
 3. winta,
 4. (winta),
 5. tibbinto moroko tinto.
- Predicates : 1. uwa yeai ko upulliko ngikoumba ko,
 2. upulliel ba,
 3. porkulleun kaiyinkon ta yapung ka,
 4. waitawa baran,
 5. takulla,

- Integers :
 Indicators : upillikan, upulliko, winta, yapung, tibbinto, moroko.
 Predicators : uwa, upulliel, porkulleun, waitawa, takulla.
 Explicators : ngikoumba.
 Illustrators : yeai (?), ba, kaiyinkon, baran.
 Connectors : ngatun,¹ ka, ngatun,² ngatun,³ tinto.
 Referent Conjunctions : ta.
 Referent Substitutes : noa,¹ noa.²
 Introducers : ko,¹ ko.²

The most difficult word here is "ta," which is explained by Threlkeld² to mean "it is." This suggests that it is an integer, but the meaning seems to plainly point to its function as a Referent Conjunction explaining the relation of the sentence *winta porkulleun kaiyinkon* to the phrase *yapung ka*.

16. DAKOTA.

Text.

W-oju¹ heca wan taku su kin¹ oju iyaya. W-oju,² unkan apa canku i-cahda
 Sower such-a-one a thing seed the sow he-has-gone he-sows, and part way by-side-of
 hinhpaya; unkan na-añinza-pi, qa mahpiya o-kinyan-pi kin² temya-pi.
 it-falls-down and down-tread-they and clouds in-flying-they the devour-they.

² *Australian Grammar*, Sydney, 1834, p. 27.

Remarks.

- Subjects: 1. woju heca wan,
 2. (combined with predicate),
 3. apa,
 4. (combined with predicate),
 5. *małpiya* okinyanpi *kin*.
 Predicates: 1. *taku su kin oju iyaya*,
 2. woju,
 3. *canku icahda* hinłpaya,
 4. naatinzapi,
 5. temyapi.

- Integers: iyaya, woju,² hinłpaya, naatinzapi, temyapi.
 Indicators: woju,¹ taku, apa, canku, okinyanpi.
 Predicators: (included in integers).
 Explicators: heca, wan, su, kin,¹ małpiya kin.²
 Illustrators:
 Connectors: unkan, icahda, unkan, qa.
 Referent Conjunctions:
 Referent Substitutes:
 Introducers: oju,

It is evident from the foregoing that the first principles of the Theory can be applied to any of the Languages, although some of them (*e. g.* the Anam) make great use of ellipses, whilst others (*e. g.* the Motu) are somewhat tautological.

The second part of Colonel Temple's discussion relates to the functions of words as indicated by their form. The stem of a word may be simple, consisting only of the root, or be modified by radical affixes to form a compound stem. Qualitative affixes indicate the function of the word and the class to which it belongs, and they may be prefixed, infixes, or suffixed, either separably or inseparably.

The following tables, therefore, give a list of all the roots and stems used in the foregoing examples, with lists of the affixes by which their functions are indicated. It is here necessary to observe that the list of roots or stems which are Indicators, does not necessarily coincide with the list of Indicators which are used in the examples, for by the action of the affixes they may fulfil the functions of Explicators, Illustrators or other classes of word. The same observation applies to all the lists of roots.

Two other tables are added. The first shows Intromutations in the form of words in some of the Languages. The second gives a list of Reduplications.

I. TABLES OF ROOTS AND STEMS.

Indicators.

Meaning.	English.	Hungarian.	Latin.	Khasi.	Anam.	Ashanti.
man, person ...	.....	ember ...	.....	nong ...	.....	.....
seed ...	seed ...	magvat ...	semen ...	symbai ...	giông, hôt	aba
time ...	.....	köz ...	.....	.....	khi ...	.....
thing ...	.....	.....	.....	.....	.....	.....
part ...	some ..	némelly ...	aliu ...	.....	.. ...	bi
path ...	way ...	ut ...	via ...	lynti ...	đu'ông ...	kwañ
side ...	side ...	.....	.....	rud ..	ngoai ...	nkyen
bird ...	fowl ...	madar ...	vólucr ...	sim ...	chim ...	nõmã
upper regions	air ...	eg ...	ecel ...	byning ...	trên, troi	wyim

Meaning.	Olo Ngaaju.	Nufor.	Motu.	Mortlock.	Mota.	Samoan.	Awabakal.	Dakota.
go... ..	.....	mbram	lao ..	fai ...	sage ...	alu ..	u	iyaya
sow, scatter	sawur ...	keeps ...	gigi ..	amara..	savur ...	lulu ..	upulli ..	oju
fall	lawo ...	sappi ...	moru ..	puu ..	mamas..	pa'u ..	porkulle ...	hinhipaya'
tread	hundjeng	arf ...	moi ...	pura ...	vano ..	solu ..	waita ..	atinza
eat	kuman .	aan ...	ani ...	aniani ...	gana ..	'ai ...	takul ...	temya
destroy ..	.....	ibro ..	.. ...	.....	.....	.....	.....	.....
go out ...	hagoet ....	.....	.....	.....	.....	.....	.....	.....
fly ... ..	.....	.....	.....	susu ..	.....	lelei ...	.....	kinyan

Explicators.

Meaning.	English.	Hungarian.	Latin.	Khasi.	Anam.	Kafir.	Malagasy.
one	a	egy ...	.....	u	môt ...	.....	.....
his	his ...	ô... ..	su ... ..	.....	.....	-ake ...	.....
the	the ...	az ...	.....	u... ..	.....	.....	ny
many ... ..	.....	.....	.....	.....	va ...	.....	.....

Meaning.	Nufor.	Mortlock.	Mota.	Samoan.	Awabakal.	Dakota.
one	osso ...	a ... ..	.....	.....	.....	wan
his	biëda	..	.....	.....	ngikoumba ...	.....
the ... ..	.....	.....	o	le... ..	.....	kin ...
some ... ..	.....	.....	tuan ...	.. ..	.....	.....
such a one	.....	.....	.....	.....	.....	heca

Illustrators.

Meaning.	English.	Latin.	Khasi.	Anam.	Ashanti.	Kafir.	Malagasy.
out	out ...	.....	.....	.....	adi ...	.....	.....
while, as	as ...	dum ...	.....	.....	.....	.....	.....
down	down ...	.....	.....	.....	.....	.....	.....
past time	.....	.....	la ...	.....	.....	.....	.....
then, afterwards...	.....	.....	te ...	.....	.....	zati ...	dia
when ... ..	.....	.....	haba ...	.....	.....	.....	nony
still, continuing..	.....	.....	dang ...	.....	.....	.....	.....
completely	.....	.....	.....	hêt ...	.....	.....	.....
above ... ..	.....	.....	.....	.....	so ...	.....	.....

Meaning.	Olo Ngodju.	Motu.	Mortlock.	Mota.	Samoan.	Awabakal.
outward, forth	.....	.....	la..	.....	atu	yeai
down	.....	.....	tu	.....	.....	baran
past time	.....	vada	ken	me	'ua	.....
then, afterwards	djadi	.....	ap	.....	.....	.....
when	.....	.....	.....	.....	na	.....
still, continuing	.....	.....	.....	ti..	.....	.....
completely	lepah	.....	.....	qet	.....	.....
above	.....	atai	.....	.....	.....	.....
together	haiak	.....	.....	.....	.....	.....
there	.....	ai..	.....	.....	ai..	.....
also	tinai	.....	.....	.....	fo'i	.....
thus, so	.....	.....	.....	.....	.....	ba
present tense	.....	.....	.....	we	.....	.....
here and there, about	.....	.....	faii	.....	.....	.....

Connectors.

Meaning.	English.	Hung.	Latin.	Khasi.	Anam.	Ashanti.	Malagasy.	Olo Ngodju.
and	and	és	et	bad	.....	na	ary	maka, tuntang
beside	by	.....	secus	.....	.....	.....	.....	.....
of	of	.....	.....	jong	.....	.....	.....	.....
about, concerning	.....	.....	.....	ia	.....	.....	.....	.....
but	.....	.....	.....	.....	mà	.....	.....	.....
under	.....	.....	.....	.....	.....	.....	.....	penda

Meaning.	Nufor.	Mortlock.	Mota.	Samoan.	Awabakal.	Dakota.
and	fa, ma	o	wa	.....	ngatun	unkan, qa
but	.....	a	.....	.....	.....	.....
on	bo	lan	a	i	ka	.....
out of	ro	.....	.....	.....	.....	.....
by	.....	.....	.....	e	.....	.....
from	.....	.....	.....	.....	tinto	.....

Referent Conjunctions.

Meaning.	Khasi.	Anam.	Malagasy.	Awabakal.
that	kê	.....	.....
that is	ta
so that	ka	.....

Referent Substitutes.

Meaning.	English.	Hungarian.	Latin.	Khasi.	Anam.	Ashanti.	Malagasy.	Olo Ngadju.
he ...	he ...	.....	.....	u ...	ngu'o'i	.....	izy ...	ia
it, that	it ...	az ...	ill ...	u, ba ...	.....	no ...	.....	tã
he who	.....	.....	qui ...	.....	.....	.....	.....	.....
they	.....	.....	.....	ki ...	.....	.....	.....	.....
we...	.....	.....	.....	.....	ta ...	.....	.....	.....

Meaning.	Nufor.	Motu.	Mortlock.	Mota.	Samoa.	Awabakal.
he ...	i ...	e ...	a ...	.....	ia...	noa
it, that...	i ...	eme ...	.....	.....	.....	.....
they ...	.....	eme ...	ra ...	.....	.....	.....
this ...	orne ...	.....	.....	.....	.....	.....
of unknown name	.....	.....	.....	gene ...	.....	.....

Introducers.

Meaning.	English.	Hungarian.	Mota.	Samoa.	Awabakal.
that he might	to ...	.....	.....	e ...	.....
in order that	.....	hogy ...	si ...	.....	.....
purpose ...	.....	.....	.....	.....	ko

II. — TABLE OF AFFIXES.

Prefixes — Radical.

- Out : Hung. ki-, Latin ex-, Olo Ngadju ha-.
- away : Hung. el-.
- completely : Hung. meg-.
- continuance : Ashanti re-.
- about : Kafir ngas-.
- down : Dakota na-.
- classification : Kafir in-, im-, y-, kw-.

Prefixes — Functional.

- In order to ; Ashanti ko-, Kafir kuyi-, Malagasy ha-.
- at ; Khasi ha, Malagasy a-, Dakota i-.
- in ; Dakota, o-.
- of, belonging to ; Kafir zas-, Mota ta-.
- he : Ashanti o-, Motu i-, Nufor i-, Dakota w-.
- his : Ashanti n'-.
- he did : Kafir wa-.
- it did : Kafir ya-.
- they : Ashanti wo-, Nufor s-.
- they did : Kafir zayi-.

Prefixes — Qualitative.

Indicating :	Agent :	Ashanti o-, Kafir um-, Malagasy mpa-, Olo Ngadju pa-, Dakota w-.
	a thing :	Ashanti e-.
	a person :	Mota i-.
	plurality :	Ashanti n-, Samoan fe-.
	name of an action :	Kafir eku-.
	past time :	Malagasy na-.
	present time :	Malagasy ma-, man-, Olo Ngadju ma-.
	causative :	Motu ha-.
	passive :	Olo Ngadju i-.

Suffixes — Radical.

Away :	Khasi -noh.
constantly :	Khasi -roit, Nufor -epen.
about :	Motu -rohoroho.
down :	Motu -atao.

Suffixes — Functional.

Meaning — In order to :	Latin -are, Awabakal -ko.
at :	Kafir -eni, -ni.
in :	Hungarian -be.
on :	Hungarian -ra.
of, belonging to :	Hungarian -i, Latin -i, Mortlock -n, Awabakal -umba.
by means of :	Awabakal -to.
he or it :	English -t, Latin -it, -at, -t, Olo Ngadju -e, Motu -a, Mota -n.
his, its :	Malagasy -ny, -n, Olo Ngadju -n, Motu -na, Mortlock -n, Mota -na, -n.
he would :	Hungarian -ne.
they did :	Hungarian -ek, -vek, Latin -erunt.
their :	Motu -dia.
transitive action :	Mota -s.

Suffixes — Qualitative.

Indicating :	Agent :	English -er, Awabakal -kan.
	a thing :	Hungarian -és, Latin -ud, -um.
	living thing :	Mortlock -man.
	plurality :	English -s, Hungarian -ak, Latin -es, Nufor -si, Dakota -pi.
	intention :	Khasi -n.
	past time :	English -ed, -en, Latin -tum, Ashanti -i, -u, -a, Awabakal -wa, -ela, -la, -un.
	present time :	Hungarian -ö, Kafir -i, Motu -mu.
	passive :	Hungarian -tatek, Latin -tu-, Kafir -wa, Samoan -a, -na.
	object of an action :	Hungarian -t, Latin -m.
	specification : ³	Nufor -iya.
	classification :	Ashanti -fo.
	indefinite :	Malagasy -na, -ka.

³ The meaning of this Nufor suffix is expressed by the English "a certain."

III. — Table of Intromutations.

<i>Mutation.</i>	<i>Meaning.</i>	<i>Language.</i>	<i>Root.</i>	<i>Word in text.</i>
a to e	Past tense	English... ..	fall	fell
ea to ō	"	"	tread	trodd
e to á	euphony	Hungarian	mag- <i>v</i> et	mag- <i>v</i> át
e to ii (ivi)	completed action.	Latin	ex-e-o	ex-ii-t
i to e	plural	"	volucris	volucres
a to i	completed action.	"	cad-o	ce-cid-it
e to i	euphony	Kafir	esulve	esulwini
a to e	"	"	umhwayela	ekuhwayeleni
a to i	"	"	"	umhwayeli
s to n	"	Malagasy	sidy (sidina)	manidina
f to m	"	"	fafy	mamafy
s to n	"	Old Ngadju	sawur	manawur, panawar.
a to e	composition	Mota	mata	matesala
u to i (?)	(?)	Awabakal	upuliko	upillikan

IV. — Table of Reduplications.

<i>Meaning.</i>	<i>Language.</i>	<i>Simple form.</i>	<i>Form in text.</i>
Completed action	Latin	cado	cecidit
repetition	Malagasy	hitsa	hitsakitsaka
intensity	Motu	roho	rohoroho
explication	Mortlock ... ..	.....	malemal
" ... ..	" ... ..	.....	susu
continuance ... ..	" ... ..	.....	aniani
continuance	Mota	savur	savsavur
onomatopoetic	"	(<i>ma</i>)	mamas
intensity	Samoan	lue	lulu

The final section of Colonel Temple's paper discusses the classes of languages as shown by their variation in forms of words, position of words in the sentence, or a combination of form and position. The principles of classification are as follows:—

1. **Syntactical Languages.** (Position of words indicates meaning.)
2. **Formative Languages.** (Forms indicate meaning.)
 - a. **Agglutinative.** (Affixes without alteration.)
 1. Pre-mutative. (With Prefix.)
 2. Intro-mutative. (With Infix.)
 3. Post-mutative. (With Suffix.)
 - b. **Synthetic.** (Affixes with alteration.)
 1. Pre-mutative.
 2. Intro-mutative.
 3. Post-mutative.

A language may belong primarily to one class and secondarily to another class.

The sixteen languages of which examples are given in this paper may therefore be primarily classed as follows:—

1. Syntactical—Anam.
2. Formative.
 - a. Agglutinative.
 1. Pre-mutative — Khasi, Ashanti, Malagasy, Old Ngadju, Nufor, Motu, Mortlock, Mota, Samoan.
 2. Post-mutative — Hungarian.
 - b. Synthetic.
 1. Pre-mutative — Kafir, Dakota.
 2. Post-mutative — English, Latin, Awabakal.

The foregoing texts and analyses give a general sketch of the applicability of Col. Temple's Theory to the phenomena of varied languages. A further exhibition of its value may hereafter be given by arranging the entire grammar of a given language in accordance with the principles laid down in the Theory.

THE WRECK OF THE "DODDINGTON," 1755.

BY SIR RICHARD C. TEMPLE.

(Continued from p. 131.)

Transactions, on Board The Sloop Happy Deliverance from Bird Island Towards [the] River S^t Lucia.

Wednesday Feb^y 18th 1756. The First part Light Airs, Westerly and Fair Weather, Middle and Latter Strong Gales and Cloudy Wea^r at 2 P M, Weigh^d and with Gods Permission, Intend to Make [the] River S^t Lucia Our First port : at 7 P M Bird Island Bore W B N. Distant [4 Leagues, the Extreems [Extremes] of the Land from N W to E B S. Distance off Shore 8 Miles.

Thursday 19th. Strong Gales and Variable with Unsettled Wea^r and a Large Sea, Which we were Obliged to Keep Right before: at 5 A M it moderated [grew Moderate] which Gave us Some Relief, for while the Gale Lasted Every One Expected the Next Moment to be their Last. This [These] 24 Hours Find my Self to the S^{ward} of Account 35 M^s Which I Impute to an Error in the Course, as we Could by no Means Make the Compass Stand.

Friday 20th. Light Gales Westerly & fair Wea^r: At 6 P M Saw the Land the Extreems [Extremes] from N to N E Dist of 7 Leagues. At Sun Rise D^o from North to N W Dist^o off Shore 7 Leagues & at Noon from W N W to N E Dist 4 Leag^s A M. This Day 24 Miles to the S^{ward} of Acc^t which is Occasioned by a Current^s That I find by the Land Setts from N E. This Morning the Gramposes was [were] So Thick About us we Could Scarce Steer Clear of them, Running Right Over Some, but Drawing a Small Draught of water did not Touch any of them, But [tho'] Were Sufficiently Frightned.

Saturday 21. Light Airs & Calms. Att Sun Sett the Extreems [Extremes] of the Land from W N W to N N E Dist 5 Leagues, Att Sun Rise D^o Bore from N W to N B E Dist 7 Leagues. This day find [found] my Self 47 Miles to the S^{ward} of Acc^t Latitude Observ^d 33^o: 21' S^o.

^s This current is noted by Dunn, p. 356, and all the *Sailing Directions*.

Sunday 22. Moderate Gales with Some Light Squalls and Hazy Wea^r. At 3 p m: Bore away to look at an Opening which Made like a River, but did not prove⁵⁴ S^o. Haul^d our Wind and Tack^d Severall Times, in Order to try if there was less Current, In Shore than in the Offing, but Found it Sett us at the Rate of 2 Miles [Knots] p^r Hour, To the Westward. At 1 D^o the Wind Came Fair Again, and we made the Best of it we Could ; keeping about 4 Miles off Shore where we Found Less Current and a Cold Shore; At Sun Rise the Extreems [Extremes] of the Land from E N E to North Dist^e of Shore 3 Miles. At noon D^o Bore from W B S to E N E Dist 4 Miles. Notwithstanding We Sailed so Agreeable along Shore this day, as I thought, without Meeting any Current, find my Self 27 Miles to the Southward of Acc^t Lat^d Observ^d 32°. 49' S^o.

Monday 23rd Feb^ry 1756. The First and Middle parts fresh Gales, latter Moderate. At P M. Anchor^d within a Mile of the Shore, but the Wind Freshening up in the S E Q^r: Which Makes it a Bad Road, Weighe^d Again in About an Hour, and from that Time till 5 A M: lost more Ground, than We gott in a Week Afterwards, tho' we had favourable Winds for most Part of the Time. At 6 A M. Saw the Land Bearing No Dist 5 Leagues At Noon the Extreems [Extremes] from N E to N W B W Latt^r p^r Obs^a 33°: 13' S^o.

Tuesday 24th. Light Variable Breezes. At Sun Rise the Extreems [Extremes] of the Land from N E to W N W Dist 4 Leagues. At Noon D^o Bore from E B N to N W Dist 1 Mile. This pay Find my Self 22 Miles to the Southward of Acc^t Latt^d Obs^d 33° 22' S^o.

Wednesday 25th. The First part fresh Gales and Fair Wea^r towards Middle And Latter Mostly Calm. From Yesterday Noon till 7 P M. Tacke^d Severall Times Standing off and On, but finding we Lost Ground, Came to an Anchor, And Began Immediately to fish. And had Very great Success, by Catching Enough To last us Severall day's had we Salt to Cure them. We Are in hopes We Shall not want fish while it Continues fair Wea^r Enough to ride at an Anchor, Which will help out our Small Store of Provisions remaining; Having Expended Near Half already, and tho we have Run More than the Distance from the Island to S^t Lucia, by Dead Reckoning am Certain that we have not gott More than 30 Leagues on Our way. Try^d the Current and Found it Sett 2 Miles [Knotts] p^r Hour.

Thursday 26th. The First and Middle Moderate and fair Weather, Latter Fresh Gales and a Large Sea. Caught Several fine Fish.

Friday 27th. The First part fresh Gales, and the Sea So High, that we Expected to part Every Minute. In the Evening the Wind and Sea Moderated [grew Moderate] & at 10 P M fell Calm. At 11: a Breeze Sprung up at West, Weigh^d. At Sun Rise the Extreems [Extremes] of the Land from N E B E to W^t dist 4 Miles. At Noon D^o W^t to E B N Dist 2 Miles. This day there was 16 Biscuits Sold For 20 Dollers, Latt^d Obs^d 33°: 58' S^o.

Saturday 28th. Light Airs & Calms. At Sud Rise the Extreems [Extremes] of the Land from E B N to W B S Dist 2 Miles. Being Calm in the Morning got out Our Oars, and Row^d in for the Shore in Order to Anchor. and Land with the Small Boat, if We Could to Cutt Wood, having Only 2 Days Wood on Board. Anchor^d in 20 F^m Sandy Ground. Dist off Shore 1 Mile. Found the Current Sett 1 Mile [Knot] p^r Hour To the Westward. (A M:) 7 Miles to The S^oward of Acc^t Latt^d Obs^d 32°: 52' S^o.

⁵⁴ It might have been one of the streams to E. of Cape Padron. See Horsburgh, Ed. 1809, p. 249.

Sunday Feb^y 29th 1756. A Fresh Gale Easterly till 4 A M, When the Wind Shifted to the Westward and we Weigh^d at Noon. The Extreems [Extremes] of the Land from E B N to W N W Dist of Shore 5 Miles. I Never was getting an Anchor up with Better will than this Morning, for Yesterday we Lost One. Immediately let go Another which held us. Was in Danger of Foundering Every Minnte. The Sea Breaking so prodigiously, and we Could not, Afford to loose another Grapnail. Besides, in driving to the westward was Starving, therefore Could by No Means Agree to Slip, there being but Little Choice Either to Founder at Anchor, or Drive to Leeward and Starve Lat^d Obs^d 32°: 44' S°.

Monday March 1st. The First Part Calm, The Middle and Latter Fresh Gales. At Noon got the Boat Out and 3 Men went a shore to Try if they Could Land And gett Some Wood. At the Same Time we got Our Oars Out on Board and Row^d After them in Order to Anchor, but was Agreeably Disappointed by a Breeze Springing up from the W^tward, When we got within a mule of the Shore. [We] Lay too for Our Boat which Return^d on Board, without Wood, not being Able to Land. Caught Fish Enough to Last us 2 Meales while we Lay too, And should have Caught Many More, had not the Sharks Taken away all Our Hooks. At Sun Rise The Extreems [Extremes] of the Land from East to W B S Dist of Shore 3 Miles. About 10 o Clock Came into a Great Ripling. Which Surprized us greatly [much] thinking it was Breakers, and for 2 Hours I Never Saw So Confused [a] Sea, Which Threatned our destruction every Moment. About 12 it Was More Regular which gave us Some Relief & as we Came Nearer the Land it was Quite Smooth, Lat^d Obs^d 31°: 58' S°.

Tuesday 2^d. The first part Fresh Gales and Squalls, Middle Calm, latter a fresh Breeze. At 5 P M Haul^d in for an Opening which Made Like a Harbour⁵⁵ but did not prove So. As we Came Near the Land mett with a Large Confused Sea, Which is Occasioned By a Strong Current: for When we Werè Running 4 Knotts to y^e Eastward as we Thought, We found we drove to the Westward by the Land at least a Mile [Knot] an hour. As soon as we discover^d Our Mistake haul^d off E S E in hope to run out of the Current but by my Observation find [found] it Continues [Continued]. [Therefore] For finding my Self 87 M³ To the S^oward, of Acc^t which made me propose [I propos'd] to the people to Stand to the S^oward, but they would not Agree to it, on any Terms, having no Wood on Board and Very Little Provisions. Two of them having [had now] no Bread, and Several Others Very Short. As [we had] have Now Nothing to Live on but an Ounce & half of Salt Pork p^r Day, I propos'd putting Back to the Island to gett Wood, and Proceed for the Cape. Accordingly it was Agreed on & at Noon we Bore Away Lattitude Obs^d 33°. 03' S°.

Wednesday March 3^d 1756. The First and Latter Parts Moderate and Fair, the Middle Cloudy with Thunder Lightning and Rain. At Sun Sett the Extreems [Extremes] of the Land Bore from N E to W N W Dist of Shore 2 Leag^s. At Sun Rise D^o from W B S to E N E Dist 3 or 4 Miles. At 8 A M. Lay too and fishe'd but The Vessell Driving fast Could not keep the Ground: therefore, Stood in Shore And Anchor^d in 15 Fathom Dist of Shore .1 Mile. The Extreems [Extremes] of the Land from E N E to W S W, Where we Caught Enough to last us 3 Days, And then Made Sail at Noon & Stood off in Order to give the Land a Birth, it Threatning a Hard Gale from the Westward which makes [made] me Repent Bearing away, but Indeed our Situation is [was] Such that I am [was] at a Loss what to do, for when we have [had] a fair Wind to go to the Eastward, we Always Mett [with] so Strong a Current, that when I think [we thought] we Sail[d] at the Rate of 4 Knotts with a fair Wind find [found] Our Selves Very Little to the E^tward of where [the Place] we Were Before Lat^d Obser^d 33°: 7' S°.

⁵⁵ Perhaps one of the rivers E. of Cape Padron mentioned in Horsburgh, Ed. 1809, I, 249.

Thursday 4th. The First part Moderate and Fair Wea^r but Soon Chang^d to a hard Gale and Dirty Wea^r With Very Large Sea. Soon After we got under weigh [Weigh^d] it Began to Freshen from the Westward. We Close Reef^d the Main Sail and got the Bowsprit in, then Lay too which was about 1: o Clock in Which Situation The Vessell Seem^d to Behave Well, Which gave me great Hopes of Proceeding to The Cape. But Soon After was Convinced to the Contrary; for When I little Expected it She Shipp^d a Sea, Which had like to have Wash^{'ed} all the Watch off Deck. Soon After that Another. So I found that we Should not be able to Cope with the Seas, We Were Liable to meet with in going to the Southward. [Therefore] I Propos^d going to the N^oward Again; which was Agree^d to and at 2 Bore away To the Eastward again. From That Time till 9 o Clock, the Gale Continued to Increase and I think in all the Time I have been to Sea, Never Saw [any thing So] Frightfull a sea as there was from 5: o Clock [till] to 9. For my part must Own I Expected to perish in it Every Moment.

Friday 5th. The First and Middle Parts Squally with Rain, Latter pleasant Gales, and fair Wee^r. At Sun Sett the Extreems [Extremes] of the Land from N E B N to W S W Dist of Shore 3 Leagues. Since my last Observation Find my Self 65 Miles to the S^oward of Account Latt^d Obser^d 33°: 34 S°.

Saturday March 6th 1756. The First & Latter parts Moderate: & fair. Middle Squally and Some Rain. At Sun Sett the Extreems [Extremes] of the Land from E B N to W^t Dist 5 Miles. Find my Self This Day 6 Miles to the S^oward of Account from the Time That we Bore Away to the Eastward Again. When the Wind was Westerly Steer^d of the Land to gett an offing and Make a Search along Shore, when the Wind Comes to the E^oward in Hopes by that Means to Make a Better hand of it. But it proves [proved] to the Contrary: for by the Make of the Land find Ourselves no farthar to the E^oward, then [than] We Were this day Week, tho: we have had the Wind in Our Favour. For This [These] 3 days past, have dress^d Our Victuals with the Remaining part of The Cable we parted, and this day there was a Silver $\frac{1}{2}$ pint Mugg Offer^d for 6 Biscuits. Went to an allowance of Water 2 Q^{ts} p^r Man, having only 3 Hogsheads & $\frac{1}{2}$ left, which will Last us About a Fortnight. We are now Standing in Shore in Order to fish and Are determined Next fair Wind to Run Close along Shore, in the Eddy of the points, Notwithstanding we did not Think the Wind large Enough, at S W B W and Our Course E^t for it Blew so hard & the Sea Ran so High That We Were Obliged to keep her Right before it Latt^d Obs^d 33°: 4' S°.

Sunday March 7th. Light Airs and Calms. Att 2 P M Got the Boat Out and 3 Men went in Shore to look for a Landing Place, but Could find None. At 3 Anchored and Caught fish Enough, to last us 2 Days, the Extreems [Extremes] of the Land from East to W^t Dist 1 Mile. The Rock Where [off which] we lost our Grapnail of off last Sunday E B N Dist 3 Miles. At 2 A M. Weigh^d and Sailed Close along shore. Still meet a Current Setting to the W^tward 1 $\frac{1}{2}$ Mile [Knot] p^r hour. At 7 Falling Calm, Anch^d and Soon After Saw Severall of the Natives, Close down to the Water Side, At the Same Time Saw Severall droves of Cattell [Cattle] Which Encouraged me to Send our Boat ashore Once More and try if they Could Land. When they Came in Shore Found the Surf to Run [Ran] Very High, but being encouraged by the Natives who Seem^d greatly Rejoyced at the Sight of our People, one Tho^s Arnold went on Shore, but had like to have to pay [paid] dear for it, Not being, Able, to Gett off Again thro: the Surf, but Sailing Along Shore 4 or 5 Miles, Came to a Small Bay Where there was a Little Surf by Which Means got him off and He gave the Following Description of the Natives at his first Landing. They Seem^d a little Shy of him, but he Advanced towards them Making Motions of Submission all the way he went. He Came to a Number of them Setting down, who Made Motions for him to Sett down, by them

which he did. Then an Old Man, held up the Lap [Lappet] of the Garment which was a Bullocks Hide, expecting he would give him Something, and having a few Beads About his Neck, he gave Them to him. Then Another Held up his Garment in the Same Manner, And he Gave Him a small piece of Buntin Which was all he had, & they all Would be Glad to Accept, any Thing you would give them, but Never Offere'd To Take any thing by Force. Our Man Made Motions to them for Something to Eat, & they gave him Some Indian Corn.⁵⁶ He then went to gett Some Wood to Make a Cattamaran to gett of [with] on which they Assisted him, but he Could not gett her Thro: the Surf. They then Directed him to the Bay, Where he gott off & having Told the people in the Boat how Civill they Were to him and that we might gett Some Sheep & Wood if they would go A Shore again, they no Sooner Came on Board, but wanted to Return Which I did not Approve of [at that time], There being a fine Breeze Westerly, but those on Board, as well as [those] them in the Boat, Were desirious of Staying an Hour or two, Saying, if I did not, [they] would not go on Shore Again. Therefore, Consented, and 3 of them went on Shore Again, And Return'd with Wood Enough to Last us 3 or 4 Days Latt. Obs'd 32°: 57' S°.

Monday 8. Light Airs and Fair Wea^r. At 2 P M Made Sail [so] Close Along Shore, That we Could Talk with a Man: by Which Means kept out of The Current, Except when we Came off the Points Where it was so Strong. that it was with Difficulty we got Round them. A M, Saw Severall of the Natives, and many Drowes of Cattle, Which they Seem'd to be very Carefull off, for when we Came near any of them that was [were] Feeding by the Water Side, their keeper would drive them to the Country. At Sun Rise the Extreems [Extremes] of the Land from E B N to West Dist off^r Shore $\frac{1}{4}$ of a Mile. At Noon the Extreems [Extremes] of the Land from E B N to W S W Dist $\frac{1}{4}$ of a Mile. [We are] to the S^oward of Account 8 Miles Latt^d Obs'd 32°: 38' S°.

Tuesday 9th. A Fresh Gale Westerly with Unsettled Wea^r. At Sun Rise the Extreems [Extremes] of the Land from N E B E to W^t Dist off Shore 2 Leagues. At Noon the Extreems [Extremes] of the Land from E N E to W S W Dist $\frac{1}{2}$ a Mile Latt^d pr Acc^t 31°: 49' S°.

Wednesday 10th. The first part Light Airs and fair Wea^r Middle & Latter Calm. At 5 P M. the Wind Shifting to the E^tward Anchor'd in 12 F^m water. The Extreems [Extremes] of the Land from E B N to W B S Dist $\frac{1}{4}$ of a Mile. As Soon as we Anchor'd we heard Severall People Hallowing to us, and Shew'd a White Flagg. We Could not go on Shore to them, the Surf Ran so High. At 3 A M Found Our Cable had Swept a Rock, Which Took us from that Time till 11 before We Clear'd it. Ran a Little Farther out into Better Ground. Sent the Boat to Try if they Could Land, but Could not Latt^d Obs'd 31°: 41' S°.

Thursday March 11th. The First and Latter parts Strong Gales W^terly, and a large Sea Tumbling in On the Shore, Which Made us Very Uneasy Knowing Our Selv's to be in Foul Ground. Latter part Calm. In Shortning in The Cable, found it Foul of a Rock Again, But it Soon Clear'd This Morning 4 Men went in the Boat to Try to Land but Could Not Latt^d Obs'd 31°: 41' S°.

Friday 12th. The First Part D^o Wea^r Middle & latter little Wind. At Daylight The Wind Came to the N^oward and we Weigh'd but did not gett above a Mile Before it fell Calm Came to Anchor Again. 4 Men Attempting Landing in this Place but Could not. Cannot Catch any Fish here; Which we feel the Effects of, for those that have no Bread Are Almost Starv'd.

⁵⁶ I. e. Mealies.

Saturday 13. The First Part Strong Gales Easterly, Middle and latter Calm. This Morning 2 Men Went in Shore to Try to Catch Fish, but Return^d without Success, Assureing [Assuring] us there was Less Surf and in their Opinion might Land. Accordingly 4 Men went to try and 2 of them got on shore, and the Other Two Came on Board for fear it Should Freshen up to a Gale, as it has done [these] this 3 days past. The Two that Landed We Saw Walk along Shore till Mett by Some of the Natives, who Seem^d a Little Shy of them at first. We who were on Board soon lost Sight of them.⁵⁷

Sunday 14th. Moderate Gales E^{terly} and fair. Landed 2 More people who were Desirous of going a Shore, at the Time they Jump^d out of the Boat a Shark Took Hold of one of the Peoples Oars, and Almost pull^d it from him. Towards Night Less Wind and [looked] looks as if it would Shift to the Westward, Which Made me Very Uneasy for the People that Were on Shore; least [lest] it Should Blow so hard that Should not be Able to wait till Morning; so Made Signalls in the Night by Shewing Lights in hopes it Would Fetch Them down to the Water Side, when we might Have got them off; but it was to no purpose, for they did not Come down till 6 o Clock next Morning, when it was to [too] Late, There being a Gale of wind and to [too] much See for the Small Boat. So we Way^d [as we sail'd] along Shore. After we had Run about 4 or 5 Miles Came to a Small Bay Where there was Shelter from a Westerly Wind. Anchor^d in 5 F^m Water 4 Men went on Shore. 2 to meet the 4 that [were] was left Behind & 2 to Sound at Ye Mouth of a River Within us. Which [we] Are in great hopes Shall gett into in About 3 Hours. The 2 Men Return^d With the Other 4 and Severall of the Natives. We Are Expecting them on Board Every Minute, but^s whether the Surf is to High or the Boat Stove Cannot Tell, for they do not Attempt to Come off.

Monday March 15th 1756. The First Part a Fresh Gale Westerly with Squalls & hard Rain, Middle Calm, Latter a Light Air Easterly. Was Very Uneasy all Night, for The people and Boats. As Soon as it was Day light weigh^d & Stood Close in Shore to Call to Them, Threatning if they did not Come off would go away And Leave them; for While we Lay [Lie] here, Are Expending what Little provissions we have Left not Catching any Fish, and Very Little Expectation of Getting into the River;⁵⁸ there being a very great Bar. Our Threatning had [its] the Desired Effect: for two of them Ventured off tho' there was a Great Surf on the Shore. The Reason they did not Come off before, Was on Account of the Surf. They Were Very well Used by the Natives, Who gave them Bread, Milk and Fruit: the Wind is Come Easterly which Makes the place We Are in a Bad road, & is a fair Wind into the River, Which with the Civil Usage of the Natives & Our people on Shore, Tempts us Very Much to Hazard going over the Barr, Which was Agreed On. At 10 o Clock Weigh^d and Run for the River, the Small Boat a head a Sounding. They made a Signal for us to Haul of. Upon which we Wore and Anchor^d again. They Informed us [they] had but 8 Foot Water, Which we Thought to Little, with the Sand She would have. Therefore Agreed to Wait till High Water. At 2 in the Afternoon Weigh^d with a fresh Breeze E^{terly}, and run Over the Barr, Much Safer than we Expected, and Came to Anchor, in the River in $\frac{1}{2}$ less three Fathoms. At Spring Tides have 3 Fathom at high Water: & 8 Foot att Low Water; M^r Collet & my Self Went on Shore to get Provisions, & Bought a Fine Bullock Weighing About 6: for a pair of Copper Bangles for their [the Natives] Arms, and Some Small peices of Iron. We kill^d the Bullock Immediately and Supp^d very Heartily Upon it.

⁵⁷ This sentence was first written thus — 'They soon got out of our Sight on Board.'

⁵⁸ The description answers to several Rivers in Horsburgh, Ed. 1809, I. 249 f.; but most probably the places described are Paul's Cove and the River St. John or Umzihuvu. See Taylor, I. 86.

Tuesday 16th. Wind Variable & fair Wea^r. This Morning there is but few of the Natives to be Seen. And [I don't find] They have Nothing for Our Use. In the Afternoon I went about 5 Miles up the River Taking on [one] of the Natives With me, by Whose Assistance I got about 2 Peck of Grain giving them Brass Buttons in return. [I] Saw a Great Number of Mannates or Sea Cow's in the River. As Soon as I Return^d on Board, Sent the Boat, for [Those] them Who Were Opposite the Vessell a trading. They got Only as Much Bread As Would Serve A Meal. We have not been On Shore on the East Side, being much discouraged, by the people on the W^t Side, telling us they would Cutt our Throats.

Wednesday 17 March 1756. The First part W^{terly}. In the Night Blew A Storm of Wind Southerly and [with] Constant hard Rain. Our Southermost Anchor Came Home, Altho' the Place is as Smooth as any Dock. At Noon M^r Collett went up the River Taking two of the Natives with him, but Mett with Little Success, getting only a Dozen heads of Corn, but Thinks [he] Should have got Much More, About 4 Miles Higher up, then [than] I went, Could he have persuaded y^e Natives to go on Shore, Which they Refused, Telling them Those on Shore would kill them, at the Some Time Shewing a Place in On of their Leggs, Where he was Wounded by an Arrow, where we Lay got Some Corn:

Thursday 18th. The First part Strong Gales at S W, Lattar More Moderate. with Continual Rain. Middle the Wind at N W and fair Weather. Got no Trade to Day Except a Bullock. Sent a Shore the Water Casks to fill at a Small Creeck.

Friday 19th. Light Airs at N W and fair Wea^r. Got our Vessell by the Stern and Stopp^d a Leak froward [forward]. M^r Collett & Powell with one of the Natives Landed on the E^t Side, Where they were Treated Very Civilly; They Travelled about 3 Miles before they Came to any Hutts Where they gott 4 or 5 pound of Potatoes, Some Corn & a fowls (*sic*).

Saturday 20 1756. Winds Variable and pleasent Wea^r. Sent 2 Men with one of the Natives in the Country to gett Some Calves to Carry to Sea. Got a Great Quantity of Corn to day and one fowle.

Sunday 20. The First Part Wind Westerly & Rainy Wea^r Latter Fair. 7 of our People went on Shore on the E^t Side & Brought about 12 pound of Potatoes & Some Corn & Bread. We lickwise [likewise] got Same Bread & Corn on y^e W^t Side.

Monday 22^d. Fresh Gales Westerly with Heavy Rain. The 2 Men Returned & Brought a Bullock with Them, which is all they could gett, without Copper or Brass. Sent Some in the Coun-try, with One of the Natives got a Little Indian Corn & Some Guinia [Guinea] Corn.

Tuesday 23^d. Wind and Wea^r as Before. Got a few Heads of Corn and Some Milk.

Wednesday March 24th 1756. Winds as Before & fair Weather. 5 men went of (*sic*) Each Side to get Some Calves for a Sea Stock, & a Bullock for present Expending; but Return^d. without Either. The People Refusing [Refusing] to Part with Them. Those on the E^t Side got near a Bushell of Potatoes, Some Bread & Corn.

Thursday 25. Moderate Gales Westerly and fair Wear. Gott Plenty of Corn & Bread. The Man is Returned from the Country without Calves. Bought a Bullock for a Brass Image of a Clock.

Friday 26. Light Airs Easterly and fair Wear. This Morning Mr Collett & Self Went on the East Side & Brought a Bullock, Some Bread & Corn. The People Return^d from the W^t Side and Brought a Calf and 5 Fowles. We Lickwise Bought a Cow for 4 pair of Cop^r Bangles and agreed [agreed] for a Nother for a [the] Brass Bottom of a Compass.

Sunday 27. The First part Light Airs, W^{terly}, the Latter E^{terly}, which Prevented us from Sailing, as we Intended in the Morning. However, Shall Take The First Oppertunity, haveing [having] Plenty of Bread & Corn, to Last a fortnight. Lickwise 2 Calves, a Cow and 20 Fowles. The Natives on the Eastside Brought Down Corn Bread & Potatoes.

Sunday 28th. Wind and Wear as Before. Sevrall of the Natives whome we Have not Seen Before, Came to [the Place] Where we Lay & Brought a Bullock with Them Which We Bought for a Brass Image, & Some Small Iron. We lickwise Gott Some Bread & Corn. Got Every thing on Board in Readiness for Sailing in the Morning.

Monday 29th. Wind Northerly and fair Wear. At 5 A M Weigh^d and Soon got to the Barr Where we Found More Surf than we Expected, and had it Been Day Light Enough for us to have Seen it, before we Came Near it, I am Certain Should not have Attempted Coming Over it; for When we Got Among the Breakers found them Allmost to many for us, 2 Very large Seas Braking Right on us, Another Hove the Boat Broadside to the Sea, but Luckily She wore before Another Sea, took her, or Else must Inevitably been Lost on the Rocks, which [were] was Not Twice her Length from us. However, Got Safe out, & hope Shall not be [obliged] Necessitated to put into a Barr Harbour Again. These People Answer the Description of a Hottentots (*sic*).

Tuesday 30th March 1756. The First part Little Winds and fair Wear Middle and Latter Fresh Gales, with a Large Sea. At 1 P M the Land Where we Lay at Anchor, before we went in the Harbour W B S, Dist 6 Leag^s. At 6 the Extreems [Extremes] of the Land from N E B E to W B S, Dist^t off Shore 3 or 4 Miles. This Wening Found that we got ground in Turning. Therefore Hope the Westerly Current [has] is done. This day am to the Northward of Account 10 M^s Latt p^r Observ 30° : 32' S°.

Wednesday 31st. Moderate Breezes at S W & fair Wear the Land here is Much More Regular than any we have past for Some Time, and Sends More To the N^{ward} Than Laid Down in the Chart Latt^d p^r Acc^t 29° : 29' S°.

Thursday April 1st. Light Breezes Westerly and fair Wear att Sun Sett The Extreems [Extremes] of the Land from N E B E to W B S Dist 1 Mile. At Noon D^o from E N E to W^t Dist of Shore 1 Mile. At 8 A M anchor^d & at 10 Weigh^d Again When we Steer^d N W it was to look at an Opening which Made like a River; but did not prove So, Latt^d p^r Acc^t 29° : 5' S°.

Friday 2^d. The First part a Fresh Gale, Easterly & fair Wear towards Night Less Wind, Middle & latter Fresh Gales Westerly with a Great Sea. At Sun Sett The Extreems [Extremes] of the Land from N E to W B S Dist off Shore 4 Miles. At Noon D^o Bore from N N E. to W S W Dist 2 Miles Latt^d p^r Acct 28° : 34' S°.

Saturday 3^d. Wind Variable & Dirty Wear. At Sun Sett the Extreems [Extremes] of the Land from N E B N to S W Dist off 2 Miles. At Noon D^o from North to West Dist 2 Leagues. An Opening which I Take to be the River S^t Lucia⁵⁹ No Dist 4 Leag^s Since Yesterday Lost about 8 Leagues having Little Wind.

Sunday 4. The first & Middle Parts Fresh Gales Northerly. Latter Little Wind and Calm. At 4 P M Anchor^d in 12 Fathom the Extreems [Extremes] of The Land from N E to West Dist 1 Mile. Found the Current Sett to the Westw^d 2 [Knots] Miles p^r Hour. At Noon the Wind Shifted to y^e Westward Weigh^d with a Design to putt into S Lucia if the Opening Mentioned Yesterday proves to be it in Order to Replenish Our Stock being almost [expended] done.

Monday April 5 : 1756. For the Most part Fair Wea^r At 9 P M Anchor^d Near the Opening. Intended to go in [on] in the Morning if it proved So, Which it did, butt Appearing to be a Bar Harbour & the Wind Continuing Westerly [we] Made Sail. Sometime made an Opening Where we Saw no Surf. The Wind Tempts us to keep [On] One to the Eastward. At Noon the Wind Came To the Eastward & We Bore away for the River S^t Lucia. At 3 P M anchor^d about 1 Mile from the Entrance which Broke Right a Cross, so that we did not Care for going in, tho' it did not Appear so Dangerous as the Other. In the Night it Blew Fresh, & We Rid Very hard, Latt^d Obs^d 28° : 16' S°.

Tuesday 6. This Morning Little Wind. Tho' it Blew fresh all Night East^{ly} (Which is Right in the Harbour) there was butt Little Surf, Therefore, it was Agreed on to go in. Accord- ingly Weigh and Gott Safe Over having No less than 10 Foot Water. In Running up the River to Anchor, Grounded Upon a Sand, but Recov^d the Damage, and got her off Again Next Side. And [We then] Moor^d in 3 Fathom Water. While we Lay a Ground, the Natives Came on Each Side of the River. We Sent on Shore to Them, and by motions Soon Made them Understand we wanted Some Bullocks, Which they Immediatly Brought, but for want of Brass Toys, Could not Buy any. Gott about 4 dozen of Fowls for Brass Buttons.

Wednesday 7th. Dark Cloudy Wea^r with Thunder Lightning and Rain. At 10 O Clock a great Number of the Natives Came to us on Each Side, Which Gave us Great Hopes of Getting Cattle ; but did [Cou^d] not for Want of Brass. Gott More Fowls for Buttons. M^r Collett and Webb went about 3 Miles on the East Side, as did my Self and another on the West Side, about 6 Miles. We got Some Fowles : Potatoes and Pumpkins.

Thursday 8. Light Airs and pleasant Weather. The people on the E^t Side. Brought a Great Many Fowls Tobacco & Sugar Cane & Dough To Make Bread, Which we got for Buttons. Got 8 pumpkins on y^e W^t Side.

⁵⁹ This is, however, doubtful. The description reads more like Port Natal or Durban. See Taylor, I. p. 86 f.

Friday 9th. A Strong Gale E'erly & fair Wea; there has been Very Few Natives down to day. Mr Collett & 8 of the people [went] is gone in the Country. Early This Morning and [are] and Not Yett Returned.

Saturday 10 : D^o Wind and Wea; At Noon Our people Returned and Brought 2 Bullocks Which We got for a pair of Brass Handles of a Chest and Some Small Peices of Brass.

Sunday April : 11 : 1756. D^o Wind and Wea; till 6 : o Clock in the Evening, When the Wind Shifted to y^eW^tward and Blew Hard.

Monday 12. A Fresh Gale W^terly and Cloudy Wea; & Rain. Got Another Small Bullock, Which We Kill^d. Are now Waiting the First Smooth Barr for Sailing.

Tuesday 13. Moderate Gales Westerly and Fair Weather. Got Another Small Bullock and a few Loaves of Bread.

Wednesday 14 : Moderate Gales Easterly, and fair Wea; Got Some Fowls and Bread.

Thursday 15th. The Most part a Strong Gale Easterly. Got a Bullock.

Friday 16th. Wind and Wea; as pr Yesterday got Some Fowls and Bread, Butt pay much dearer for them [than] then when we first Came in, for What we got for a Button [then] must now give a peice of Brass or Iron [for].

Saturday 17 : Fresh Gales Easterly & Cloudy Wea; A Great Number of the Natives Came^e down of Whom we Bought 6 dozoon of Fowls, and 4 Bushells of Potatoes, and a Small Root that Eats Like a Bean When Boil^d. In the Night the Wind Shifted to the Westward.

Sunday 18th A pleasent Gale Westerly and Fair Wea; . At 7 A M Got Under Weigh and When we Came to the Barr Severall of the people [were] was so Frightned at the surf, that they Would Not Venture Over. Therefore, Haul^d down all the Sails And Brought the Boat to An Anchor. [Ten] And 10 of them Gott the Small Boat Out and went on Shore, saying [declaring] they would Rather Live With the Natives the Remainder [of their life, Than stand the Chance of being] all their life Time rather than be Drown'd. One of them Brought The Boat Back Again. [The Rest of us] We all Agraed to go Over. Accordingly got Under Weigh with Gods Permission Intending to go Over, tho must Confess for Above Half an Hour, Which Time We Were in the Breakers, thought [those] then Best off That [were] was on Shore. As Soon As We Were Through, Saw the people Walk Away, and We made the Best of Ours. At Noon the River S W 6 Leagues From Whence I Take my Departure Laying [Lying] in the Latt^d 28° : 14' S°.

Monday April 19 : 1756 : A Fine Gale Westerly and fair Weather. Att Sun Sett the Extreems [Extremes] of the Land from N E B N to S W B S Dist of 1 Mile & $\frac{1}{2}$. Att Sun Rise

P^o from S W $\frac{1}{2}$ S to N N E Dist 1 Mile. An Entrance of a River⁶⁰ With a Large Barr W S W 1 Mile & $\frac{1}{2}$. This day find my Self to the N^oward of Acc^t 7 M Course N 15 16 E^t Dist 113 Miles, Longitude Made 00° 32' E^t Dist 00°: 28' Et Latt^d Obser^d 26°: 19' S^o.

Tuesday 20th. Pleasant Gales & fair Wea^r. At 5 P M being abreast of The S^o Point of Delagoa Bay, Bore Away Designing to go in and Stay For Our people, Who were Travelling on Foot along Shore. At Sun Sett the S^o Point of the Bay Bore S^o 3 Miles the Body of the Island St. Marys⁶¹ S W 2 miles. The Low Land in Sight from y^e Masthead on the N^o Side from N to N W B W Dist About 3 Leagues. After [it was] Dark Ran under an Easy Sail. Waiting for The Moon which Would be up at 10 O'Clock, Not Suspecting butt we had a Whole Night at the Rate we Were going. Sounded [& found] Ground [in] 5 Fathom, Upon Which Alter^d Our Course, more Northerly, Which was More off the Land. Still Shoal^d our Water to 2: $\frac{1}{2}$ Fathom. We then Came to Anch^r & an Hour After The Sea Broke Very Much Close to us, therefore was [Were] Oblig^d to Weigh, tho we did Not know Where to Better Ourselvs, the Wind Blowing into the Bay, and The Only way we Could Make a Stretch was towards the Island, Where We Expected less Water. But it prove^d Otherwise; For we by deepning [deepen'd] our water Gradually to 6 Fathom, then Came too again. Att Sun Rise, the Point S E 3 Miles, the Island S W, 1 Mile. Breakers from North to N W B W. They Seem to us to be on a Spitt of Sand, & a Channell into the Bay on Each Side of it. Last Night When we Came too, it was High Water, and as the Sea Falls, it Breaks, the Sand Drying n Some places on Spring Tides. At Noon it Was Low Water, and we Found Ourselves Surrounded with Breakers. Therefore Thought [it] the Best way to go Out, the Same way we Came in; Which We did, & in going Over the Sand Where it Broke had but 10 Feet Water. When we got Over, Deepned to 6 Fathom; which We kept Along About 2 Miles Steering N W And then Came into 9 & 10 Fathom, Which Depth We had about a Mile & Soon Deepned [Shoal'd] Again to 3 & 4 Fathom for About 1 Mile. Then Came into 5 Fathom which we kept [held] About 4 Leag^s. Then Shoal^d it Gradually to 3 Fathom. Steering from West to W B S & About 4 o'Clock, Came to an Anchor in 9 Fathom, Where to Our Great Joy Found Riding The Rose Gally from Bombay Commanded by Cap^t Edw^d Chander.

Wednesday April 21 1756. The First part Fair Weather, Wind W^{terly}, Latter fresh Gales Easterly with Rain. About 11 O Clock got under Weigh in Order to go Up Mahoys River,⁶¹ Where Capt Chandler was Trading, butt was prevented, Not having Water Enough Over the Barr. Therefore, Returned to Delagoa again, and Dispatch^d a Letter to Capt Chandler, Desiring him to Spare us What Necessaries we Wanted.

Thursday 22^d. Wind and Wea^r as Before: got Some Rice for Cloaths We are [were] Treated Very Civilly by the Commanding Officers of the Rose.

Friday 23^d. Light Land and Sea Breezes and fair Wea^r: Bought Severall Fowls: Some Rice and Hony. The Natives Stole 31 Head of Cattell [Cattle] from the Rose Gally's [People].

Saturday 24th. D^o Wind & Bought a Great Many Fowls Some Rice and Hony. Have a Great Number of the Natives on Board with [their] there Trade.

⁶⁰ This must be really the River St. Lucia. See Taylor, I. 87.

⁶¹ Inyack on the Admiralty Charts. St. Mary's Id. in all directions up to Taylor, 1874, who has, I. p. 87, Inyack or St. Mary's Id.

⁶² For Maurice River. See Taylor, I. 88.

Sunday 25. Light Land and Sea Breezes with pleasant Wea^r

Monday 26. D^o Wind and Wea^r. Near Noon About 300 of the Natives Came To Capt Chandler Banksale & Drove off 66 Head of Cattell [Cattle] which he had Purchase'd [& paid for]: Which We on Board Observing, Landed as Soon As possible and Pursue'd the Robbers About 3 Miles, but Could not Gett Sight of them. Therefore not Thinking it prudent to pursue them any further, Return'

Upon Our First Arrival [heard] found Capt Chandler was up in the Country About 60 Miles,⁶² Therefore Dispatch'ed One [a Letter] to him, Informing him of Our Misfortune, & at the Same Time the Behaviour of the people, [during our Stay on Bird Island] desiring [and desired] him to Assist us to gett [in getting back] the Honourable Companys Money: [and] which if [we] Effectd [it] to Grant a passage to my Self Mr Collett Webb Yates and M^oDowell⁶³ and myself to Bombay.

The Misfortune Above Mentioned Open'd the 7 day after The Letter was Sent, and having Receiv'd no answer Conjectur'd from the Behaviour of the Natives, that the Letters Might be Stopp'd or that it Might not be well with Capt Chandler. Therefore I proposed going up Mohoy's River with Our Boat the Next Morning: Which we did, and About 20 Miles up meet [Met] Capt Chandler Coming down in his Boat very Ill wth a Fever. He told me my Letter Came Safe to Hand Which he Answer'd Immediatly, and was Very Much Surpris'd I had not Receiv'd it. Howsoever we found afterwards that the Bearer was afraid to Venture Near the Vessel After what had happen'd. The 3^d day we meet [Met] Capt Chandler We gott [return'd] on Board, and Soon Afterwards wth some [the] assistance of some of his People [seiz'd] took the Treasure And Plate out of the [our] Sloop, and put it on board the Rose Gally: for which Capt Chandler gave me a Bill of Lading.

Sunday 2^d May 1756. Three of the people Arriv'd from the S^o Side of The Bay Where they Left the Rest of those that wou^ld Not Venture Over St Lucia Barr. They Remained there till the Sloop Sailed Which was 10 Days After the Arrival of the 3 Before Mentioned. They all Got on Board of her Alive, but Soon After 2 of them died, the Rest in a Bad State of Health. Their Stay was but Short Where they Took the people in before they putt to Sea, in Order to go to Johanna, butt After being at Sea, 5 or 6 Days found themselves off River St Lucia and 4 days Afterwards we Met them as we [were] was going out in the Rose Galley, within the Outer Barr of Delagoa. They had on Board After my Self Mr Collett & Webb. (the)⁶⁴ 2 Navigators, who often told me on the Island they was As Capable of Conducting the Sloop as I was; those Were Powell and Chisholm but Finding Themselves Mistaken in [their] there Capacities, Sold her to Capt Chandler for 500 Rupees the Carpenter Took a Note for the Same payable at Bombay. While this Business was Transacting was Laying at Anchor A Little Within the Outer Barr, Waiting for wind to go Over, Which we got The Second day, And After a Passage of 25 days Arrived in Morandavia Road on the Island of Madagascar, and 2 days After Capt Hutchinson in the Caernarvon Anchord here, Who Favours me with a passage to Madrass where the Honble Companys Treasure and Packett is Consigned to, Who has Also favoured all the people With a passage being 15 in Number my Self Include'd and all that's Now Living, Except Powell, who Some Time before the Caernarvon Sailed, Secreted himself in the Country, To Keep Out of Captⁿ Hutchinson's way, who Declare'd he would Take him With him. Mr Collett is One of the Number that Died.

(To be continued.)

⁶² 'that I could have no answer to a Letter from which in 4 days' scored through.

⁶³ 'who was always conformable to my commands' scored through.

⁶⁴ 'the' written over words erased.

THE INSCRIPTIONS OF MAHANAMAN AT BODH-GAYA.

BY VINCENT A. SMITH, I.C.S. (RETD.).

RECENT researches and speculations of M. Sylvain Lévi have given a special interest to the inscriptions of Mahānāman at Bôdh-Gayâ edited by Dr. Fleet some years ago, and invite further discussion of the documents, from the historian's point of view. Although I am unable to fully agree with M. Sylvain Lévi, and may fail to convince my readers that a final solution of the historical puzzle suggested by these inscriptions has been obtained, I hope to succeed in throwing some light on the enigma. The inscriptions in question are two, the longer being No. 71, and the shorter No 72, of Fleet.¹

The longer record is dated on the seventh day of the bright fortnight of the month Chaitra in the year 269 of an unspecified era and commemorates the erection in that year of a Buddhist temple at Bôdh-Gayâ by a Ceylonese monk named Mahānāman. The donor's spiritual descent is traced back ultimately to the saint Mahā-Kāśyapa, and is given in detail for six generations as follows :—

- (1) the 'Sramapa Bhava ;
- (2) his disciple (*śishya*) Rāhula ;
- (3) the ascetic (*yati*) Upasena [I.] ;
- (4) Mahānāman [I.] ;
- (5) Upasena [II.] ;
- (6) Mahānāman [II.], the disciple of No. 5, and greater even than his master, who was famed for his goodness.

This inscription is composed in learned Sanskrit verse.

The second record is nothing but a brief dedication of a Buddhist image expressed in the customary conventional formula, as commonly used in the fifth and sixth centuries A. D., and Dr. Fleet's translation is as follows :— "Om! This (*is*) the appropriate religious gift of the Śākya Bhikshu, the Sthavira Mahānāman, a resident of Āmradvīpa. Whatever religious merit (*there is*) in this (*act*) let it be for the acquisition of supreme knowledge by all sentient beings!"

This document is not dated. The language is differentiated from learned Sanskrit by the use of the genitive *Mahānāmasya*, instead of the correct form *Mahānāmanah*, and by the redundant *astu* at the end of the formula ; the meaning 'let it be' having been already expressed by *bhavatu*.

Dr. Fleet said that the Sthavira Mahānāman, who recorded this brief dedication, 'is obviously the second Mahānāman mentioned in the preceding inscription.' But is the alleged fact really obvious? To me it is not. On the contrary, I am clearly of opinion that the Mahānāman of the image dedication is probably distinct from the Mahānāman of the temple record. M. Lévi, who also has expressed a belief in the unity of the dedicators of the image and the temple, nevertheless remarks with emphasis on the contrast between the two inscriptions in language. 'Comparée,' he says, 'avec cette savante inscription, l'autre, en sa banale brièveté, présente un contraste curieux. Le génitif Mahānāmasya pour Mahānāmanas, en face du nominatif régulier Mahānāmā employé dans le premier texte, suffit à décèler un rédacteur plus familier avec le prācrit qu'avec le sanskrit.'

¹ The longer inscription, which is dated, was first publicly mentioned in an extract from a letter of Sir Alexander Cunningham printed by me in *Ind. Ant.* XV. (1886), p. 347. A month later Dr. Fleet edited and translated both inscriptions in the same volume, pp. 356-359. The documents were republished by him in 1888 in 'The Gupta Inscriptions,' pp. 274-9, Pl. XLI., Nos. 71 and 72. M. Lévi's discussion of the inscriptions is a section of his very valuable and interesting memoir entitled 'Les Missions de Wang-Hiuen-Ts'e dans l'Inde' (*Journal Asiatique*, Mai-Juin, 1900, pp. 406-411 ; reprint, pp. 45-55).

This contrast is not noticed by Dr. Fleet in either of his editions. The two inscriptions present an equally strong contrast in the manner in which they name Mahânâman.

The long record gives the donor of the temple no title, and describes him as a disciple of Upasêna (II.). The short record gives the donor of the image the special clerical title of Sthavira, and calls him 'a Sâkyâ friar' (*Sâkyâ bhikshôh*). Why should we assume these two Mahânâmans to be identical? The identity of name is nothing. Mahânâman was a common name for monks in Ceylon, and two persons of that name are mentioned in the longer of the two documents under discussion. The two donors are differently described in the two documents, and the presumption is that they are different persons. If they were identical why should pure paṇḍit's Sanskrit be used in the one inscription, and Prakritized Sanskrit in the other?

The occurrence of both inscriptions at Bôdh-Gayâ is no proof of identity. There is no improbability in supposing that two Mahânâmans from Ceylon may have performed pious acts at the holiest of Buddhist holy places. It is quite possible that the donor of the image may have been the Mahânâman who was the spiritual grandfather of the builder of the temple. The only substantial argument for identifying the two donors is the palæographical one. Dr. Fleet was of opinion that the characters of the short dedication 'allot it to precisely the same time' as the longer dated record. Certainly, if there is any difference in the characters, it is very slight, and the two records belong substantially to the same palæographical stage of development, but there is nothing to prevent one from being fifty years older than the other. To my eye the short record looks the earlier of the two. The words *Âmradvîpâdhivâsi* and *Mahânâmâ* in the longer document may be compared with *Âmradvîpa-vâsi* and *Mahânâmasya* in the shorter.

My conclusion is that the two documents, although nearly contemporaneous, are records not of one donor, but of two donors. In the remaining discussion I shall therefore confine my attention to the long dated document, of which the substance has been given at the beginning of this article.

Dr. Fleet went too far when he said that there is a "probability" that the donor of the temple at Bôdh-Gayâ should be identified with the Mahânâman, who is the reputed author of the earlier part of the Mahâvaṃsa. The exact date of the author of the Mahâvaṃsa is not known. Turnour supposed that Mahanaman's contribution to that work was written in the reign of Dhâtusêna which he placed in the period A. D. 459 to 477. But Turnour's arguments are not conclusive. The earlier chapters of the Mahâvaṃsa appear to be not very much later than the Dipavaṃsa, and may have been written as early as A. D. 400. The date, 269, of the inscription cannot possibly be interpreted so as to place the donor of the temple in approximately A. D. 400, and the guess identifying the donor with the author of the Mahâvaṃsa must be rejected. It never had any foundation except the identity of name, which is of no significance, the name being a common one in Ceylon. When writing the text of 'The Gupta Inscriptions' Dr. Fleet had 'no doubt' that the date of the inscription, 269, must be referred to the Gupta era, and be considered equivalent to A. D. 588-589. Dr. Bühler adopted this date and inserted it in his 'Indische Palæographie.' When compiling the index to his great work Dr. Fleet admitted a doubt as to the era used in the inscription and suggested that it might 'perhaps' be the Kalachuri era, of which the epoch is A. D. 248-49. On that hypothesis the date A. D. would be 518. It is not very easy to understand why a Ceylonese monk on a visit to Gayâ should use the era of the Kalachuri princes of Chêdî, in the region now known as the Central Provinces, and I think that the Kalachuri interpretation may be safely rejected as being highly improbable.

The Gupta interpretation is much more probable. The use of the Gupta era at Gayâ in A. D. 588 involves no improbability, and in the opinion both of Dr. Fleet and of Dr. Bühler the characters of the inscription are consistent with this interpretation.

M. Sylvain Lévi's Chinese studies have led him to reject the interpretation approved by Fleet and Bühler, and to propose to treat the inscription as dated in the Saka era of A. D. 78. The record according to his view was composed in the year A. D. 347. This bold proposal

is supported by arguments of considerable apparent strength and deserves attentive examination. It rests mainly upon a passage in the history composed by the Chinese writer Wang-Hiuen-t'se about the middle of the seventh century A. D., which is translated as follows by M. Lévi:—

“Le *Hing-tchoan* de Wang Hiuen-t'se dit: Dans les royaumes de l' Occident, les bienheureuses images sont sans fin. Et, à propos de l' image de *Mo-ho-pou-ti* (Mahābodhi) il dit: Jadis, le roi de *Cheu-tzeu* (Ceylon), nommé *Chi-mi-kia-po-mo*, ce qui signifie en Chinois ‘mérite-nuage’ [Koung-te-iun] (Çrī Meghavarman) roi Indien (*fan*), chargea deux bhikṣus d' aller visiter ce monastère [le monastère élevé par Açoka à l' est de l' arbre de Bodhi, et plus tard agrandi; cf. H. T. *Mém.* I. 465].

Le plus grand avait nom *Mo-ho-nan*, ce qui signifie ‘grand-nom’ (Mahā-nāman); l' antre se nommait *Iou-po*, ce qui signifie *donne-prophétie* [*cheou-ki*] (Upa—).

Ces deux bhikṣus rendirent hommage au Trône-de-diamant (Vajrāsana) de l' arbre de Bodhi. Le monastère ne leur offrit pas d' asile; les deux bhikṣus revirent dans leur patrie. Le roi interrogea les bhikṣus: ‘Vous êtes allés porter vos hommages aux lieux sanits. Que disent d' heureux les présages, ô bhikṣus?’ Ils répondirent: ‘Dans la grande contrée de Jambudvīpa, il n'y a pas un lieu où demeurer en paix.’ Le roi, ayant entendu ces paroles, envoya des gens avec des pierres précieuses pour offrir des présente au roi *San-meu-to-lo-kin-to* (Samudragupta). Et c'est pourquoi jusqu' à présent, ce sont les bhikṣus du royaume de Ceylan qui résident dans ce monastère.”

The substance of this passage in English is that king Mēghavarman (or more correctly, Mēghavarṇa) of Ceylon sent two monks, the senior named Mahānāman, and the younger named Upa—?, to do homage to the Diamond Throne and visit Aśōka's monastery to the east of the Bôdhi tree. The monks were ill received, and on their return to Ceylon complained of the scant hospitality offered to them. King Mēghavarṇa thereupon sent them back to India with valuable presents to King Samudra Gupta, under whose patronage suitable arrangements were made for the residence of Ceylonese pilgrims at Bôdh-Gayâ, in pursuance of which monks from the island were resident at the monastery in the seventh century A. D.

The same story with variations is told at greater length by Hiuen Tsiang. His version, which is too long for complete quotation, may be summarized as follows:—

The Mahābôdhi monastery outside the northern gate of the wall of the Bôdhi tree was built by a former king of Ceylon with great splendour. The building, which was three storeys in height, included six halls, was adorned with three towers, and surrounded by a strong wall thirty or forty feet high. The decorations were executed with the highest artistic skill in the richest colours. The statue of Buddha cast in gold and silver was studded with gems. The subsidiary *stūpas* were worthy in size and splendour of the great monastery with which they were connected, and enshrined valuable relics of Buddha himself. The monks, who exceeded one thousand in number, belonged to the Sthavira school of the Mahāyāna. The origin of this magnificent establishment was in this wise. In olden days a pious king of Ceylon had a brother, who became an ascetic and went on pilgrimage to India.² At all the monasteries he was treated with contumely as a foreigner, and experienced great difficulty in obtaining entertainment. On his return to Ceylon he narrated the discomforts which he had endured and besought his royal brother to erect monasteries at the holy places throughout India. The king accepted the suggestion, and in order to give effect to it, sent an envoy to the Indian king, Mahā Śrī Râja, with gifts and jewels of all kinds. The Indian monarch accepted the gifts as tribute, and in return for them gave the envoy permission to erect a monastery at one of the holy places where the Tathāgata had left traces of his presence. The envoy returned home and the king of Ceylon, after due deliberation, decided to build the monastery near the holy tree. The royal purpose was recorded on a copper plate, and the monastery, which was erected in accordance

² Compare the legend of Aśōka and his brother Mahendra. (Beal, *Hiuen Tsiang*, II. 246.)

with the permission of Mahâ Srî Râja, was specially assigned for the accommodation of priests from Ceylon, who could thus enjoy independence, and be in a position to claim from the Indians honourable treatment as brethren.³

The reader will observe that Hiuen Tsiang does not name the king of Ceylon, and that he calls the Indian monarch, Mahâ Srî Râja, omitting his personal name. I need hardly say that the Gupta sovereigns always prefixed Srî to their personal names, and assumed the title of Mahârâjâdhirâja.

Hiuen Tsiang mentions only one envoy, the brother of the island king, whereas Wang-Hiuen-t'se states that there were two envoys, and does not mention that either of them was related to the Ceylonese monarch. But the differences between the two accounts do not amount to discrepancies, and I have no doubt that the Mahâbôdhi monastery adjoining the northern wall of the Bôdhi tree enclosure was built at the expense of King Mēghavarṇa of Ceylon by permission of Samudra Gupta, king of India.

According to the *Mahāvamsa*, King Mēghavarṇa (Kitti Siri Mēghavarṇa) reigned from A. D. 304 to 332.⁴ It is possible that these dates may be liable to some slight adjustment, but a special enquiry undertaken by M. Sylvain Lévi has satisfied him that the Ceylonese chronology for the period in question is trustworthy. There is not, I believe, any reason to doubt the substantial accuracy of the Ceylonese dates even from the much earlier time of Dutthagāmanî, about B. C. 161, although the dates prior to his reign are not to be trusted.

Consequently, if the Mahânāman, who set up the inscription in the year 269 was the Mahânāman deputed with Upa—? by King Mēghavarṇa, his visits to Bôdh-Gayâ must have occurred between 304 and 332. The possible limits of time are further circumscribed by the fact that Samudra Gupta was contemporaneous with Mēghavarṇa, Samudra Gupta cannot well have begun to reign before A. D. 326 or 327.⁵ If Mahânāman of the inscription is identical with the envoy of Mēghavarṇa, his visits to Bôdh-Gayâ must be dated in round numbers in A. D. 330, and the era used in his inscription must be approximately (330 — 269 =) A. D. 61.

The difficulty caused by the fact that the Śaka era begins in A. D. 78 is met by M. Lévi with the remark that the discrepancy is small. An error of some seventeen years in the Ceylonese chronology is, however, hardly consistent with M. Lévi's statement of the result of his special enquiry as being that "l'exactitude des Annales singalaises sort victorieuse de cette confrontation." The date 269, when interpreted as in the Śaka era, is equivalent to A. D. 347, fifteen years after Mēghavarṇa's decease.

This considerable discrepancy is a strong, if not fatal, objection to M. Lévi's interpretation of the date of the inscription.

Another weighty objection arises from the fact that, so far as is at present known, the Śaka era was not used in Northern India in the fourth century.⁶ The earliest known example of its use in a northern inscription is supplied by the second *prasasti* of Baijnâth dated Śaka-kâla-gat-*abdâh* 7[26]; and the next example is as late as Śaka 1059. This second example happens to come from Gôvindpur in the Gayâ District.

³ Beal, II. 133-135.

⁴ These are the dates given in Wijesimha's revised translation of the *Mahāvamsa* and differ slightly from those given by Turnour, A. D. 302 and 330.

⁵ I shall discuss the dates of Samudra Gupta's reign in a separate paper.

⁶ In Kielhorn's 'List of the Inscriptions of Northern India' (App. to *Epigraphia Indica*, Vol. V.), the eight earliest inscriptions dated in the Śaka era, excluding Assam and Orissa, are No. 351, Baijnâth, year 7[26]; No. 362, Gôvindpur, year 1059; No. 368, Mâchâdî near Alwar, year 1304; No. 379, Nagari near Chitôr, year 1426; No. 381, Tilbégampur near Delhi, year 1460; No. 382, Sâdađî in Mēwâr, year 1520; No. 385, Chambâ, year 1582; and No. 386, Udaypur, year 1635. I agree generally with M. Boyer's views concerning the Śaka era, and am convinced that it arose in Western India, Kanishka having nothing to do with its establishment, and not using it. (*Journal Asiatique*, Mai-Juin, 1900, p. 526; *ibid.* Juillet-Août, 1897.) Dr. Fleet informs me that the century in the Baijnâth *prasasti* is probably to be read as 9, not as 7. The year 926 Śaka would correspond to Kâlî Yuga 4105, and to Laukika [40]80.

Inscriptions dated in the Śaka era are extremely rare in Northern India. Between A. D. 400 and 1635 only eight instances are known, besides a few in Assam and Orissa. The presumption against a northern inscription dated in an unnamed era being intended to be understood as dated in the Śaka era is very strong, and when the inscription is assigned to the fourth century the presumption is almost conclusive.

A third and very cogent objection to M. Lévi's interpretation of the date of Mahânâman's inscription is based on the alphabetical characters of the record. Drs. Bühler and Fleet, two experts of the highest skill, are agreed that the characters are those of the sixth century, and probably of the latter part of that century. M. Lévi's interpretation requires us to believe that the document was inscribed some two centuries and a half earlier. This palæographical difficulty not having been noticed in M. Lévi's articles in the *Journal Asiatique*, I drew his attention to the omission, and was favoured in reply with an expression of his opinion, which is to the effect that palæographical tests have little independent value ('*autorité absolue*'), although they may be used as a check upon ('*contrôle*'), or guide ('*indice*') to the interpretation of positive history. The learned author is disposed to think that the Chinese account of the mission of Mahânâman may be considered as positive history applicable to the Mahânâman of the inscription. It would be, he observes, a very strange coincidence that Mahânâman and his colleague Upa—? should have been sent to Bôdh-Gayâ from Ceylon in or about A. D. 330, to build a monastery and *stûpas*, while another Mahânâman, the disciple of Upasêna, should have come to the same place from Ceylon nearly two centuries and a half later and dedicated 'a mansion of Buddha.' But the coincidence is not really so startling as it seems to be at first sight. The Chinese record preserves nothing more than the first element *Upa*— in the name of Mahânâman's colleague. His full name may have been Upagupta, or anything else beginning with the particle *Upa*— rather than Upasêna, and the Chinese interpretation 'donne-prophétie,' or 'gift of prophecy' does not suit the conjectural reading Upasêna. The proof is wanting that the junior envoy from king Meghavarna was named Upasêna. Moreover, the Chinese document expressly states that Mahânâman was the elder, and Upa—? the younger envoy, whereas the inscription states that Mahânâman the envoy was the disciple of Upasêna, and therefore necessarily his junior. It cannot be possible that the disciple was regarded as senior to his master. The edifice erected by the envoy Mahânâman was a magnificent fortified monastery, with appurtenant *stûpas* containing personal relics of Buddha. A foundation of such extent and grandeur would be very inadequately described, when the magniloquence of Sanskrit verse is considered, by the words of the inscription which briefly refer to 'this beautiful mansion of the Teacher of mankind with an open pavilion on all sides . . . this temple of the great saint.' The language of the inscription is adequate as a description of an ordinary shrine containing a statue of the Teacher, but would be a very meagre panegyric of the great three-storeyed monastery with six halls, three towers, and appurtenant relic *stûpas*, which was the work of the envoy of the Ceylonese king.

The palæographical argument, too, is much stronger than M. Lévi is willing to admit. It is undoubtedly true, as M. Lévi has pointed out to me, that alphabetical forms characteristic of late documents often occur sporadically mixed with ancient forms in much earlier documents, and that this fact must be remembered as a check upon hasty determinations of date based solely upon palæographical considerations. But the late alphabetical forms in the Bôdh-Gayâ inscription of Mahânâman are not merely sporadic. The whole inscription is late in appearance, and totally different in alphabetical character from any of the inscriptions of Samudra Gupta's time. I shall not attempt to prove this proposition in detail. Any student who is sufficiently interested in the matter to read this paper will probably be able to compare for himself the Mahânâman inscription with the records of Samudra Gupta's reign which are reproduced in the same volume, and to judge whether or not they can possibly be contemporaneous. The Mahânâman inscription, it must be remembered, is engraved in the northern variety of the Brâhmî alphabet, the development of which is known by comparison of a long

Appendix to Consultation 1st May 1793.N^o. B. — Monthly Expence of Provisions for the Natives of the Establishment at Port Cornwallis.

	Rice.	Doll.	Ghee.	Salt.	Salt Meat.	Wheat.	Spirits.
	Mds. Sr.	Mds. Sr.	Mds. Sr.	Mds. Sr.	Casks.	Maunds.	Gallons.
March 1792 for 134 Men and Women } ...	103·34	51·37	6·20	6·20	.....	.....	.....
April for 134 do. ...	100·20	50·10	6·12	6·12	.....	.....	.....
May for 131 do. ...	101·20	50·30	6·14	6·14	.....	.....	.....
June for 130 do. ...	97·20	48·30	6·4	6·4	1	8	15
July for 130 do. ...	100·30	50·15	6·11	6·11	2	10	25
	504·4	252·2	31·21	31·21	3	18	40

Appendix to Consultation 1st May 1793.

[No. B.] Provisions received on Account of the Settlement at Port Cornwallis.

	Rice.	Doll.	Ghee.	Salt.	Salt meat.	Wheat.	Spirits.
	Mds. Seer.	Mds. Seer.	Mds. Seer.	Mds. Seer.	Cash.	Maunds.	Gallons.
Remaining in Store February 1792 } ...	165·18	0·30	5·38	0·38	...	...	.....
Received by the Viper March 13 } ...	50·0	50·0	20·0	20·0	...	...	.....
Received by the Ranger from Calcutta June 10 th } ...	180·0	50·0	20·0	20·0	6	50	Pipe 1-8 inches dry.
Received by the Viper from Prince of Wales Isld. June 11 th } ...	272·0	200·0	.....	.....	...	...	.....
	667·18	300·30	45·38	40·38	6	50	1-130
	504·04	252·02	31·21	31·21	3	18	40
Remaining in Store July 31 st 1792 } ...	163·14	48·28	14·17	9·17	3	32	90

Signed Archibald Blair.

I do hereby certify upon my honor that the above account is true and just.

(Signed) Archibald Blair.

Appendix to Consultation 1st May 1793.

No. C. — Expenses of the Settlement at Port Cornwallis.

1792.			Siccas	A.	P.
March	...	To Sundry as per account particular	114	0	0
May	3 rd	To ditto purchased at Calcutta	184	4	0
„	„	To Provision & Stores purchased at Prince of Wales Island..	613	14	0
„	„	To Amount Pay to July 31 st 1792 as per Pay List... ..	5890	10	0
Octr.	1 st	To the passage of 25 Artificers to Calcutta in the Union ...	250	0	0
			7052	12	0

No. C. — Cash received on account of the Settlement at Port Cornwallis.

		By Balance of March 17 1792	1507	10	6
		By three Months work of Six Joiners	240	0	0
		By two Ditto of Six Sawers	132	0	0
		By Cash received of Bruce Boswell Esq ^{re} . Marine Pay M ^r	7000	0	0
			8879	10	6
		Port Cornwallis Jan ^{ry} 1 st 1793	7052	12	0
			1826	14	6

(Signed) Archibald Blair.

I do hereby certify that the above Account is true and just upon my honor.

(Signed) Archibald Blair.

Appendix to Consultation 1st May 1793.

No. D. — Expences of the Settlement at the Andamans.

1792.			Siccas	A.	P.
August	5 th	To 200 Maunds of Rice Supplied at the Andamans	700	0	0
		To 200 Ditto Doll Ditto	700	0	0
		To 20 Ditto Ghee Ditto	400	0	0
		To 20 Ditto Salt Ditto	80	0	0
Octr.		To Stores and Provisions purchased at Calcutta as per account particular	21497	7	0
		To the Freight of the Schooner Leeboard from November 1 st 1792 till Feb ^{ry} 28 th 1793	1000	0	0
		To a Launch with seven Men for the same period	500	0	0

		Siccas	A.	P.
To the People of the Ranger for Extra work	... .	369	0	0
To the People of the Union for Ditto	... ..	350	0	0
To the Schooner Leeboard Coppered & Stored	... ..	2200	0	0
To a Launch with Masts, Sails, Oars &c ^a Compleat	.. ...	800	0	0
To the Amount of Pay till the 15 th instant as per Pay List N ^o . 1	.. ... ..	19823	13	0
		48,420	4	0

Errors Excepted.

Port Cornwallis March 12th 1793.

(Sig^d) Archibald Blair.

I hereby do Certify upon my honor that the above Account is true and Just.

(Signed) Archibald Blair.

[No. D 1.] — Appendix to Consultation 1st May 1793.

Cash received on account of the Settlement at the Andamans.

By Balance Jan ^{ry} 1 st 1793	... ..	1826	14	6
By Cash received of Bruce Boswell Esq ^r . Marine Pay Master October 29 th 1792	... ..	38,000	0	0
By Cash received of Captain Alex ^r . Kyd Superintendant	... ..	6,000	0	0
		45826	14	6
By Balance due me	... ..	2593	5	6
		48,420	4	0

Appendix to Consultation 1st May 1793.

No. E. — Return of the Establishment at the Andamans.²³

Names or Quality.	Numbers.
Archibald Blair Lieut. in Charge	1
David Wood Surgeon	1
Deputy Store Keeper	1
Homan Clerk Gunner	1
European Overseers 2, 4, 5 highest N ^o . for any month	6
Master Carpenter	1
Foreman D ^o .	2

²³ With this list is an abstract of Pay for each month from Aug. 1792 to March 1793.

Sa. a.

Sa. a.

The lowest amount is in Oct. 807 10 and the highest in Nov. Dec. & Jan. 3454 10 for each of the three months.

<i>Names or Quality.</i>										<i>Numbers.</i>
Tent and Sail Maker	...	...	...	...	...	...	...	...	...	1
Sergeant Major	...	...	...	...	...	...	...	...	...	1
Havildars	1, 2			highest N ^o.	...	...	...	...	...	3
Naicks'	1, 2			d ^o.	...	...	...	...	...	3
Private Sepoys	10, 20, 29			d ^o.	...	...	...	...	...	30
Chinese Carpenters	2			d ^o.	...	...	...	...	...	3
Chinese Gardener	...	...	...	...	...	...	...	...	...	1
Bengal Carpenters	1, 2, 4, 6, 10			d ^o.	...	...	...	...	...	12
Ditto Turner	...	...	...	...	...	...	...	...	...	1
Ditto Smiths	2, 6			d ^o.	...	...	...	...	...	8
Ditto Sawers	2, 4, 6			d ^o.	...	...	...	...	...	10
Ditto Bakers	1, 2, 3			d ^o.	...	...	...	...	...	4
Ditto Taylors	2, 4, 5			d ^o.	...	...	...	...	...	6
Ditto Washermen	2, 6			d ^o.	...	...	...	...	...	8
Ditto Potters	...	...	...	...	...	...	...	...	...	2
Ditto Brickmakers	...	...	...	...	...	...	...	...	...	2
Ditto Bricklayers	...	...	...	...	...	...	...	...	...	2
Ditto Gardeners	2			highest N ^o .	in any month	...	...	...	...	4
Bengal Fishermen	4	...	...	...	...	...	...	...	...	10
Serangs	...	...	...	...	...	...	...	...	...	1
Tindals	1, 2			d ^o.	...	...	...	...	...	4
Lascars	16, 22, 32, 34, 38, 53			d ^o.	...	...	...	...	...	56
Native Overseers	...	...	...	...	...	...	...	...	...	8
D ^o . Laborers	5, 15, 20, 170, 181			d ^o.	...	...	...	...	...	185
Barbers	...	...	...	...	...	...	...	...	...	2
Stone Cutters	...	...	...	...	...	...	...	...	...	2
Copper Smiths	...	...	...	...	...	...	...	...	...	2
Gramies	...	...	...	...	...	...	...	...	...	2
Malays	...	...	...	...	...	...	...	...	...	5
Women Children & Servants	3, 6			d ^o.	...	...	...	...	...	9

Appendix to Consultation 1st May 1793.

No. F. — Expende of Provisions of the Settlements of Port Cornwallis and Old Harbour.

			Rice.	Doll.	Ghee.	Salt.	Salt mt.	Spirits.	Bisonits.	Wheat.
			M ^d . S ^r .	M ^d . S ^r .	M ^d . S ^r .	M ^d . S ^r .	Casks.	Gall ^{ns} .	M ^d . S ^r .	Bags.
Aug.	For	1792 130 Men ...	100·30	50·15	6·12	6·12	1	30	.....	3
Sept.	„	87 D ^o . ..	97·20	48·30	6·04	6·04	1	30	.....	3
Oct ^r .	„	87 d ^o	237·17	118·28	1·434	14·34	1	30	.....	3
„	20 days	345 d ^o								
Nov ^r .	For	432 d ^o	324·32	162·16	20·03	20·03	2	40	00·04	3
Dec ^r .	„	432 d ^o	334·32	167·16	20·30	20·30	2	60	00·04	3
Damaged during the passage and by the Hurrican of the 2 nd ...			100·00	60·00	10·00	20·00	3	...	.....	...
Jan.	For	1793 346 Men ...	268·08	134·04	16·24	16·24	1	40	00·04	3
Feb ^v .	„	332 D ^o . ..	232·10	116·08	14·21	14·21	1	40	00·02	3
Mar.	15 Days	332 men... }	130·00	45·00	8·00	8·00	1	20	.....	2
	10 D ^o .	43 ...								
			1825·35	922·37	117·08	127·08	13	290	00·14	23

Appendix to Consultation 1st May 1793.

No. F L. Provisions received on account of the Settlements of Port Cornwallis and Old Harbour.

1792,	Rice.	Doll.	Ghee.	Salt.	Salt Mt.	Spirits.	Bisonits.	Wheat.
	M ^d . S ^r .	M ^d . S ^r .	M ^d . S ^r .	M ^d . S ^r .	Casks.	Gallns.	M ^d . S ^r .	Bags.
Remaining in Store July 31 st ...	163·14	48·38	14·17	9·17	3	90	.....	15
Supplied ...	200·00	200·00	20·00	20·00	7	...	00·14	...
Rec ^d . p ^r . Viper Nov ^r . 5 th ...	160·00	.....	4·00	.....	...	...	.....	...
Rec ^d . p ^r . Union Dec ^r . 3 rd ...	600·00	40·00	10·00	10·00	...	...	.....	...

1792.		Rice.	Doll.	Ghee.	Salt.	Salt Mt.	Spirits.	Biscuits.	Wheat
		Md. S.	Md. Sr.	Md. Sg.	Md. Sr	Casks.	Gallns.	Md. Sr.	Bags.
Recd. fr. the Corn-	wallis Janry 6 th								
93	... ..	1100-00	200-00	20-00	64-00	13	...	.....	30
Recd. by the Union	Janry. 7 th ...	400-00	620-00	45-00	.....	...	280	.....	5
Ditto Ditto	10 th ...	500-00	.....	10-00	40-00	...	...	.....	...
		3123 14	1108-88	423-17	143-17	23	370	14-00	50
		1825 35	922-37	117-08	127-08	13	290	14-00	23
Remains. in Store	March 15 th ...	1297-18	186-01	6-09	16-09	10	80	.....	27

(Signed) Archibald Blair.

The above is a true copy of the Return of Provisions delivered by Captain Blair to me.

4th April 1793.

(Signed) A. Kyd Superintendant Andamans.

Appendix to Consultation 1st May 1793.N^o. G. — Account of Persons and Stores purchased at Calcutta for the Settlement at the Andamans.

1792			S ^a .	a.	p.
Oct ^r .	1 st	To 90 Maunds of Bolt Iron at 10 per Md.	900	...	...
		To 200 d ^o . of Flat bar Iron at 6-8	1300	...	...
		To 200 d ^o . of Square d ^o . at 7	1400	...	...
		To Coolie and Boat hire	25	8	...
D ^o .	12 th	To 160 Maunds of Rice at 1-7	230	..	...
		To packing, Coolie hire and Boat hire	8	8	...
		To 160 Gunny Bags	17	8	..
		To 4 Mds. of Chee at 12	48	...	...
D ^o .	14 th	To 300 ,, Firewood	48	...	...
		To 2 Duppers	2	..	...
		To Coolie and Boathire	4	...	...
		To 4 Barrels Petch	66	...	...
		To Coolie and Boathire	2	...	...

						S ^a .	a.	p.
	To 10 Groundstones...	...	...	...	...	50	...	...
	To Coolie and Boathire	...	...	...	...	2	8	...
	To 1000 Mats for Dunage	...	...	...	...	40	...	...
	To 40 Gramsticks	...	...	...	...	35	2	...
	To Coolie and Boathire	...	...	...	...	3	8	...
	To 200 Codalies at 10a.	...	...	...	...	125	...	...
	To 4 Whip Saws	...	...	...	...	74	...	...
	To 6 Crosscut D ^o.	...	...	...	...	36	...	...
	To Coolie hire	...	...	...	...	1	...	...
	To 11 Europe and 65 country Prikaxes	...	...	...	...	106	5	0
	To 51 Wood Axes	...	...	...	...	54	4	0
	To 8 d ^o . Europe ..	...	...	...	...	12	0	0
	To 7 d ^o . Hees	...	...	...	...	7	0	0
	To 46 Iron Crows	...	...	...	...	150	0	0
	To Coolie hire and Boat hire	...	...	...	...	12	8	...
	To 22 Copper Pots and 40 Dishes	...	...	...	...	434	6	...
	To 4 Chests for packing	...	...	...	...	12	...	...
	To 2 pair Bellows	...	...	...	...	32	...	...
	To Coolie hire	...	...	...	...	2	2	...
	To Boathire for embarking artillery	..	...	...	...	22	...	...
	To d ^o . for Sundry Stores	...	...	...	...	2	...	...
	To Coolie hire for d ^o.	...	...	...	...	2	..	...
	To 1 Anvil	...	...	...	...	70	...	...
	To 4 Fishing Nets	...	...	...	...	100	...	...
	To 6 Lanterns	...	...	...	...	18	...	...
	To 60 Copper Dishes, and	...	...	...	the whole	75	4	...
Nov:	2 nd To 5 Dozen Smiths Files	...	...	...	...	25	...	...
	To 1 Bench and 4 Hand Vice	...	...	...	...	31	...	...
	To 4 Sledge Hammers ..	...	...	...	...	24	...	...
	To Coolie and Boathire	...	...	...	...	11	...	...
	To 2 pair Jack screws	...	...	...	...	80	...	...

	S ^a .	a.	p.
To 5 bags Leenseed Oil	200	...	...
To 1 Case d ^o	44	...	...
To 2 bags paint	48	...	...
To Boat and Coolie hire	4	...	...
To 110 Lines and fishing hooks	64	...	...
To 8 Europe Hoes	8	...	...
To 5 M ^{ds} . Chittagong Twine and packing... ..	71	...	...
To 2 D ^o . Chalk	8	...	...
To 120 D ^o . Salt at 4	480	...	...
To 120 bags for d ^o	13	2	...
To 100 M ^{ds} . fire Wood	20	...	...
To 8 Hides	10	...	...
To 2 Chests for packing	3	...	...
To Boathire	4	...	...
To 10 M ^{ds} . Gunnie Twine	50	...	...
To packing and Coolie hire	4	...	...
To 40 M ^{ds} . of Ghee at 12	480	...	...
To 80 d ^o . at 9 $\frac{1}{2}$	760	...	...
To 40 d ^o . Oil at 6	240	...	...
To 60 Jars covered	45	...	...
To 25 Duppers	18	4	...
To 20 d ^o	15	...	...
To packing Coolie and Boathire	20	...	...
To 22 lbs. fine Twine for Nets	11	...	...
To Crusscut Saws	16	...	...
To 200 M ^{ds} . Wheat at 1-10	325	...	...
To 200 Bags	22	...	...
To Boathire Coolie hire and packing... ..	5	...	...
To 6 Fishing Nets	80	...	...
To 4 Cast Nets	40	...	...
To Packing &c ^a	3	...	...

							S ^a .	a.	p.	
Nov ^r .	3 rd .	To 2 Bags of White Lead					92	...	...
		To 3 Fishing Boats					90	...	...
		To Charges on D ^o						10	...	...
		To $\frac{3}{4}$ Maund Europe Twine						60	...	...
		To 275 pair Hinges						275	...	...
		To 24 Padlocks						36	...	...
		To 10 Mds, Gunnie Twine						50	...	...
		To package &c ^a						3	...	...
		To 1 Dozen Door Locks						54	...	...
		To Boathire						2	...	...
		To 8 Hides						10	...	...
		To 4 Timeglasses						11	...	...
		To 14 M ^{ds} , Biscuit						84	...	...
		To Jars packing &c ^a						14	...	...
		To 2000 M ^{ds} . of Rice at 1-6						2750	...	...
		To 1000 d ^o . at 1-12						1750	...	...
		To 3000 Bags						330	...	...
		To packing d ^o						18	...	...
		To Boathire						32	...	...
		To Cooliehire						32	...	...
		To 1000 Mds. of Doll at 1-8						1500	...	...
		To 50 D ^o . Patna Rice						115	10	...
		To 200 D ^o . Gram						262	8	...
		To 10 D ^o . fine Doll						20	...	...
		To 1260 bags						138	...	...
		To packing						9	...	...
To Coolie and Boathire						30	...	...
To 42 Wood Axes Europe						42	...	...
To packing Sundrys						8	...	...
To 2 Cags [? bags] of Paint						60	...	...
To Sundrys for Copper Smith... ..						18	...	...

	S ^a .	a.	p.
To Cloathing for the Detachment	134	12	...
To 3 Casks of Spirts	393	7	...
To Boathire	3	...	...
To 2 Sledge Hammers, Gleu, Tin & Tinkal... ..	28	...	...
To 2 Glass Lan[t]erns	5	...	...
To Coolie and Boathire	6	...	...
To repairing a Chronometer	28	...	...
To Sundrys for a Stone cutter	10	...	...
To 10 M ^{ds} . of Sugars... ..	100	...	...
To Boathire Coolie hire and packing	3	...	...
To Boathire for Sending the People on board	20	...	...
To 12 Hides for covering the amunition	12	...	...
To 100 bags of Paddy	136	...	...
To Boathire &c ^a	4	...	...
To d ^o . attending down the River	50	...	...
To Carpenters Tools of Sorts	300	...	...
To 4 M ^{ds} . of Wax Candles	240	...	...
To 2 Boxes for do.	4	...	...
To 500 M ^{ds} . Mimgy Rice at 1-12	875	...	...
To 1000 bags	110	...	...
To packing boathire & Coolie hire	23	...	...
To 10 Maunds Ghee	120	...	...
To package for do. &c ^a	6	8	...
To 40 Mds. Salt	160	...	...
To 30 bags and Shipping Charges	12	8	...
	19,543	2	...
To Commission of 10 per Cent. ...	1,954	5	...
	21,497	7	...

Appendix to Consultation 1st May 1793.No. H. — Account particular of Provisions and Stores purchased
[for] the Settlement at Port Cornwallis.

1792									
March.		To 10 lb. of Europe Twine for making Lines	...	..	10	0	0		
		To 1 Cast Net...	...	...	8	0	0		
		To Thread for repairing Ditto	...	...	6	0	0		
		To 1 Maund wax Candles	...	...	58	0	0		
		To 4 Ditto of Oil	...	...	32	0	0		
May	3 rd	To a Compleat set of cloathing for 1 Havildar 1 Naick and 10 privates...	...	...	90	12	0		
		To Soap &c ^a . for the Washermen	...	...	16	8	0		
		To 1 Maund Nails	...	...	23	0	0		
		To 1 Ditto Candles	...	...	54	0	0		
May	28 th	To 272 Maunds of Rice from Prince of Wales Island	..		544	0	0		
		To 136 Bags	...	...	27	4	0		
		To Coolie and Boathire	...	...	4	0	0		
		To 4 Pecul Dammer	...	...	35	0	0		
		To 1 Cally[? Catty] Brass Wire for fishing	...	...	3	8	0		

Sig^d. Archibald Blair.

I do hereby Certify upon my honor that account is true and just.

(Sig^d.) Archibald Blair.Appendix to Consultation 1st. May 1793.

No. I — Expence of Stores at Port Cornwallis.

1792									
March		Pick Axes worn out	...	...	4				
		Europe Twine for fishing Lines	...	...	10 lbs.				
		Cast Net	...	...	1				
		Dammer for paying the Boats bottoms	...	...	1 md.				
		Oil for Ditto	...	...	1 do.				
		Ditto for Artificers and Lamps	...	...	1 do.				
April		Oil for Sundrys	...	...	1 do.				

May	Bengal Hoes worn out	...	...	...	...	...	...	6
	Pick Axes	do.	...	...	...	...	...	2
	Spades	do.	...	...	...	...	...	2
	Hatchets	do.	...	...	...	...	...	4
	Expence of Candles for three Months		...	...	...	...	...	1 Md.
	Oil	... ..	...	...	...	...	...	1 do.
	Europe Rope for Boats Moorings Tickles &c ^a.		...	...	...	...	...	2 Coils.
June	Iron for Sundrys	...	...	...	...	...	...	4 Mds.
	Dammer for paying the Boats		...	...	...	...	...	3 do.
	Oil for mixing ditto	...	...	...	...	...	...	2
	Ditto for Artificers Lamps &c ^a.		...	...	...	...	...	1
July	Oil for Lamps &c ^a.	...	...	...	...	...	...	1 Md.
	Felling Axes	...	...	...	...	...	...	2
	Hatchets	...	...	...	...	...	...	4

I do hereby certify upon my honor that the above account is true and just.

(Sig^d.) Archibald Blair.

1793. — No. XXV.

Fort William 6th May 1793.

Read a Letter from the Superintendent at the Andamans,

Major Kyd 15th April.

Edward Hay Esqr Secretary to Government, Fort William.

Sir, — I beg you will be so good, as to acquaint the Most Noble Marquis Cornwallis Governor General in Council that I have this day dispatched for Calcutta the Viper Snow, under Charge of Lieutenant Roper ; — Since I had the honor of addressing his Lordship in Council by the Union there has been no occurrence of any consequence, I have only the pleasure of saying therefore that every thing is going on well at this Settlement and that I have hopes, that the Stores and Provisions and all the People will be under cover before the setting in of the Rains.

When the Sea Horse Snow returned last from the Cocos, she brought from that Island, John Bell, a Mill Wright and one Native of Madras who were the only remaining part of a small Settlement which had been formed there about fourteen Months ago by some Speculators at Madras, for the purpose of Manufacturing Cocoanut Oil by means of a Wind Mill which they had actually erected ; but in the Month of May last their employers having neglected to send them any Assistance the Workmen in a fit of despondency took the rash Resolution of embarking on a slight Raft with a very small quantity of Provisions and Water, and there cannot be a doubt that they must all have perished ; since that period John Bell and one Man, have remained in the Island in hopes of receiving Assistance from Madras, but being reduced to the greatest distress & Misery for want of every necessary, they were glad to leave the island before

the Monsoon set in again; indeed at all events, I should have thought it necessary to have prevented them from going on with their Plan, as the Coconuts of that Island becomes a very Valuable and necessary Article of Provision for the Natives of this Establishment When the Viper Snow went last there I sent John Bell back and gave him every Assistance to bring off such parts of the Machinery of his Mill as he thought of any value which is now landed here and will be delivered to the Proprietors if they choose to send for it, I will take the liberty of observing that I think the conduct of those People who ever they are is very nefarious, for independant of their taking upon them to transport, from Madras, a Number of the Natives to a foreign Country without the permission of Government they have acted in the most cruel and most unfeeling manner in leaving them on a barren Island without giving them any support or Assistance, which has been the occasion of the loss of the greatest part of the party and must inevitably have caused the rest to perish in the most miserable manner, had it not been for the event of Governments forming a Settlement here.

I request that you will represent to the Board that a supply of Cash for the payment of the People of this Establishment will be necessary to be sent by the Union, I therefore request that Ten Thousand S^a Rs. may be sent of which I should wish 500 Rs. to be in Copper Coin. In compliance with the directions of the Board I have receiv'd into the Treasury here 5000 Rs. from individuals mostly in small Sums, for which I have given them drafts on my own Agent and now draw on Government for the Amount, in favor of Mess^{rs}. **Wilson Harrington and Downie** which I request may be done honor to There will be in future I imagine a great part of the Cash necessary for the Settlement supplied in this way, but I beg leave that it may be observed to the Board, that it will be necessary that there should be an Exchange of one p^r Cent in my favor, or I must be a loser of that Amount to pay the Agency without Government chooses to direct that a Separate Bill of Exchange should be made out, for every trifling Sum paid in which would be an endless trouble.

I have the honor to be &c^a

Port Cornwallis
15th April 1793.

(Signed) **A. Kyd,**
Supt. Andamans.

Ordered that the Bill drawn by Major Kyd, in favor of Mess^{rs}. **Wilson, Harrington & Downie**, be duly honored, and that the Question relative to the Exchange to be authorized in his future Drafts, be referred to the Accountant General.

Agreed that a supply of Cash to the Amount of 10,000 S^a. Rs. including the Proportion of Copper Coin, mentioned by the Superintendent at the Andamans be sent to him by the Union, and that an Order on the Treasury be issued for the Money with directions to the Sub Treasurer to pack it and dispatch it consigned to the Superintendent by that Vessel.

1793. — No. XXVI.

Fort William 10th May 1793.

Read a Letter and its enclosure from Captain Blair.

Captain Blair Dated 8th May.

To Edward Hay Esq^{re}, Secretary to the Government.

Sir, — I beg leave to inclose a Note from the Engraver, with his Terms and the time it will take to finish a Plate of the accompanying Chart.

As the Expence is more than I imagined I should be glad to have the sanction of Government before I proceed further.

May 8th 1793.

I am, &c^a
(Signed) **Archibald Blair.**

Enclosed in a Letter from Captain Blair 8th May.

Captain A. Blair.

Sir, — Accompanying I return the Chart which you favored me with yesterday to peruse, I find it contains considerably more work than that I engraved for **Captain Popham** The price will be Twelve hundred Sicca Rupees and will take Ten Weeks to complete it.

May 8th 1793.

I am, &c^a
(Signed) R. Brittridge.

The Chart received from Captain Blair is one of the North part of the Andamans shewing the Places of those dangerous Coral Ledges lately discovered, and a safe Track to avoid them, with an explanatory Line encompassing the dangerous Space.

The Governor General in Council being entirely of Opinion that it will be very proper to have this Chart published, it is Agreed that the same shall be done at the Company's Expence and that Captain Blair shall be Authorized to employ Mr. Brittridge in engraving it on the Terms mentioned in his Letter, striking off as many Copies as shall be thought by Captain Blair necessary.

1793. — No. XXVII.

The following Letter has been received from Capt. Allen.

Captain Allen 9th May.

To E. Hay Esq^{re}, Secretary to Government.

Sir, — I have the pleasure to acquaint you that the Phoenix left the Pilot on the 7th Instant having on board one hundred and thirteen Sepoys and Settlers for the Andamans being Nineteen in Number more than are mentioned in Captain Apsley's list which contained only Ninety-four They are all well and hearty.

Calcutta
9th May 1793.

I have the honor to be &c^a
(Signed) George Allen.

Fort William 17th May 1793.

Read a Letter from the Town Major.

To I. L. Chauvet Esq^r. Sub Secretary.

Sir, — I have the honor to inform you that in Obedience to the Commands of Government Conveyed to me by your letter of the 26th Ultimo I have engaged 2 Sirdars and 70 Bildars or Coolies to serve at the Andaman Islands, and that these people, with women and Children not exceeding ten more, are in readiness to embark whenever the Vessel may be prepared to receive them.

Fort William Town Major's Office
13th May 1793.

I am &c^a
(Signed) A. Apsley
Tn. Mr.

Ordered that the people abovementioned be embarked in the Union ; and that the Garrison Storekeeper be directed to order a Sufficient supply of Provisions and Water to be put on board for their use in the Voyage to the Andamans.

1793. — No. XXVIII.

Fort William 27th May 1793.

Deputy Accountant General 24th May.

My Lord, — I have had the Honor to receive Mr. Sub Secretary Shakespear's Letter of the 1st Instant transmitting Captain Blairs Accounts of his Receipts and Disbursements at the Andaman Islands from March 1792 to 12th March 1793, and Conveying the Commands of your Lordship in Council to the Accountant General, to report thereon.

These Accounts Commence with a Balance of Sicca Rupees 1507-10-6 under date 17th March 1792, the accuracy of which Cannot be ascertained, as the account of Captain Blair's Disbursements prior to that date have not yet been transmitted to this office.

I beg leave to observe that the Sums Charged for the Articles provided at Calcutta, Prince of Wales's Island and the Andamans, are unaccompanied by any Vouchers ; your Lordship in Council will therefore be pleased to determine on the Charges for those articles as well as for Commission at the rate of 10 per Cent on the purchase of the principal part of the Stores.

The only check which these accounts could undergo in this Office was a comparison of the Sums advanced to Captain Blair and an Examination of the Additions and Calculations of Account all of which are perfectly correct.

I have the honor to be with the highest respect &c^a.

Fort William Acc^t. Gen^ls. Office
the 24th May 1793.

(Signed) Thos. Myers
Dep^{ty} Act. Gen^l.

Ordered that the Accounts above Mentioned be sent to the Acting Marine Paymaster and Naval Storekeeper for his report thereon. The Governor General in Council does not think it proper to Authorize the Commission of 10 per Cent drawn by Captain Blair on his Purchases of Stores, as it does not accord with the existing Regulations.

1793. — No. XXIX.

Fort William 31st May 1793.

The following Letter and its enclosure were received from the Acting Marine Paymaster, and, under the Circumstances stated therein the Secretary was directed to call on Captain Blair to Certify to his Accounts upon Honor, as true and Just, which having been done, Authority was given for Paying them and an Order on the Treasury was issued yesterday, in favor of the Acting Marine Paymaster for the Sum of S^a. Rs. 639-1-6 to enable him to discharge the Balance due to Captain Blair on the 12th March 1793, on Account of Supplies &c^a. for the Settlement at the Andamans except the Commission Charged and declined to be admitted at the last meeting, on his Purchases of Stores.

To Edward Hay Esq^r. Secretary to the Government.

Sir,—In Consequence of your desire that the Accounts for 1792/3 delivered by Captain Blair, might be examined, I wrote to that Gentleman this day, to furnish me with the different vouchers, enclosed is a Copy of his reply which I beg leave to forward you.

The Particular quality of each article, not being generally specified, in Captain Blair's Accounts, renders it difficult to examine them with precision.

The Accounts, fourteen in number, I herewith return.

I am &c^a.
(Signed) Bruce Boswell
Acting Marine Paymaster.

Fort William Marine Paymaster's Office
the 29th May 1793.

Enclosed in a Letter from the Acting Marine Paymaster dated 29th May.

To Bruce Boswell Esq^{re}. Acting Marine Paymaster.

Sir,—Being unacquainted with Official forms, it never occurred to me that Vouchers were necessary for the Stores I purchased for the Settlement at the Andamans, but had I been informed that they were, on the delivery of my first set of Accounts, I Certainly should not have omitted them with those which have been sent for your examination.

I have no doubt on a Comparison of the Prices Current, of the Times, when the Stores were purchased, with those charged in my Accounts that it will appear they have been reasonably bought.

I am &c^a.
(Signed) Archibald Blair,
(A true Copy) (Signed) Bruce Boswell Act^s Marine Paym^r.

Calcutta
May 29th 1793.

(To be continued.)

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON
OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M.A.

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 butty, 166, ii; ann. 700 : *s. v.* Cospetir,
 202, i; ann. 1856 : *s. v.* Chuckerbutty,
 167, i.

Chakravartti; *s. v.* Chuckerbutty, 166, ii.
 Chakwa; *s. v.* Brahminy Duck, 85, i, twice.
 Chakwā; *s. v.* Brahminy Duck, 85, i.
 Chakwā-chakwī; *s. v.* Brahminy Duck, 85, i.
 Chakwi; *s. v.* Brahminy Duck, 85, i, twice.
 Chal; ann. 1665: *s. v.* Shawl, 624, i, twice.
 Chalanguē; *s. v.* Chelingo, 777, i.
 Chalāni; *s. v.* Rupee, 586, i.
 Chalanā; 604, i, footnote.
 Chālayam; *s. v.* Chalia, 139, ii.
 Chalcedony; *s. v.* Babagooree, 31, ii, *s. v.*
 Cat's-eye, 134, i; ann. 1516: *s. v.* Babagooree, 32, i.
 Chalchitis; *s. v.* Sonaparanta, 647, i.
 Chaldaeā; *s. v.* Sissoo, 639, i.
 Chale; ann. 1343: *s. v.* Shalee, 620, i; ann. 1572: *s. v.* Chalia, 139, ii, twice, *s. v.* Oranganore, 211, ii; ann. 1666: *s. v.* Shawl, 624, i.
 Chalé; *s. v.* Chalia, 139, ii; ann. 1572: *s. v.* Quilon, 570, ii, twice.
 Chalen; ann. 1541: *s. v.* Peking, 526, i.
 Chalia; *s. v.* 139, ii, *s. v.* Beypoor, 68, i; ann. 1330: *s. v.* Shunkali, 627, ii; ann. 1566-8: *s. v.* Carrack, 127, i.
 Chalias; *s. v.* Piece-goods, 535, ii.
 Chalium; *s. v.* Chalia, 139, ii.

Challany; ann. 1610: *s. v.* Tola, 707, ii.
 Challe; ann. 1781: *s. v.* Shawl, 624, ii.
 Chalmā; *s. v.* Chullo, 780, i.
 Chalo; *s. v.* Chullo, 780, i.
 Chalons; *s. v.* Shalee, 620, i, 3 times.
 Chalouns; *s. v.* Shalee, 620, i.
 Chalukya; *s. v.* Calyan, 114, ii, *s. v.* India: 329, ii.
 Chālukya; *s. v.* Coromandel, 199, i; ann. 1128: *s. v.* China, 151, ii.
 Chalwaneh; ann. 1590: *s. v.* Runn, 585, i.
 Chālyam: *s. v.* Chalia, 139, ii, twice.
 Chalyani; ann. 1516: *s. v.* Chalia, 139, ii.
 Cham; *s. v.* Champa, 140, i.
 Chamār; *s. v.* Chuckler, 167, i.
 Chamara; *s. v.* Chowry (b), 165, i; ann. 1810: *s. v.* Chowry, 165, ii.
 Chamará; ann. 1572: *s. v.* Beypoor, 68, ii, *s. v.* Cannanore, 121, i.
 Chāmara; *s. v.* Chowry (b), 165, i, twice; ann. 634-5: *s. v.* Chowry, 165, ii.
 Chamaroch; ann. 1598: *s. v.* Carambola, 123, i.
 Chamba; ann. 1298: *s. v.* Champa, 140, i, *s. v.* Java, 347, ii.
 Chamdernagor; ann. 1705: *s. v.* Chinsura, 154, ii.

(To be continued.)

NOTES AND QUERIES.

DOOB GRASS.

HERE is an earlier and better quotation than that to be found in Yule.

1795. — The short wiry grass, known in Bengal by the name of Doop, which is quickly propagated by planting it in little bunches, and of which we had fortunately taken down a considerable quantity, soon spread itself over the risings we had cleared, and effectually prevented any of the Soil from being carried off, thus insuring good pasture whenever a sufficient space could be cleared away. — Kyd's *MS. Report on the Andamans in Bengal Consult.* for 1795.

R. C. TEMPLE.

PONSEY.

1756. — "He was then beckoning to his Servant that stood in a ponsy above the Gaut at the Gaut besides the Ponsey were the Gouvernours Serv^t was So without given me time to make an Answer, he run down stairs and up to the side of the river to get into the Ponsey Therefore with Mr o Harea got into the same Ponsey were the Gouvernour was and set off the last boat that left the Gaut." — Alex. Grant's *Defence*, ante, Vol. XXVIII. pp. 299-300.

This word is not in Yule and represents the common Bengali word pānsui for a small boat or wherry in general use in Calcutta.

R. C. TEMPLE.

THE SANSKRIT VERSION OF EUCLID.

WITH reference to a remark made by Prof. A. Weber, in a note to his paper (*ante*, Vol. XXX, p. 287), respecting a Sanskrit version of Euclid, I may point out that, at the Stockholm Oriental Congress, on the reading of the late H. H. Druva's paper respecting this work found at Jajpur, I mentioned that Rāja Sawāi Jayasinha had in his library the *Historia Coelestis* of Flamsteed and other European works, and that there was no reason to suppose that he had not some of the 17th century versions of Euclid also — most of which contained the whole fifteen books of the *Geometry*. After my return from Stockholm I wrote to the late Prof. Weber, reminding him that Lancelot Wilkinson had, long ago (in the *Jour. As. Soc. Beng.* Vol. VI. p. 938), called attention to the same work — the *Rekhā Ganita* which had been translated into Sanskrit by Samrāt Jagannātha for the famous Jajpur Rāja, the astronomer-prince.

J. BURGESS.

THE JANÉO.

THE available information regarding the janéo or thread of caste is fragmentary and incomplete. In the Panjâb fuller data as to its form, and the different tribes which wear it, may throw light on the extent to which Brâhmanical influence has prevailed.

The orthodox janéo is thus described:—“The janéo or sacred thread of the Hindûs is thus made: The four fingers of the hand are closed and a thread is wound back and front over them (? to represent the union of the four sacred elements in created things) 96 times — *i. e.*, 12×8 , or according to the ogdoad, common only to the Eastern nations and the Chinese. This thread forms a strand of the *janéo*. Three of these strands are then taken together and divided into the three parts, and these are then twisted to the right and made into three threads of six strands each. This is called an *agra*. Two *agras* go to a *janéo*, or aggregate of six threads of six strands each. The *janéo* is knotted together by a number of knots depending on the descent and sect of the wearer. It is worn over the left shoulder, which is a concession to Buddhism, as it was originally worn round the waist.

In worshipping the gods the *janéo* is worn over the left shoulder and held across the palm under the thumb of the left hand, while the libations are made with the right hand forward. In worshipping the *pitris* (ancestors) it is worn on the right shoulder, and the libation is made with the fingers of the right hand raised higher than the palm,¹ so that the water pours to the right. In worshipping the Rishis the thread goes round the neck, and the water is poured out with both hands inwards towards the chest.

When dirty the *janéo* must be made into the form of the *svastika* or mystic cross, in the manner that children play at “cat’s cradle,” and then washed.

But this is not the only form. For instance:—“Jogis wear a *janéo*, or sacred thread, round their necks, of nine cubits length, and made of three strands, woven of black wool of eight threads on a bobbin, and plaited into a bobbin-thread, like our own braid necklaces. Round their waists they wear a similar thread of two separate bobbin-threads of eight strands each, twisted together with a loop at one end and a button at the other. To the *janéo* they attach a round circlet of horn (rhinoceros it should be), and to this they attach a *nâdh*, or whistle, which makes a noise something like a conch, but not so loud.”

Further, the use of knots indicates the status of the wearer, thus:—“Among Sarwariyâ Brâhmans, there are three higher grades and thirteen who are inferior. The higher grades have five and the inferior three knots in the *janéo*, or Brâhmanical cord. If a man borrow the cord of a person of another grade he adjusts the knots according to his rank; for the knot is the important part of the cord.” Similarly the Gaur Brâhmans in Bikanir have 5 knots, but the Adh Gaur only 3.

It is, however, difficult to say how far the wearing of the *janéo* indicates status, *e. g.*, the Lobânâs wear it and even when Sikhs are very particular about it, whereas among Jâts only Akbârî Jâts wear it and then only at their marriages (*Hoshianpur Gazetteer*, p. 56). Probably some one will be able to explain the apparent inconsistency between this and the last para.

The Khôsâ Jâts of one village (Rattiân) in Tahsil Mogâ in the Ferozepur District continue to wear it, though the tribe as a whole has abandoned it.

Lastly, it appears that occasionally some sections of a caste wear the *janéo* while others do not, *e. g.*, some of the Sunârs wear it, and certain *gôts* among the Kângrâ Gaddîs, among whom it is used at marriage ceremonies in a curious way.

Some Kanets in the Simla Hills also wear it — not all.

Information then is required on the following points:—

- (1) State the sections of each caste which wear the *janéo* in any form.
- (2) For each such section, state the way in which the *janéo* is worn, the number of strands and knots in it and describe any peculiarities in its material or manufacture.
- (3) Is it worn on any special occasion, but not ordinarily? If so, when?
- (4) State the explanations given of the variations in above.
- (5) Add any information you can (giving references to books if necessary) to the above; *e. g.*, is there any connection between sectarian marks and the different forms of the *janéo*?

H. A. ROSE,

Superintendent of Ethnography, Panjâb.

Simla, 24th July 1901.

¹ This position of the hand may perhaps be compared with those in Plates I. and VI. in De-Marchi's *Il Culto Privato di Roma Antica*, 1896, Vol. I.

NOTES ON INDIAN HISTORY AND GEOGRAPHY.

BY J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

The places mentioned in the Waṇī plates of A. D. 807.

THIS record has been edited by me in Vol. XI. above, p. 156 ff., with a lithograph. It was originally brought to notice, in the *Jour. R. As. Soc.*, F. S., Vol. V., by Mr. W. H. Wathen, who published the text of it, as inscription No. 2, opposite p. 344, with a translation of it, by Mr. L. R. Reid, at p. 350 ff. A remark on p. 350, at the head of the translation, tells us that the plates were found by Mr. Reid in the Nāsik district. And a further remark on p. 353 records the belief by Mr. Wathen that they were obtained "in the Wanadindorī district, "near Nāsika, in the Marráta country." These remarks have been understood to connect them with Waṇī, a small town about ten miles north-north-east from Diṇḍōrī, the head-quarters of the Diṇḍōrī tāluka of the Nāsik district, Bombay Presidency. In the Indian Atlas sheet No. 38 (1857), the name of this town is given as 'Wun.' It is given, however, as 'Wani' in the Deccan Topographical Survey sheet No. 4 (1876), and in the Postal Directory of the Bombay Circle (1879). And it is certified as Vaṇī, in Nāgarī characters, in the compilation entitled *Bombay Places and Common Official Words* (1878). And from these sources, combined, I continue to use the form Waṇī, as being most probably the actually pronounced form of the name. The plates have come to be customarily known as the Waṇī plates, or sometimes the Wāṇī-Diṇḍōrī plates. And the results given in the present note will shew that, whether they were actually obtained at Waṇī or not, they really do belong to the neighbourhood of that town. It has been said, in the *Gazetteer of the Bombay Presidency*, Vol. XVI., Nāsik, p. 661,¹ that Waṇī itself is mentioned in the record, by the name of 'Van.' That, however, is a mistake, due to the facts that, instead of *Vaṭanagara-vishay-āntargataḥ*, which the original really has in lines 39, 40, the text published by Mr. Wathen gives *Vaṇ nagara, &c.*, and that Mr. Reid's translation gives "of the Van division of the Nasika district." And it is also questionable whether Waṇī has any claim to such antiquity, as a place of any importance, though it has been "once the head-quarters of a petty division;" for, we are further told, in the same place, that "the old site of Vani is said to have been at the base of Ahivant fort, about five miles to the north-west of the present site," and that "in 1760, when the Nāsik forts passed from the Moghals to the Maráthás, Dhodap took the place of Ahivant, and the people of the village of Ahivant went and settled at Vani, greatly increasing its population." The Ahivant fort, it may be added, is shewn as 'Iwautta' in the Atlas sheet No. 38, and as 'Iawatta' in the Topographical sheet No. 4, about six miles north-north-west from Waṇī. And 'Dhodap' is the Dhôdap fort, — the 'Dhorup' of the Atlas sheet, — about nine miles east-north-east-half-east from Waṇī.

The record recites that, on a specified day in the Vyaya *saṁvatsara*, Saka-Saṁvat 730 (current), falling in A. D. 807, the Rāshtrakūṭa king Gôvinda III., when in residence or in camp at **Mayurakhaṇḍī**, which is the modern **Mārkiṇḍa**, a hill-fort, in the Kaḷwaṇ tāluka of the Nāsik district, about fourteen miles north-north-east from Diṇḍōrī, granted to a Brāhman, whose grandfather was a resident of **Veṅgi** and belonged to the community of *Chaturvêdins* of that place, a village (*grāma*) named **Ambaka**, lying in the **Vaṭanagara** district (*vishaya*) of the **Nāsika** country (*désa*). And it specifies the boundaries of Ambaka as being, on the east, a village (*grāma*) named **Vaḍāvura**; on the south, a village named **Vārikheḍa**; on the west, a village named **Pallitavāḍa**, and a river (*nadi*) named **Pulindā**; and, on the north, a village named **[Padma]nāla**.

¹ See, also, *id.* p. 185, note 1. On p. 661, the record is wrongly spoken of as being dated in A. D. 930.

The names of Vaḍavura, Pallitavāḍa, and Padmanāla, seem to have disappeared; at any rate, I cannot trace anything representing them, even as names of hamlets.² But the other names suffice to fix the locality to which the record belongs. **Vaṭanagara** is certainly the 'Wurner' of the Atlas sheet No. 38 (1857), the 'Wadner' of the Topographical sheet No. 5 (1877), and the 'Warneir' of the Topographical sheet No. 9 (1875): these various spellings, of course, all represent **Waḍnēr**; and the place is a small town or large village, in lat. 20° 14', long. 74° 5', in the Chāndōr (Chāndwad) tāluka of the Nāsik district, about twenty-two miles towards the north-east from Nāsik. **Ambaka** is the 'Amb' of the Atlas sheet No. 38, and the 'Ambé' of the Topographical sheet No. 8 (1875), in the Diṇḍōrī tāluka, about five miles north-east-by-east from Diṇḍōrī, and eight and a half miles on the west of Waḍnēr. **Vārikhēḍa** is the 'Wurkher' of the Atlas sheet No. 38, and the 'Wārkhair' of the Topographical sheet No. 8, close on the south-west of 'Amb,' 'Ambé.' And the **Pulindā river** is a large nullah, flowing southwards close on the west of the village-sites of 'Amb,' 'Ambe,' and 'Wurkher,' 'Wārkhair,' which joins the Kādavā, Kādivā, or Khadva river about a mile on the south-west of 'Wurkher,' 'Wārkhair': the name of the nullah is entered as 'Unanda' in the Topographical sheet No. 4, and as 'Ūnanda' in the Topographical sheet No. 8; the real name seems to be **Unandā**.³

Veṅgi, which is mentioned as the place of abode of the grantee's grandfather, was the capital of a province, known as the **Veṅgi or Veṅgi maṇḍala**, which is most familiar to us in connection with the Eastern Chalukya kings. According to a record of A. D. 1186, it was a **sixteen-thousand province**;⁴ that is to say, a province which included, according to fact or tradition or conventional acceptance, sixteen thousand cities, towns, and villages.⁵ The position of the capital seems to be very closely marked by the still existing village of **Pedda-Vēgi**, "the larger Vēgi," about seven miles north of Ellore (Elūru), the head-quarters of the Ellore tāluka of the Gōḍāvāri district, Madras Presidency.⁶ Pedda-Vēgi is shewn in the Indian Atlas sheet No. 94 (1899) as 'Pedavaigie,' in lat. 16° 48', long. 81° 10'. There is, somewhere close by, another village, called **Chinna-Vēgi**, "the smaller Vēgi," which, however, cannot be found in the map. And it seems⁷ that Sir Walter Elliot has told us that the evidences of ancient buildings, and the many curious mounds, which probably cover the remains of the old city, extend from Pedda-Vēgi as far as Chinna-Vēgi and **Dendulūru**. This last-mentioned place is shewn in the map as 'Dendaloor,' in lat. 16° 45', long. 81° 13', about five miles towards the south-east from 'Pedavaigie.' It is mentioned as **Ḍendulūra** in the Chikkulla plates of Vikramēndravarman II.⁸

When I was preparing this record for publication, Mr. W. Ramsay, I.C.S., gave me the identification of **Ambaka** with 'Ambé' and of **Vārikhēḍa** with 'Warkhēḍ,' and also gave me the name of the nullah as **Unandā**; see Vol. XI. above, p. 157. The record, however, seems to have been fully localised even before that time; for, Mr. Reid's translation of it presents 'Ambegaon' as the modern name of **Ambakagrāma** and 'Warkher' as the modern name of

² It has been suggested that Pallitavāḍa is the modern 'Paramori,'—the 'Purmorie' of the Atlas sheet No. 38 (1857), and the 'Parmori' of the Deccan Topographical Survey sheet No. 8 (1875),—about two miles on the west of 'Amb,' 'Ambé,' which is the **Ambaka** of the record; see *Gaz. Bo. Pres.* Vol. XVI., Nāsik, p. 185, note 1. And the village stands, of course, in the required position. But it is difficult to understand how the name Pallitavāḍa could pass into any such form as 'Paramori.'

³ The name of the river into which the Pulindā-Unandā flows, is given as 'Cadiya' in the Atlas sheet No. 38, and as 'Khadva' in the Topographical sheets Nos. 4 and 8. It is certified as Kādavā or Kādavā, in Nāgarī characters, in *Bombay Places*.

⁴ See *Ep. Ind.* Vol. IV, p. 50, verse 35.

⁵ Regarding the numerical components in the ancient territorial appellations, see Vol. XXIX. above, p. 277, and note 18.

⁶ The identification of Veṅgi with Pedda-Vēgi appears to be due to Sir Walter Elliot. I am not able to refer to his paper on the subject.

⁷ See Mr. Sewell's *Lists of Antiquities, Madras*, Vol. I. p. 36.

⁸ See *Ep. Ind.* Vol. IV, p. 195, and, for the correct spelling of the modern name, Vol. V. Additions and Corrections.

Vārikhêḍa: but, while presenting the ancient name of the nullah as 'Vūlinda,' though Mr. Wathen's text has *Pulindā*, for the *Pulindā* which really stands in line 41 of the original, it gives the modern name of it as 'Unmad.' The identification of Ambaka with 'Amb,' and of Vārikhêḍa with 'Varkhed,' is also mentioned in the *Gaz. Bo. Pres.* Vol. XVI., Nāsik, p. 185, note 1; the suggestion made there, that 'Vadner' is mentioned in the record as 'Vadtur,' is only due to Mr. Wathen having read *Vaḍatura*, instead of *Vaḍavura*, in line 40. I myself originally suggested that Vaṭanagara might perhaps be Waṇī; at that time, however, I had not the map to refer to, and I did not know of the existence of Waḍnêr.

The Indian Atlas sheet No. 38, N. W. (1896), which includes the locality to which this record belongs, was not available to me when I wrote the above note. It illustrates pointedly how much more useful the old maps still are for certain purposes. It does not shew the ancient and famous Mārkiṇḍa by name, but only indicates it by a small spot, marked 4384 (feet high), in lat. 20°23', long. 73° 59'; and we are left to find the position of it from the old sheet or from other sources of information: nor, we may add, does it present the names of the Ahiwant and Dhôḍap forts, and of various other hill-forts along the same range, all more or less of repute, which are all duly shewn, and very clearly, in the old sheet. Though it is supposed, not only to be up-to-date in details, but also to follow a certain uniform system of transliteration, it gives the village-names, with which we are concerned, as Vani, Wadner, Ambe, and Warkhair; thus presenting, in only four names, three instances of inconsistency, in the use of both *v* and *w* for one and the same Native character, in the use of both *d* and *r* to represent the lingual *ḍ*, and in the use of both *e* and *ai* to denote the long vowel *ê*, and one mistake, in omitting to mark the long *ā* in a word which it should have presented either as Vārkhêr or as Wārkhêd. It omits to mark the long *ā* in the name of the nullah, which it gives as Unanda. And it presents the name of the river both as Kadva and as Kadwa.

The places mentioned in the Sānglī plates of A. D. 933.

This record has been edited by me in Vol. XII. above, p. 247 ff., with a lithograph. The original plates were then in the possession of a Brāhmaṇ resident of Sāwantwāḍī, the head-quarters of the Native State of the same name between the Ratnāgiri district and the Portuguese territory of Goa. But, when the record was originally brought to notice by General Sir George LeGrand Jacob, in the *Jour. Bo. Br. R. As. Soc.* Vol. IV. pp. 97, 100 ff., the plates belonged to a family of Brāhmaṇs residing near Sānglī, the head-quarters of the Sānglī State in the neighbourhood of Kôlhāpur. And, on that account, they have been customarily known as the Sānglī plates. The results given in the present note, however, will shew that they have not really any connection with the neighbourhood either of Sānglī or of Sāwantwāḍī.

The record recites that, on a specified day in the Vijaya *samvatsara*, Saka-Samvat 855 (expired), falling in A. D. 933, the Rāshtrakūṭa king Gōvinda IV., then permanently residing at the capital of Mānyakhêṭa, which is the modern Mālkhêḍ in the Nizam's Dominions in lat. 17° 11', long. 77° 13', granted to a Brāhmaṇ, whose father had come from a city (*naguru*) named Puṇḍavardhana, a village named Lôhagrāma, lying in a territorial division called the Rāmapuri seven-hundred. And it specifies the boundaries of Lôhagrāma as being, on the east, a village named Ghôḍêgrāma; on the south, a village (*grāma*) named Vañjulī; on the west, a village named Chīnchaviharajha;⁹ and, on the north, a village named Sonnahī.

⁹ The text and translation published by General Jacob present this name as Viñchaviharabha. And I originally read it as Viñchaviharajha or Viñchaviharabha. It seems tolerably certain to me, now, that the last syllable is *jha*, not *bha*. As regards the consonant of the first syllable, it certainly does look, in the lithograph, more like *v* than *ch*: but there does not seem to be any such word as *viñcha*, whereas *chīncha*, standing no doubt for *chīnchā*, 'the tamarind-tree,' figures as the first component of very many place-names; and so, even apart from the identification that can be made, I should say, now, that this consonant was intended for, and should be read as, *ch*. One name commencing with *chīncha*, which was perhaps originally identical with the name which we have in this record, is that of the 'Chinchvihir' of the Deccan Topographical Survey sheet No. 20 (1873), shewn as 'Chinchvihure' in the Indian Atlas sheet No. 38 (1857), five miles north-west-by-west from the Rāhurī which is mentioned further on, and as 'Chinchvihir' in the quarter-sheet No. 38, S. W. (1833).

Lôhagrâma is the 'Lohogaon' of the Deccan Topographical Survey sheet No. 20 (1878), about sixteen miles towards the south-south-west from Newâsa, the head-quarters of the Newâsa tâluka of the Ahmadnagar district, Bombay Presidency; in the Indian Atlas sheet No. 38 (1857), it is wrongly placed about three miles towards the west-north-west from its position as given in the Topographical sheet. Ghôḍêgrâma is the 'Ghorégaon' of the Topographical sheet, about three miles east-north-east from 'Lohogaon;' in the Atlas sheet No. 38, it is shewn as 'Gorehgaon.' Vañjuli is the 'Wánjoli' of the Topographical sheet, two and a half miles south-by-west from 'Lohogaon;' in the Atlas sheet No. 39 (1855), it is shewn as 'Wanjolee.' Chiñchaviharajha is evidently the 'More Chinchorâ' of the Topographical sheet, two and a half miles towards the west-by-south from 'Lohogaon;' in the Atlas sheet No. 39, it is shewn as 'Chinchoreh Moreea.' And Sonnahi is the 'Sonâi' of the Topographical sheet, four and a half miles north-by-west from 'Lohogaon;' in the Atlas sheet No. 38 it is shewn as 'Sonuee.' These villages are shewn as Lohogaon, Ghoregaon, and Sonai, in the Atlas quarter-sheet No. 38, S. E. (1886), which places Lohogaon in its proper position, and as Wánjoli and More Chinchora in sheet No. 39, N. E. (1895).

With these identifications established, we can see that the Râmapuri of the record, — the town which gave its name to the seven-hundred district in which the village of Lôhagrâma was situated, — is the modern Râhurî, the head-quarters of the Râhurî tâluka of the Ahmadnagar district. Râhurî is the 'Râhuri' of the Topographical sheet No. 20, and the 'Rahooree' of the Atlas sheet No. 38, and the 'Rahuri' of the quarter-sheet No. 38, S. W. (1886), in lat. 19° 23', long. 74° 43'. 'Lohogaon,' the ancient Lôhagrâma, is distant from it about twelve miles towards the east-south-east.

The city of Puñḍavardhana, which is mentioned as the place from which the grantee's father had emigrated, and the name of which seems to be given in precisely the same form in the Âmgâchhî plate of Vighrapâladêva III.,¹⁰ is, no doubt, the Puñḍavardhana of other records, and the "Paunḍravardhana, subject to the kings of Gauḍa," of the *Râjataranḡiṇî*, iv. 421; and it seems to be the Puñavardhana which is referred to in two of the votive inscriptions at Sâñchî.¹¹ For opinions which have been expressed regarding the identification of it, reference may be made to the Rev. S. Beal's *Si-yu-ki*, Vol. II. p. 194, note 18, and Dr. Stein's *Kathapa's Râjataranḡiṇî*, Vol. I. p. 160, note on verse 421. Its position ought to be capable of being determined very closely, even if it cannot be actually fixed, by means of the villages which are placed in the Puñḍravardhana bhukti by the Khâlîmpur plate of Dharmapâladêva¹² and the Dinâjpur plate of Mahîpâladêva.¹³

The places mentioned in the Kharda plates of A. D. 972.

This record has been edited by me in Vol. XII. above, p. 263 ff., with a lithograph. It was originally brought to notice, in the *Jour. R. As. Soc.*, F. S., Vol. II., p. 379, by Mr. W. H. Wathen, who published the text of it, with a translation in the same journal, Vol. III. p. 94 ff. In his first notice of it, Mr. Wathen said that "it was found in the town of Kardla, in the "Dekkan." In his second notice of it, he described it as "an inscription on three copper plates "transmitted by Captain Pottinger, said to have been found at Kurda, in the Dekkan." In dealing with it, I said, for some reason or other which I cannot now explain, that 'Kardla' or 'Kurda' seemed to be Kardâ in the Talôda tâluka of the Khândêsh district. But it is practically certain, now, that the real find-place of the record must have been the 'Kurda' of the Indian Atlas sheet No. 39 (1855), the 'Kurda' and 'Kurdlah' of Thornton's *Gazetteer of India*, Vol. III. (1854), pp. 224, 225, a town in lat. 18° 38', long. 75° 32', about twelve miles towards the south-east-by-east from Jâmkhêḍ, the head-quarters of the Jâmkhêḍ tâluka of the Ahmadnagar

¹⁰ See Vol. XIV. above, p. 167, text line 24.

¹² See *Ep. Ind.* Vol. IV. p. 247.

¹¹ *Ep. Ind.* Vol. II. p. 108, No. 102, and p. 380, No. 217.

¹³ See *Jour. Beng. As. Soc.* Vol. LXI. p. 78.

district, Bombay Presidency.¹⁴ In the official compilation entitled *Bombay Places and Common Official Words* (1878), the name of the place is certified as *Kharḍēm* in Nāgarī characters, and is transliterated as 'Kharda.' And more recent maps also shew it as 'Kharda;' see, for instance, Constable's Hand Atlas of India (1893), Plate 31, and the Indian Atlas quarter-sheet No. 39, N. E. (1895), and Philip's Gazetteer and Map of India (1900). I conclude, therefore, that the initial of the name is really the aspirated *kh*, and that we must accept *Kharḍa* as the conventional transliterated form of the name.¹⁵

The record recites that, on a specified day in the *Āngiras saṁvatsara*, Saka-Saṁvat 894 (expired), falling in A. D. 972, the Rāshtrakūṭa king Kakka II., then permanently residing at *Mānyakhēṭa*, i. e. *Mālkhēḍ*,¹⁶ granted to a Brāhmaṇ, who was a resident of a place spoken of as *śrīmat Gejuravāvi*, "the famous Gejuravāvi," and had come to *Mānyakhēṭa* on business, a village (*grāma*) named *Paṅgarikā*, in a group of villages known as the *Vavvulatalla* twelve in a territorial division called the *Uppalikā* three-hundred. And it specifies the boundaries of *Paṅgarikā* as being, on the east, a village (*grāma*) named *Rōhitalla*; on the south, a village named *Silahare*; on the west, a village named *Kiṇihigrāma*; and, on the north, a village named *Antaravalli*.

Paṅgarikā is the 'Pangry' of the Indian Atlas sheet No. 56 (1882), in lat. 19° 16', long. 75° 54', about twenty miles towards the north-by-east from 'Bheer,' 'Bhir,' 'Beer,' 'Bir,' or 'Bid,' the chief town of a district of the same name in the Nizam's Dominions, and about fifty miles towards the north-north-east-half-east from *Kharḍa* in the *Jāmkhēḍ tāluca*. The same sheet shews 'Roitalla,' answering to the *Rōhitalla* of the record, about two miles on the south-east of 'Pangry.' Two miles on the south of 'Pangry,' it shews a village 'Soralla,' the name of which must be, in some way or another, a corruption of the *Silahare* of the record.¹⁷ And, three miles towards the north-by-west from 'Pangry,' it shews 'Keenugaon,' answering to the *Kiṇihigrāma* of the record. And sheet No. 55 (1889) shews 'Untervully,' answering to the *Antaravalli* of the record, about five miles almost due north from 'Pangry.' In the beautiful survey map of the Bheer Circar, prepared under the superintendence of Lieutenant H. Du Vernet in 1835, the above-mentioned villages are shewn, quite similarly except in respect of one of them, as 'Pangry,' 'Roitalla,' 'Seralla,' 'Keenugaon,' and 'Untervully.' The Indian Atlas quarter-sheet No. 39, N. E. (1895), shews *Kiṇihigrāma* as 'Kinagaon.'

Gejuravāvi, the residence of the grantee, is evidently the modern 'Givaroi' of the Atlas sheet No. 39 and of the Survey map of the Bheer Circar, a town about eighteen miles north of 'Bheer.' 'Pangry' is distant from it only five and a half miles to the east. In some other maps its name is shewn as 'Givrai.' And in the Atlas quarter-sheet No. 39, N. E. (1895), it is shewn as 'Gevrāi,' in lat. 19° 15', long. 75° 48'.¹⁸

¹⁴ The Atlas sheet shews also a 'Kurdeh,' in the *Sirūr tāluca* of the Poona district, about thirty-four miles towards the east-north-east from *Pocna*. It further shews, in the *Pārner tāluca* of the Ahmadnagar district, a 'Hungeh,' about eighteen miles north-east-by-north from 'Kurdeh,' with 'Raetulleh' five and a half miles east-south-east from 'Hungeh,' and 'Kinhee' eight miles towards the north-north-west from 'Hungeh.' And, any name like *Rōhitalla* being extremely rare, it seemed, at first, that the record was to be localised here, and that the other place-names mentioned in it had disappeared. I found the locality to which it really belongs, afterwards, in the course of my search for the present representative of the ancient *Tagara*, regarding which see the *Jour. R. As. Soc.*, 1901, p. 537 ff.

¹⁵ The *l* in 'Kurdah' seems to have been an attempt to mark the sound of the lingual *ḍ*.

¹⁶ See page 219 above.

¹⁷ There is, curiously enough, a very similar name, 'Saroleh,' nine miles south-south-east-half-south from the 'Hungeh' which I have mentioned in note 14 above.

¹⁸ Even this name is not unique. In the Atlas sheet No. 38 (1857) I notice two villages named 'Givroi,' and four named 'Givroy,' and two named 'Gevroy,' all within about sixty miles from the town 'Givaroi,' towards the north and north-west, and on the other side of the *Gōdāvari*. These villages were probably founded by emigrants from the town.

The maps do not shew any name answering exactly to that of Vavvulatalla, the chief town of the group of twelve villages which included Paṅgarikā.¹⁹ But it seems likely that Vavvulatalla is now represented by the modern 'Talkhair' of the Atlas sheet No. 56 and of the Survey map of the Bheer Circar, a small town or large village fourteen miles towards the east-south-east from 'Pangry.'

Also, the maps do not shew any place that can be conclusively identified with Uppalikā, the chief town of the three hundred district. The only trace of the name that I can find anywhere in the locality to which we are fixed, is the 'Oopli' of the Atlas sheet No. 56 and of the Survey map of the Bheer Circar, a village on a small river called 'Koonka,' sixteen miles south-south-east from 'Talkhair.' And it is possible, of course, that this place, now an ordinary village, may in ancient times have been of sufficient size and importance to be the chief town of a territorial division. But it seems to me more probable that Uppalikā may have been the ancient name of 'Bheer' itself, the chief town of the district of that name in the Nizam's Dominions, from which 'Talkhair' is distant only twenty-one miles north-east-by-east. In other maps and in gazetteers, the name of this town figures as 'Bhir,' 'Beer,' 'Bir,' and 'Bid;' and, with a very exceptional marking of the long *ī*, it is shewn as 'Bīd,' in lat. 18° 59', long. 75° 49', in the Indian Atlas quarter-sheet No. 39, N. E. (1895). The true form of it seems to be certainly Bīḍ. The word *bīḍa*, which is very familiar in the Kanarese form *bīḍu*, means 'a halting place, a camp, an abode.' The ancient Tīravāḍabīḍa, "the camp of Tīravāḍa," seven miles to the west-south-west from Kōlhāpur, is now known as simply 'Bir,' 'Bid,' that is Bīḍ.²⁰ In the prefix in the name of the 'Bhir Kingaon' of the Atlas sheet No. 38 (1857), which is shewn as 'Birkingaon' in the quarter-sheet No. 38, S. E. (1886), about fifty-six miles towards the north-west-by-north from 'Bheer,' Bīḍ, we have, no doubt, the same word *bīḍa*, marking that place, also, as one at which kings and governors would encamp on tours of inspection and troops would halt on marches. 'Bheer,' Bīḍ, must surely have had originally some more specific appellation, to distinguish it from other places, in the same part of the country, which were used as camps. And it seems to me highly probable that it may have been known in former times as Uppalikābīḍa, "the camp of Uppalikā."

THE WRECK OF THE "DODDINGTON," 1755.

BY SIR RICHARD C. TEMPLE.

(Concluded from Vol. XXXI. p. 191.)

A Narrative of the Peoples Behaviour on Bird Island,

Which I Should have Remark'd in my Journall, but durst not, haveing no place to Secrete my papers but lay Exposed to Every One, and was Inspected into Daily by Several So that if I had mentiond any thing disagreeable to them, Should not have Been Suffer'd to keep a Journal att all,

July 17th. As Soon as it was Day Light, we all Assemble'd together, And for Some time only Bewail'd our Misfortunes. At Length being Roused [awaken'd] by the dismall⁶⁵ prospect that Ap-peared before us. Some went to See how The Land look'd further in the Country, while the Others that Stayed With me desired I would Still Continue their Officer, and they would Obey me in all

¹⁹ I do not find the name Vavvulatalla anywhere at all, except perhaps in the case of a small village near the Travellers' Bungalow at 'Thurrodah' on the high-road from Nāndgaon to Aurangātād. The name of the village is shewn in the Indian Atlas sheet No. 38 (1857) as 'Baboolthail,' which is very possibly a printer's mistake for 'Baboolthall.' The village is in lat. 20° 11', and long. 74° 54'. It is about ninety miles away towards the north-west from 'Pangry.' And it has, of course, no connection with the Vavvulatalla twelve of the record,

²⁰ See *Ep. Ind.* Vol. III. p. 215, and the Additions, and Vol. XXIX. above, p. 279, note 30.

⁶⁵ This is the last of the corrections in another hand.

Respects, and Should Entirely Rely on my Superiour Judgement to gett them of this dismal Place, being Informed by Those who went to look Round and Return^d in a few Minutes that We Were on an Island 2 Leagues from the Main. I told them they Might depend on my Assistance in all Respects and that there was No Time to be lost, Our Situation Requiring us to be dilligent in Looking About for provissions &c, for Subsistance during our Stay here, which I⁶⁶ Thought would be a Month at Least, before Every Body Would be Able to Travel. Accordingly, Sett Out and Soon Found Several Usefull Things As = Inserted in my Journal, but before Night Most of Those that was Able to Work was Drunk and Rosenburry So Bad that had I not Accidentally Seen him Lying Amongst the Wreck And Call^d for Assistance to gett him up he must Infallibly have been drowned, the Side having Flowe'd Over part of him when we got him up, for Which Piece of Service before we Left the Island he as Often Came Close to me and Laughed in my face by way of Derision, knowing very Well I durst Not Correct him, all the Villains having Taken Their Oaths to Stand by One Another in Opposition to the Officers, And if Either of us Offer^d to Strike any of them, three or 4 Was to Fall on him and Beat him heartily.

Howsoever before it Came to the pass, they Obey^d me for a fortnight, by which time their was Some prospect of the Boats Going One, the keel and Steem being Finished ; but before any more was done the Carpenter fell Sick, but by his Discourse as I found Soon Afterwards, only feign^d himself So, for Missing him from Work, Enquired after him, And was Informe'd he was Not well. Upon Weh Information M^r Collett & Self went to Condole with him, we found him in the Cooks Tent Broiling himself a Rasher of Salt pork. I Aske'd him how he did, adding I was Sorry for his Indisposition, hoping he would Soon be better. Yes Ansiwer^d he that May be for Your Own Good ; but I Can See how Things are Going. Your 3^d in Counsell M^r Bothwell Can be Attended On, but I may Die and be damn^d before You^{ll} Offer mull^d Wine or any Thing Else to me ; but Damn Me If I^{ll} bee Used so. I Can See well Enough Which Way things Are going, but I^{ll} be damn^d if I have not a Fair Understanding before I do a St[r]joke More. Here I Interrupted him, and Told Him I thought he had gone far Enough, till he Explained himself ; That I did not Understand What he Meaut by Saying, he Saw how Things go. I then Asked him if he Saw Any Clandestine proceedings by Any of the Officers or any Body Else ; to Which he Answer^d No, that if he did that we Should Soon know it, for Damn me if I^{ll} be flung By the Best of You. I answer^d in my Turn, that believ^d no Body Intended to fling him as he Calle'd it ; therefore was Sorry to See him prejudiced Against M^r Collett & Self, because we Assisted a Sick person ; Adding that As Soon As we heard of his being Out of Order, Came to Condole with him, And he Should find Either of us Very Ready to do any Thing Conducive to his Health & hope^d that his present disorder was Only a Cold, Which a Little hot Wine going to Bedd would Carry off. To this he Answered in the Surly Manner as before, Saying he would have a fair Understanding before he Would do a Stroke More. Upon Which M^r Collett & I left him, and Walked together to Try if we Could guess The Reason of Such Behaviour and the Only Conjectures we Could putt on it Was his Incapacity to Build the Boat, and Some Time Afterwards, found we Were quit Right in Our Opinion, for he did not know how the Transum peice of the Searn (*sic*) was to be Fixt. He Continued Sulkey 2 days & the 3^d day, went to Work Again, Which I was Very Glad to See Making no doubt if he Would Work that We Should compleat One to Serve Our Turns.

Soon after this Dan^{ll} Ladoux who was Capt^s Steward on Board the Doddington Occationed fresh disputes, by Insisting upon keeping what Pork he or his Mess Mates Pick^d up to themselves, Which was Contrary To my Orders ; and the day this dispute Arose Upon, he had Given Orders to the Cook Not to dress pork for two of the Matrosses, Who was at Work with me, all the Morning on the Wreck, because they had not Brought any for Themselves. The Cook Obey'd his Orders, so that When we was Call'd to dinner, the 2 beforementioned had Nothing to Eat ; therefore Made their Complaint to Me ; at the Same time Infirm'd Me how it happen'd Upon which I Took Ladoux to Taske, Asking him by What Authority, he Order'd no Victuals to be dress^d for the two men. He

⁶⁶ Head-lines in MS. from this point onwards, "Behaviour of the People on Bird Island,"

Answer^d there was Orders given to the Cook by Mr Collett that What Pork he Brought to the Tent Should be Used Only for his Own Mess, Therefore he thought he had as good a Right to Keep what he Pick^d up, And for the Future None but his Own Mess Should Tast a Bitt of What he Save^d. All that he Say^d was Confirmed by his Mess Mates, And in the Most Insolent Manner that Can be Imagine^d.

Mr Collett Declared he Never gave any Such Orders, And I am Very Certain there was no Such Orders given to the Cook by any officer but my Self, Concerning the Pork ; (And those Were) if there Should be any difference in the peices he took to dress, that I Expected the Best. This was told to all the People Imediatly, who thought Themselves Very ill Used. Therefore took the Method beforementioned to Convince me there was No difference to be made, Which gave me no Manner of Concern. However there Behaviour Shew^d I Should be a person of Very Little Consequence in a Short Time, if the Carpenter went on with his Work, but while they would Allow me to have any Command Over Them was detirmined to Exert my Authority. Therefore Insisted That Every Body Should be Carefull in picking up all the pork they Could Find, and deliver it to Mr Collett, who was Made Store Keeper, in Order that proper Care Should be Taken of it for the good of the whole. Ladoux Swore Damn him if he would Pick up Another Piece, while he was on the Island, Adding he Would Always have as good a peice of Pork as I. Being Talk^d to in this Manner by One who a few days before Attended on Me, Provoke^d me to Strike him two or 3 Slaps in the Face, Which had a Very good Effect, he being quit Silent Afterwards, And he and the Rest went to Work with me on the Wreck.

Soon After this the Carpenter, and The Rest of the people was Informed by Bothwell, that the Treasure & Wrought Plate was Not to be Shared. Upon which Information Mr Collett & I was Calle^d the greatest Rogues in the World, & Every One Swore it Should be Shar^d, and Every thing Else that Came Ashore there belong^d To Who it would. After Our days Work was Over and Every Body mett in the Tent to Supper. The Carpenter Asked me When the money and plate Was to be Shar^d which Surpriz^d me greatly. Howsoever finding they Were Resolved to Share it, thought it Needless to deny my Intentions, Especially Since I found that Some I thought I Could Trust, proved false; And Indeed Bothwell was the Last person I should have Suspected being One Who Came on Board ye Doddington with a Design to Settle in India. Besides he Lay Under Some Obligations to me, for being Sick Most of the Time we Were at Sea, he had Every thing my Cabing Afforded for his Nourishment.

Therefore Told them that Neither the money Or Plate Should be Shar^d but Delivered up to the Proper persons, when We Came to India. He then Ask^d me what was to be done with those Blocks I had Taken so Much Pains to Tarr, to Which I Answer^d I knew them Blocks to be of the Greatest Consequence to His Majestys Ship, And Consequently to the Hon^{ble} Company whose Service I was Now in, Therefore it behoved me as an Officer to Take Care of Every thing that Might be of Consequence to the Company, Especially Such things as Was in Our power to Take with us, Which I Should do to the Utmost of My Power, and any Man that would offer to prevent them Carrening Blocks going into the Boat, I Should look upon him Ever Afterwards to be an Enemy to his Country, and an Unfitt person to be Employ^d in the Service. We Were Now in. In Answer to this Chisholme, and the Rest of the People, damn^d the Kings Ships & Blocks, Asking Me What Either of them was to them, And Whether I thought they Built the Boat to Carry the Kings Stores of the Island or themselves. At the Same Time Swore the Blocks Shoul^d not go into the Boat, Or Money Either till it was Share^d; Adding that I was a Very Honest person to Insist that the Plate Should not be Shar^d therefore it was Very plain Only Wanted to Keep it Between Collett & My Self, and that if did deliver it, that None would gett any Credit by it but Our Selves, And as We Are all Upon a Footing Now, Nothing Should go of this Island but What Would be of Service to the Whole. The Carpenter Asking Every Now and then when the Rest would permitt him to Speak Who am I. What do you Make of me. Nothing. You Shall Find that Nothing Shall go in that Boat but What I think proper. This provok^d me a Good deal, therefore desired Leave To Speak Which

was Granted tho' Not without many Interruptions from Chisholm & King.⁶⁷ Notwithstanding the Airs the Carpenter Gives himself in Saying Nothing Should go in the Boat Butt What the Carpenter Approves of, I Expect I am to have the Directions of Stowing her, and if I Can putt the Carrening Blocks which Are Only 6 in Number in the Boat, without discomoding any Body, hope'd None Would have any Objections, and on the Contrary would not desire it; And as to your Shareing the Money Desire you^{ll} think better of it; Being of Such Consequence as am Sure will Touch Your lives. King and Chisholm Answered they knew the Laws of their Country as well as I, And they Would Run the Risque of hanging; which Ended the dispute.

And for about a month Afterwards was Pretty Quite, When the Carpenter took upon [himself] to Find Fault with me for Taking a Boy in the Boat with me One day when I went the Off Side of the Island To Try if [I] Could See any of the Treasure. This Boy happen'd to be One Who assisted the Carpenter, the Very Seldom Employ'd and at This Time Was Idle; therefore thought it no Crime to take him. He directed, his Discourse to M^r Collett Saying I might Employ my Time much Better in Fishing, than looking About for Treasure, which would be of no Service to any Body here, if he had his Will; Adding if I had been There when the Boat Went of Chain Should not have gone in the Boat, And that he had No Business with any Body that belonge'd to Him. Here M^r Collett Interrupted him Saying he thought M^r Jones had a Right to Take any Body he pleased in the Boat with him, and if it was Otherwise that for his part, Should be Subject to None Else; And as to Looking for the Treasure knew it to be my duty, Adding that he would Vouch if I did not find any thing Else to Detain me, that would Bring in fish. Chisholme was Very Impertinent all this Time and Said I might Spare my Self the Trouble of Looking for Treasure, that if he Thought what was Saved Already would not be Share'd that he would Take it on his Back and Throw it Over the Rocks, Where it Never Should be Seen More. The Carpenter Spoke Next Saying he was hunted; but Damn him if he Would not do the Less for it. When I Came in Brought in 10 Large Fish with me butt Could Se Nothing on the Ground where I Expected to find the Ships Bottom. As Soon as I meet M^r Collett He Told me All the Above, Desiring me at the Same time Not to Take Any Notice of it, and Not to be so much with the Carpenter, Which Counsel I Took, And only Concerned my Self in Getting up Plank, and Other Things Which we wanted most. It Would be Needless to Mention the Abuses I and M^r Collett Receiv'd, dayly therefore Shall pass Over a Month Which brings me to the Time the Treasure Chest was Broke Open And 600 Pounds Taken Out by the following persons: Viz^t, Rich^d Topping Carpenter, Samuel Powell 5th Mate, Nath^l Chisholme Quarter Master, Jn^o King, Rob^t. Beazley, Fore Mast Men, Jn^o Lester Montross. The Person who first Found out this Peice of Villainy was Sconce, who being Curious to know the Weight of it, found it so light that Convinced him, that there Could not be much in it; and Turning the Bottom up found it had been Cut wth a Chissell, upon which discovery went To the Rest And Told them of it. At Which Peice of News, those that Broke it Open Seem'd as much Surprized at as any of the Rest, Which Was King and Beazley, who with About 8 More Mett me as I was Coming towards the Tent, and King in the most Sorryfull manner Told me what had happened, Exclaiming all the way till we Came to The Chest Against the Villains that did it, and desire'd in a particular Manner that I would find Some Method to find who they Were. Accordingly, As Soon as I had Secured the Remaining 1600 dollars, M^r Collett and I went into the Store Tent and drew up an Oath, which I Offere'd To Take first, and then Administer it to the Others. Some Seeme'd Willing, but Waited for the Carpenter to Take it first, Which he Refused, as did all the Rest. I then desire'd it might be postponed till next Sunday, That Whosoever Were the Aggressors Might have an Opportunity to Return it or Carry it from Whence they Took it, Which Was agree'd upon by all, Excepting the Carpenter Chisholme and Powell, who Satt Mute all the While. I Intreated them all I Could to Return the Money Again; Telling them it Could Not be kept Secrete, and that Whosoever was the Unhappy people that Took it, and persisted in keeping it, Would Answer for it with Their Lives. This had no Effect for the Tuesday following, this being Sunday. They all took

⁶⁷ Three words erased.

their Oaths on the Bible to Stand True to One another, and Insist upon Shareing the money & Every thing that Came ashore, Belong to Whome it Would. This Information I got from **Ralph Smith** Which was One Who took the Oath.

Monday the **Carpenter** did Nothing but make a **Quadrent Case** for **Chisholme** and tho mine wanted only **Repairing** Could not Get it done till 3 or 4 days before we Left the Island, and then the **Smith** did it. The **Carpenters** Not Working Surprized **M^r Collett** and I Greatly, Especially When We Saw them all Assemble together, and Getting drunk. Therefore I and My party Which was **M^r Collett Webb & Yates** Midshipman, and **M^o Doull** Went to the Other Side of the Island to Try if we Could Judge what they Were About, and we Agreed in Our Opinions, that they were Chuseing Another Person to Command them, Which we Thought would be **Powell**. Therefore as had been told by **Chisholme & Powell** Severall Times, that They were as Capable as I was to Navigate the Boat, and did not want me to Command them Thought it Needless to Concern my Self with Them any More, or at least till I Saw the Event of their Consultations. The Next day as Observ^d before was Devoted to takeing their Oaths And drinking till most of them was drunk. **The Carpenter & Powell** Was So Bad they were Lead or Rather Carried to their Hammocks. **Chisholm** was so Bad Could not be moved so that he lay most of the Night in the **Carpenters** Tent, which was become Secret to me And the Others before mentioned, And was Made no Other Use of than to keep the **Carpenters** and **Chisholms** Chests in, which is quite Furring from the Use I Intended it; for when I Raised it, being for them to Work in When it Rained. Howsoever this day when it was pretty full Took the Liberty to look in, for Which presumption the **Carpenter** mett me at the door and Run his head in my Face, which I took no Notice off; but Walk^d of Quitely and for the Remainder of the Week lett them Go on their Own way, without Taking Notice of any thing, tho in the Interim had Rain Which Wett all the Boats Sails Rigging, and not One of them would be at the Trouble to gett them out to dry. All this Week, they Endeavoured to Out do one Another in Behaveing Insolent to us, for I Never Mett with any of them, as was Walking Round the Island, butt Sett up a Horse laugh at me; And as my Self and the Other 4 Used to be a good deal Over at the First Tent that was Made, Which had Still one Covering Over it, they thought it to great an Indulgence, Therefore took it of. Neither I or any of us Took the least Notice of Any of their Behaviour till Sunday, When I was to propose Taking The Oath to them Again, which thought of doing as Soon as we had Dined; Bat was prevented by a Quarrell that happened, between **Powell & King** About a Fowling Peice Which was found by the Latter, who Swore if any Man Offered to Use it, besides himself he would Shoot them with it; But Recollecting himself that he he⁶⁸ had gone a little to far, Expected The **Carpenter**. Howsoever After Supper, Informed them that I had heard Nothing of the Money which was Taken out of the Chest, And desired to know if any of them had, Which was Denied. I then Asked if they would follow my Example, And Take the Oath, to Which, **Jn^o Glass** Answerd that I Need not Trouble my Self about it any More; Adding that those that had The money would Take Care of it. I did not think this a Sufficient Answer, therefore Asked Severall by Name, which Refused, so finding it Needless to Mention it any more, drop^d that Subject, And Asked Them if they Intended to Obey my Orders any More, and if they did not Desired they would Appoint Some body Else to Take Care of the things Which Was Lying Rotting, Mentioning the Sails and Rigging. Severall of them Answer'd together they Could Take Care of the things as well I Could, And **King** Called out the **Carpenter** Should Command them, Which he Refused; but at the Same Time, Seem^d well pleased that he was A Man of Such Consequence Among them. Upon his Refusing, **Beazly** Answered, then **M^r Jones** Shall Continue, but was desired to Hold his Tongue by **King**, Who Said he would not Obey me Without I Consulted all of them Upon all Occasions, Which I Refused, Telling them if any One of them was Capable, would not trouble my Self any More about any thing; but as they was not, Self preservation Induces me, tho Confess if had the least prospect of a Deliverance Without, Would not do it. Notwithstanding am determined Never to Consult Such a parsell of Lubers. **King** Answered He was as

⁶⁸ So in the MS.

good a Man as I was, and as We Were all Upon a Footing, thought it Only Reasonable they Should be Consulted, And a Great deal more of Such Discourse. Howsoever it Ended desiring I would Continue to direct them.

About a Month After this M^r Collett Happen^d to go into the Carpenters Tent, at a Time When Chisholm & the Carpenter was drinking Some Brandy and Water, of Which they Asked him to partake; which he did and drank Success to Our Undertakings. With all my Heart Answer^d the Carpenter, and am glad we Are all Alive, that Came Ashore. This Startled M^r Collett a little, but not Seeming to Understand What he meant, Say^d it was a Very Wholesome Air Or Some Would have been dead, Eating Such Trash as we Were Obliged to do Sometimes. Yes Answer^d he I beleive the Air is Very good, Notwithstanding that you may thank god, you Are Alive, for not long ago, there was Some who designed to have Murther^d M^r Jones your Self, & the Other 3; Adding there was Only one Mans Consent wanting, And it would Certainly [have] been done, Which was Jn^o King that Refused And Say^d he would Dye first before he would Suffer it to be done. And Two days ago told me of it, I desire you^{ll} Keep what have told You a Secret, and When we get from hence and Come to another Place will tell you More of it, but we Never Afterwards Found him in So good a Humour, as When he told M^r Collett the Above Mentioned, So that am quite Ignorant who the Villains Are Who was to have been the Executioners.

The Next thing we was Inform'd of was That the Kings & the Hon^{ble} Companys packetts was to be burnt, least it Might be Hurtful to them at Mozenbeys, besides they Suspected Our papers was in it. Lester the Montross Asked Sevrall to Assist him to do it, but they Refused being Afraid it would be found out, And the Kings Pacquet being there, it would hang them.

Being at Work Upon the Wreck on day Was Surprized to See M^oDoull Coming towards me in Great Confusion, and it was Some time before he Could Speak. At length he told me they were Murdering M^r Collett in the Tent. I left what was About Immediately, And as was Walking Over the Island Asked him the Meaning of it. He told me that Some had been Complaining There Baggs had been Robbd and M^r Collett Advizeing to Search all in the Tent, was Taken up by King, Saying that his Should Be Search'd first, Adding that he was the Greatest theif Ashore; Which provoked M^r Collett to Strike him, And King Return^d it. When M^oDowel left the Tent Sevrall Others had got Round him Crying—Thresh him, damn him, learn him to Strike Again. Howsoever by The Time I Came it was all Over and Collett was gone from the Tent, I thought it Needless to take any Notice of it, for they were Quite Masters, and in all probability, Should have Come off no Better than Mr. Collett; so Return^d back to make an End of what I was About.

About a fortnight before we Left the Island a Fresh Rupture Broke Out; Powell being discover^d by one of the People with a Bottle of Brandy, Which he Knew must be Out of The Sea Stock. Therefore Came and Made his Complaint to me, tho not without Consulting the Rest first. I Sent for Powell and Told him what was laid to his Charge, which putt him in a great Passion, denying that he Ever Touch^d it. Those who accused him durst not prove it, being desired to Hold their Tongues by King and Some More of them. Powell was Extremely Offended, that I should Call him to Account for any Such thing, Saying he did not know a more Likelyer a person than myself to do Such a thing; Adding that One day when Every body was gone to gather Eggs, Excepting M^r Webb and my Self, we had drank out $\frac{3}{4}$ of a Case Bottle, Which he had Found a little before Under M^r Webbs Hammock. Being Accused of a Fraud which I Never thought of provoked me So that I could [not] Help Striking him, which he Returned, and Grabbed fast Hold of me. He was Soon Undermost, and the Carpenter as Soon Informed of it, Who Came Running into the Tent, and Came Immediatly to Me, being Disengaged from Powell before he Came in, which

I believe Save'd me Some Strokes from him ; saying that I was the person that Stole The Brandy,— And that he knew how it was a going Some Time ago. I believe he Spoke Truth Against his Will, Now or at least Unknown to him, for I Make no doubt but his Confident gave him a drink Now and then. The Next that took Me to Task was **Lester** the Montross, Who asked me by what Authority I Sent for him, and Order him and the 2 Other Montrosses to Assist me, if any Body Should Attempt to take the Remain'dr of the Money ; Adding that he would Lett me know he was My Officer, Being in the Kings Service and I Only in the Merchants. I did not think it Worth my While to Answer him, but he was going on in the Same Abusive Manner the Others Used to do, which provoked me to Call him Villain, and Told him if he did not Leave of his Abusive Language I would knock him down, with the first thing that Came in my way. But he Only laught at me Telling me I was the Greatest Villain, and wish'd I would Offer to Strike him, he would desire no better Sport. The Usage I had Receiv'd from the Rest before and the Abusive Language from this Scoundrell, put me past my Reason, therefore Run towards him ; and he Meeting me, which I did not Observe, got the first Blow, which had not in my Power to Return, being taken hold of by **Mr Collett** and the **Best** who parted us. By this Time **Chisholm** who had been out of the Tent Some Time, Came in Swagging and Aske'd what Domineering was going on Now, that they would have no More of it ; Adding he knew what to do With the Boat as Well as I when She was a floate. And if I wanted Any Thing to Turn Out with him he would make me Easy-presently ; Which Challenge I did not Care to Except ; but told him, if he durst Take on of the Guns, I would Meet him with Another, which he Refused. And Then the **Carpenter**, who Refused lickwise, but Upon Second Thought Said he Would. Accordingly went out of the Tent and I followe'd. He began to Strip himself and asked what I was for, Stick or fist ; Adding he would Lett me See he was Not Afraid of his Flesh, I Said Nothing to him butt Return'd into the Tent Again ; and he Followed, Asking me if taking 2 Guns was the way to try a Man. No Answer'd **Chisholm** a Good Stick or Fist is the way. So this Fray Ended with Telling me, they did not want any more of my Commanding or Domineering Over them, and That They Were all Upon a Footing, therefore wanted no Commander. To Which I made them no answer. Neither did I Concern my Self with any Thing afterwards, till within a day the Boat was to be Launched ; but There was very little to do which Made me quite Easy, and from this Time Would Mess no More with the **Carpenter**. And indeed Should not have Eat with him at all, if I thought he would have Behaved in the Manner he has done ; for when I divided the people into two Messes Thought by Taking all the Officers into Mine, there Would be no danger of the Rest of the People doing any thing Contrary to our Will. But it happen'd I Made Choice of the greatest Scoundrells. I Enjoy'd Being in a Mess by Our Selves Greatly, and so did the Rest of my Mess Mates ; Notwithstanding they were Obliged to Cook for themselves, and Often 3 days before we Could get the Kettle to Make Broth, which was the Best of Our Food at That Time ; it being Mostly Employ'd for the **Carpenters**, And if at any Time it was Not, all the Rest Insisted being Served before us. The People Receiv'd their Orders from the **Carpenter & Chisholm** Which was to get as Much Iron as they Could, and our Method of Getting it was to Burn it Out of the Wreck, and one day When they had fired it, took the Trouble to Carry the Carrining Blocks I had got up and Tarr'd and threw them in the fire. **Beezley** was Seen to throw one in by **Yates**. About 4 or 5 days before the Boat was Launch'd **Powell** Seem'd to be head Man, giving his Orders to Take the Brandy Cask and Rinch them. **Mr Collett** Assisted to gett them out of the Tent, they being in the Place, Where we Mess, and afterwards took The Liberty of Rinchng one of them out with a little fresh Water ; Which **Powell** Observing, Damn'd his Assurance and Asked what Business he had to do that, Swearing he Should not have it, and Call'd him all the Infamous Names Could be thought of ; Swearing that None of us Shall go of the Island in the Boat, and Indeed Expected that would be the Case.

Howsoever 2 days Afterwards the People Came To me to know if I thought proper to have the things Share'd. I Asked Them Whether they were Tantalizing me and if they did not think being Left on the Island was Not-Punishment Enough without it.

They Answer^d they Intended no Such thing, And as to What Powell Says Signifies Nothing; Adding they Hoped Every thing Might be forgott, and that I would Take upon me the Disrec-tion as before. I Readly Complye'd with their Request, and told Them that had no Objections to Sharing Such Things as I knew No Owners to; But as to the Treasure and Plate Could nor would not Consent to Share it. Therefore hoped they would Return what was Taken Out of the Chest, and Allow things to go in their proper Channell; which if you^{ll} do, Assure you, Whats past Shall be Buried in Oblivion. They Made me no Answer, but Went to the Carpenters Tent, and in a few Minutes Return^d Again, Saying they were Determined to Share Every thing, And desired to know, What we would have done with Our Shares. Collett told Them to Lay it a One Side; but as they divided it, they Brought Ours to us which We took Care of, thinging it Better to Save so much of it. Than lett them Have it. The Money which was Taken out of the Chest Was Con-cealed in the Boat, butt they happened to be Discovered doing it, by Some of those who was not Concern^d who Immediately Told the Rest. So finding they were Blown took it Out Again the day Before it was Shar^d. As soon as the Money was divided the Other things Was putt up to Auction, being a Contrivance of M^r Colletts to Save the Plate, Which Otherways would have Been Run down. 2 days After this we Launched the Boat and the Next day in Getting her Out, the Grapnail Came home and She Drove Upon the Rocks; Which Accident the Carpenter Layed to my Charge, Saying that if he had Been Aboard it Should not been So. I Asked him how he would have Prevented it; but being at a Loss for an Answer only Grumbl^d at Me. While we Were at Sea they would Often find Fault with my Carrying to Much Sail, Threatening to Cutt the Haliard, and Lett the Sail Come down. This was When we Were before the Wind and Sea, And had we not Carried Sail to give the Boat Some Way through the Water, Would Certainly have foundred. When we went into the first port it was by Consent of Every Body; but When I proposed going out, they Objected Against it Saying it would be Time Enough 10 or 12 days hence. Howsoever the Wind Coming Fair about a Week afterwards we Were Ready Sail^d. While We lay in this Port, Chisholm Always Staye'd ashore to Buy What the Natives Brought to Sell, and I being a Shore one Day When a Small Elephants Tooth was Brought to the Tent, begg^d Leave to Buy it: Which Offended M^r Chisholm Greatly, and Told me I would only Spoile The Markett. Howsoever I Bought the Tooth, and Gave the man About 4 pounds of Iron for it, tho Believe Could have got it for Less, butt Thought gaveing a good Price Would encourage them to bring More. The Next day was A Shore Again, and in the Tent unknown to Chisholm, Which gave me An Opportunity of Over hearing him, telling Some of the People how I had Spoilt the Markett, And there would be no Such thing As Buying any thing More now: at the Same time Rediculing Every Word I Said to him, before got Leave to buy it. As Soon as he had Done I Stepe^d out of the Tent and took him to Task For What he had been Saying; Which putt him in Some Confusion, but Soon Recovered, and told me if I wanted any Satisfaction to Turn Out With a Good Stick, to Which I Confess I had no great likeing for. Howsoever desired he would gett a Couple of good Sticks, and I would Take a Turn or two with him if I Came of with the Worst out. He Look^d about and soon Found One Which Throw^d to me and went in Search of Another, but Could, or as I believe, would not find One. So Returne'd Saying, he did not mean any harm, but to the Contrary, Allways Wish^d me well, and that he would Sail with me Again as Soon As any Man. So Our Intended Battle Ended, and from that Time Nothing Worth Mentioning happen^d Afterwards,

SOME MILE STONES IN TELUGU LITERATURE.
THE AGE OF BHIMAKAVI.

BY G. R. SUBRAMIAH PANTULU.

THERE has been a good deal of speculation as regards the fixing of the dates of Telugu poets generally. But, unfortunately, we find here an absolute wilderness unreclaimed and without promise of natural vegetation, for barren indeed has been the arena on which the few insipid writers of the Telugu dialect have paraded. The torpor of academic dullness still domineers over the vast

extent of the Telugu country, and in taking up the subject we are sore afraid that we are treading on a very slippery ground. It is still wrapped in mystery, in spite of ingenious arguments advanced in favour of particular theories by modern writers.

The poet **Bhīma** lived during the extreme end of the twelfth and the earlier part of the thirteenth century. He was born at a village called **Vēmulavaḍa** near **Drākshārāma** in the **Gōḍāvāri District**. Many curious stories are told of him. In the village was a **Niyōgi Brāhmaṇ**, **Sōmana** by name, on whose demise, his wife, being poor and widowed, eked out a livelihood by singing songs at the houses of the rich. The story goes that on a certain **Mahāsivarātri** day, she joined a company of other females and went to **Drākshārāma**, and while the others were praying to the local god to bless them with good and useful offspring, she, feeling certain that she would have no more issue, vowed that, if she should have a son, she would light a lamp with a tubful of water to the deity, whereupon all the women assembled laughed in their sleeves. Sometime after, as Fate would have it, she became pregnant. The village folk, though assured by her that her pregnancy was the result of her devout prayers to the deity, gave a deaf ear to her and excommunicated her. Not long after she gave birth to a son (named **Bhīma** after the local deity), whom she brought up with a great deal of love and care, and educated him as became him. As the boy grew older and joined with others of his class at play, they began to boycott him by calling him 'a widow's son.' **Bhīma**, being unable to endure the insult, was sorely grieved at heart, and went to his mother and demanded an explanation from her. On being told the real facts, he immediately quitted the village, reached **Drākshārāma**, entered the temple and clasped the *liṅga* with both his hands. The god had mercy on him and said:—"Whatever deeds you do, whatever expressions you utter will prove true." Sometime after, he reached his native village, but at a house where the **Brāhmaṇs** were being feasted, the gates were closed against him as being a widow's son, despite his earnest entreaties. He cursed them that the *dāl* should become frogs and the rice *chunnam*. Immediately frogs began to jump from one leaf to another. The **Brāhmaṇs** were sore dismayed, and learning that it was due to **Bhīmana's mādātmya**, opened the door, promised to admit him if the frogs became rice and *dāl* as usual. It was so, and thinking that he was the beloved of the god the **Brāhmaṇs** admitted him into the sacerdotal order. After that he lived by telling impromptu stories. He is best known as a poet of abuse and was called by people generally **Uddaṇḍakavi** and **Kavirākshasa**. He used to visit the courts of kings, and proclaimed himself as the son of the god **Bhīmēśvara**.

Three years afterwards **Dananripāla**, the father of **Vimalāditya**, was ejected and his kingdom was occupied by the **Kaliṅgas**. It is said that the poet **Bhīma** abused the then reigning king, **Kaliṅga Gaṅgu**, because he was refused an audience by the king, who was wholly immersed in the affairs of state and wanted the poet to see him after all the bustle and whirl was over. The poet grew very much enraged, and said that thirty-two days hence his kingdom would be occupied by his enemies. The words proved true, and the king was driven out of his kingdom. He wandered unknown from village to village and in the darkness of the night fell into a pit before **Bhīmana's** house and wept bitterly at his fallen position. The poet happened to come out of his house and enquired who he was and was told that it was the king, reduced to this state by the poet **Bhīmana**. The poet took pity on him and said that he would yet defeat his enemy in battle and be crowned king at **Sajjanagara** on the sixth day of the dark fortnight in the month of **Mina**.

The king joined a band of **Bhāgavatas** and went to **Sajjanagara**, and when the king of the place asked the band if they would undertake to play the part of his enemy, **Kaliṅga Gaṅgu**, the unknown wanderer, forced them to accept the offer, played the part of **Kaliṅga Gaṅgu** himself and for the purposes of the play received the royal sword and horse from the king. He then mounted the horse and, sword in hand, approached the reigning king, cut off his head and ascended the throne. This **Sajjanagara** goes at present by the name of **Sajjapura**, a village near **Peddapur** in the **Gōḍāvāri District**, and was the seat of the empire before the **Peddapur** fort was built. If what is stated above be the fact and if he was a contemporary of the **Chālukya** kings, we are obliged to infer that the poet

must have lived twenty or thirty years before the reign of Rājanarēndra, as Vimalāditya reigned for seven years and his elder brother Śaktivarman twelve years after they had once more taken possession of the throne. This has the support of Śrinātha in his *Kāśīkhāṇḍa*, where we are led to think that the poet must have lived at the beginning of the thirteenth century.

After the demise of Rājanarēndra, the Chōlas occupied the whole of Vēgīdēśa, and we learn that our poet lived at the time of the Chālukya king Chokkarāja, who was then reigning over a portion of the Telugu country. Once, when the king was in his bower, he stretched out his leg against a pillar and asked the poet, who was standing before him, to convert it into a lily tree; whereupon the poet recited a verse and did so. The people assembled were wonderstruck. As the king was unable to take his leg off the tree, he requested the poet once more to reconvert the tree into a pillar, which was accordingly done. We learn from the *Appakaviya* that our poet lived at the time of Sāhinimāra (to whom Bhāskara's *Rāmāyaṇa* was dedicated), who was a contemporary of king Chokka.

That Bhīma was living at the end of the twelfth century may be inferred from the following story. When the poet was on one of his tours, his horse grazed in the fields of one Pōtarāja of Guḍimeṭṭa, and it is said that he abused the Rāja because the horse was impounded. This abusive stanza, though cited by Appakavi as by one Rellūri Tirumalayya, is usually taken to be Bhīmana's, and the date when Pōtarāja flourished goes to prove that it was not Tirumalayya's. Guḍimeṭṭa is a small village, about ten miles from Nandīgama, in the District of Kistna, and was the seat of a certain section of the Chōla Rājas. We learn also that this Pōtarāja, the son of Rājēndrachōla, gave innumerable *inām* lands to very many Brāhmaṇs and temples, and from the inscription on the temple pillar at Kanagiri we learn that he made over certain lands to Mallēśvara Svāmi of Bezvāḍa in Śaka 1122, i. e., 1199 A. D. We learn also from the *Appakaviya* that Kavirākshasa, i. e., Bhīmana, lived after Nannaya Bhaṭṭa and prior to Tikkana.

Among the poet's works, his treatise on Prosody, dedicated to one Rechanna, a Vaiśya, is the only one available. It is said that he prepared certain astrological charts, but there seems to be no strong foundation for attributing the authorship to him. It is said also that, when his mother was distributing *ghī* to certain Brāhmaṇs, he told her that her "belly was smirched with the dirt of the pot." This means allegorically (in Telugu) that her son had breathed his last, and so he himself immediately died, because the words he had used had become a curse.

SOME UNPUBLISHED MA'ABAR COINS.¹

CONTRIBUTED BY T. M. RANGA CHARI, B.A., AND T. DESIKA CHARI, B.A., B.L.

OBVERSE :

REVERSE :

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|---------------|---|--|
| 1. Z. Billon. | The legend "Balban" appears in the area while the legend in the margin is not decipherable. | "Sultān al-a'zam Ghiāgu'd-duniyā wa u'd-dīn." |
| 2. R. Copper. | "As-Sultān al-a'zam Jalālu'd-duniyā wa u'd-dīn." | "Fīrōz Shāh." |
| 3. R. Silver. | "As-Sultān bin Muḥammad Shāh Abu'l-Muzaḥfar." | "As-Sultān al-a'zam 'Alāud-duniyā wa u'd-dīn." |

¹ Z stands for the Zumbro Collection of coins.
 R for the Ranga Chari-Desika Chari Collection.
 M for the Madras Museum Collection.
 T for the Tracy Collection.

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| 4. | R. Billon. Legend in the area: "Muhammad Shâh." There is a legend in the margin which is not legible. | "As-Sultân al-a'zam 'Alâu-d-duniyâ wa u'd-dîn." |
| 5. | R. Silver. "As-Sultân al-a'zam Qutbu'd-duniyâ wa u'd-dîn." | "Mubâarak Shâh Abu'l-Muzaffar," "716" (H). |
| 6. | R. Copper. "As-Sultan al-a'zam Qutbu'd-duniyâ wa u'd-dîn." | "Mubâarak Shâh Sultân ibn Sultân," "717" (H) |
| 7. | R. Silver. Legend in the area: "Qutbu'd-duniyâ wa u'd-dîn." The legend in the margin is not decipherable. | "As-Sultân ibn Sultân," "718" (H). |
| 8. | R. Silver. Abu'l-Muzaffar Tughlaq Shâh. | Ghiyâşu'd-duniyâ wa u'd-dîn. |
| 9. | R. Copper. Tughlaq Shâh. | Sultân al-a'zam Ghiyâşu'd-dîn. |
| 10. | R. Copper. Tughlaq Shâh. | Ghiyâşu'd-duniya wa u'd-dîn. |
| 11. | R. Copper. "Abu'l Muzaffar Tughlaq Shâh," "722" (H). | "As-Sultân al-a'zam Ghiyâşu'd-duniya wa u'd-dîn." |
| 12. | R. Copper. "Indu'r-Râfi Muhammad Tughlaq," "733" (H). | Al-Malik al-a'zimat l-illâ-hi. |
| 13. | R. Billon. Legend in the area: "Ahsan Shâh." In the margin: "734" (H). | "Sultân u's-Salâtîn." |
| 14. | M. Silver. "Shah Ahsân," "738" (H). | "Al-Ḥussainî." |
| 15. | T. Silver. "Shah Ahsân," "739" (H). | "Al-Ḥussainî." |
| 16. | M. Copper. "Ahsân Shâh l-illa-hi." | Not decipherable. |
| 17. | Z. Silver. Legend in the area: "Muhammad Damghân Shâh." In the margin: "741" (H). | "As-Sultân al-a'zam Ghiyâşu'd-duniyâ wa u'd-dîn." |
| 18. | R. Copper. Legend in the area: "Muhammad Damghân Shâh." Date in the margin: "742" (H). | |
| 19. | R. Silver. Legend in the area: "Muhammad Damghân Shâh." Date in the margin: "742" (H). | As-Sultân al-a'zam Ghiyâşu'd-duniyâ wa u'd-dîn. |
| 20. | R. Copper. "Sultân Sikandar Shâh." | "Bar gazid Rahmân," "757" (H). |
| 21. | T. Copper. "Muhammad Mustâfa." | "An-Nabi bâ-safâ," "764" (H). |
| 22. | Z. Copper. Legend in the area: "Mubâarak Shâh." The legend in the margin is not decipherable. | |
| 23. | R. Copper. "Bar gazidu'l-lâh," | "Khadîm Rasûlu'l-lâh," "770." |
| 24. | R. Copper. "'Alâu'd-duniya wa u'd-dîn." | "As-Sultan al-a'zam." |
| 25. | R. Copper. Legend in the area: "Dâûed Shâh." The legend in the margin is not legible. | "Al-Malik min Amaru'l-lâh." |

EXTRACTS FROM THE BENGAL CONSULTATIONS OF THE XVIIITH
CENTURY RELATING TO THE ANDAMAN ISLANDS.

BY SIR RICHARD C. TEMPLE.

(Continued from p. 212.)

1793. — No. XXX.

The following Letters were received on the 28th Instant from **Captain Blair**.

Captain Blair Dated 27th May.

To The Most Noble Charles Marquis Cornwallis K. G. Governor General &ca. in Council.

My Lord, — I have the honor to lay before your Lordship a **General Chart of the Andamans**, a letter of Report on the Subject, and a Paper Containing Astronomical Observations.

Should your Lordship have leisure to examine the chart and Report, you will perceive that several Dangers have been lately discovered; and from the very abrupt inequalities of the depth in several places it is probable that there may be other Dangers yet undiscovered I therefore beg leave to observe that a more minute investigation of the Soundings appears necessary in those parts where the bottom is Coral.

The best time to execute this service will be from December to April inclusive, when the weather is favorable, and when it is probable the Viper might be Spared from the Pilot Service for this investigation.

I beg leave also to observe that **Lieut^t. Wales** is well qualified to execute this Service.

I am My Lord Marquis Your Lordships Most Obed^t, Humble Serv^t,

(Signed) **Archibald Blair**.

Calcutta

May 27th 1793.

Captain Blair Dated 27th May.

To The Most Noble Charles Marquis Cornwallis K. G. Governor General &ca. in Council.

My Lord, — To a former report which I had the honor to lay before your Lordship June 19th 1789, with a General Chart and Plans of three Harbours, it is now necessary to add a **Sequel**: having Completed the Circuit of the Andamans since that Period, discovered an excellent Harbour, a number of Inlets, and several dangerous Coral Banks,

Having by your Lordships orders engaged some Artificers Sepoys and Laborers and also provided the necessary Stores, I left Calcutta the beginning of September 1789 to form a small Settlement at the Port now termed in the Chart Old Harbour, with Instructions to prosecute the Survey, when the Vessels could be spared from the Service of the Settlement, Soon after my arrival I made a **Particular Survey of Old Harbour** a plan of which I had the honor to transmit to your Lordship from thence.

East Coast Andamans. — On March the 20th 1790 having left Lieutenant Wales in Charge, at the Settlement, I sailed with the Ranger and Viper Accompanied, by Captain Kyd in the Experiment, to prosecute the Survey, and with an intention to Compleat the Circuit of the Andamans Our rout (sic) being from Old Harbour up the East Coast of the Island I shall observe the same progression in this Report.

From the North point which forms the entrance of Old Harbour, the land rises rather Abruptly to a height which may be seen above thirty miles distant: a Continuation of this, in a broken Ridge in the direction of North, and to an extent of nine miles very pointedly marks to the Navigator the situation of old Harbour, at the North extremity of the Ridge the decent is more Gentle,

terminating where an extensive Inlet is formed, named in the Chart **Shoal Bay** it retreats to Southward behind the high land, and to northward round an island where a second mouth is formed; which abounds with Oysters [**Oyster Bay**]. On a reference to the Chart it will be perceived that this extensive double Inlet, is too shallow for the reception of Ships.

Two miles northward of Oyster Bay in Lat^d. 11° 58 is **Port Meadows**, a small but Convenient Harbour. The passage in, is very narrow, south of an island which is situated in the entrance. The interior part of this harbour, is invironed by Coral Reefs. The surrounding land, in general is low, with extensive tracks of Mangrove Jungle, intersected by Creeks, and forming several islands.

Two miles northward of Port Meadows is situated the eastern entrance of **Middle Strait**, the Bar of $1\frac{1}{2}$ fms. the intricacy and narrowness within together with the difficulty and danger of access from westward, renders it useless for ships of burthen, but it will afford an easy communication between the east and west Coasts of the great island. The Tides in this Strait are not so strong as might be expected. It is here proper to Observe that the Coast from Shoal Bay to middle Strait ought not to be Approached without caution closer than two miles as there are some dangers, which are inserted in the Chart, extending nearly that distance from the land.

Northward from Middle strait there are great inequalities in the Surface of the land, some parts low, and others rising very abruptly and nearly insulated by the sea: the direction is N E b N but deeply indented with Bays and Inlets. The soundings are regular and no dangers without the depth of ten fathoms, The distance to **Strait Island** is thirteen miles the direction N E. Here the Archipelago Contracts the breadth of **Dilligent Strait** to three leagues: and from **Strait Island** to **Round Hill** [**Wilson Island**] (which is the narrowest part) the breadth is only one league. The number and variety of the Islands Agreeably diversified with rugged Cliffs and luxuriant forests presents a prospect beautiful and picturesque. On a near Approach the **Caves Appear, which are inhabited by innumerable flocks of the Small Swallow; which makes the edible Birds-nest** so much valued by the chinese. as a delicacy and restorative. The principle (*sic*) Cave is situated the south point of Strait Island, which is rocky, but not exceeding forty feet in height. The entrance, which is washed by the tide, is an irregular aperture of about six feet wide, and the same height; on Advancing thirty or forty feet, the height diminishes to four feet and the breadth increases to twenty. Here it is rather dark and very warm, and the top and sides of the Cave are Covered with Nests; an astonishing number of Birds, twittering, and on the wing, whisking past the ears and eyes, this Contrasted with the melancholy noise of the waves resounding through the gloomy Cavern formed a very uncommon and interesting Scene. The Birds are probably induced to choose this situation from the Caves being inaccessible either to Snakes or Quadrupeds and probably defensible Against birds of Prey. The Nests in general are in form of the quarter of the sphere of $2\frac{1}{2}$ inches diameter, of this shape one of the sections being firmly fixed to the rock the other section leaves the Nest Open above. The Substance is glutinous; those most in estimation are white and demi-transparent. It has been doubtful, and various Conjectures have been formed of what the Nests are Composed. In smaller and more accessible Caves I have observed a Mucilage, exuding from the rock, moistened by exhalations from the sea, which washes the lower part of those Caves. This Mucilage on being lavigated and dried, had both the texture color and taste of the Nest; but what removed all my doubts of this being the substance was seeing the Birds in immense numbers, resorting to a Cave very productive of the Mucilage in the month of January which is the season the Birds Build their Nests. It may now be presumed that the Nests are neither of animal or vegetable, but a mineral Substance. But to return to my more immediate duty.

It has been already observed that the breadth of **Dilligent Strait** is contracted to the breadth of one league, between Strait Island and Round Hill; but besides suffering this Contraction, the Soundings beyond this become very irregular and there are many dangerous patches of Coral on either side: one in particular half a league east of Strait island is very dangerous; it will Appear in the Chart The Spit extending about the same distance north from Round Hill, the Reefs connected with **Middle** and **North Buttons**, and an extensive and dangerous

Coral Bank and reef to northwest of those Islands. These ought to deter Strangers from entering Dilligent Strait, except in Cases of necessity, should such a measure become necessary Strict attention to the following instructions will lead through the Straits with safety. If entering from Northward, first steer for the North Button, which is a small island rendred remarkable from several white Cliffs; pass to right or Northwest of it not exceeding one mile distant; when a breast steer N. E. and pass middle Button, leaving it also to Northeast and Observing the same distance; when the last is brought to bear E. N. E. it will be necessary to alter the Course to south and to steer in that direction until the north Button is just perceived to eastward of Middle Button; with this mark steer about S W b S Observing to keep the Islands in the same position, and this will lead through the narrow part of the Strait clear of the Dangers of either side. A reference to the Chart will make the instructions more easily understood.

The Archipelago Appears to Consist of eleven is'ands, of various sizes, I speak with doubt as the largest of fourth island may probably be intersected by narrow channels, which would increase the number. The south Island [now Neill Island] which is very small, bears from Old Harbour nearly E. N. E. distant seven leagues It is surrounded by a Coral Bank to South and East, the least Water on it is 7 fms except a small Reef from the south extremity which has 3 fms about half a mile distant from the island. The passage between this and the second island, is clear the ground Coral with some Spots not exceeding the depth of 5 fms.

On the South extremity of the Second Island [now Havelock Island] there are a few Coconut trees, it is moderately high the Major part rocky, but Covered with trees except some Cliffs which rise abruptly from the Sea, at the northeast and near the northwest extremities. From the south point there is a Reef on which the sea breaks, half a mile from the shore. A Bay is formed between the two northern points but it is too shallow for Ships, The passage between the second and third is nearly two miles broad and Clear of danger with very deep Water near the third Island.

The third Island [now Peel Island] is of a triangular form, with a Considerable projection on the north side. The south point which is acute, is formed of high white Cliffs one in particular which is almost insulated, has in many situations the Appearance of a sail. On the south east side there are two small Bays, and at the bottom of the northern one, there are several Coconut Trees, where some natives usually reside. The water is very deep on this part of the Coast, about 40 fms. two miles from the land. From the Northwest angle to the North point of the projection the soundings are very regular Close to this point there is a narrow channel with 7 fms. over a Reef, which extends from the point of the island almost three miles in a north east direction: between this point of the reef, and another extending from an angle of the fourth island, there is another narrow channel By the long reef and the two islands a small but Commodious harbour is formed. The passage between the third and fourth islands [Fourth Island, now known as two — John Lawrence and Wilson Islands] is shut up to eastward by Coral Reefs. The northeast angle of the third island must not be approached closer than three miles, to avoid a Coral reef, which Appeared to be Connected with the island.

The figure of the fourth island as well as its surface, is very irregular, and the soundings round it correspond. On the east side Ships must not Approach Closer, than six miles, as **Minerva Bank** is situated that distance to eastward of the island, and on some places of the Bank there is not more than $2\frac{1}{2}$ fms. at low Water. The east extreme of east island N. N. W. leads to eastward of the Bank. The east side of the island is deeply indented, and some parts behind rugged island may probably be insulated. **Round Hill** which is remarkable from its regular shape, and being the highest land of the Archipelago forms the Northeast angle of this island it is seen ten leagues distant in Clear weather — Estward of this angle there are several Banks which run Off a Considerable distance, all within the dotted line in the Chart Should be avoided.

The passage [Kwangtung Strait] between the fourth and fifth islands [now Henry Lawrence Island] has deep water in the western entrance about the middle there is a Reef,

from the fourth island, and across the eastern entrance there is a Bar of sand and Coral, with only 3 fms. on it.

The fifth island is low and almost bisected by the apposite Bays, on the north and south sides of the island the Water is deep and the soundings are pretty regular.

The Bays and Inlets [now **Elphinstone Harbour**] are formed by the three islands, north of Strait island (of which long island is the northern) are too Confined and intricate to be of material use, though they might afford Shelter, in the Case of being driven in, by distress.

Abreast of the south end, opposite the Middle and towards the North extreme of long island there are three dangerous patches of Coral, about two miles distant from the island. To avoid those and the large Coral Shoal northwest from the north Button; it will be safe, not to Approach that part of the Coast closer than bringing the North Button to bear North.

The small Inlet [now **Rangat Bay**] in Lat^d. 12° 29 is very remarkable having a Bold Bluff point, of either side The entrance is narrow and there is not Sufficient depth within for ships. There is an extensive reef from the north point and there is rocky ground about half a league beyond it.

From this part of the Coast, to the Lat^d. 12° 45 the land rises rather abruptly to a Considerable height. The direction of the coast is almost due north for five leagues, and then trends to N N E. to **Stewarts sound** with three small projecting points. Between the second and third of those, there is a Coral Bank, which extends a league to sea, with 10 fms on the outer edge and. Shoaling very quick from that depth to 4 and 2 fms.

Stewart Sound is very extensive Consisting of three large branches. The entrance in Lat^d. 12° 53 is to south of **sound Island**, and Appeared perfectly clear quite across to **passage Island**; which is small and surrounded by a whitesand beach. It will Appear by the Chart, that the western, or inner Branch, is well Sheltered and the soundings are regular. The outer or southern Branch is more exposed; and two patches of Coral being found, makes it probable that there may be yet others undiscovered. The northern Branch is more Confined and it has not sufficient depth for large Ships. The passage to Northward of **sound Island** is too intricate for large ships, and it requires further examination.

From **Stewart Sound**, the Coast runs in almost a direct line N by E. The soundings are very regular extending from the land a league and a half to the depth of 100 fms. There is a break in the land [**Tara-lait**] one league and a half north of **Stewart Sound** which has the appearance of an Inlet. From the north entrance of the sound, the land rises abruptly from the sea and forms a large Ridge with a regular and gentle ascent to the south peak of the saddle, which may be seen twenty leagues distant in clear weather The north peak of the saddle is due north from the south peak distant one mile and three quarters with a Considerable hollow between them. From the north peak the descent is Steep and irregular, and after forming a variety of Valleys terminates in the southern part of **Port Cornwallis**. The descent from the saddle to the sea is so Steep in some places, as to be without vegetation There is one rivulet of fresh water which has its source from the south peak and there are Appearances of several more which have not been examined.

On this part of the coast the soundings extend from it about four miles and are perfectly regular **Craggy Island** is bold having 12 fms. very close without it, the north part is Connected with the great island by a reef.

The entrance of **Port Cornwallis** is in Lat^d. 13° 17. Being the first Oppening to Northward, and so near the Saddle, marks its situation with peculiar precision. The access is easy being two thousand five hundred yards broad. It is bounded on the North by a Reef extending from **Ross island**, and on the Opposite side by south Reef which is separated by a narrow Channel, from **Dundass point**. The Spit extending from South Reef, to North east is extremely

narrow and on one small Spot there is only $3\frac{1}{2}$ fms. at low Water Here it may be necessary to lay a Buoy at some future period when frequented by large Ships. **Atalanta Bay** is immediately round Dundass point, and is a good situation to Anchor during the S W monsoon, **St. George Island** is situated nearly in mid channel two nautic Miles from the entrance. It is of very small extent, but surrounded by a Coral reef, which leaves at low Water a Space of an irregular form equal to an area of 300 yards square. From this Island, Ships might be much annoyed in their progress up the Harbour. At the extremety of the Spit which extends one Mile west from this island there is a Spot of Coral almost dry at low Water on which it will be necessary to have a Buoy or Beacon.

Above St. George Island the harbour opens to the breadth of two Nautic miles, and the depth of one and a half of excellent anchorage; bounded on the east by **Hood Point**, and the east side of **Minerva Bay**, by the east side of **Chatham Island** and shore point on the West; and to the North by **Minerva Bay**, **perseverance point** and the Continuation of the Harbour. The Ground is soft tenacious clay the depth regular decreasing from 20 fms. in the entrance to 10 and 9 fms. abreast of **Perseverance point** Here the harbour is Contracted to the breadth of 1600 yards; by the Shoulder of Chatham island to west; and a Continuation of the land in a direction nearly North from **Perseverance point** to the eastward. The Harbour extends a mile north from **perseverance point**; and beyond this there is a narrow and intricate channel which leads to a very secure and Convenient [North] **Bason**, adjoining the North west point of **Pit island**.

The Shoulder and north part of Chatham Island is encompassed by a Bank with 3 fms. on the outter edge, about 300 yards from the island. The Continuation of this Bank with a gentle curve and westerly direction joins the west point and embraces **Ariel Island** from the north part of which, it takes a Circular direction, inclosing another Commodeous [South] **Bason**, north of **Ariel island**, and then by an easterly course terminates on the Northwest point of **Wharf island** Within the Margin already described there is a very extensive Mud bank, portions of which Appear at low water. It occupies a Space of about four square miles. This Flat termed in the Plan **Shoal Bay** is situated to westward of **Pit**, **Chatham** and **Ariel Island** it is of an irregular form with an extensive branch to the northwest and several inlets to southward.

The relative situations will be better Comprehended by an examination of the Plan, by which it will appear that the two Basons are well situated to Accomodate ships under repair and capable of being strongly defended It will also be perceived that the Range of the Harbour having a North-west direction, that the prevailing winds (northeast and Southwest) will be fair for either entering or quitting this Port.

Twelve hundred yards above **Perseverance point** there is a Spring of fresh Water which Afforded in the month of Febr^y. at the rate of 150 tons p^r day, and it appeared to have suffered no sensible deminution as late as the 6th of April 1793, which is the latter part of the dry season This Spring is situated in a very Convenient part of the harbour and issues out of the ground about twenty feet above high water mark, adjacent there are two Rills, and near **Hood point** another very productive Spring.

The land in the vicinity of the harbour abounds with timber trees of excellent quality, and fit for all the various parts of ships.

The soil and Climate promises all that can be expected from the most happy tropical situation.²⁴

From **Port Cornwallis** to the North extremity of the great island, and round the group of islands which encircle it, several Dangers have been lately discovered which will demand attention in the Navigator to avoid.

The **Table Islands** bear from **Ross Island** N 13° E. distant seven miles, they are invenered to eastward by an extensive coral reef; and there is besides this, a ledge of rocks some of which just Appear they bear from the east extremity of the islands S. S. E. distant one mile & a half, and

²⁴ [It has, however, always proved to be extremely unhealthy. — Ed.]

there is 24 fms a very small distance without the rocks. From east extreme Table islands, **Pecock** [**Pocock**] island bears N. 18° W distant 8 miles. The soundings are irregular with several Spots of sand and Coral Particularly within the Opposite bearings of the islands; some Spots so little as 4 fms at the distance of a league from the land Without the Opposite bearings of the islands, the soundings are more regular, deepening to 30 and 35 fms. about two leagues from the land. The navigator must not be deceived by this false Appearance, for immediately without the depth of 35, the Water suddenly shoals to 20 which depth will be found within 100 yards of **Union ledge**; on which there is only 1 fm. at low Water. The greatest extent of this very dangerous ledge is in the direction of the meridian about half a mile the breadth about 300 yards. The soundings are a little irregular even to eastward of this Ledge; there being 28 fms. immediately without it, and beyond that depth, so little as 12, and 10 fms. whence it deepens to 30, 50, and 76 and at the distance of four miles east of the Ledge, there is no ground with 110 fms. From **Union Ledge** **Pecock** island bears W 25° N distant seven miles the eastern table island S 30° W the same distance On referring to the Chart it will Appear that many lines of soundings have been run between **Union** and **Jackson Ledges**, and that the depth is very unequal, it therefore Should be avoided, though no Dangers have been yet discovered in that Space.

Jackson ledge is situated one league east of the North extreme of **East island**. The extent in a South east direction is nearly half a mile and the breadth a quarter mile, and the least Water on it is 1 fm., Southwest from this at the distance of one mile is situated **Ranger Ledge**, a Small Circular Spot of 100 yards diameter, with only four feet on the Shoalest part It bears from the north extreme of **East Island** E b N and distant from it two miles. To northward of those Ledges I was very Particular in sounding and found very Considerable inequalities in the depth; on some Spots not more than 5 fms. but by a very dilligent look-out from the mast head, I have no reason to think that there is any less than that depth, to northward of **Ranger Ledge**. Those alarming inequalities of depth do not extend above two miles to northward of **Ranger Ledge**, and there is a Continuation of similar soundings to westward, extending the same distance round **East** and **Landfall islands**. This will be found more clearly expressed in the Chart by a dotted line encompassing the irregularity of Soundings as well as the Dangers, with a written explanation.

It will be Observed by the Chart, that there is a good and deep passage between **East island** and **Ranger Ledge**, For this passage no further direction will be necessary, but observing to round **East island** very close to avoid the Ledges to eastward. The distance of **Pecock** island would render the bearings too indeterminate for a Mark to avoid the Ledges During the S W monsoon I think it would be improper to Attempt this Passage; for a Ship rounding **East island** as Close as it can be done with Safety, would hardly weather **Jackson** and **Union Ledges**.

Cleugh passage is formed by the North extremity of the great Island and **Northwest Island** to the south, and with **Landfall Island** to the north There is a extensive Reef nearly in the middle, part of which appears above water. On either side of this reef there is deep water, and it will be the Safest mode to pass it pretty close, as a mark to avoid more hidden dangers, which will Appear in the Chart; The Ground in general is Coral, with very alarming over falls, and the tides are irregular Such passages cannot be recommended, though a knowledge of them may prove useful in Particular cases.

Northwest island is low surrounded with a Coral reef some parts probably extending half a mile beyond high water mark: it is otherways bold The soundings westward from this island, to the edge of the Bank are regular the depth increasing from 12 to 16 fms. the first two leagues; in the remaining it deepens to 40 which is close to the edge of the Bank.

Cape Thornhill is a round hill of a regular form and has the Appearance of being insulated by a narrow channel.

West from the cape and distant two miles is **Cliff Island** which is Steep and Rocky and appears bold to westward. Two miles to southward there is a low island of small extent surrounded by a reef between this and **Cliff island** there appears to be very shallow Water.

South west from Cape Thornhill at the distance of two leagues there is another promontory but it is flat and low, and it also has the Appearance of being insulated ; particularly so when viewed from Southwest, for on the south side there is an extensive Inlet [now Temple Sound]. This Inlet has an island [now Paget Island] near the entrance and several extensive coral reefs, which appear to bar the entrance.

On this part of the Coast the ground in general is coral with very great over falls. S. S. W from the last Inlet and distant two leagues there is a dry rock [now Boojum Rock] which is situated about one league from the Coast Two leagues further and nearly in the same direction, there is a small flat island about the same distance from the great island. The line of the Coast from the above Inlet in Lat^d. 13.24 [?] is nearly in the direction of south, with two projections in Lda^d 13. 20 and 13. 16 and there is an Appearance of an Inlet E b N from North reef island [? Casuarina Bay].

The passage [Interview Passage] to eastward of north reef Island to Port Andaman has deep water near the island ; but at the distance of two miles to Southeast there is rocky ground, with alarming over falls in the Soundings, which will appear in the Chart.

From North reef island which is in Lat^d 13.06 the bank of Soundings extending near Six leagues and near the edge, there is an extensive [West] Coral Bank reaching from Lat^d 13.04 to 13° 25.30 Lieut^t. Wales who examined it in the Ranger could find nothing less than 7 fms. but from the irregularity of the sounding and quality of the ground, there probably may be less water, I have an Extract from Captain Nimmo in which he mentions to have had so little as $4\frac{1}{2}$ near the North end of this Bank. It Certainly Should be avoided by large Ships.

Having in a former report began my narrative with an Account of Port Andaman and Continued it progressively along the west Coast and round to Old harbour ; this finishes the circuit of the Andamans.

I have in a former report noticed the very rude and uncivilized State of the Natives, which I find now to be general I gave instances of their hostile inveteracy to Strangers these prejudices may have Originated from having been in a State of Slavery ; but there are certain and Recent causes for the Continuance of this infortunate propensity ; several of the Natives have been carried off to gratify an unwarrantable curiosity and others entrapped and sold for slaves, unless those alleviating Circumstances are Considered a most unfavorable and unjust opinion would be formed of the Natives Our intercourse with those, in the neighbourhood of Old harbour afforded frequent opportunities of Observing that they are susceptible of the most tender impressions and that their dispositions are happy.

It now remains to make some Observations on the Passage between the Little Coco and Land fall island.

The little Coco bears from the Center of East island N 22.30 E. distant nineteen miles, and from the North point of Landfall island N 32.30 E. distant twenty miles. It is Connected with the Andamans by a Bank of Soundings the edges of which are nearly paralel to the line of Bearings between it and the north extremety of Land fall island, and are also nearly equi distant from it the major part of the Shoal water is however on the east side of the line.

Union Jackson and Ranger Ledges afford a Striking example of the dangers always to be dreaded where the Bottom is Coral.

I have already Observed that for the distance of two miles to Northward of Jackson and Ranger Ledges that the depth was unequal I made a very particular examination further to northward by sounding and a good Eye at the mast head. To my great Satisfaction I found no abrupt inequalities in the depth with a bottom of sand quite across the Bank ; and there was no appearance of Shoal water from the mast head. Those lines of Soundings only that I can have a Certain dependence on, are inserted in the Chart It will be perceived that N b E from

the little Coco and distant three leagues there is so little as 12 fms. but by recrossing several times, I could find nothing less than that depth.

Directions for Ships bound to Port Cornwallis during the S W Monsoon. — I shall close this Report with the following Observations, which may prove useful to Ships bound for Port Cornwallis, during the South west monsoon This Stormy season generally Commences in May, with Cloudy squally weather attended with heavy rain. The first and latter parts are the most violent. July and August have frequent intervals of two or three days good weather.

Ships from the Coast of Coromandel Should gain the paralel of $13^{\circ} 39'$ which is the Lat^d. of the North extremity of Land fall island and on a near approach Should keep in $13^{\circ} 43'$ but not to northward. In this last paralel (as will be observed by a Reference to the Chart) Ships may Cross the Bank with Safety. If there Should be a mistake in the latitude and it prove to be the southward even as much as six or seven miles, it will be attended with no danger and little inconvenience, provided due attention be paid If the land should be seen before soundings are obtained (which will always be the case in the day with clear weather) Nothing more will be necessary, than to bear up, to that Course, which may be a point and a half to Northward of the most Northerly land seen, and round land-fall island at the distance directed. When Approaching this land in the night It will be necessary to have the Ship under such sail as to admit of sounding with 25 or 30 fms. of line, and to be prepared instantly to bear up on having ground Should the night be good and the weather so clear as to see three or four miles After Sounding 30 or 25 fms. Ships in such cases might (with caution) cross the Bank But Should the weather prove dark and Squally it would be necessary on having ground immediately to bear up and haul by the wind to Northwest after deepening the water to 50 fms. or loosing soundings, the Ship might be put on the other tack, and by short boards kept nearly stationary till day light.

In such cases as the preceding it would be of great Utility were there a light house on the north extremity of landfall isl^d. The northern point is obtuse with a Small eminence that Appears to me an Admirable situation.

Utility of a Light house on the North extremity of Landfall I. — A Light house erected on this Spot would be an excellent Mark to make the land and to avoid those dangerous Coral ledges to eastward.²⁵

Calcutta

May 27th 1793.

I am &c^s.

(Signed) Archibald Blair.

Ordered that the General Chart furnished by Captain Blair of the Andamans be transmitted to the Honble Court of Directors by the next dispatch, and that, in the mean time, an Accurate Copy be made of it in the Surveyor Generals Office to be preserved in this Country.

1793. — No. XXXI.

The following Letter has been written to the Governor in Council at Bombay.

To the Governor in Council at Bombay.

Honble Sir, — Captain Archibald Blair being soon to leave Bengal in Order to resume his Station in the Marine at your Presidency we Should do him Injustice if we did not assure you that his attention and Abilities in the management of our first Establishment at the Andamans have Claimed our warmest Approbation. He had the direction of that Settlement for some years, and acquitted himself invariably as a discreet and zealous Officer, highly qualified for the duty entrusted to him. Considering him, as we do, to be a most useful Servant of the Company, we cannot recommend him too Strongly to your Notice; and after doing so, we think it hardly necessary to say

²⁵ [Here follow 6 pages of astronomical observations.]

we are persuaded that the Circumstance of his having been so long employed upon Duty under this Government will not lessen his Pretensions to that encouragement and Situation, under yours, to which his Rank and Services entitle him, without prejudice to Superior Claims.

Such is our Opinion founded upon experience of the Merits of Captain Blair that we Cannot help recommending that, if he Should wish, after taking that Tour of duty which is incedent, we understand, to his present Standing, to return to the Andamans for the purpose of directing our Marine Establishment there, he may have leave of absence from Bombay for that purpose.

It is proper to Acquaint you that we have agreed that he should continue to receive the allowances of a Surveyor until his arrival at Bombay and we request that they may be Accordingly paid to him at the rate of Son. Rs. 858 per Mensem from the end of last month to which Time they have been issued to him in Bengal. This Presidency will, of Course be debited by you for the Amount.

Fort William
29th May 1793.

We have the honor to be &c^a.

1793. — No. XXXII.

The following Letter And its enclosure were received from the Town Major, on the 29th Instant. To Edward Hay Esqr., Secretary to the Government.

Sir, — I have the honor to inform you that the Bildars and Coolies entertaining by me to serve at the Andamans as mentioned in the Accompanying list will embark to day in the Union to proceed to that Island.

You will Observe by the Certificate affixed to the foot of that list that those people have received an advance of four Months pay Commencing from the 25th instant. The Sirdars at the rate of 8 S^a Rupees and the Coolies or Bildars at 6 S^a Rupees p^r month.

Fort William Town Major's Office
29th May 1793.

I have the honor to be &c^a.
(Signed) A. Apsley,
Tn. Mr.

List of Coolies and Bildars engaged to serve [at] the Andamans.

Sirdars

Rampersaud

2 Callipersaud

Doobrauy	15 Pursaud Sing
Bichoa	Dursau Sing
Hurey	Doomend Sing
Fackirah	Buldy
5 Bindoo	Lochund
Ramdual 1 st	20 Shaik Mongly
Chintamond 1 st	Titto Doss
Ramkissoan	Shaik Joamaun
Mannick chund	Kaunt
10 Banniad	Ramtonoo
Assaram 1 st	25 Chintamond 2 ^d
Ramdual 2 nd	Gungaram
Munsuram	Nemy
Chiddam	Dattaram
	Aucot Ram

30 Ram Sing	50 Ramsunder
Lakeer Mahomed	Khimro Khan
Ruffick	Tittoo
Baddoolah	Mohun
Daunish	Narrain
35 Chiddam	55 Ramlochun
Assaram	Kinshair
Shaik Ruffick	Rickney
Annoor	Dulboo
Sittaram	Bichosk
40 Gecool	60 Perberroo
Ramsunder	Bachain
Lochund	Hasey Allah
Nill money	Shaik Golaub
Sissooram	Durham Doss
45 Raddoo	65 Ram Tunnoo
Laum	Dununjei
Luckun	Runjay
Ramkisson	Panchoo
Bunnud	Dattaram
	Bussnoo Doss

I Certify that the abovementioned Sirdars, Bildars or Coolies have received from me an advance of four months pay Commencing from the 25th of May The Sirdars at the rate of S^c Rs. 8 and the Coolies or Bildars at S^c Rs. 6 per Month.

Fort William Town Major's Office
29th May 1793.

(Signed) A. Apsley
T^r M^r

1793. — No. XXXIII.

The following Letter was written, by the Boards Orders, to the Superintendent at the Andamans by the Secretary, on the 30th Instant.

Major Alexander Kyd Superintendent at the Andamans.

Sir, — You will receive enclosed a Duplicate of my Letter, dated the 25th Ultimo, and forwarded by the Phoenix.

On the 5th Instant upon the arrival of the Viper, I was favored with your Letter of the 15th of last Month and it was laid before the Governor General in Council.

The Circumstances mentioned in it, relative to the People, who had formed a small Settlement at the Coocs, induced the Board immediately to give Orders that the Letter, of which I inclose a Copy, should be written to the Secretary at Fort S^c George, no answer to it has yet been received.

In Consequence of your Application for a supply of Money, a sum amounting to ten thousand Sicca Rupees in the proportions desired of Silver and Copper has been Packed up and dispatched to you as per enclosed Bills of Lading, by the Union Snow now proceeding to your Settlement.

The Governor General in Council has directed me to Acquaint you that your Draft in favor of Mess^{rs} Wilson, Harington, and Downie, for the sum of 5,000, S^c Rs. received into your Treasury from Individuals has been duly honored. His Lordship thinks it equitable that any Expence incurred by you in effecting the Negotiation of Bills drawn for Supplies of Money for the Publick Service, Should be reimbursed, but, in order to save that Expence, in future, he is pleased to desire

that you will draw on Government in the form prescribed in the Bills of Exchange sent herewith, which will also render your Negotiations less troublesome. There are 250 Setts, each Sett consisting of two Bills.

You will receive, by the Union Six Boxes and six Jars, of Purveyors Stores, that were to have been sent, for the use of the Settlement at Port Cornwallis, by the Phoenix, but it was afterwards found, could not be Conveniently taken in that Vessel.

A Number of Bildars and Coolies have been embarked on the Snow [Union] for the Andamans, according to the enclosed List, which is Accompanied by a Copy of a Letter from the Town Major Concerning them. They have been provisioned for the Trip, and if the Stock laid in should, owing to an unexpected length of Passage, be found insufficient, Lieut. Roper has instructions to Supply them from the Vessels own Stores, A Seperate and exact Account is to be kept of these Supplies that it may be adjusted with the Owner Captain Blair.

Captain Blair having transmitted to the Board a Chart of the North part of the Andamans, shewing the places of those dangerous Coral ledges lately discovered, and a Safe track to avoid them, the Governor General in Council has authorized the publication of it, and you will be furnished with Copies as soon as they are finished.

He has also lately sent in to the Governor General in Council a General Chart of the Andamans, a Report on the subject of it, and a Paper Containing Astronomical Observations, you will receive a Copy of the two latter in the present dispatch and Captain Blair has informed the Board that a Copy of the General Chart is already in your possession.

Fort William
30th May 1793.

I am &c.

The Secretary reports that Lieut. Roper Commanding the Union has received his Sailing Orders to proceed to the Andamans.

1793. — No. XXXIV.

Fort William 11th June 1793.

Ordered that the following Letter be written to the Superintendent at the Andamans.

To Major Alexander Kyd Superintendent at the Andamans.

Sir, — I am directed by the Governor General in Council to transmit to you a Copy of Intelligence, which has been received this Morning from Mr. Baldwin at Alexandria, that War was declared by France against England and Holland on the first of last February His Lordship in Council has no particular directions to give you in the present State of Affairs confiding generally that you will take the necessary Measures for the Protection of the Settlement under you Charge in as far as Circumstances and your Means admit.

I am &ca

Council Chamber 11th June 1793.

(Signed) E. Hay Secretary to the Govt.

Ordered that the following Instructions be sent to Lieutenant Roper By the Secretary.
To Lieutenant Roper Commanding the Union Snow.

Sir, — Intelligence having been received that war was declared by France against England and Holland, on the first of last February, I am directed by the Governor General in Council to desire that you will take Charge of the two accompanying Packets addressed to the Commodore, and Major Kyd at Port Cornwallis, you will of course be upon your Guard against an Enemy during your Voyage to the Andamans.

Council Chamber
11th June 1793.

I am Sir, Your, &ca
(Signed) E. Hay Secretary to the Government.

1793.—No. XXXV.

Fort William 17th June 1793.

The following Letter was received from the Superintendent at the Andamans on the 15th Instant, by the Snow Phoenix, and circulated for the perusal of the Board.

Superintendent at Andamans 31st May.

To: Edward Hay Esqr. Secretary to Government.

Sir, — I have the pleasure to acquaint you that the **Snow Phoenix Captain Moore** arrived at this Port, on the 23d instant with the followers belonging to the Sepoy Detachment, with some of the Artificers that were left by the Ranger and Cornwallis, and four Hundred Bags of Rice that were Obliged to be left at the same time; this Vessel experienced very bad weather during the passage, by which the Rice was much damaged on which there will be a loss of about fifty Bags.

I have received your letters of the 22d and 27th of March and 25th of April, no parts of which require any particular answer, only that you will be pleased to signify to the Governor General in Council that should The Honble Commodore Cornwallis touch at this Port, any of the Companys Vessels, then in the Harbour, which he may have occasion to employ — shall be immediately ordered to attend him.

I am very sorry to be Obliged to communicate to the Board, that the **Scorbutic complaint**, which broke out amongst the Laborers, has by no means abated; during the last two Months no less than twenty Men have fallen a Sacrifice to it, and at present nearly a half of those that remains, are unfit for any labor; but as there is a prospect of our being soon supplied with Vegetables, we are in hopes that by a change of diet, the distemper may be got under. I have however to Observe that it has principally raged amongst the **Coolies** that came from Bengal in last November, who were most worne out distempered creatures, on whose constitutions was probably the seeds of the complaint; for none of the Sepoy Detachment or private Servants who have exactly had the same diet, have been in the least affected with it.

The South West Monsoon set in here very early this Month, with very blowing Weather and hard Rain, and there has been Much Rain ever since; as from the great want of workmen we were by no means in a very forward state, with the Temporary Buildings, and as our Tents are few and much worne the people have sufferd a good deal from the inclemency of the weather; we are however using every effort to get every body under cover to which the Artificers that have now arrived will much contribute.

I have granted permission to Two Sepoys, to proceed to Bengal on the Phoenix for the recovery of their health, and on such occasions, or to visit their families in Bengal, I have to request that the Governor General in Council, will be pleased to authorise me to grant Furloughs to Non commissioned Officers and Sepoys of the Detachment, without prejudice to their Allowances, for a greater time than is specified by the standing regulations — and without a strict adherence to numbers in the proportion therein limited which cannot well apply to this place.

I have the pleasure to acquaint you that the **Cornwallis Snow** arrived on the 29th instant from the Coast of Pedier where I sent her for Stock with directions to **Lieutt. Wales** to examine every Port from **Diamond Point** to **Acheen Head**, that I might exactly know, what dependance we may have on that Coast for Provisions, and I am glad to say that his report is pretty favorable.

I beg you will acquaint the Board that finding the Allowance of Grain which had been established for the Settlers, was more than they could expend, I have reduced the quantity one fourth and still find that the Ration is perfectly sufficient.

Port Cornwallis
31st May 1793.

I have the honor to be &ca.
(Signed) A. Kyd Andamans.

1793. — No. XXXVI.

Fort William 24th June 1793.

Read a Letter from Captain Allen.

Captain Allen Dated 20th June.

To Edward Hay Esqr. Secretary to Government.

Sir, — Herewith I have the honour to enclose a Bill of Freight for the Phoenix to the Andamans : having in order to render the Vessel as Commodious as possible to the People, given up the intention of an Additional Voyage and having on board the Accompanying extra List of People with Major Kyds Pass, who Secreted themselves in the Vessel, with Stores as above Specified, and a very great Expence having been incurred in Consequence of the Advanced Season, and difficulty of getting out of the River, as also sending a Vessel down to Supply them with water so as to keep the Sea Stock intire until leaving the Pilot I beg leave humbly to submit to the Consideration of the Governor General in Council the said Extra bill of Eight hundred Sicca Rupees and to hope that it will not Appear an unreasonable Compensation under all the Circumstances of the Case.

Calcutta
20th June 1793.

I have the honor to be &ca
(Signed) George Allen.

Enclosed in Captain Allen's Letter Dated 20th June. List of Passengers from Port Cornwallis to Calcutta pr Phoenix Captain Moore June 1st 1793.

Class.	Names.
1 Sepoy	Mehuban Sing on Furlough
1 Do.	Naggur Sing Do.
1 Do.	Hurloll Sing Discharged.
2 Boys with Do.	
1 Bazarman.	
1 Woman with do.	
2 Coppersmiths	
2 Servants	{ John Fife
	{ Jack
1 Woman with do.	
2 Washermen	
14 Persons Total	

(Signed) A. Kyd
Superintendt. Andamans.

Enclosure in Captain Allen's letter, dated 20th June.

The Honble Company Dr.

To Freight of the Snow Phoenix for four hundred Bags of Rice, and one hundred Settlers delivered at the Port Cornwallis in the Island of Andaman, on the 1st June 1793 According to Agreement.

Calcutta
20th June 1793.

Sicca Rupees 4,000.
Received the Contents.
(Signed) George Allen.

Extra delivered.

13 Settlers having Major Kyds Pass

20 bags of Rice

6 do. of Paddy

3 do. of ground Rice

1 do of Dhol

1 do of Tamarinds

1 do of Sakt

2 Barrels of Gunpowder

15 Chests Boxes and Packages of Military Stores &c. delivered to the order of Major Kyd and 14 Passengers returned.

by order of Major Kyd

Sicca Rupees 800

Allowed 500

Vide Consultation

Agreed that, in Addition to the Agreed Freight of Sicca Rupees 4000 for four hundred Bags of Rice, and one hundred Settlers, sent in the Phoenix to Port Cornwallis, Captain Allen be allowed an Extra Freight of 500 Sicca Rupees for the rest, and that an Order on the Treasury be issued in his Favor accordingly.

1793. — No. XXXVII.

Fort William 22nd July 1793.

Read a Letter from the Secretary to the Hospital Board.

To Colin Shakespear Esq, Sub Secretary.

Sir, — I am directed by the Hospital Board to transmit to you the Accompanying Extract of a Letter which they have received from the Surgeon at Port Cornwallis, which they beg you will lay before the Governor General in Council, with their request, that they may be authorized to encrease the Pay of the Hospital Coolies to Six Rupees per Mensem, and the Pay of the Other Servants in the Same proportion, or that the Superintendant be directed to grant the augmentation.

The Hospital Board further beg leave to recommend that Two Washermen may be added to the Establishment of Hospital Servants.

I have the honor to be Sir Your most Obedient humble Servant
Fort William Hospl. Bd. Office
the 19th July 1793.

A. Campbell, Secy.

Enclosed in a Letter from the Secretary to the Hospital Board 19th July.

Extract of a Letter from Mr. Wood Surgeon to the Andamans Dated 22nd June 1793.

In fixing the rates of wages, for the Servants attached to the Hospital at Port Cornwallis I am persuaded the Board did not advert to the increased pay given as an encouragement for people to come to this Settlement. Every Coolie receives Six Rupees pr. Month, and artificers in the same proportion above the rates paid in Bengal. With the present allowances granted by the Board, I am not able to procure one person, and the only Assistance I have had, has been from three labourers taken from the public work ; people very ill qualified either for the Service of a Dispensary, or the Attendance of an Hospital.

I beg leave to State to the Board the utility the Sick (especially the Coolies) would derive from the allowance of Washermen to the Hospital, the want of which, I have in Several instances had reason to regret.

(A true Copy.)

Fort William Hospital Bd. Office
the 19th July 1793.

(Signed) A. Campbell Secretary.

Agreed that the pay of the Hospital Coolies, at the Andamans, be increased to Six Rupees per Mensem, and that the Pay of the Other Servants be augmented in the Same proportion.

Agreed also that two Washermen be added to the Establishment of Hospital Servants at that place.

1793. — No. XXXVIII.

Fort William 26th July 1793.

Read a Letter from the Garrison Store Keeper.

Edward Hay Esqr. Secretary to the Government.

Sir, — Having received an Indent, Copy of which is enclosed, for a Supply of Provisions for the use of the Settlement at Port Cornwallis, I request you will advise the Government General in Council thereof, and Communicate to me his Orders, whether, & when it should be provided.

Fort William
25th July 1793.

I have the honor to be &ca.
(Signed) G. Robinson Garrison Store Keeper.

Indent No. 3.

To G. Robinson Esqr. Garrison Store Keeper, Fort William.

	Names of Stores.	Articles In- dented for Since 1st May 1793.	Balance in Store.	Article In- dented for.	Purposes for which wanted.	Admitted.
D	Dholl — Kessarry Mds.	200	For the supply of the Stores at Port Corn- wallis.	
	Do. — Hurrur ... Do.	...	...	200
	Do. — Moong ... Do.	...	...	100
C	Ghee Do.	100	For sick and Passen- gers returning occa- sionally to Bengal.	
P	Paddy Bags.	...	...	100
"	Paddy New ... Do.	...	...	200
S	Sugar Maunds	...	...	100
	Tamarinds Do.	...	...	10
	Salt Do.	...	...	40

I do hereby Certify in pursuance of the General Orders, that the articles Specified in this Indent are indispensably necessary for the Service of the Settlement at the Andamans, According to the best of my Knowledge and Belief, after the most careful Examination.

Port Cornwallis }
June 27th 1793. }

(Signed) { Edmund Welsh, Commissary.
A. Kyd, Superintendant at Andamans.

Ordered that the Garrison Store keeper be directed to Comply with the above Indent for Provisions requisite at the Settlement of Port Cornwallis and to despatch them by the Seahorse.

1793. — No. XXXIX.

Fort William 29th July 1793.

Read a Letter and its enclosure from the Superintendant at the Andamans.

Supt. at the Andamans 23rd July.

To The Most Noble Marquis Cornwallis Governor General in Council.

My Lord, — On the 13th of June a vessel from Madras sent with dispatches for Admiral Cornwallis arrived at the Andamans by which we learnt that the Nation was engaged in a War with France.

Altho' I did not think it probable that the Enemy would have it in their power to fit out an Armament, or think the attack of the Establishment an Object, yet from our very defenceless Situation I did not fail to feel some alarm lest some of their Privateers for the sake of Plunder, might be induced to pay us a visit and immediately therefore began to devise means to enable us to repel such attempts.

On the 17th of June the Union arrived from Bengal in which Vessel there was a number of useful labourers, and as I had then fixt on a plan which I thought the best adapted for our Situation, and most within our power of execution, and as all our people were pretty well covered from the Weather Immediately began to take Measures for putting it in execution.

The Accompanying plan of the ground of the new Establishment with a Copy of my letter to the Engineer will point out what is intended to be done by which your Lordship will perceive that the Post may soon be made a respectable one, and I hope you will think, that the plan was the most expedient for the Occasion.

As the Cornwallis and Sea Horse Snows were both ready for sea, I immediately came to the resolution of dispatching them to Calcutta for the Necessary Supply of Artillery and Stores for such a Post and for such encrease of the Detachment as might be thought necessary and also thought it best to proceed to this place myself, in the Idea, that I could be more useful here in forwarding the Equipment and procuring the necessary people, than by remaining at Port Cornwallis where I was convinced every possible exertion would be made towards carrying the proposed plan into execution and in this I am happy that I anticipated your Lordship's wishes which were conveyed to me in a letter from Mr. Hay by the Venus Brig which Vessel we Spoke the day we left Port Cornwallis.

I now take the Liberty of pointing out to your Lordship, what Strikes me as most Necessary and pressing to be done for the protection of the Settlement at the Andamans.

The Sepoy Detachment to be encreased to the Strength of two Companies from Volunteer Sepeys from the Battalions at Barrackpore.

A Detachment of European Artillery to be ordered in readiness consisting of one Serjeant, one Corporal, two Gunners and Ten Matrosses.

A Detachment of one Sarang one Tandal, and Forty experienced Gun Lascars to be Drafted from the Artillery Lascars.

A proportion of Artillery and Stores, (of which there is accompanying a List) to be got in readiness if your Lordship approves of it, and for which I have prepared the necessary Indents.

As many Bildars and Coolies as can be sent in the next vessels, that can be dispatched, with a proportional addition of Provisions — these are the Classes of people that will be most wanted for some time to come, I beg leave to Observe that the greatest care should be taken, that stout and healthy men are chosen.

As independant of the present Situation of Affairs, it would certainly be expedient to **arm the Vessels on the Andaman Establishment**, from their being liable to be sent to **Pedair Aracan and Other piratical and Hostile Coasts** I beg leave to transmit an abstract of the Expense of an Establishment of people for them, which on consulting with the Commanders appeared more suitable than the old one an Abstract of which I also send by which your Lordship will perceive that the additional expense is small.

I imagine also it will be necessary that the **Officers commanding the Vessels on the Andaman Establishment**, should have some Commission or letter of Marque granted them, to act against the Enemy, and authority to enforce the necessary Discipline on board their Vessels, and as they are all **Lieutenants in the Bombay Marine** I take the liberty of proposing as the easiest mode, that they may be directed to act by the instructions they will have received from the Bombay Government, which it is probable have been drawn out with every legal Caution.

Fort William
25th July 1793.

I have the honor to be &ca.
(Signed) A. Kyd Superintendent at the Andamans.

(Copy) To Ensign Stokoe of Engineers.

Sir, — I have already communicated myself so fully to you on what appears to me to be the best and Speediest means of putting this Settlement in a State of Defence, so as to be able to **repel any attack of privateers or small armament that the French nation**, said to be at war with Great Britain might fit out, which although I do not think it is an Event that is probable, is yet what it is our Duty to guard against I have therefore Sketched such works on a plan of the point of this Island, which accompanys this expressing the ground in its present state as appears to me the best adapted for the present Occasion, considering the slender means we have of putting much in execution.

It is fortunate that so very little ground has yet been cleared of trees, and that the woods are of so very impervious a nature, that although they would not be an insurmountable impedement to an Enemy well provided with Workmen and tools, would yet be a great obstruction but [? which] a force only provided with their arms would certainly find it impossible to penetrate. We are thus left to pay our Chief attention to the defence of that ground which is cleared and to making all Tracks, which the Settlers have made as impassable as possible, which last will not be attended with much labour.

The hill A presents itself happily on a part on which a work will command the whole cleared Space, and which will admit of being of a Capacity to contain a considerable Body of Men and which from its height and Commanding Situation may certainly be made a very respectable post.

It was my first intention to Occupy it with a large round Redoubt but on a more minute inspection and consideration of the ground, think the present figure holds out more advantages.

The Northfront (the most likely to be Attacked) has two demi Bastions, thus projecting and Possessing some ground the same height with that of the Redoubt, will have some flanking fire, and a Gun in the face of each Demi Bastion will have the range of the whole valley on each side that is cleared of wood; and might prevent or intimatedate an enemy from landing in boats to burn the buildings.

The North and the East fronts are the first that should be put in execution, and to them there should be good Ditches and Parapets at least 14 feet thick but the other two faces are so entirely unapproachable and are so much out of the power of being annoyed by cannon from ships, that there is hardly Occasion for Shutting them in, but at all events it may be done with a parapet 6 or 8 feet thick and without a Ditch.

As on the East side the ridge of the Hill continues so high the ascent cannot be seen from the redoubt upon the point, therefore where the Ridge terminates there should be an **Entrenchment B** with embrazures for two Guns from the flank of which there should be a Strong *Abattis*, extending across the Valley to the thick wood on each side, indeed the sides of that Hill in its whole length is now so much covered with felled Timber, that a very little labour will render it absolutely impassable on the flanks of this Work, so that the only point where it can be attacked must be at this Strong Work at the top of a Hill of rapid and sudden ascent, the road along the ridge from the Redoubt to this work should be made practicable for Guns and to be seen in its whole length from the Redoubt and the felled trees and branches on each Side should be formed into different lines of *Abattis* as absolutely to confine the Road to the Ridge.

I have made the Road to lead into the Redoubt thro' a **Bedan** in the last face, but could it conveniently be carried round to the South face it would be better, which you will only be able to determine when the ground is cleared and labelled; the East face need only then be a Strict line in which there may be four Embrazures.

From the South face there Should be a small path out to the valley where a small space Should be cleared away for the labourers women and children to retire to, and where also there Should be your principal Depot of Provisions. From this Valley should also be cut [a] Small and Secret path to the water side on the west side, to the entrance of which Stores and Provisions may be sent in Boats, and the Road should be led as much as possible clear of heights for the ease of Carriage, and every Other track and path that the Settlers have made should be as Carefully Shut up and concealed as possible.

And Vessels in the Harbour Should be moored in the **Situation C** in the Manner the Seamen term at "fours" — so that the Guns from the west face of the Redoubt and musquetry from the **Entrenchment D** could protect them should they be Attempted to be cut out or destroyed by Boats, for which purpose any of the Trees that Obstruct the View in the Space marked in Yellow, should be out down, and the whole of that side of the Hill, Should be kept in its present impracticable State, only leaving one small and winding path for the convenience of getting at Fresh Water, but which could quickly be shut up. The path also from the Garden to the East point of the Island should be carefully shut up, and every other Path and track thro the woods that has not been particularized. There are yet many Other additions that Might be made to the Strength of this Ground, but what I have now pointed out is as much as you can execute until you have more people. Should however any Alterations or Improvements Occur to you during the progress of the work you will of Course adopt them, first consulting with Lieutenant Wells and you will of course pay Strict Attention to whatever he may recommend as adviseable, either in Altering or adding to the above plan.

Port Cornwallis

28th June 1793,

I am Sir &ca.

(Signed) A. Kyd, Superintendant Andamans.

List of Artillery and Stores required for the Andamans.

- 6 Iron 12 prs. with Garrison Carriages with all their apparatus.
- 2 Brass 6 prs. Field pieces with Field Carriages and their apparatus.
- 1200 12 pr. Round Shot.
- 300 Do. Grape.
- 400 6 pr. round Shot fixed to bottoms.
- 100 Do. Case Shot.
- 30 Barrels of Gun powder.
- 30 Barrels of Musquet Ammunition.
- 600 Flannel Cartridge bags for 12 pounders.
- 200 Do. Do. Do. for 6 Do.
- 1 Gin with Blacks (sic) and fold complete.
- 20 Large Tarpaulins.

(To be continued.)

NOTES AND QUERIES.

ROYAL FUNERALS IN TRAVANCORE.

To a non-Hindu the ceremonies and customs consequent on the death of a member of the reigning family of Travancore are interesting, but somewhat inexplicable, inasmuch as there is probably a reason for every custom and rite, and yet so little is known regarding the ceremonies carried out on the occasion. Even among Hindus, it is only a select few who are able to throw light on the subject. For instance, the corpse of a deceased Prince is invariably wrapped in a red or scarlet silk cloth, and it would be interesting to know why red or scarlet is the colour chosen. Yet nobody appears to be sure. It is conjectured that scarlet is the colour for Princes; but the Travancore Princes are simple in their habits, and in the privacy of life are amply satisfied with a white muslin cloth or two. Even on State occasions, very sober-coloured and simple costumes are worn. However this may be (writes a correspondent to the *Madras Mail*), I have gleaned a few facts regarding Travancore Royal funerals which may be of some interest.

As soon as death is announced, the attendants and others, especially the women servants of the Prince's palace, proclaim the fact by a loud and continued wailing. The news flies apace and bells are tolled, mounted troopers, with arms reversed, gallop about imparting the tidings, and

the Nair Brigade Band plays the Dead March [!], while guns corresponding to the age of the deceased are fired from the saluting batteries. The junior members of the Mahārājā's family, with their principal servants and the officers of the civil service, from the Dewan downwards, assemble at the deceased Prince's palace to prepare the corpse for the funeral. The junior members of the family separately walk round the remains several times, uttering prayers or performing some sacred rite, guided by the Kakkandūthe, or priest. In about two hours after the death the arrangements to convey the body to the cremating ground are generally complete, that is to say, besides the prayers and ceremonies aforesaid, the body is bathed and richly dressed in a robe of red or scarlet silk.

Then the Funeral cortege sets out, accompanied by the officers of the State and the Nair Brigade, who follow in procession with head gear (*kudimis*) loosed and arms reversed. Before the body is taken from the palace, a hole is made in the wall of the compartment where it rested, and through this the corpse is conveyed outside. This is a custom even with Sūdras, the reigning family of Travancore being Kshatrias. What the exact superstition, or idea, is, I am not in a position to say, but I fancy that there is a belief that if the corpse is conveyed through the door, other deaths will immediately follow

The bearers of the corpse are drawn from the Tirumulpād community. The procession to the cremating ground of the Mahārājā's family, situated at the north-west corner of the Trevandrum Fort, is formed in the following order. First dismounted Bodyguard troopers, bareheaded and barefooted, leading their horses, walk in two lines; behind them is the Nair Brigade Band, dressed in black and playing the Dead March; next the sepoy of the Nair Brigade in two long lines, heads and feet uncovered and arms reversed; then the various officers in undress, according to a prescribed order. To the burning ground itself only a chosen few are given admission. The next junior member to the deceased performs the last rites, under the guidance and instruction of the officiating priest; but if there is no member of the family available, the priest acts for him. The body is then conveyed to a richly decorated *pandal* or pavilion made of cadjan, under which is a funeral pyre composed of sandalwood, cuscus grass and ghee, to help the fire. The fire rendered sacred by prayers, is then applied to the pyre, while a shout of lamentation and a chorus of wailing ascend to the skies from the crowd of people outside, who generally await the termination of the cremation.

The small party inside wait till the work of the fire is all but done, and go away, leaving behind them a small and trusted few of palace adherents and a detachment of the Nair Brigade for sentry purposes. These servants feed the fire till every part of the body is consumed. For about two or three days public institutions and offices are closed, and deep mourning lasts for ten or eleven days. For three days following the cremation, the palanquin in which the body was conveyed to the burning ground is carried there and taken back morning and evening. Religious ceremonies are also conducted in the Tarawād Palam of the Mahārājā's family to the accompaniment of the wailing voices of women and solemn and sad music.

Then comes the Sanchayanam, or ash-sifting ceremony. Another procession is formed for this purpose also. The unconsumed fragments of the remains, with some ashes, are then carefully gathered up and religiously placed in a golden case. This is carried to a neighbouring house and preserved in a recess, or cavity, specially prepared at the foot of a jack tree. A Nair Brigade guard takes charge of the spot for a year, and carefully guards the ashes. The owner of the

house in which these relics of the dead are preserved, receives a pension for the term of his natural life — some say his heirs in perpetuity draw the pension, in the shape of a certain quantity of paddy annually. He also is the recipient of a quantity of cocoanut oil to feed a lamp which must always be kept burning.

On the eleventh or twelfth day further religious rites and ceremonies are performed and bring the pollution caused by the death to an end. For a whole year subsequently, mourning is observed to a certain extent throughout the Province, especially by the Nair community. The relics are ultimately taken to Benares and thrown into the Ganges.

KONETI RAYI.

SOME forty years or so ago, during the excavation of a pond in front of the Collector's Cutcherry at Nellore, Madras Presidency, an image was found along with, as I am told, some "white stones." This was left lying about for some time and was finally taken by an adjacent householder who presented it to a small Vaishnava temple in Nellore town. The figure is popularly known as Kōnēti Rāyi (Pond-stone).

I went to see it recently. It is a statue of a man of about life-size, carved out of a black stone and in perfect preservation. The figure is seated with legs crossed and soles up-turned; the hair is curly; the lobes of the ears pierced and greatly enlarged; the nose is broad, with, however, a bridge sharply indicated; the lips are well-shaped.

The figure is now adorned with the Vaishnava trident, but there seems no room for doubt that it represents Buddha or some Jain saint (I am too ignorant to decide which).

I have not seen any reference anywhere to this figure, and I, therefore, imagine that its existence is generally unknown.

If a Buddha, the fact of the statue being found so far south as Nellore would seem to be of interest.

A. BUTTERWORTH.

Nellore, 15th January 1901.

NOTES ON INDIAN HISTORY AND GEOGRAPHY.

BY J. F. FLEET, I.C.S. (RETD.), FR.D., C.I.E.

The places mentioned in the Chicacole plates of Nandaprabhañjanavarman.

THIS record has been edited by me in Vol. XIII. above, p. 48 ff., with a lithograph. The original plates, which are now in the Government Museum at Madras, were found, with five other sets, in a large pot which was discovered in digging the foundations of a wall at Chicacole, the head-quarters of the Chicacole táluka of the Gañjám district, Madras Presidency. But, as this note will shew, the present record does not really belong to Chicacole. It is convenient, however, for the present at any rate, to continue to speak of it as one of the Chicacole grants, instead of substituting a name connecting it with the place to which it actually belongs.

The record contains a decree issued — vijaya-Sárapalli-vásakát, — “from the victorious halt at Sárapalli;” meaning, from a halt made at a place named Sárapalli, not (of necessity, at any rate) just after the achievement of some victory in war, but in the course of a state progress or tour of inspection for administrative purposes.¹ And it recites that the *Mahárāja* Nandaprabhañjanavarman, “lord of the whole of Kaliñga or of all the Kaliñgas,” granted a village named *Ḍeyaváṭa*,² as an *agrahára*, to a Bráhmaṇ who belonged to, *i.e.* resided at, an *agrahára*, the name of which is to be read as *Akkana*, instead of *Akshata* as given in my published text.³

The *Akkana agrahára* of the record is, undoubtedly, the ‘*Akkana Agrm.*’ of the Indian Atlas sheet No. 108 (1894), in lat. 18° 31’, long. 83° 49’, five and a half miles on the south of Pálkoṇḍa, the head-quarters of the Pálkoṇḍa táluka of the Vizagapatam district, and about eighteen miles towards the north-west-by-north from Chicacole, where the plates were found. And, with this guide to help us, we can identify *Ḍeyaváṭa* with the ‘*Devada*’ of the same map, in lat. 18° 15’, long. 83° 37’, about seventeen miles south-west-by-south from the *Akkana agrahára*,⁴ and *Sárapalli* with the ‘*Sarepalli*’ of the map, in lat. 18° 7’, long. 83° 33’, a village, close to a large tank, ten miles in much the same direction from ‘*Devada*’ and about four and a half miles east-by-north from *Vizianagram*.

¹ The word *vásaka*, 3, is used (see Monier-Williams’ Sanskrit Dictionary, revised edition), at the end of compounds, in the sense of ‘abode, habitation.’ But it may evidently be applied in any of the meanings allotted to the simpler word *vása*, 3; namely, ‘staying, remaining (especially ‘overnight’), abiding, dwelling, residence, living in, abode, habitation.’ When *vásaka* is used as it is used here, it may be taken as meaning much the same thing as the *skandhávāra*, ‘camp,’ of various other records. But it is sometimes used at the end of a compound which qualifies and locates a *skandhávāra*; for instance, in *vijaya-skandhávārat Vijayapura-vásakāt*, in line 1 of the Kaira plates of A. D. 644 (Vol. VII. above, p. 248). And it seems desirable to translate it by a word which will prevent it from being confused with *skandhávāra*. For what is most usually intended by the use of the word *vijaya* in such expressions as *vijaya-vásaka* and *vijaya-skandhávāra*, reference may be made to my note 5, supplemented by a remark by Dr. Hultzsch, in *Ep. Ind.* Vol. VI. p. 51, on the Kanarese expression *bijayam-gey*.

² My suggestion (Vol. XIII. above, p. 49, note 7, and p. 50, note 20) that the name might possibly be *Aḍeyaváṭa* or *Aḍeyaváṭa*, is to be cancelled.

³ I remarked, at the time (*loc. cit.* p. 49, note 8), that the second syllable of this name, whether taken as *ksha* or as *kkra*, was a rather anomalous one. An examination of the lithograph will shew that its consonant does not at all resemble the *ksh* in *vaksha*, line 15, and *ákshéptā*, line 17, and, on the other hand, that it does very closely resemble the *akshara* which I then read as *kkra* in *vikkramānāṇam*, line 10. As regards the third *akshara*, it is to be remarked that the *t* appears in this record in two forms; one with a loop, see, for instance, *yaṭnód*, line 15, and *tāny-éva*, line 17, and the other without a loop, see, for instance, *bhāgavatō mātōpitṛi*, line 1. There was, therefore, no objection to taking the consonant of this particular *akshara* as the *t* without the loop. But we are equally at liberty to take it as *n*, which throughout this record appears without the loop. And, in view of the identification that can be made, we need not hesitate about accepting *Akkana* as the name really presented in the record. Looking to the *krama*, also in line 10, I consider now, that the record there presents *vikkamānāṇam*, with two mistakes, for *vikkramāṇām* or possibly *vikkramāṇām*.

⁴ The map shews a village named ‘*Devudata*,’ two miles on the north of the *Akkana agrahára*. But this does not seem to answer to the ancient *Ḍeyaváṭa*.

It may be remarked that the legend on the seal of this grant, which I failed to decipher, has been found by Dr. Hultsch, from an inspection of the original, to be *Pi*[*tri-bhaktah*], "he who is devoted to his father."⁵

The places mentioned in the Chokkhakuṭi grant of A. D. 867.

This record has been edited by Mr. D. R. Bhandarkar in *Ep. Ind.* Vol. VI. p. 285 ff., with a facsimile lithograph. The original plates were obtained from Gujarat, in the Bombay Presidency. But the exact find-place of them appears to be not known.

The record recites that, on a specified day in the month Pausha, Śaka-Saṁvat 789 (expired), falling in A. D. 867, the Rāshtrakūṭa prince Aparimitavarsha-Dantivarman, of the Gujarāt branch of the Mālkhēḍ family, bathed in the "great river" (*mahānadī*) Pūrāvi, and granted a village (*grāma*) named Chokkhakuṭi, situated in the north-west part of a small territorial division known as the Sarthātāilāṭakiya forty-two, to a *viḥāra* or (Buddhist) monastery at a place named Kāmpilyatirtha. It prescribes that the said village was to be enjoyed by the succession of the disciples and disciples' disciples of the *dryasaṅgha* or Buddhist community. And, in specifying the boundaries of the said village, it places, on the east, the boundary of a village (*grāma*) the name of which is to be read as Davbhellaṅka, for Dabbhellaṅka, = Dabbhellaṅka, instead of Da[n]te]llaṅka as given in the published text;⁶ on the south, the boundary of a village named Apasundara; on the west, the boundary of a village named Kālūpallikā; and, on the north, a river (*nadī*) named Mandākinī.

I find that Chokkhakuṭi is the 'Chokhad' of the Indian Atlas sheet No. 23, S. E. (1888), in lat. 21° 1', long. 72° 59', in the Nausāri division of the Baroda State, about five miles towards the north from Nausāri. The map shews 'Dabhel,' answering to the Dabbhellaṅka of the record, as a large village, the site of which is about one mile and three quarters towards the north-east from 'Chokhad.' It shews 'Asundar,' answering to Apasundara, one mile on the south of 'Chokhad.' And, one mile on the north-west of 'Chokhad,' it shews, on the south bank of the river which will be mentioned further on, 'Karoli,' which answers to Kālūpallikā and gives another instance of the not infrequent interchange of *l* and *r*. In the Trigonometrical Survey sheet No. 15 (1879) of Gujarāt, 'Dabhel' is presented as 'Dābhel,' with, in the first syllable, the long *ā*, which is no doubt correct, as it can be fully justified by a lengthening of the short *a* on the disappearance of the first component, *ḍ*, of the double consonant, *bḍh*, in the second syllable of the original name; the other three names are presented just as in the Atlas sheet.

The river Mandākinī of the record is a river which passes about one mile on the north of 'Chokhad,' and flows into the sea about five miles on the south of the Taptī. Its name is given as 'Mindhola' in the Atlas sheet and 'Mindhāla' in the Trigonometrical sheet, and is certified as 'Minḍhōlā,' in Gujarātī characters, in the official compilation entitled *Bombay Places and Common Official Words* (1878). And the *Gazetteer of the Bombay Presidency*, Vol. II., Surat and Broach, p. 25, speaks of it as "the Mindhola or Midāgri." We have another epigraphic mention of this river in the spurious plates which purport to record a grant made by Dharasēna II. of Valabhī in A. D. 478. It is there called the Madāvi.⁷ This latter name may be taken as a corruption of the

⁵ See *Ep. Ind.* Vol. IV. p. 143.

⁶ The second syllable of this name, in line 60, is much blurred, owing to carelessness on the part apparently of the engraver, rather than of the writer, of the record. And, in detecting the correct reading, I have of course been helped by my identification of the village. But an inspection of the facsimile will shew that the consonant is unmistakably *bḍh*, — for *bḍh*, in accordance with the general practice of the record.

⁷ Vol. X. above, p. 284, plate ii., line 3-4, and Plate. There is a somewhat unusual mark at the top of the *ma* to the right. It does not seem to be intended for a long *ḍ*. Nor, as far as I could see when I had the original plate before me, does it seem to be part of an imperfectly formed *anusvāra*.

name Mandākinī, through a form **Mandāvi**; and, in connection with this point of view, we may note that the *Vishṇupurāṇa* speaks of two rivers named Mandākinī,⁸ and mentions, just after one of them, a river Pūnyā which may be the Pūrṇā in Gujarāt, the next river on the south of the 'Mindhola.' quite as much as any other river known by the name of Pūrṇā, and that this tends to suggest that the 'Mindhola' really had the original name of **Mandākinī**. Or we may suppose that the original name of the river was **Mandāvi**, and was invented to mark the river as one "flowing slowly (*manda*)," by way of contrast with the Pūrāvi, the name of which seems to mean a river having a full rushing stream (*pūra*) and consequently flowing quickly."⁹ And, in the latter case, we may look upon the Madāvi of the spurious record as a corruption of the name Mandāvi, and take the Mandākinī of the present record as a fanciful substitute for it, somewhat similar to the application of the name Gaṅgā to the Gôdāvarī, or to a small nullah flowing into the Gôdāvarī, in the Paithaṇ plates of A. D. 1272.¹⁰

The town from which, most probably, the **Sarthātailāṭakiya** forty-two took its appellation, cannot at present be identified; unless, by any chance, its name can have been corrupted into that of the 'Simlak' of the maps, a large village the site of which is contiguous, on the north, with the site of 'Dabhel, Dābhel.'

Mr. Bhandarkar has given a reason for perhaps identifying the "great river" Pūrāvi with the Pūrṇā, on the south bank of which is Nausārī; namely, that an unpublished record, belonging to the Bombay Branch of the Royal Asiatic Society, speaks of the Pūrāvi as being in the vicinity of a place named Nāgasārikā, which is taken by him to be Nausārī. But it is not quite plain how the Pūrṇā, the total length of which is less than eighty miles, could be properly classed as a "great river."

He has expressed the opinion that **Kāmpilyatīrtha**, — or "the Kāmpilya tīrtha," "the sacred place of Kāmpilya," according to his treatment of the name, — is to be identified with Kampil, called in ancient times Kāmpilya, and formerly, it appears, a sacred place of the Jains, in the Kaimgañj tahsil of [the Farukhābād district, North-West Provinces. We need not enter into the point that Kāmpilya-Kampil is some six hundred miles away from 'Chokhad.' The **Kāmpilyatīrtha** of this record is, undoubtedly, the 'Kaphleta' of the Atlas and Trigonometrical sheets, a large village in the Chôrāsī tāluka of the Surat district, on the north bank of the 'Mindhola,' 'Mindhāla,' or 'Miṇḍhōlā,' about a mile and a half on the north of 'Chokhad.'

The places mentioned in the Surat plates of A. D. 1051.

This record has been edited by Mr. H. H. Dhruva in Vol. XII. above, p. 196 ff., with a lithograph. The original plates were obtained from a coppersmith of Surat, the chief town of the Surat district in Gujarāt, Bombay Presidency.

The record recites that, on a specified day in the month Pausha in the Vikṛita *saṁvatsara*, Saka-Saṁvat 972 (expired), falling in January, A. D. 1051, the Chaulukya prince Trilôchaṇapāla, "the ruler (*bhōktri*) of the Lāṭa country (*désa*)," went to the western ocean, and, at a sacred

⁸ Wilson's Translation, Vol. II. pp. 153, 154.

⁹ The name Mandākinī, also, which is best known as the appellation of the celestial Ganges or of a certain arm of the terrestrial Ganges, is explained (see Monier-Williams' Sanskrit Dictionary) as meaning 'going or streaming slowly,' from *manda*, 'slow, tardy, sluggish,' etc., and *añch*, 'to move, go,' etc.—If the modern name of the 'Mindhola' really is Miṇḍhōlā, with the lingual *ṇḍh*, it can hardly have been derived either from Mandākinī or from Madāvi or Mandāvi, but must be a later substitute for the original name. In the other appellation, 'Midāgri,' we may possibly have a reminiscence of some kind of the name Madāvi or Mandāvi.

¹⁰ See Vol. XXX. above, p. 517.

place named **Agastyatirtha** or **Āgastyatirtha**, gave to a certain Brāhmaṇ a village (*grāma*) named **Erathāna**, (*measuring*) nine-hundred (*ploughs* ?),¹¹ in a small territorial division, consisting of forty-two villages, which seems at first sight to be not distinctly specified by name but to be placed in a larger territorial division called the **Villīsvara** or **Billīsvara pathaka**.¹² It defines the position of Erathāna by means of eight surrounding *khētakas* or 'villages of agricultural peasants.' And it places them as follows; on the east, a village (*grāma*) named **Nāgāmva**, and **Tantikā**; on the south-east, **Vaṭapadraka**; on the south, **Līngavaṭa-Siva**; on the south-west, **Indōtthāna**; on the west, **Vahunādasvan**; on the north-west, **Ṭemvarūka**; on the north, **Talapadraka**; and, on the north-east, a village (*grāma*) named **Kuruṇa**.

Mr. Dhruva told us that the **Erathāna** of this record is **Erthān** in the **Ōlpād tāluka** of the **Surat** district, a village, between the **Kīm** river and the **Taptī**, which may be found in the **Indian Atlas** sheet No. 23, S. E. (1888), in lat. 21° 23', long. 72° 52'. He added certain details which seemed to bear out that statement circumstantially. And he plainly was furnished, though very vaguely and inaccurately, with information, which he did not verify, about some of the surroundings of a certain **Erthān** which really is the **Erathāna** of the record. But that **Erthān** is not the **Erthān** in the **Ōlpād tāluka**.

The **Villīsvara** or **Billīsvara** of the record, from which the **pathaka** took its appellation, is to be identified with **Balēsar** or **Balēshwar**, a small town two miles on the north of **Paṣānā**, the head-quarters of the **Paṣānā** subdivision, on the north bank of the river 'Mindhola,' 'Mindhāla,' or 'Minḍhōlā,'¹³ of the **Nausārī** division of the **Baroda** territory; it is shewn as 'Balesar' in the **Indian Atlas** sheet No. 23, S. E. (1888), in lat. 21° 6', long. 73° 2', and in the same way in the **Trigonometrical Survey** sheet No. 34 (1882) of **Gujarāt**. And it may be remarked here that the composer of the record, writing at this point a particularly clumsy verse, no doubt meant to describe the **Villīsvara** or **Billīsvara pathaka** as itself consisting of forty-two villages, though the language actually used by him conveys, if construed strictly, a different meaning.

The **Erathāna** of this record is the 'Erthan' of the **Atlas** sheet, shewn as 'Erthān' in the **Trigonometrical** sheet No. 15 (1879), two miles west-north-west from **Balēsar**. **Nāgāmva** or **Nāgāmā** seems to have disappeared; at any rate, the maps do not shew any trace of such a name; but **Tantikā** is represented by 'Tati Jagra,' 'Tāti Jagra,' one mile south-east-by-east from **Erthān**. **Vaṭapadraka** has become 'Wardala,' one mile south-east from **Erthān**.¹⁴ **Līngavaṭa-Siva** is 'Lingad,' two and a half miles south-by-west from **Erthān**. **Indōtthāna** seems to have become 'Raula or Wakhtana,' 'Raula or Wakhtāna,' two miles towards the south-west from **Erthān**. **Vahunādasvan** or **Bahunādasvan** is 'Bonad,' two miles west-by-south from **Erthān**. **Ṭemvarūka** or **Ṭembarūka** is 'Timbarwa,' in the **Chōrāsī tāluka** of **Surat**, one mile on the north-west of **Erthān**. **Talapadraka** is 'Talodra,' one mile and a half north-half-east from **Erthān**. And **Kuruṇa** is 'Karan,' one mile and a half north-east from **Erthān**.

¹¹ The published text runs (plate iii, lines 6, 7) — grāmaṁ Dhi(or Vi)llīsvara-pathak-antar-dvichatvārīṅśa-sankhyakē Erathāna-navaśatam-adād, etc. And the published translation runs — "gava a village in the Erathāna Nine-hundred in the sub-district of forty-two and the district of (Vi- or) Dhillīsvara." But the lithograph distinctly shews — grāmaṁ Villīsvara Erathānaṁ nava-śatam, etc. The word *navaśata*, 'nine-hundred,' can only indicate, in some way or another, the extent of the village. And, from others of the **Gujarāt** records, it seems probable that we have to understand *hala*, 'a plough,' used as a land-measure.

¹² The record seems to use the same character to denote either *b* or *v* throughout.

¹³ Regarding this name, see page 254 above.

¹⁴ In Vol. V. above, p. 145, Dr. Bühler has given another instance in which the ancient name **Vaṭapadraka** is represented by a modern 'Wardla.'

REVISED CHRONOLOGY OF THE EARLY OR IMPERIAL GUPTA DYNASTY.

BY VINCENT A. SMITH, M.B.A.S., I.C.S. (RETD.).

PROFESSOR SYLVAIN LÉVI'S valuable and interesting studies of the Chinese historians who record notices of events in India throw much light upon the obscure history of India in the centuries both preceding and following the Christian era.

In a separate article I have discussed his discovery of the synchronism of king Meghavarna of Ceylon (A. D. 304 — 332) with the Indian emperor Samudra Gupta, whose reign has hitherto been supposed to have begun in A. D. 350, so far as that synchronism affects the interpretation of the Mahānāman inscriptions at Bôdh-Gayā.¹ In this paper I propose to discuss the revision of the Gupta chronology which is rendered indispensable by Mr. Sylvain Lévi's discovery, and certain other facts brought to light within the last few years.

Assuming, as is now generally allowed, that the Gupta era dates from the coronation (abhisheka) of Chandra Gupta I., the first emperor of the Gupta dynasty, that event must have taken place in the first year of the Gupta Era (G. E.), which corresponds to the period extending from the 26th February, A. D. 320, to the 15th March, A. D. 321. For most purposes it is sufficiently accurate to say that the accession of Chandra Gupta I. occurred in A. D. 320, and to add 319 to dates G. E. to reduce them to dates A. D.²

Previous to M. Lévi's discovery of the synchronism of king Meghavarna of Ceylon with the emperor Samudra Gupta, the earliest known Gupta date subsequent to the accession of Chandra Gupta I. in G. E. 1, = A. D. 320, was that recorded by the Udayagiri inscription of Chandra Gupta II., dated G. E. 82, = A. D. 401.³ The chronology of the dynasty for the period of 81 complete years between these two dates was purely conjectural. M. Lévi's discovery enables us to fix with approximate accuracy the date of the accession of the emperor Samudra Gupta, the son of Chandra Gupta I., and, with the help of some other facts, to settle within narrow limits the greater part of the chronology of the dynasty.⁴

¹ Professor Sylvain Lévi's weighty essay entitled 'Les Missions de Wang Huen-Ts'e dans l'Inde' appeared in the *Journal Asiatique* for Mars-Avril et Mai-Juin, 1900, and was reprinted the same year at the Imprimerie Nationale, Paris, pp. 112. On another occasion I hope to make use of the materials collected by him for the Kushān history. At present I confine myself to the subject of Gupta chronology. My article entitled 'The Inscriptions of Mahānāman at Bôdh-Gayā' appeared in this *Journal*, ante, Vol. XXXI., p. 192. I am myself responsible for the erroneous hypothesis that the reign of Samudra Gupta began in A. D. 350. ('Observations on the Gupta Coinage,' in *J. E. A. S.* for Jan. 1893, p. 82. This work will be cited as 'Observations.')

² The discovery of the true beginning of the Gupta era, and the elaboration of all necessary calculations on the subject, were effected by Dr. Fleet, whose matured views will be found in *Ind. Ant.* Vol. XX. (1891), pp. 376-389. Dr. Fleet's great work entitled 'Inscriptions of the Early Gupta Kings and their Successors' was published in 1888. In its original form the Gupta era was an adaptation of the Śaka year beginning with the month Chaitra, or March-April. According to this arrangement the year commenced with the first day of the waxing moon (*sudi*) of Chaitra, and the year 1 G. E. corresponds to Śaka 243, and A. D. 320-1. Consequently Gupta years are ordinarily reduced to years A. D. by the addition of 319, as, for example, 82 G. E. = A. D. 401. Of course, for strictly accurate results much more elaborate equations are sometimes required. The records of the kings with which this paper is concerned seem to be all dated on this system. The kings of Valabhi, who succeeded the Guptas in Surāshtra (Kāñhāwār) about the end of the fifth century, while continuing to reckon by the Gupta era, made the year begin seven months earlier. Gupta dates are expressed in current years.

³ Fleet, No. 3. Udayagiri is near Bhilsā (Bhilsā) in Scindia's Dominions in Central India, N. lat. 23° 32', E. long. 77° 50'. The exact date is the 11th day of the waxing moon of the month Āshāḍha, equivalent to June-July, A. D. 401.

⁴ My conjectural dates were:—Gupta, A. D. 290; Ghaṭotkacha, A. D. 305; Chandra Gupta I., A. D. 319 (an error instead of 320); Kācha, A. D. 340; Samudra Gupta, A. D. 350; and Chandra Gupta II., A. D. 380.

According to all the genealogical inscriptions, the founder of the dynastic family was the Mahārāja Gupta,⁵ who was succeeded by his son the Mahārāja Ghaṭotkacha. The only positive indication of the date of the Mahārāja Gupta is afforded by the Chinese pilgrim I-tsing, who travelled between A. D. 671 and 695, and died in A. D. 713. He states that, according to tradition, an ancient ruined establishment known as the China Temple had been built for the accommodation of Chinese pilgrims some five hundred years before the writer's time by Mahārāja Śrī Gupta.⁶ This tradition would place the Mahārāja Gupta about A. D. 200, a date considerably too early. The true date of his accession cannot well be earlier than A. D. 270. We may assume A. D. 275. Gupta's son, Ghaṭotkacha, may be assigned conjecturally, in the absence of evidence, to A. D. 300.

Neither of these Mahārājas assumed the higher titles denoting paramount rule, and, so far as is known, neither of them coined money or left any inscriptions. Both probably were the Rājas of Bihār south of the Ganges, with their capital at the ancient royal city of Pāṭaliputra (Patna). They may have been in some degree subordinate to the Lichchhavis of Vaisāli, on the northern side of the river.

Chandra Gupta I. came to the throne in G. E. 1, = A. D. 320, and established his power as a paramount sovereign by marrying the Lichchhavi princess Kumāra Devī. His coins were struck in the joint names of himself, his queen, and the powerful Lichchhavi clan, and his dominions extended in the Gangetic valley as far as Prayāga (Allāhābād).⁷

Inasmuch as Samudra Gupta, son of Chandra Gupta I., was reigning previously to G. E. 13 = A. D. 332, the date of the death of the Ceylonese king Meghavarna, who sent him an embassy, the reign of Chandra Gupta I., who ascended the throne in the year G. E. 1, must necessarily have been very short. The great Allāhābād inscription, which records the deeds of Samudra Gupta, states that his conquests extended as far south as Pālakka, the modern Palghatchery, in N. lat. 10° 45' 49, distant about thirteen hundred miles from Pāṭaliputra (Patna), then the capital of the empire, and

⁵ The name of this prince was undoubtedly simply Gupta, and not Śrī Gupta, as Cunningham insisted (*Coins Med. I.* p. 9). Upagupta, who, according to the Aśokāvadāna legend, was the father-confessor of Aśoka, is described as the son of Gupta the perfumer. Both these names are clear proof that the participle Gupta could stand as a name alone, without the support of a governing word; the word *vpa* is, of course, a mere particle, expressing the idea of 'lesser.'

⁶ For the dates of I-tsing's life and death, see his 'Records of the Buddhist Religion,' ed. Takakusu, p. xxxvii. The tradition cited is from another work by the same author described by Beal in *J. R. A. S. XIII.*, N. S., pp. 552-572.

⁷ The coins exhibit on the obverse the names and effigies of Chandra Gupta and his consort Kumāra Devī. The reverse has a goddess seated on a lion, and holding fillet and cornucopie, with the legend 'Lichchhaviyab,' or Lichchhaviyab, in the nominative plural. I interpret the legends as meaning that the coinage was issued by Chandra Gupta I. in the names of himself, of his wife, and of her family, the Lichchhavis. The inscriptions lay great stress on the queen's Lichchhavi ancestry.

The well-known Puranic passage which defines the extent of the Gupta Dominions is applicable to the reign of Chandra Gupta I. only. As given in the Vāyu Purāna (Hall's ed. of Wilson's Vishṇu Purāna, Vol. IV. p. 218) it runs:—

अनुगंगाप्रयागं च साकेतं मगधास्तथा ।
एताञ्जनपदान्सर्वेभोक्ष्यन्ते गुप्तवंशजाः ॥

of which the best translation seems to me to be:— 'The [kings] of the race of Gupta will possess Prayāga on the Ganges, Sāketam, and the Magadhas all these countries.' Sāketam, although not yet positively identified, was in Southern Oudh (*J. R. A. S.* for 1896, p. 522). Prayāga on the Ganges is Allāhābād. The name Magadha in the plural (amending to मगधास) means, I presume, Bihār both north and south of the Ganges. Similarly, the name Kalinga is used both in the singular and the plural. Compare Vanga and Upavanga. The conquests of Samudra Gupta and his son Chandra Gupta II. enlarged the boundaries of the empire so far that the Puranic definition or description became wholly inapplicable. This observation may help to indicate the date of the composition of the Vāyu Purāna. Other texts, as usual, present variations of the passage quoted.

The coins of Chandra Gupta I. are described in my work entitled 'The Coinage of the Early or Imperial Gupta Dynasty of Northern India,' in *J. R. A. S.* for Jan. 1889 (cited as 'Coinage'), p. 63, and 'Observations,' p. 94. The spelling 'Lichchhaviyab' is found on one of Mr. Bivett-Carnac's coins, and in the Bhitari pillar inscription of Skanda Gupta, as well as in the spurious Gayā grant purporting to belong to the same reign, and in the Laws of Manu. (Fleet, 'Gupta Inscriptions,' p. 16.)

mentions the fact that the Ceylonese sent the conqueror presents or tribute. It is unlikely that the king of Ceylon should have been sufficiently in dread of the monarch of Northern India to send him gifts, as related both by the Chinese historian and the Allâhâbâd inscription, until after Samudra Gupta's temporary subjugation of Southern India. King Meghavarṇa of Ceylon having died in A. D. 332, the mission of Mahânâman to the Indian court, which involved two voyages, may be approximately dated in A. D. 330. The military operations incident to a victorious march of quite thirteen hundred miles and the subjugation of a multitude of kingdoms, as related in the Allâhâbâd inscription, may fairly be assumed to have occupied at least three years. Consequently, the accession of Samudra Gupta cannot be placed later than the year A. D. 327 = G. E. 8, and the possible limits of the reign of his predecessor Chandra Gupta are thus further restricted to the brief space of seven or eight years at the most.⁸ This inference is quite in accord with the numismatic evidence, inasmuch as the coinage of Chandra Gupta I. occurs in gold only of a single type, and is so rare that the specimens yet discovered do not exceed a score in number.

The accession of Samudra Gupta, who is represented in the genealogical inscriptions as the immediate successor of Chandra Gupta I., and who is stated in the Allâhâbâd inscription to have been appointed heir to the crown during his father's lifetime,⁹ may safely be dated in G. E. 6 or 7, equivalent to A. D. 325 or 326.

But the question is complicated by the existence of a small number of gold coins of a single type, about equal in rarity to those of Chandra Gupta I., and bearing the name of Kâcha or Kacha. The difficulty is to find a place for Kâcha in the very few years available. The coins of that prince are undoubtedly closely related in weight, fabric, and type both to those of Chandra Gupta I., and to the early issues of Samudra Gupta. One hoard, that of Tândâ in Oudh, consisted of twenty-five coins, only two of which belonged to the reign of Chandra Gupta I., the remainder being divided between Kâcha and the Aśvamedha and Battle-axe types of Samudra Gupta. Both the types last named seem to be intended to commemorate the emperor's victories and conquests. Their reverses, as well as the reverse of Samudra Gupta's Tiger type, are closely related to the reverse of the Kâcha coins. The obverse legend of the last-named coins describes the king as 'the exterminator of all râjas, who is victorious, having subdued the earth by excellent deeds.' The epithet 'exterminator of all râjas' (*sarvarâjôchchêttâ*) assumed by Kâcha is given in five inscriptions to Samudra Gupta and to no other king. The description of Kâcha as the victorious conqueror of the earth is also applicable to Samudra Gupta.¹⁰ These facts strongly support the suggestion made both by Dr. Fleet and myself that Kâcha and Samudra Gupta are identical, and, notwithstanding the difficulty there is in believing

⁸ For an account in detail of the conquests effected by Samudra Gupta, and for the identification of Pâlakka, see my papers entitled 'Samudra Gupta' (*J. R. A. S.* for 1897, p. 19), and 'The Conquests of Samudra Gupta' (*ibid.* p. 859). My revised date for the accession of Samudra Gupta is strongly supported by the forged Gayâ copper-plate (No. 60 of Fleet) which purports to have been engraved in his reign in the year 9. The entry of this date shows that the forger believed Samudra Gupta to have been reigning in that year.

⁹ Lines 7 and 8, which are thus translated by Dr. Fleet:—"Who, being looked at (*with envy*) by the faces, melancholy (*through the rejection of themselves*), of others of equal birth, while the attendants of the court breathed forth deep sighs (*of happiness*), was bidden by (*his*) father, — who, exclaiming 'Verily he is worthy,' embraced (*him*) with the hairs of (*his*) body standing erect (*through pleasure*) (*and thus*) indicative of (*his*) sentiments, and scanned (*him*) with an eye turning round and round in affection, (*and*) laden with tears (*of joy*), and perceptive of (*his noble*) nature, — [to govern of a surety] the whole world." A generation later the selection of Chandra Gupta II. by his father, Samudra Gupta, is expressed by the words *taparigrihita*.

¹⁰ For the Kâcha coins, see 'Coinage,' p. 74; 'Observations,' p. 95. The spellings Kâcha and Kacha both occur on the coins. For the Aśvamedha, Tiger, and Battle-axe types of Samudra Gupta, see 'Coinage,' pp. 64, 65, 72; 'Observations,' pp. 96, 97, 102. On the Tiger type, the king's title is simply 'râja'; on the Aśvamedha and Battle-axe types it is *râjâdhirâja*. The Lyrist type, presumably later in date, exhibits the higher title *mahârâjâdhirâja*. The five inscriptions which apply the epithet *Sarvarâjôchchêttâ* to Samudra Gupta are, (1) Mathurâ (*Fleet*, No. 4, p. 27, note), (2) Bilsâ (*Fleet*, No. 10), (3) Bihâr (*Fleet*, No. 10), (4) Bhitari pillar (No. 13 of *Fleet*), and (5) the spurious Gayâ grant of Samudra Gupta, with a genuine seal (*Fleet*, No. 60). In my 'Coinage' I advocated the identity of Kâcha with Samudra Gupta; but in 'Observations' I accepted Mr. Rapson's view that Kâcha was a brother and predecessor. I now revert to my original opinion.

that Samudra Gupta described himself on his coins by two different names, I feel disposed to adhere to the belief that Kâcha is only another name (biruḍa) of Samudra Gupta.

The only possible alternatives are the theory preferred by Mr. Rapson, who supposes that Kâcha was a brother of Samudra Gupta, and enjoyed a very brief reign as his predecessor, or the assumption that Kâcha was a pretender, and a rival to the brother who had been selected by their father as heir-apparent. It is possible that when Chandra Gupta I. died, his chosen heir was far from the capital in charge of a remote province, or commanding an invasion of foreign territory, and that Kâcha, being on the spot, was in a position to seize the throne of which he maintained possession for a brief space. This explanation of the problem is supported by the fact that Kâcha's coins seem to be inferior in purity of metal to those both of Chandra Gupta I. and Samudra Gupta. But the alleged inferiority is not quite certain.¹¹ Mr. Rapson's suggestion is rendered improbable by the omission of Kâcha's name from genealogies, and by the facts that Samudra Gupta was selected by his father as heir-apparent, and always claims to have succeeded directly. On the whole, I lean to the opinion that the hypothesis of the identity of Kâcha and Samudra Gupta offers less difficulties than either of the alternatives.

So far as the general chronology of the dynasty is concerned, it is immaterial which solution is accepted. The inscriptions prove that in any case Samudra Gupta must be regarded as the immediate successor of his father. Kâcha, if a distinct person, must have been a rival claimant to the throne, who reigned for a short time in the home provinces concurrently with Samudra Gupta.

I assume the year G. E. 7, A. D. 326, as that in which Chandra Gupta I. died, and Samudra Gupta succeeded him. The rival rule of Kâcha, if a reality, cannot have lasted more than a year or two, simultaneously with the beginning of Samudra Gupta's reign.

The year G. E. 82, = A. D. 401, as already observed, fell in the reign of Chandra Gupta II., the son and successor of Samudra Gupta. The latest inscription of Chandra Gupta is dated G. E. 93, and the earliest inscription of his son and successor Kumâra Gupta is dated in G. E. 96.¹² We cannot therefore err materially if we place the death of Chandra Gupta II. and the accession of his son and successor, Kumâra Gupta I., in the year G. E. 94, = A. D. 413.

The interval between 326 A. D. and 413 A. D., amounting to 86 complete years, must be allotted to the two reigns of Samudra Gupta and his son and successor, Chandra Gupta II., who is known to have been reigning in A. D. 401. Evidently both reigns must have been exceptionally long, a fact clearly apparent also from the numismatic evidence.

If we assume that Samudra Gupta was twenty years of age when he entered upon his heritage, it is improbable that he attained an age exceeding eighty years. On this assumption, his death cannot be placed later than A. D. 386, and probably it occurred earlier. In the absence of specific evidence, I assume A. D. 375 as a close approximation to the true date of the transmission of the crown from Samudra Gupta to his chosen and able successor, Chandra Gupta II., but the death of Samudra Gupta may have occurred some years earlier.

The limits of the reign of Kumâra Gupta I., son and successor of Chandra Gupta II., are known with sufficient accuracy. He came to the throne, as we have seen, not earlier than

¹¹ Cunningham gives the following figures as the result of the analyses or assays which he caused to be made (*C. Med.*, I. p. 16) :—

No. of coins tested.	King.	Mean weight in grains.	Pure gold.	Alloy.	Highest weight.
12	Chandra Gupta I.	123	107·6	15·4	123·8
50	Samudra Gupta.	123	107·6	15·4	126·0
8	Kâcha.	123	102·5	20·5	118·5

If the 'highest weight' of 8 specimens of Kâcha was 118·5, the mean weight cannot have been 123 grains. A coin of Mr. Rivett-Carnao's is said to weigh 125·8 ('Coinage,' p. 74). Ordinarily the coins of Kâcha are of light weight, the mean of four specimens being 114·95. Mr. Rivett-Carnao's other specimens weighed 115·6.

¹² G. E. 82; Udayagiri inscription of Chandra Gupta II. (*Fleet*, No. 3);

G. E. 93; Sânci inscription of Chandra Gupta II. (*Fleet*, No. 5);

G. E. 96; Bilsâḍ inscription of Kumâra Gupta I. (*Fleet*, No. 10).

G. E. 93, and not later than G. E. 96. I have assumed G. E. 94, = A. D. 413, as the date of his accession. His reign closed at some time in the year G. E. 136, = A. D. 455, which is the date of his latest coins and also of the earliest inscription of his son and successor, Skanda Gupta.

But at this point a difficulty similar to that in the case of Kâcha confronts the historian. The genealogical inscriptions on stone all end not later than Skanda Gupta's reign, and give the succession both of reigns and generations as (1) Gupta, (2) Ghaṭotkacha, (3) Chandra Gupta I., (4) Samudra Gupta, (5) Chandra Gupta II., (6) Kumâra Gupta I., (7) Skanda Gupta.

But the Bhitari seal carries on the genealogy two generations further in the persons of Narasimha Gupta and Kumâra Gupta II., while substituting Pura Gupta for Skanda Gupta.¹³ The question therefore arises, as in the case of Kâcha and Samudra Gupta, whether Pura Gupta is to be regarded as identical with Skanda Gupta or as a rival brother. The further questions may also be raised whether, if Pura Gupta were a distinct person, he preceded, followed, or was contemporaneous with Skanda Gupta. The case, although at first sight similar, differs materially from that of Kâcha and Samudra Gupta. The name of Kâcha is known only from a few coins, and nothing except the legends on those coins is on record concerning him to prove or disprove his separate existence. On the other hand, we know concerning Pura Gupta that he was a legitimate son of Kumâra Gupta I., whom he succeeded at least in the eastern provinces, that his mother was Queen Ananta Dêvî, that his wife was Queen Śrî Vatsa Dêvî, and that his son and successor was Narasimha Gupta.

The long inscription on the Bhitari pillar, which unfortunately is not dated, makes pointed allusion to Skanda Gupta's mother, while it strangely abstains from mentioning her name.¹⁴

The Bihâr inscription (*Fleet*, No. 12), which gives the usual genealogy, and names the queens of Chandra Gupta I., Samudra Gupta, and Chandra Gupta II., omits the name of the consort of Kumâra Gupta I., the mother of Skanda Gupta, but the imperfection of the record leaves it doubtful whether or not the name originally stood in the inscription.

¹³ 'An Inscribed Seal of Kumâra Gupta II.,' by V. A. Smith and Dr. Hoernle (*J. A. S. B.*, Vol. LVIII., Part I., 1899). The seal, which is composed of an alloy of copper and silver, was dug up in the foundations of a house at Bhitari in the Ghâzipur District, where the celebrated pillar with Skanda Gupta's inscription stands.

Dr. Hoernle's section of the paper cited discusses with much elaboration the historical results deducible from the seal inscription. I am now fully satisfied that the name of the king who is substituted for Skanda Gupta has been correctly read as Pura Gupta. The readings Pura and Sthira proposed by Cunningham and Bühler, respectively, are erroneous. The letters *Pu-ra* on the seal are quite plain. (See Dr. Hoernle's 'Note' appended to my paper entitled 'Further Observations on the History and Coinage of the Gupta period,' in *J. A. S. B.*, Vol. LXIII. (1894), Part I., p. 210.)

¹⁴ (Line 5):— "The glorious Kumarâgupta, who meditated on his [*scil.* Chandra Gupta II.] feet, and who was begotten on the *Mâhâdêvî* Dhruvadêvî.

(Line 6):— The son of him, the king, who was renowned for the innate power of (*his*) mighty intellect (*and*) whose fame was great, is this (*present*) king, by name Skanda Gupta, who possesses great glory; who subsisted (*like a bee*) on the wide-spreading waterlilies which were the feet of (*his*) father who is the most eminent hero in the lineage of the Guptas

(Line 10):— By whom, when he prepared himself to restore the fallen fortunes of (*his*) family, a whole night was spent on a couch that was the bare earth; and then having conquered the Pushyamirras, who had developed great power and wealth, he placed (*his*) left foot on a foot-stool which was the king (of that tribe himself)

(Line 12):— Who, when (*his*) father had attained the skies, conquered his enemies by the strength of (*his*) arm, and established again the ruined fortunes of (*his*) lineage; and then crying 'the victory has been achieved,' betook himself to (*his*) mother, whose eyes were full of tears from joy, just as Krishna, when he had slain his enemies, betook himself to his mother Dêvaki;—

(Line 14):— Who, with his own armies, established (again his) lineage that had been made to totter.

(Line 15):— joined in close conflict with the Hūmas

(Line 18):— has allotted this village (*to the idol*), in order to increase the religious merit of his father." (*Fleet*, p. 55.)

Note the early reference to the (Puranic ?) legend of Krishna and Dêvaki. The inscription records the dedication and endowment of an image of Vishnu under the name of Śaringin. Cunningham found numerous bricks inscribed with the name of 'Śrî Kumâra Gupta at Bhitari, which was evidently a royal residence in the time of Skanda Gupta and his father.

The Jūnāgarh, Kahāum, and Indōr inscriptions (*Fleet*, Nos. 14, 15, 16), while magnifying Skanda Gupta as an illustrious member of the Gupta dynasty, abstain from tracing his genealogy. Skanda Gupta was certainly in power in Western India previous to the bursting of the lake embankment at Jūnāgarh in January, A. D. 456 (G. E. 136), and before that date had entrusted the provincial administration of Surāshṭra to his officer Parṇadatta, who had appointed his son Chakrapālita as governor of the city at Jūnāgarh. Chakrapālita repaired the broken embankment during the hot season of A. D. 456 (G. E. 137), and in the following year (G. E. 138) erected a temple to sanctify his work. Considering that coins of Kumāra Gupta I. exist which are dated in G. E. 135 and 136, the dates require the assumption that Kumāra Gupta I. died in the spring of A. D. 455, corresponding to the early months of G. E. 136, which began in March, A. D. 455, and extended to February or March, A. D. 456.¹⁵ Kumāra Gupta I. may be considered to have died in April, A. D. 455. The appointments of Parṇadatta as Viceroy of Surāshṭra and of Chakrapālita as Governor of Jūnāgarh must have taken effect before the close of A. D. 455. There cannot, therefore, be any doubt that, at least in the west of India, Skanda Gupta was the immediate successor of his father Kumāra Gupta I. in the year A. D. 455 (G. E. 136). It is equally certain that five years later he was in full authority over the eastern parts of his father's dominions, because the inscription at Kahāum (*Fleet*, No. 15) is dated in the month Jyeshṭha of G. E. 141, equivalent to May or June, A. D. 460, and Kahāum is situated in the eastern end of the Gōrakhpur District, at a distance of about ninety miles from Pāṭaliputra (Patna). The undated inscription at Bihār, also in the east of the empire, which gives the usual genealogy, likewise treats Skanda Gupta as being the son and immediate successor of Kumāra Gupta I.

On the other hand, the Bhitari seal, in similar technical language (*tasya putras tat-pādānu-dhātō*), describes Pura Gupta as the son and apparently immediate successor of Kumāra Gupta I., and Narasimha Gupta as the son and apparently immediate successor of Pura Gupta. This record of the regular succession from Kumāra Gupta I., through Pura Gupta to Narasimha Gupta, is the difficulty which stands in the way of the otherwise plausible and tempting hypothesis that Pura Gupta was a rival brother of Skanda Gupta.

If Pura Gupta disputed the succession to the empire, and succeeded in holding only for a year or two the government of the eastern provinces against Skanda Gupta, who certainly was the direct successor of his father in the western provinces, how could Pura Gupta have transmitted the royal dignity to his son? The hypothesis of a division of the empire immediately after the death of Kumāra Gupta I. seems to be shut out by the language of the inscriptions, especially the long record on the Bhitari pillar, and by the fact that within five years of his father's death, Skanda Gupta was in full possession of both the eastern and the western extremities of his father's extensive empire.

The hypothesis that Pura Gupta was the successor of Skanda Gupta in the imperial dignity associated with the possession of the eastern provinces, as Budha Gupta certainly succeeded Skanda Gupta in the government of the western provinces as a local rāja, is difficult to reconcile with the

¹⁵ The important Jūnāgarh inscription of Chakrapālita (*Fleet*, No. 14), dated during the reign of Skanda Gupta in the years G. E. 133, 137, 138, has also been edited, though not very carefully, by the late Professor Peterson in the work entitled 'A Collection of Prakrit and Sanskrit Inscriptions.' Published by the Bhavnagar Archaeological Department under the auspices of His Highness Raol Shri Takhtsinghji, G.C.S.I., LL.D. (Cantab.), Maharaja of Bhavnagar. (Bhavnagar: Printed at the State Printing Press.) N. D. By an unfortunate blunder the translation of the inscription in this work gives the month in which the dam burst as being 'Bhādrapada.' The facsimile and transliteration correctly give the '6th day of the month Praushṭhapada,' equivalent to January.

The date of the record must of course be taken as G. E. 138, = A. D. 457-8. In the preamble, Lakshmi, the goddess of fortune, is said to have selected Skanda Gupta for the throne, 'having discarded all the other sons of kings.' These words may refer either to a disputed succession, or to the selection of Skanda Gupta by his father.

The king (line 9) appointed. Parṇadatta 'to protect in a proper manner the land of the Surāshṭras,' and to be 'lord over the region of the west.' Chakrapālita (line 12) 'accomplished the protection of the city.'

language of the Bhitari seal, which seems to imply the immediate succession of Pura Gupta to his father Kumāra Gupta I. But, as Dr. Hoernle has pointed out, the name of a king who does not stand in the direct genealogical line is sometimes omitted from a dynastic list which is primarily intended to trace the succession from father to son rather than from reign to reign. The best solution of the difficulty apparently is to assume that Skanda Gupta, by reason of being childless, is omitted from the genealogy of the Bhitari seal, and that he was succeeded by his brother Pura Gupta.

The rare gold coins, of which about fifteen specimens are known, which bear on the reverse the title Śrī Prakāśāditya, and weigh about 146 grains, like the later coins of Skanda Gupta, and those of Narasimha Gupta, were undoubtedly struck by a member of the Imperial Gupta dynasty, who was nearly contemporary with Skanda Gupta. Unluckily the proper name of the king on the obverse has not yet been read on any specimen. The best preserved example is one from Hardoi in Oudh, from the Rivett-Carnac cabinet, now in the Indian Museum, Calcutta, but even that coin does not clear up the mystery. In the large Bharsar hoard found near Benares in 1851 the thirty-two coins described in detail comprised Samudra Gupta, 6; Chandra Gupta II., 10; Kumāra Gupta I., 8; Skanda Gupta, 6; and Prakāśāditya, 2. The rest of the hoard, so far as known, consisted of coins of Chandra Gupta II. The four fully known names in this hoard are those of Gupta kings in regular succession. The presumption is strong that the fifth name, or title, that of Prakāśāditya, should rank after that of Skanda Gupta, before whom there is no room. If this inference be admitted, the coins of Prakāśāditya must be assigned, as proposed by Dr. Hoernle, to Pura Gupta. No other attribution seems to be possible, for the gold coins of Nara Bālāditya should certainly be assigned to Narasimha Gupta of the Bhitari seal inscription.

If the Prakāśāditya coins are properly assigned to Pura Gupta, that king cannot possibly be identical with Skanda Gupta, for the following reason.

The richness of the gold in the Prakāśāditya coins had been noticed many years ago by numismatists, but the significance of this little fact was not intelligible until Cunningham caused chemical analyses, or assays, of the whole Gupta gold series to be made. The tests showed that the Gupta gold coinage from Chandra Gupta I. to, and including, the early years of Skanda Gupta contained about 107 grains of pure gold out of a total weight of 123 grains, the coins being struck to the weight standard of Roman *aurei denarii* (*dīnār*). Skanda Gupta in his later years struck coins to the *suvarṇa* standard of weight, exceeding 140 grains, and so impure that they only contain about 73 grains each of pure gold. The rich yellow coins of Prakāśāditya, weighing 146 grains, contain no less than 121·7 grains of pure gold, and are therefore equal in value to the aurei of Augustus (Letronne, 121·94; B. M. 121·126 pure), and superior to any other ancient Indian gold coins. The best Kushān coins have only 112·75 pure out of 123 grains.¹⁶ This very surprising fact concerning the Prakāśāditya coinage seems to be best explained by the hypothesis that Pura Gupta, the brother of Skanda Gupta, assumed the title of Prakāśāditya, and, after succeeding Skanda Gupta, made a determined effort to restore the purity of the coinage, which had been so grievously debased during the troubles of Skanda Gupta's reign. The reform was of very brief duration, for the coins of Narasimha Gupta, son of Pura Gupta, are as debased as the *suvarṇa* pieces of Skanda Gupta, and those of Kumāra Gupta II. are still worse, containing only 66·5 grains pure out of 150. Skanda Gupta was the first to strike coins of the heavy (*suvarṇa*) standard. The fact that the coins of Prakāśāditya conform to this standard of weight strongly supports the theory that Pura Gupta succeeded Skanda Gupta.

¹⁶ For discussion of the coins of Prakāśāditya, see 'Coinage,' pp. 115-117; 'Observations,' pp. 125-127. The coins of Nara[simha] Gupta are described in 'Coinage,' pp. 113-115; and 'Observations,' p. 128. The coins of Kumāra Gupta II. (Kramāditya), which were in my earlier publications assigned to Kumāra Gupta I., are correctly assigned and described in 'Observations,' p. 129. Cunningham's assay results will be found in *Coins. Med. India*, p. 16.

No hypothesis for the explanation of Pura Gupta's place in the order of succession is free from difficulty, but after much consideration I have come to the conclusion, in agreement with Dr. Hoernle, that he must be regarded as the successor of his brother Skanda Gupta in the imperial dignity associated with the government of the home provinces of the vast empire of his ancestors. I imagine that when Skanda Gupta died in about A. D. 482, the western provinces of the empire were lost, and that the deceased monarch was succeeded in the east by his brother Pura Gupta, and in the west by Budha Gupta, who may or may not have been his son, and is known to have been reigning as a local rāja in Málava in A. D. 484 and 494 (G. E. 165 and 175).¹⁷ Assuming that the coins bearing the title Prakásáditya belong to Pura Gupta, the rarity of those coins is an indication of a very short reign. The accession of his son Narasimha Gupta Báláditya may be provisionally dated, as proposed by Dr. Hoernle, in A. D. 485. The coins bearing the name Nara and the title Báláditya, which are assigned to Narasimha Gupta of the Bhitari seal inscription, are much less rare than those of Prakásáditya, and include many examples in quite base metal. At one time I conjectured that these base metal coins might be posthumous, but it is preferable to refer them all to the reign of Narasimha Gupta, and to believe that during a long and disturbed reign the coinage was progressively debased. Dr. Hoernle's proposal to regard Narasimha Gupta as identical with the Báláditya, King of Magadha, who defeated Mihira Kula about A. D. 530, may be provisionally accepted. If this supposition be correct, the reign of Kumāra Gupta II. may be considered to have begun in A. D. 522, and the Bhitari seal may be referred approximately to that date. The characters of the inscription on the seal look rather earlier.

The long duration of Narasimha Gupta's reign required by Dr. Hoernle's theory is no objection. Most of the Gupta sovereigns enjoyed exceptionally long reigns. Parallels may be found in the series of Mughal emperors, Akbar, Jahāngir, Shāh Jahān, and Aurangzēb, whose four reigns covered the period from A. D. 1555 to 1707, with an average of 38 years for each reign and generation; and in the Hanoverian dynasty of Great Britain. Three generations and four reigns fill the period extending from the accession of George III. in 1760 to the death of Queen Victoria in 1901, with an average of 47 years for each generation, and 35 years for each reign.

The annexed Revised Chronological Table summarizes in a convenient form my present views concerning the outline of Gupta history. The dates of accession of Chandra Gupta I., Samudra Gupta, Kumāra Gupta I., and Skanda Gupta are now known with sufficient accuracy. The most important matter remaining in doubt is the date of the accession of Chandra Gupta II., which cannot be determined from the materials now available.

Revised Chronological Table of the Early or Imperial Gupta Dynasty.

Serial No.	King.	Title.	Son of	Queen.	Accession.		Known Dates.		Remarks.
					G. E.	A. D.	G. E.	A. D.	
1	Gupta ...	Mahārāja ...	Un- known.	Unknown...	...	275	None ...	None ...	Probably is the Śri Gupta, King of Magadha, mentioned by I-tsing (Beal, in <i>J. R. A. S.</i> , XIII, N. S., pp. 552-572) as having lived 'about 500 years' before A. D. 700. No coins or contemporary inscriptions.
2	Ghatot- kacha.	Ditto ...	No. 1...	Ditto ...	...	300	None ...	None ...	Date estimated, as in case of No. 1. No coins or contemporary inscriptions.

¹⁷ Eran inscription dated Thursday, 12th Āshādhā Sudi, G. E. 165, equivalent to the 21st June, A. D. 484; silver coins dated in the year 175, and one specimen dated ? 18[-]. ('Coinage, p. 134, *Ind. Ant.* XIV. 68.) The date of the inscription (*Fleet*, No. 19) is exhaustively discussed by Dr. Fleet in pp. 80-84 of his Introduction.

Serial No.	King.	Title.	Son of	Queen.	Accession		Known Dates.		Remarks.
					G. E.	A. D.	G. E.	A. D.	
3	Chandra Gupta I.	Mahārāja-dhirāja.	No. 2.	Kumāra Dēvi, of the Lichchhavi clan.	1	320	None	None	Founded Gupta Era, of which year 1 = 26th Feb., A. D. 320, to 15th March, A. D. 321. No contemporary inscriptions known. Struck a few gold coins in joint names of himself, his queen, and the Lichchhavi clan.
	Samudra Gupta.	Ditto ...	No. 3...	Datta Dēvi.	7	323	9	A. D. 328	This date rests on the authority of the forged Gaya copper-plate (<i>Fleet</i> , No. 60). The forger may be assumed to have known that Samudra Gupta was really reigning in the year 9.
							Circa 11	A. D. 330	Embassy headed by Mahānāman from King Meghavarna of Ceylon (A. D. 304-332), as related by Wang Hiuēn Ts'ē. The contemporary inscriptions are not dated. They are:— (1) Erap (<i>Fleet</i> , No. 2); and (2) Allāhābād (<i>Fleet</i> , No. 1). The fragmentary inscription at Mathurā (No. 88 in <i>Ep. Ind.</i> II. 198, 210), dated in the year 57, probably belongs to this reign. The coins, all gold, are not dated, unless the syllable <i>सि</i> , on certain coins be a date.
4a	Kācha, or Kacha.	Sarvarājāchchhētā.	? No. 3.	Unknown...	7	326	None	None	Known from coins only, which closely resemble those of Samudra Gupta. Probably identical with him, and, if distinct, must be regarded as a rival brother who reigned contemporaneously for a short time in the eastern provinces.
5	Chandra Gupta II.	Mahārājā-dhirāja.	No. 4...	Dhruva Dēvi.	53	375	82	401	Udayagiri inscription (<i>Fleet</i> , No. 3);
							88	407	Gadhwa inscription (<i>Fleet</i> , No. 7);
							90	409	Coins of Vikramāditya type, as read by Bayley and Newton ('Coinage,' p. 122), and confirmed by a coin in cabinet of Mr. H. N. Wright.
							93	412	Sāñchi inscription (<i>Fleet</i> , No. 5).

Serial No.	King.	Title.	Son of	Queen.	Accession.		Known Dates.		Remarks.
					G. E.	A. D.	G. E.	A. D.	
6	Kumāra Gupta I.	Mahārāja-dhīrāja.	No. 5...	Ananta Dévi.	94	413	96 98 113 [117] 121 124 123 129 129	415 417 432 436 440 443 447 448 448	Bilsad inscription (<i>Fleet</i> , No. 10); Gaḍhwā inscription (<i>Fleet</i> , No. 9); Mathurā inscription (<i>Ep. Ind.</i> II. 198, 210); Mandasor inscription (<i>Fleet</i> , No. 18, dated in V. S. 498); Silver Coins ('Coinage,' p. 120); Do. do. Do. do. Do. do. Mankuwar inscription (<i>Fleet</i> , No. 11); Silver coins ('Coinage,' p. 128). Do. do. do. Silver coins (Dr. Vostok's Cabinet; <i>J. A. S. B.</i> for 1894, Part I., p. 175).
7	Skanda Gupta.	Mahārāja-dhīrāja.	No. 6...	Unknown..	136	455	136 137 138 141 144 145 146 147 (P 149) 148 P 160	455 456 457 460 463 464 467 146 (P 468) 467 P 479	Jūnagarh inscription (<i>Fleet</i> , No. 14); Do. do. do. Do. do. do. Kahān inscription (<i>Fleet</i> , No. 15); Silver coins ('Coinage,' p. 134); Do. do. do. Indor inscription (<i>Fleet</i> , No. 16); Silver coins ('Coinage,' p. 134); Do. do. do. Do. do. do. The queen's name, which is given on the obverse of the gold King and Queen type, is illegible on the four known specimens.
8	Pura Gupta.	Ditto ...	Ditto...	Śrī Vatsa Dévi.	163	482	None ...	None ...	No. contemporary inscriptions. The fine gold heavy coins bearing the title Prakāśāditya are assigned to this king.
9	Narasimha Gupta.	Ditto ...	No. 8...	Śrī (?) Mahā Dévi.	166	485	None ...	None ...	No. contemporary inscriptions. The gold coins bearing the legend Nara Bālāditya are assigned to this king.
10	Kumāra Gupta II.	Ditto ...	No. 9...	Unknown...	213	522	None ...	None ...	The undated Bhitari seal belongs to this reign. Coinage very debased. Budha Gupta, with the subordinate designation of <i>bhāpati</i> , is known from the Eran pillar inscription (<i>Fleet</i> , No. 19) to have been Rāja of Mālava in G. E. 165, = A. D. 484. His silver coins are dated in G. E. 175, = A. D. 494 (<i>Fleet</i> in <i>Ind. Ant.</i> XIV. 68); Cunningham read the date as 174 ('Coinage,' p. 134).

EXTRACTS FROM THE BENGAL CONSULTATIONS OF THE XVIIITH CENTURY
RELATING TO THE ANDAMAN ISLANDS.

BY SIR RICHARD C. TEMPLE.

(Continued from p. 251.)

Abstracts of the Expences of one of the Vessels employed at the Andamans
on the Old Establishment and One now Proposed.

Old Establishment.

1 Captain	@	375	C. Rs. pr. Month	...	...	...	...	323	4	5
1 first Officer	"	150	" "	...	...	...	...	129	5	0
1 Second Do.	"	100	" "	...	...	...	...	86	3	4
1 Gunner	"	46	Sa. Rs. "	...	...	...	...	40	0	0
4 Quarter Masters	"	25	" "	...	...	...	...	100	0	0
6 Native Helmsmen	"	12	" "	...	...	...	...	72	0	0
1 Carpenter	"	25	" "	...	...	...	...	25	0	0
1 Caulker	"	25	" "	...	...	...	...	15	0	0
1 Sarang	"	15	" "	...	...	...	...	15	0	0
1 First Tindal	"	12	" "	...	...	...	...	12	0	0
1 Second Do.	"	10	" "	...	...	...	...	10	0	0
1 Cusab	"	10	" "	...	...	...	...	10	0	0
30 Lascars	"	6	" " ea.	...	...	...	...	180	0	0
1 Captains Cook	"	8	" "	...	...	...	...	8	0	0
2 Captains Servants	"	8	" "	...	...	...	...	16	0	0
2 Officers Do.	"	8	" "	...	...	...	...	16	0	0

55 men.

Provisions for the Above Men for One Month... .. 240 0 0

Sa. Rupees...1292 12 9

Proposed Establishment.

1 Captain	@	375	C Rs. pr. Month	...	...	...	...	323	4	5
1 First Officer	"	150	" "	...	...	...	...	129	5	0
1 Second Do.	"	100	" "	...	...	...	...	86	3	4
1 Gunner	"	40	Sa. Rs. "	...	...	...	...	40	0	0
1 Boatswain	"	40	" "	...	...	...	...	40	0	0
1 Carpenter	"	40	" "	...	...	...	...	40	0	0
1 Caulker	"	15	" "	...	...	...	...	15	0	0
4 Quartermasters	"	20	" " each	...	...	...	...	80	0	0
10 Seamen	"	16	" " each	...	...	...	...	160	0	0
1 Sarang	"	15	" "	...	...	...	...	15	0	0
1 First Tindal	"	12	" "	...	...	...	...	12	0	0
1 Second Do.	"	10	" "	...	...	...	...	10	0	0

10 Cusab	@	10	Sa. Rs. pr. Month	...	...	...	...	10	0	0
20 Lascars	"	7	" "	...	...	...	...	140	0	0
1 Captain's Cook	"	8	" "	...	...	...	...	8	0	0
2 Captains Servants	"	8	" "	...	...	...	...	16	0	0
2 Officers Do.	"	8	" "	...	...	...	...	16	0	0
<hr/>										
50 men.										
<hr/>										
Provisions for the above Men for one Month				...	...	...	...	338	0	0
								Sicca Rs. ...1478 12 9		

Major Kyd the Superintendent at the Andamans attends the Board, for the purpose of explaining the References to the Chart mentioned in his Letter of the 25th Instant and this being done the Chart is returned to him, and he withdraws.

Agreed that Major Kyd be informed that the Governor General in Council approves of the Instructions he left with **Engineer Stokoe** in his Letter dated the 28th of June for putting the **Company's Settlement at the Andamans in a State of defence to resist any Attacks of Privateers, or any Small French Armament.**

Ordered that he be directed to furnish two Copies of the Plan alluded to in that letter of the Point of the Island that one may be transmitted to the Honble Court of Directors and the other remain in Bengal.

Agreed that the Detachment of **Sepoys** at Port Cornwallis be increased to the Strength of two Companies to be made up of **Volunteers** from the Battalions at Barrackpore.

That a Small Detachment of European Artillery consisting of 1 Serjeant, 1 Corporal two Gunners and 10 mattsos be held in readiness to proceed to Port Cornwallis.

That a Detachment of 1 Serang 1 Tendal and 40 experienced Gun Lascars be drafted from the Artillery Lascars at the Presidency for the same purpose.

Agreed that the Commander in Chief be requested to issue the necessary Orders in Conformity to the foregoing Resolutions.

Agreed that a proportion of Artillery and Stores, according to the List furnished by Major Kyd be in readiness to be sent to Port Cornwallis, and that the Military Board do give the Directions that are required in consequence upon receiving the Indents that will be furnished by the Superintendent.

Agreed that the Superintendent be authorized to procure as many Bildars as can be sent in the next Vessels that may be dispatched to the Andamans and that he be directed to apply to the Garrison Storekeeper for the additional Supply of Provisions that will be wanted at the Settlement for the use of these men.

Agreed that the Vessels on the Andaman Station be armed, that the Establishment recommended by Major Kyd be authorized in lieu of that now existing that Orders be sent to the Master Attendant to assist in procuring the additional Europeans that will be immediately wanted for the Sea Horse, and for any other Vessel on that Establishment that may in future be fitted out, when that happens.

Ordered that a Copy of the new Establishment be sent to the Acting Marine Paymaster for his guidance, and that he be informed that the new Establishment for the Sea horse to take place from the 1st of next Month.

Ordered that Commissions, corresponding as far as possible with those issued to Commanders &ca. of Country Ships, since the beginning of the War, be given to the Commanders and Officers of the Vessels at the Andaman Station.

1793. — No. XL.

Fort William 9th August 1793.

Read a Letter from the Superintendent at the Andamans.

To Edward Hay Esqr. Secretary to Government,

Sir,—Accompanying I have the pleasure of transmitting to you for the inspection of the Governor General in Council, my **Account Current** with the Honble Company brought up to the period of my Leaving Port Cornwallis with the Various Accounts of particulars referred to in it.

I will beg the favor of you to observe to the Board that on my taking Charge of the Settlement, I found that every class of people were paid in Sicca Rupees ; conceiving however that to bring this Establishment to a Conformity with all other Military Establishments it would be the wish of Government, to have the accounts kept in **Sonant Rupees** ; I have with some little difficulty made this Charge as will be perceived by the Pay Rolls from the 15th March.

Fort William
5th August 1793.

I have the honor to be &ca.
(Signed) A. Kyd Superintendent at the Andamans.

Ordered that a Copy of Major Kyd's Letter be sent, with the Account enclosed in it and the Vouchers thereof, to the Military Auditor General, with Instructions to Examine and Report on the Account.

The Auditor General is to be informed that it is the intention of the Governor General in Council that the present Superintendent at the Andamans shall be allowed, from the time of his Appointment, the Pay and full Batta that his Rank may entitle him to on that Command, that is the Pay of his actual Rank, and the full Batta of the Rank immediately superior.

1793. — No. XLI.

Fort William 26th August 1793.

The following Letter and its Enclosure were received, on the 24th Instant, from the Commissary of Stores.

To Edward Hay Esqr. Secretary to Government.

Sir, — I herewith have the Honor to enclose an Invoice, and two Bills of Lading, for Stores Shipped on the **Sea Horse Schooner**, Commanded by Lieutt. **George Thomas**, for the Andamans.

Fort William
24th August 1793.

I have the Honor to be &ca.
(Signed) W. Golding Commissary of Stores.

Enclosed in the Letter from the Commissary of Stores 24th August.

Invoice of Stores dispatched on the **Brig Sea Horse** to the **Andamans**
Captain **George Thomas** Commander.

Fort William 23rd August 1793.

Saws Pit	} in 3 bundles	... ..	...	...	...	...	...	...	...	3
Crosscut		... ..	...	...	...	...	...	...	...	10
Spunges with Rammers	in one do. ...	... ..	...	...	...	...	...	6 pdr.	...	4

Shot fixt to Bottoms Grape	} in 23 Mangoe Boxes {	...	...	...	6 do.	100
Round		...	...	...	6 do.	400
						12 do.	1200
„ Loose Round ...		...	...	...	...	6
Rope White Country in 2 Bundles	} 5 In Coils ...	...	...	...	...	1
Wt. 6 „ 27/						
Buckets Fire or Gun in 1 do.		...	...	...	...	6
Dragropes Gun	} in 1 Bundle {	...	...	...	pr. 12 pd.	2
„ „			do. 6 do.	2
Match Gun Country wt. 31	} in 1 bundle {	...	...	...	... S. Rs.	10
Linstocks with Cocks		
Twine Jute	in 2 do.	...	...	...	... Mds.	2
Cartridges Empty Serge		...	...	...	12 pnder.	600
„ „		...	...	...	6 do.	200
Blocks Iron for Gins		...	...	...	...	2
Gins ..		...	...	...	...	1
Cartridges paper Balled Musquet in 18 100 lb. B'ls.		...	...	...	...	2400
Powder Bengal Coarse		...	...	...	100 lb. Barrels	10
„ „ Medium		...	...	...	do.	10
„ „ Fine		...	...	...	do.	10
Tarpawlins Large in 6 Bales		...	...	...	...	20
Carriages Garrison wood trucked 12 pder.		...	...	...	...	6
Ordnance. Iron Guns Cwt. 202-1-23		...	...	...	...12 pds.	6
Handspiks Common Unshod		...	...	...	...	12
Spunges with Rammers in Bundles		...	...	...	12 Poundr.	12
Ladles Copper Gun and wadhooks (in two do.)		...	...	...	12 Do.	6
Carriages Field Gun and Limbers		...	...	...	6 Do.	2
Ordnance Brass Guns English (Cwt. 11-1-22)		...	...	...	6 Do.	2
Handspiks Traversing		...	...	...	...	4
Ladles Copper Gun and wadhooks (in 1 Bund.)		...	...	...	6 Do.	2
Package						
Barrels Empty 100 lb. with 4 Copper hoops Common		...	...	...	...	18
Boxes Mangoe		...	...	...	...	23
Gunny Chutties		...	...	...	...	110
Nails Europe 10d.		...	...	...	... Seers	5
Okum		...	...	...	... Mds.	1
Plank Teak Sheathing		...	...	...	...	3
Rope Jute Lashings		...	...	...	... S. Rs.	17
Twine Bengal		...	...	...	... Seer	5
Wax Cloth		...	...	...	... pieces	4

(Signed) Wm. Golding
Commissary of Store.

Agreed that the following Letter be Written to Major Kyd and that the Instructions that will be entered after it be sent to Lieutt. Thomas who Commands that Vessel.

Major Alexander Kyd Superintendent of the Andamans.

Sir, — The Company's Brig Seahorse belonging to the Andaman Station, being ready to depart for Port Cornwallis, it is the Board's desire that you will send such Instructions as you may think necessary to Lieutenant Wells, and Senior Officer in Charge of the Settlement during your absence, Concerning the People and Consignments of Stores &c. embarked on the Vessel forwarding to him at the Same Time the enclosed Bill of Lading, and Copy of an Invoice transmitted to this Office by Lieutenant Golding.

You will also receive herewith a Copy of Sailing Orders to Lieutenant Thomas Commander of the Seahorse, that it may be sent to Lieutenant Wells.

Council Chamber

24th August 1793.

I am &ca.

Lieutenant George Thomas Commanding the Company's Brig, Sea Horse.

The Bildars and Coolies intended for the Service at the Andamans and the Consignments of Military Stores Provision, & other Articles, for that Settlement, having been embarked on the Vessel under your Command you are directed on Receipt of this to weigh your Anchor ; and make the best of your way to Port Cornwallis, where on your Arrival you will follow the Orders of the Senior Officer in Charge of the Settlement for future Guidance.

You will pay Particular Attention to the Accommodation of the Natives Proceeding on the Sea Horse, and give such orders to your Officers as you may think necessary to prevent any improper interference on the part of the Ships Company with them during the Passage.

Council Chamber

24th August 1793.

I am &ca.

1793. — No. XLII.

Fort William 6th September 1793.

The Secretary lays before the Board a Bill of Mr. Brittridge, amounting to Sicca Rupees 1,250, Consisting of a Charge of Sicca Rupees 1200 for engraving a Chart of the North Part of the Andamans and Sa. Rs. 50 for Printing off 100 Copies of it on Super Royal Paper.

Ordered that the Bill be passed the charge being conformable to the Agreement made by Captain Blair, and Ordered that it be paid by the Civil Paymaster in whose Favor an Order on the Treasury is to be issued for the Amount.

Read a Letter from Mr. R. Brittridge. To Edward Hay Esqre.

Sir, — In the bill which I had the pleasure to send to you yesterday for Sicca Rupees 1250 a Charge for One hundred impressions taken off the Copper Plate of the Chart of the North part of the Andamans, which I learn from my Sircar you have not yet received In consequence thereof I beg leave to inform you that they were delivered to Captain Wales, who forwarded them to Captain Kyd.

I am, Sir, Your most Obedient Humble Servant

September 4th 1793.

(Signed) R. Brittridge.

Ordered that Major Kyd be desired to send to the Secretary as many Charts (100 in Number) furnished by Mr. Brittridge of the North Part of the Andamans as are not required by the Superintendent at Port Cornwallis, and that Mr. Brittridge be required to transmit the Copper Plate to the Secretary of Government.

1793. — No. XLIII.

No. 1.

16th September 1793.²⁶

Letter from Superintendent at Andamans dated 10th September.

Reports that the Cornwallis Snow requires great Repairs, and requests that the Master Attendant be desired to examine into the State of the Vessel and return her to the Andaman Establishment as soon as possible, Informs that three Vessels will be always necessary to be constantly employed to transport Provisions &c. offers a Vessel built by the late Colonel Kyd (Terms) — Requests an Order for ten thousand Rupees on Account of the Expences of the Andaman Establishment.

The Marine Officers to examine into the State of the Cornwallis Snow Major Kyd desired to state the Specific terms of Monthly hire for the Vessel he mentioned including Wear & Tear and all risks excepting that of Capture — The charge for the Commander, Officers & Crew Govt. will take upon themselves — Treasury Order Issued.

No. 2.

Read a Letter from the Superintendent at the Andamans Dated 14th September.

Informs that Mr. Brittridge only Struck off 80 Copies of the Chart of the North East Harbour of the Andamans and that it was his intention to have sent them with the Copper Plate to the Secretary's Office.

To be Deposited in the Secretary's Office. Ten Copies to be sent to Madras, Bombay and the Superintendent of Prince of Wales Island — and Twenty to be forwarded to the Court of Directors.

1793. — No. XLIV.

Fort William 7th October 1793.

The following Letter was received yesterday from Lieutenant Wells at Port Cornwallis. To Edward Hay Esqr. Secretary &c. &c.

Sir, — I have the honor to inform you of my having drawn the undermentioned Bills, on the Governor General in Council at Thirty days Sight, for Cash paid by Individuals into the public Treasury of this Settlement, Vizt.

1793	Payable				Sicca Rs.
Augt. 10th.	To Mr. David Wood or Order for	...	...	...	600 0 0
Sept. 18th.	To Do. Do.	...	...	...	300 0 0
20.	To Mersrs. Paxton Cockerell Trail & Co. or Order	...	...	...	2800 0 0
					Rs. 3700 0 0

Amounting together to the Sum of Three Thousand and Seven hundred Sicca Rupees.

I have the Honor to be with Respect

Sir

Your Most Obedient Humble Servant

(Signed) Edmund Wells, Lieut. In tempry. Charge at the Andamans.

Port Cornwallis

23rd September 1793.

Ordered that the Bills, above advised be duly honored.

²⁶ [The two next letters; abstracts of which (copied from the Index of 1793) only are given below, are not to be found in detail in the Consultation Book.]

1793. — No. XLV.

Fort William 7th October 1793.

Read Letters from the Superintendent at the Andamans.

To Edward Hay Esqr. Secretary to the Government.

Sir, — As I have understood from the **Military Auditor General** to whom the accounts of the expences incurred at the Andamans, since the period of my being appointed to the Superintendance of that Settlement have been Submitted, that there are some charges for which there does not appear to be any authority in his Office, I have thought it best to prevent the Board being troubled with references, to give a more full explanation with the Accounts than I thought necessary when I gave them in, which will enable you to judge what further information it may be necessary for you to transmit to the Auditor General to enable him to Audit their Accounts which I am pretty Confident are Conformable to the Spirit of the instructions I have from time to time received from the Board.

The first Charge in my Account Current, is for Cash, advanced to **Captain Blair**, which he applied to me for, to enable him to pay up the Establishment to the period when I took Charge, this as a Contingent Charge should in Compliance with the Resolution of Council of the 18th Februry. last, have been accompanied with Captain Blair's Receipt as a Voucher, and an explanation, but which I did not think necessary to give as the transaction would appear in Captain Blair's Accounts.

The Second Article of chargē is entirely of a Contingent Nature being for a great Variety of Small Articles, found absolutely Necessary for the Settlement, — as by the account of particulars, which I suppose is Sufficiently explanatory with this Bill it is not possible to furnish all the Vouchers as enjoined [by] the Resolution in Council as Many of the Articles furnished are of a trifling nature purchased in the Bazar for which there was no Bills, but I will beg you to call the Board's attention to this Resolution and to Request they will please to Consider whether an officers being required to declare upon honor, that the Charges he makes are just, does not preclude the necessity of a Voucher.

The Third Article is for advance of Pay to such Artificers and Labourers as I imagined could be conveyed in the Vessels that were at that period under dispatch towards completing the establishment then thought necessary. — Many of these people it was found could not be taken with Safety, on these Vessels, and were put on shore at Fultah, and were discharged by my directions on my finding from the lateness of the Season and the Inclemency of the Weather, that it would have been extremely inconvenient and imprudent to have encreased the Number of Settlers, — the whole of these People therefore do not appear on the Returns as an encrease to the establishment but only such as actually went — Nor will any pay be drawn for those till the Month of June, the period to which they are paid by this Advance, — as there will appear on the Returns, a **Beach Master and Assistant**, and some Boat Lascars that were not authorised by the Board's Resolution of the 18th February it will be Necessary that the Auditor General be acquainted, that this encrease was by the Boards permission in consequence of my application pointing out the Necessity of such an Establishment.

The Fourth Charge is for my Pay and Batta which is consonant to the Standing Regulations of the Service.

The Sixth and Seventh Articles are the Pay abstracts of the Sepoy Detachment and of the Commissaries Establishment, which I have no doubt is according to the forms laid down by the Regulation.

The Eighth Article is for the Pay of Artificers and laborers from the 15th of February to the end of May — their Pay Rolls it will be observed are only for such people as I found at the Settlement and will not agree with the Monthly Return of People present, Many of whom will not begin to draw pay till the 1st of June as before remarked in Speaking of the 3rd Article of charge.

The Ninth Article is for the Pay and allowances of the Engineer Officer as fixed by the Resolutions of Council on that head.

The last Article of the Account Current is for my Agent's Commission on a draft for 5,000 Sa. Rs. for Cash received into the Treasure Chest from various individuals as will appear in the Credit side of the Account of this Charge I acquainted you when it occurred and had thro' you the Boards authority for making it.

Fort William I have the honor to be Sir Your Most Obedient Humble Servant
1st October 1793. (Signed) A. Kyd Superintendant Andamans.

Agreed that the Subject of the above Letter from the Superintendant at the Andamans shall lie for consideration.

1793. — No. XLVI.

To Colin Shakespear Esqr. Sub Secretary.

Sir, — In answer to your letter of the 16th September I beg you will be so good as to inform the Board, that I can afford to hire the Nautilus Brig to Government for 650 Sa. Rs. per Month, as will appear by the following Calculation, which is made upon Supposing the Value of the Vessel to be 16,000 Rupees, which I beg leave to assure the Board is a Moderate Valuation.

I also transmit a necessary Establishment of officers and Men for that Vessel with a calculation of the Monthly expence of Provisions and Wear and Tear, which was made out by Lieutenant Wales.

A Note from Mr. Downie which also accompnys this points out that the Insurance against the dangers of the Seas, will be 14 pr. Ct. Supposing the Vessel goes three times out of the River in one year.

The whole possible expence to Government for this Vessel employing and paying their own Officers and Crew will be 1755 Rs. pr. Month.

Fort William	I have the honor to be &c.
7th October 1793.	(Signed) A. Kyd Superintendant Andamans.
Wear & Tear pr. Month	... .. 390 0 0
Insurance on 16,000 Rs. at 14 pr. Ct.	... .. 186 0 0
Interest on 16,000 Rs. at 10 pr. Ct.	... .. 133 0 0
	Rs. 619 0 0

Enclosed in do. 7th October.

Major A. Kyd Superintendant at Andamans.

Sir, — The Insurance Office to which Fairlie Beed & Co. are Secretary will Cover your little Vessel for One Year for 12 per Cent against every danger but that of the Enemy and they require an additional premium of One per Cent for every time she may Sail out of the Hoogly oftener than one in the Course of twelve Months.

Mr. Reid says that before the Insurance is made, they must know the Name of the Vessel, and if she is here will send their inspector to look at him (*sic*).

I am Sir Your Most Obedient Humble Servant
26th September 1793, (Signed) B. Downie.

Enclosed in the Letter from the Superintendant at the Andamans 7th October.

Monthly Establishment for the Nautilus Brigg.

1 Captain	@ 375 C. Rs.	pr Month	...	...	...	...	...	...	323	4	5
1 First Officer	„ 150	„	...	...	...	...	...	...	129	5	0
1 Second Do.	„ 100	„	...	...	...	...	...	...	86	3	4
1 Gunner	...	...	...	...	...	...	...	...	40	0	0
1 Carpenter	...	...	...	...	...	...	...	...	40	0	0
4 Quarter Masters	20 each	...	...	...	...	...	...	...	80	0	0
1 Caulker	...	...	...	...	...	...	...	...	15	0	0
1 Syrang	...	...	...	...	...	...	...	...	15	0	0
1 First Tindal	...	...	...	...	...	...	...	...	12	0	0
1 Second Do.	...	...	...	...	...	...	...	...	10	0	0
1 Cusah [Cossob, butcher]	...	...	...	...	...	...	...	...	10	0	0
15 Lascars	...	...	...	...	...	...	...	...	105	0	0
3 Captain's Servants	...	...	...	...	...	...	...	...	24	0	0
2 Officers' Servants	...	...	...	...	...	...	...	...	16	0	0
<hr/>									34 Mens Pay for one Month is	905 12 9
									Provisions for these Men one Month	200 0 0
									Wear and Tear of Vessel per Month	300 0 0
									<hr/>			
									Sicca Rupees	...	1405 12 9	

I have calculated the Wear and Tear upon a supposition that the Vessel may want every 6 Months a Suit of Sails and a Cable and Anchors which I think is as little as can possibly be allowed for, if she does not want them, she will other things that will come to the same rents.

Agreed that the Nautilus Brigg be freighted by Government for 650 Sicca Rupees per Mensem, that the Establishment proposed by Major Kyd for the Vessel be kept up on account of the Company; and that the necessary Orders in consequence be sent to the Acting Marine Pay Master by the Secretary.

1798. — No. XLVII.

Superintendent at the Andamans 7th Octr.

To Edward Hay Esqr. Secretary to the Government.

Sir, — Accompanying I have the honor of transmitting you a letter from Lieutenant Wells in charge of the Settlement at the Andamans which I have just received by the Union Brig — as also the Surgeons Reports of Sick for the Months of July August and September which papers I request you will be so good as to lay before the Board for their Information Respecting the state of the Settlement.

I am very happy to have it in my power to acquaint the Board that by my private letters from Mr. Wells and Mr. Wood, I learn that the alarming Sickness, which prevailed during the first part of the Rainy Season has been very Much got under and there is very great hopes that on the expected Returning fair Weather, the Settlers will again be healthy.

You will perceive by Lieutenant Wells's letter that some part of the Provisions last indented for had not been received; this was Owing to the Seahorse, being unable to bare (sic) the whole, and the remaining part is now in charge of the Acting Commissary of Supplies ready to be sent by the first opportunity.

I will also beg of you to represent to the Board that the greatest part of the live Stock sent by the Seahorse perished from the Severity of the Weather which that Vessel experienced [in] her passage and that as the Settlement is very Much in want of fresh Provisions it will be very Necessary that the Cornwallis Snow should (as soon as she can be spared from the Pilot Service) be delivered again to the Charge of Lieutenant Wales in order that she may be speedily fitted out and a Crew provided.

If on Considering on the answer I have given to Mr. Shakespear's letter, respecting the **Nautilus Brig** the Board are pleased to employ that Vessel for the Andaman Establishment, and if they do not intend to Continue the Union Brig on freight. I beg that **Lieutenant Roper May** be appointed to the Command of her, when he May immediately proceed to fitting her out, which I will give him every Means of doing in the best Manner; and I think the alteration that May be necessary to Make on her to fit her for the Service [can] be completed in little More than a Month from the time it is commenced.

I have the Honor to be Sir, Your most obedient Humble Servant

Fort William
October 7th 1793.

(Signed) A. Kyd
Superintendent Andamans.

Enclosed in Do. 7th October.

To Major A. Kyd Superintendent of the Settlement at the Andamans at Fort William.

Sir,— The Honble Company's Brig Seahorse arrived here on the 15th Instant with two Sirdars & Eighty Coolies, all in perfect health and were immediately landed. I have the pleasure to add, that they will be in course of a day or two commodiously lodged, tho' they are at present some what otherwise by our total want of Tents; not one having been received by this Conveyance.—

All the Military Stores are likewise landed, and the two brass Guns; but I have thought it better on many Considerations to leave the heavy Ordnance on board, as besides the want of Means to land them untill a Raft be constructed, we are, at present wholly unprovided with People to use them, or any proper place for their reception.

The Dholl and Ghee is also on shore, a considerable proportion of my last Indent No. 3 dated June 27th 1793, on the Garrison Storekeeper, still Remains due, if admitted by the Military Board, and I hope it will be sent by the next Vessel. Our former Dholl in Stores, is very old and chiefly of the Kissarry kind, which the Bengal Natives believe to be, from its indigestible quality, only fit for use in a particular Season, and exceedingly improper for Men under ill Health.

I beg leave to refer to your inspection the Surgeon **Mr. Wood's Reports of the Hospital** for the complete Months of July and August, And to the present date with his concluding Remarks, which are enclosed, and will convey to you correct information of the State of the Sick.

Since my last, **per the Rose** the Weather has been in general less violent than about that Time Yet the Rain has been so frequent, and some times heavy since that period, as to afford few opportunities of doing any Work without Doors, besides repairing the damages it has Occasioned to the Buildings. It has for this reason been utterly impracticable to do any thing further than what I mentioned in my former Letter, towards the general Plan of Defence for the Settlement. But as soon as the People by the Seahorse were sufficiently recovered from the common Inconveniences of their Sea passage, Namely, on the Morning of the 17th, they were all delivered over to the Charge of **Ensign Stokoe** who is now industriously employed in the construction of the Works agreeably to your written Instructions to him, and shall during the progress thereof receive every additional aid of Labourers that can possibly be given to him after providing for the other indispensable Duties of the place.

Dead	6
Remaining in Hospital on 31st August	87

Port Cornwallis

(Signed) David Wood

September 1st 1793.

Acting in a Medical Capacity.

**Report of the Sick under Medical treatment at Port Cornwallis from
the 1st to the 22nd Sept. 1793.**

Admitted during September	55
Discharged ,,	76
Dead ,,	8
Remaining in Hospital 22nd September	63

In the beginning of August, the Sick list had increased to an alarming degree, upwards of one fourth the people in the Island, were totally unfit for any kind of duty. The principal complaint was the remitting fever, that commenced in July. The disease upon the whole, has not been fatal, but many have been reduced to the greatest state of debility, from the Obstinacy of the complaint, and the indurations of the Spleen which were exceedingly common and appeared to be the Chief cause of the tedious recoveries.

Latterly I was objected [I am obliged] to leave off the use of Mercury for the obstructions, on account of the great debility of the patients, the least degree of Salivation would have sunk them past recovery. The obstructions of the Spleen could not proceed from the use of the Bark, for my stock was unfortunately all expended, by the beginning of August. I was obliged to have recourse to the Camphire Julep, Chyrotta & the Saline mixture. The greater part of August was pretty favorable weather, which was of great advantage to the Sick, & towards the end of the Month, the list was considerably reduced. In the course of the month six deaths happened, three occasioned by the flux, & three from fevers.

From the 6th of Sept. the weather has been very favorable; the sea breeze has set in almost daily. There has not so many fallen by as in the preceding Month, & those who have been lately taken ill, have regular quotidians or tertians; There are sixty on the list this day, about forty of these are convalescents, twelve fevers, the others trifling complaints. I look forward with pleasure to the approaching fair weather, when I expect the Sickness of the people will be greatly removed. Three deaths have happened in the course of this Month, the first a boy who had a fever, & who was afterwards seized with the flux; the second a labourer who had been ill with a fever for a considerable time, but had got it checked for several days [before] his death; the third was also a labourer, he had been in the Hospital from the beginning of Feby., his complaint a large Concerous [growth] on his left leg and ankle.

(Signed) David Wood Acting in a Medical Capacity.

Port Cornwallis

Sept. 22nd 1793.

Agreed that Lt. Roper be appointed to the Command of the Nautilus, as recommended by Major Kyd, the Board having determined that the Freight of the Union shall be discontinued, & agreed that Major Kyd be desired to have the Nautilus fitted out for Service without delay.

1793. — No. XLVIII.

Fort William 7th October 1793.

Read a Letter and its enclosure from the Secretary to the Hospital Board.

To^o John Tombelle Esqre. Sub Secretary.

Sir,—I am directed by the Hospital Board to transmit to you the enclosed Copy of a List of Necessaries which they have received from Mr. David Wood acting Surgeon to the Andamans, which they request you will lay before the Governor General in Council, and to acquaint his Lordship that they beg leave to recommend that they may be authorized to direct the Purveyor to furnish the necessaries required.

I have the Honor to be Sir, Your most obedient Humble Servant

Fort William Hospital Board Office
the 7th October 1793.

(Signed) A. Campbell, Secry.

Enclosed in Do.

Necessaries &ca. wanted for the Use of the Settlement and Cruisers
at Port Cornwallis.

- 10 Dozen Madeira Wine
- 3 Do. Brandy
- 4 Do. Vinegar
- 2 Do. Lime Juice
- 1 Maund Tamarinds
- 4 Do. Sugar
- 4 Do. Bazar Oil
- 6 Bags Flower
- 10 Seer Candles for the use of the Dispensary
- Stationary for Reports, Indents &ca.

(Signed) David Wood Acting in a Medical Capacity.

Edmund Wells In tempry. Charge of the Settlement Port Cornwallis (A true Copy).

Sept. 23rd 1793.

Agreed that the Hospital Board be authorized to direct the Purveyor to furnish the Necessaries wanted at Port Cornwallis, and desired to have them in readiness for dispatch to that Settlement by the first Opportunity that offers.

1793. — No. XLIX.

Fort William the 21st October 1793.

Read a Letter from the Superintendent at the Andamans.

To Edward Hay Esqre. Secretary to Government.

Sir,—As I have learnt that the Cornwallis Snow is arrived at the Banksall, I beg you will be so good as to represent to the Board the necessity of ordering her to be delivered immediately in charge to Lieutenant Wales, and that the Master Attendant may be directed to proceed with all expedition to the necessary repairs and equipment, to render that Vessel fit for the Andaman Service.

As the Board have also been pleased to determine on employing the Nautilus Brig, I have to request that Lieutenant Roper may be ordered to take charge of her, from the 1st of November, that he may proceed with his equipment, and providing a proper Crew.

As Officers are wanted for the Nautilus, and seniority in promotion has been strictly attended to, I hope the Board will approve of Mr. Timings, now Second Officer of the Cornwallis, being appointed first Officer to the Nautilus and Mr. Somerville who has been an Officer of the Union to replace Mr. Timings.

Fort William

21st October 1793.

I have the honor to be &ca.

(Signed) A. Kyd Superintendent Andamans.

The Governor General in Council observes, upon the first part of Major Kyd's Letter, that Orders have been already given for delivering over the Cornwallis Snow to the Charge of Lieut. Wales.

Agreed that the Marine Officers be instructed to proceed, with all expedition, in ordering the necessary Repairs & Equipment of the Cornwallis, to render that Vessel fit for the Andaman Service.

Agreed that Lt. Roper be directed to take Charge of the Nautilus Brig from the 1st of November next, and to provide, for the Vessel, a proper Crew.

Agreed that Mr. Timings, second Officer of the Cornwallis, be appointed first Officer of the Nautilus, and that Mr. Somerville be appointed 2nd Officer of the Cornwallis, in Mr. Timings's place.

1793.— No. I.

Fort William 1st November 1793.

Read a Letter from Major Kyd.

To Edward Hay Esqr. Secretary to Government.

Sir, — I will be much Obligated to you to lay my request, before the Governor General in Council, that they will please to permit an Order to be issued for the delivery of Ten Tons of broken Guns and Shot from the Arsenal, as Ballast for the Nautilus Brig: I have made enquiry and find there is a Sufficient quantity in the Arsenal, that can be well spared.

I have the honor to be &ca.

31st October 1793.

(Signed) A. Kyd.

Agreed that the Military Board be desired to give Orders for Complying with the above Application, and informed that the Nautilus has been freighted by Government to proceed on Service at Port Cornwallis.

1793.— No. II.

Fort William 6th December 1793.

Read a Letter from the Superintendent at the Andamans;

Superintendent at the Andamans. 31st Novr.

To Edward Hay Esqr. Secretary to Government.

Sir, — As the Cornwallis Snow will be ready to sail for the Andamans in a very short time, I beg you will acquaint the Governor General in Council that as the most favorable Season for transporting Settlers to the Andamans has commenced, I should wish part of the Detachment to be embarked on that Vessel that was determined in Council Should be sent, in consequence of my letter of the 25th July last, but which was postponed in consequence of the great sickness that prevailed amongst the Settlers at that time. I will therefore beg that the Board will be pleased to request the Commander in Chief to order the Detachment to be formed, and have to Suggest the necessity of another Subaltern Officer being appointed to the Detachment of Sepoys at Port Cornwallis which will now consist of two complete Companys.

As there are some very necessary Artificers and Tradesmen, that must be sent by the *Cornwallis* to supply the place of those that have died or have been obliged to leave the place, on account of Sickness, that Vessel will only be able to convey the European Artillery men and Lascars, and the Sepoy Detachment which will take some time to form will be in readiness to go by other opportunities.

As I understand that it is the intention of the Board to send **Two Hundred of the Male Convicts to Port Cornwallis** this Season, I take the liberty of suggesting the propriety of having them immediately sent from the different Jails, to *Calcutta* that they may be in readiness to embark on favorable opportunities offering; and I also beg leave to point out that this is the most probable time to obtain Vessels on easy terms of freight to convey those people with a sufficient stock of Provisions for them to the Andamans, as the touching at *Port Cornwallis* will not interfere much with the Voyages generally undertaken at this time to **Pegu and to the Malay Coast**, Already two small Vessels have been tendered to me, and I have no doubt that I shall have many other Officers, — If the Board therefore think it expedient to adopt this mode of conveying these people to the Andamans, I beg they will be pleased to direct that proposals for freight may be made, or if they think good, I will endeavour to make the most advantageous agreement with the Owners, who have made proposals to me, first acquainting the Board of the terms for their consideration.

As it would not be safe to send many Men of such desperate Characters in an unarmed Country Ship, part of the Sepoy Detachment may be sent on each Vessel as a Guard.

Calcutta

I have the honor to be &ca.

30th November 1793.

(Signed) **A. Kyd** Superintendant Andamans.

The Governor General in Council refers to the Proceedings of the 29th July, where a letter dated the 25th of that Month, from the Superintendant at the Andamans, and the following resolutions then passed upon it are recorded.

“Agreed that the Detachment of Sepoys at *Port Cornwallis* be increased to the strength of “two Companies, to be made up of Volunteers from the Battalions at *Barrackpore*.”

“That a small detachment of European Artillery, consisting of 1 Serjeant, 1 Corporal, 2 Gunners, “and ten Matrosses be held in readiness to proceed to *Port Cornwallis*, &c.”

“That a Detachment of 1 Serang, 1 Tindal, and 40 experienced Gunlascars be drafted from the “Artillery Lascars at the Presidency for the same purpose.”

Agreed that the Commander in Chief be requested to issue Orders for forming the detachment mentioned in the first of these resolutions, and to appoint another Subaltern Officer to the Sepoy detachment at the Andamans.

Agreed, that the Commander in Chief be further, requested to give Directions that the proportions of European Artillery and Gun Lascars, to be sent to *Port Cornwallis*, may be Ordered, and in readiness to embark on the *Cornwallis Snow*.

Agreed in Pursuance of the intention that a Number of Convicts should go to the Andamans that Orders be issued from the *Nizamut Adawlet* for sending to *Calcutta* from the nearest Gaols, two hundred of the Persons in readiness to embark, and that Major *Kyd* be desired to receive proposals from the Owners of Country Vessels for conveying the Convicts to the Andamans, with Six Months provisions, laying before the Board the Proposals that may be made to him for their consideration.

1793. — No. LII.

Read a Letter from the Assistant to the Commissary of Stores.

To *Edward Hay Esqr.* Secretary to the Government.

Sir, — Inclosed I have the honor to send you the Invoice and two Bills of Lading of the Stores sent on the *Cornwallis* for the *Andaman Island*. A Copy also has been sent to the Military Board.

I am &ca.

Fort William

(Signed) **Thos. Auburey** Asst. Comry. Stores.

6th Dec. 1793.

Enclosed in Do.

Invoice of Stores dispatched on the Snow Cornwallis Lieut. Wales Commander for the Andaman Islands and goes consigned to the Commanding Officer there.

Fort William 29th Novr. 1793.

Paint Ground Yellow Oker in 1 Iron Bound Cask	...	...	...	Maunds	1-12-8	
Paint Ground Red Lead in 1 Do. Do.	...	...	...	„	2-21-12	
Rope Europe in 2 Bales 4½	...	...	...	In Coils	2	
Steel (Bars 44) in 4 Bundles	...	...	...	Maunds	5	
Twine Jute in 5 Do.	...	...	...	Do.	8	
Canvas English	} in 2 Bales {	...	...	...	Bolts	10
Linen Dungaree		...	...	...	Pieces	9
Canvas Chittagong in 2 Bales	...	...	...	...	Bolts	8
Tents Pins	} in 5 Bundles {	...	...	...	...	700
„ Mallets		...	...	...	...	10
„ Poles in 10 Bundles		Setts	10
Shot fixt to Bottoms Grape in 25 Mangoe Boxes 12 K.	...	...	...	...	300	
Planes Trying Double	} in 1 Mangoe Chest {	...	...	...	...	6
Smoothing Do.		...	...	...	...	6
Fore Do.		...	...	...	...	6
Portfires in 1 Mangoe Chest	...	...	...	...	400	
Aprons Leaden	} in one Mangoe Chest {	...	...	...	...	8
Hammers Gun		...	...	...	...	2
Pincers Tube...		...	...	...	...	2
Priming Wires		...	...	...	...	8
Drifts Gun		...	...	...	...	8
Bills Gun		...	...	...	...	8
Measures Powder		...	...	...	...	3
Locks Pad Brass		...	...	...	...	2
Boxes Tube Tin		...	...	...	...	2
Cases Portfire		...	...	...	...	2
Pouches Cannon Cartridge		...	...	...	...	4
„ „ Priming		...	...	...	...	4
Tompions with Collars		...	...	...	...	2
Straps Tube Box		...	...	...	...	2
Spikes Gun Bay		...	in the foregoing	} 6 [?] {	...	...	8
Tubes Empty Copper	...	Mangoe Chest	...		...	500

Bolts Iron	...	...	...	...	...	...	...	...	...	60
Saws Lock	...	...	...	...	...	...	...	...	...	2
Chissels Firmer	...	...	...	...	...	...	...	...	...	24
Stones Oil	...	...	...	...	...	...	...	...	...	2
Twine Europe	...	...	...	...	...	...	...	Seers	12-8	
Tents Private in 5 Bales ...	...	...	...	...	...	...	...	...	...	10
„ Fly's Marquee in 1 Do.	...	...	...	...	...	...	...	..	..	1
Measures Pewter from 1 Galln. to $\frac{1}{4}$ of a Pint in 1 Mangoe Box Package	Setts									1
Boxes Mangoe	...	...	...	...	...	...	...	...	...	30
Casks Iron bound...	...	...	...	...	...	...	...	...	...	2
Gunny Chutties	...	...	...	...	...	...	...	...	...	20
Nails Europe 10d.	...	...	...	...	...	...	...	Seers		1
Okum	...	...	...	...	...	...	...	Do.		5
Twine Bengal	...	...	...	...	...	...	...	Do.		1
Charges Shipping Sont.	Rs. 4-10-9.									

(Signed) Thos. Auburey,
Asst. Comry. of Stores.

1793. — No. LIII.

Fort William 16th December 1793.

The following Letter was received, on the 13th Instant from the Superintendent at the Andamans, and upon its being Circulated, was returned with the orders, that will be entered after it.

Superintendent at Andamans 13th December.

To Edward Hay Esqre. Secretary to Government.

Sir, — I beg you will acquaint the Honble the Governor General in Council that **Mr. Copestake** the Owner and Commander of a very well found and Commodious Vessel of 150 Tons Burthen is willing to land **One hundred Men** and One Thousand Bags of Grain at **Port Cornwallis** for the Sum of 3,000 Sa. Rs. which as Insurance is very high at this time, appears to me to be a Moderate demand. If the Board therefore will accept of this Offer, for the transporting Convicts, I request that I may be Authorized to Settle with Mr. Copestake, and that Eighty Convicts may be ordered to be held in readiness to embark. I will immediately take measures to have a party of the Sepoys ordered to be raised in Readiness to embark with them, as a guard, to make up the Number of Men which the Vessel can accommodate. If the Garrison Store Keeper is to furnish the provisions, I beg he may be directed to consult with me on the proportions of Rice, Dhol, Ghee and Salt that will be necessary and I shall beg leave to propose that the Provisions be of a Coarser kind, than what has been supplied for the other Settlers. As there are only two Vessels belonging to the Company employed as Transports to the Andamans and as there will now be more reason for encreasing the number than when I represented the Necessity of it, and Offered the Nautilus Brig I beg leave to propose that I may be authorized to freight a small Vessel for four Months as the Board have been pleased to employ the Nautilus on another Service. At this period I have reason to think that a

fitting Vessel may be freighted on reasonable terms, which if the Board Agree to I will Acquaint them of before I Make any Agreement.

Calcutta

13th December 1793.

I have the honor to be &ca.

(Signed) A. Kyd, Superintendent Andamans.

1793. — No. LIV.

Fort William 16th December 1793.

In circulation for Orders. A Letter of this Date, from Major Kyd, the Superintendent at the Andamans.

(Signed) E. Hay

13th Decr. 1793.

Secy. to the Government.

I think the proposals of Mr. Copestake for landing One hundred Men and One thousand bags of Rice at Port Cornwallis. for the Sum of Sa. Rs. 3,000 Reasonable, and therefore recommend the Acceptance of them and that Major Kyd be Authorized to settle with Mr. Copestake.

Provisions [? Previous] to directing the Garrison Store keeper to furnish the Provisions for the Convicts, Captain Kyd may be desired to examine those returned from the Pigot and if they should not be of a [sufficient] quantity to answer the Garrison Store keeper may then be directed to furnish the provisions wanted, after [consulting] with Major Kyd, I agree also in the proposition for freighting a Vessel for four Months, in lieu of the Nautilus.

(Signed) { J. Shore.
Peter Speke.
Wm. Cowper.

(To be continued.)

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M. A.

(Continued from p. 215.)

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 Chiai Catai; ann. 1545: *s. v.* Tea, 689, ii, twice.
 Chialeng; ann. 1726: *s. v.* Chelingo, 144, i.
 Chialones; ann. 1726: *s. v.* Guingam, 288, i.
 Chiamai; ann. 1552 and 1572: *s. v.* Chiamay, 145, ii.
 Chiamái; ann. 1572: *s. v.* Siam, 632, i.
 Chiamay; *s. v.* 145, ii, twice; ann. 1553: *s. v.* Laos, 385, ii; ann. 1572: *s. v.* Siam, 632, i; ann. 1652: *s. v.* 145, ii.
 Chiammay; ann. 1544: *s. v.* Chiamay, 145, ii.
 Chiamo; ann. 1553: *s. v.* Sunda, 659, ii, twice.
 Chiampana; ann. 1510: *s. v.* Sampan, 596, ii.
 Chiang-mai; *s. v.* Chiamay, 145, ii.
 Chianko; ann. 1672: *s. v.* Chank, 141, i.
 Chiaoux; ann. 1653: *s. v.* Chouse, 164, i, twice.
 Chiaramandel; *s. v.* Coromandel, 200, i.
 Chias Moor; ann. 1673: *s. v.* Sheeah, 625, i.
 Chiaul; ann. 1570: *s. v.* Melinde, 433, i.
 Chiaus; *s. v.* Chouse, 164, i; ann. 1610: *s. v.* Chouse, 164, i, twice.
 Chiaused; *s. v.* Chouse, 164, i; ann. 1659: *s. v.* Chouse, 164, i.
 Chianso; ann. 1560: *s. v.* Chouse, 164, i.
 Chiaux; ann. 1754: *s. v.* Chouse, 779, i.
 Chic; *s. v.* Chicane, 145, ii; ann. 1881: *s. v.* Chicane, 147, ii, twice.
 Chicacole; *s. v.* Circars, 170, ii, *s. v.* Teloogoo, 695, i.
 Chicane; *s. v.* 145, ii, 146, i, 147, i, twice, 777, i and ii, *s. v.* Mydan, 464, i, *s. v.* Polo, 544, ii, twice.
 Chicaner; *s. v.* Chicane, 146, i, twice.
 Chicanery; *s. v.* Chicane, 145, ii; ann. 1761: *s. v.* Chicane, 777, ii; ann. 1881: *s. v.* Chicane, 147, ii.
 Chiche; *s. v.* Gram, 300, ii.
 Chick; *s. v.* 147, ii, twice, (b), 148, i, twice, 777, ii, twice, *s. v.* Sicca, 632, ii, *s. v.* Sirky, 638, ii, *s. v.* Venetian, 736, ii; ann. 1866 and 1875: *s. v.* (b), 148, ii.
 Chickakal; ann. 1727: *s. v.* Nabób (a), 467, ii.
 Chickeen; *s. v.* Chick (b), 148, i.
 Chicken; *s. v.* 148, ii.
 Chicken-hazard; *s. v.* Chick (b), 148, i.
 Chicken maladoo; *s. v.* Maladoo, 822, i.
 Chicken-stakes; *s. v.* Chick (b), 148, i.
 Chickenwalla; *s. v.* Chicken, 148, ii.
 Chickinos; ann. 1583: *s. v.* Chick (b), 148, i.
 Chickore; *s. v.* 148, ii, twice, 149, i.
 Chick-pea; *s. v.* Gram, 300, ii.
 Chico; *s. v.* Chicane, 145, ii.
 Chicquenes; ann. 1612: *s. v.* Chick (b), 148, ii.
 Chicquet; *s. v.* Chicane, 145, ii.
 Chiës de Mer; ann. 1609: *s. v.* Penguin, 527, ii.
 Chigh; *s. v.* Chick (a), 147, ii.
 Chighs; ann. 1590: *s. v.* Lac, 381, ii.
 Chihal-o-hasht-gāni; ann. 1350: *s. v.* Bargany, 761, ii.
 Chih-chih; *s. v.* Jiggyjiggy, 811, ii.
 Chihār-pāi; *s. v.* Charpoy, 141, ii.
 Ch'ih-fan; *s. v.* Tiffin, 700, i.
 Chij; ann. 1552: *s. v.* Singalese, 635, ii.
 Chik; *s. v.* Chick (a), 147, ii; ann. 1590: *s. v.* Lac, 381, ii.
 Chi-kiang; 791, ii, footnote.
 Chikin; *s. v.* Chicken, 148, ii.
 Chikīn; *s. v.* Chicken, 148, ii.
 Chikore; ann. 1814: *s. v.* Chickore, 149, i.
 Chikūr; ann. 1520: *s. v.* Chickore, 149, i.
 Chilam; *s. v.* Chillum, 149, ii.
 Chilamchī; *s. v.* Chillumchee, 149, ii, twice.
 Chilao; *s. v.* 777, ii, *s. v.* Chilaw, 149, i; ann. 1543: *s. v.* 777, ii; ann. 1562: *s. v.* Beadala, 57, ii; ann. 1610: *s. v.* Chilaw, 149, ii, twice.
 Chilaw; *s. v.* 149, i.
 Chile; ann. 1631: *s. v.* Chilly, 150, i.
 Chilenfu; *s. v.* Nanking, 472, i.
 Chili; *s. v.* Chilly, 150, i, *s. v.* Turkey, 719, ii; ann. 1631 and 1848 (twice): *s. v.* Chilly, 150, i.
 Chiliarch; B. C. 464 and B. C. 390; *s. v.* Kowtow, 376, ii.
 Chilies; ann. 1813: *s. v.* Chutny, 170, i.
 Chili pepper; ann. 1814: *s. v.* Popper-cake, 548, i.
 Chillae; *s. v.* Piece-goods, 535, ii.
 Chillian; ann. 1856: *s. v.* Jelum, 350, i.
 Chillies; *s. v.* Curry-stuff, 219, i, *s. v.* Fogass, 271, ii; ann. 1590: *s. v.* Ghee, 282, ii; ann. 1860: *s. v.* Curry, 219, i, *s. v.* Curry-stuff, 219, ii.
 Chillinga; ann. 1746: *s. v.* Chelingo, 777, i.
 Chillum; *s. v.* 149, ii, *s. v.* Chillumchee, 150, i, *s. v.* Hubble-bubble, 326, i, *s. v.* Tobacco, 705, ii; ann. 1781 and 1811: *s. v.* 149, ii; ann. 1828: *s. v.* 149, ii, *s. v.* Hooka, 322, ii; ann. 1848: *s. v.* 149, ii.

- Chillumbrum; *s. v.* 149, ii, 777, ii; ann. 1781: *s. v.* Pagoda, 501, i; ann. 1826: *s. v.* Carnatic, 126, ii.
- Chillumchee; *s. v.* 149, ii, 150, i, twice, 778, i, *s. v.* Gindy, 285, ii; ann. 1833: *s. v.* 150, i; ann. 1857: *s. v.* 778, i, twice.
- Chilly; *s. v.* 150, i, twice, *s. v.* Curry, 218, i.
- Chilumchee; ann. 1851: *s. v.* Chillumchee, 150, i.
- Chimchir; *s. v.* Scymitar, 608, ii.
- Chimices; ann. 1645: *s. v.* Chints, 155, i.
- Chimkin; ann. 1280: *s. v.* Moochulka, 443, i, twice.
- Chimnagie Appa; ann. 1813: *s. v.* Kitmutgar, 371, i.
- Chimney-glass; *s. v.* 150, ii.
- Chin; *s. v.* Macheen, 406, i, *s. v.* Catty, 774, ii, *s. v.* Macheen, 820, ii, ann. 1298 (twice) and 1300: *s. v.* China, 151, ii; ann. 1511: *s. v.* Kling, 373, ii; ann. 1516: *s. v.* Canton, 772, ii; ann. 1540: *s. v.* Typhoon, 723, i, twice; ann. 1552 and 1612: *s. v.* Singalese, 636, i.
- Chín; ann. 1020 and 1205: *s. v.* India, 332, i; ann. 1300: *s. v.* Ceylon, 139, i, *s. v.* Junk, 360, ii; ann. 1320: *s. v.* Macheen, 406, i; ann. 1442: *s. v.* Sarnau, 601, ii.
- Chīn; *s. v.* China, 151, i, *s. v.* Macheen, 405, i (3 times) and ii (twice); ann. 930: *s. v.* Tibet, 698, ii; ann. 1200: *s. v.* Tibet, 699, i; ann. 1343: *s. v.* Calicut, 113, ii; ann. 1442: *s. v.* Macheen, 406, i, *s. v.* Tenasserim, 695, ii.

(To be continued.)

NOTES AND QUERIES.

SUPERSTITIONS AMONG HINDUS IN THE CENTRAL PROVINCES.

1. WHEN the breasts of suckling women become hard and painful they take three balls of clay, pass them three times round the painful breasts and then throw them into a well, being careful at the time to turn their backs on it. As the balls dissolve the breasts will soften.

2. Rocking a cradle,¹ when empty, will produce acute pain in the stomach of the infant who occupies it. To prevent this, a wooden ladle is placed in the cradle when lying empty and is removed as soon as the infant is placed in it.

3. If a woman has veins running in a serpentine directions on her thigh, it indicates that she will lose all her husbands — should she re-marry on losing the first. Women have been known to remain single to avoid this calamity. An old gentleman lately showed me a woman who had done so. Another woman, residing near the Empress Mill, Nagpur, with three such marks on her thigh, has lost two husbands, each within a short period after marriage.

4. Dropping fire on night-soil produces pain in the stomach of the person whose excreta it contains, while spitting on the excreta of another person gives tonsillitis to the spitter.

5. To stunt the growth of a dog pass it through a ring made of the cloth (*chambál*) which is generally placed on the heads of women when carrying water or loads.

6. When a child is in the habit of eating uncooked rice the people believe that there will be a

heavy downpour of rain on the day the child is married, irrespective of the time of the year the marriage takes place.

7. Modes of detecting a theft or fraud. — Take a *lótá* (a brass cup for drinking water) and fill it with fresh water from a well. Place some rice on a clean spot, then take a grindstone and place this over the *lótá*. Burn some frankincense and repeat the name of the suspected person and at the same time touch the stone slightly with your fingers, without moving it. If the person named is guilty, the stone will turn round on the *lótá*, as if moved by some unseen hand.

This method is adopted, not only in detecting fraud, but also in ascertaining whether a person will be successful in any undertaking (*e. g.*, the passing of an examination, recovery from illness, *etc.*). It is also used to find out whether sickness is bodily or mental (possession).

Another mode is to place a handmill before a number of persons. Each one, in turn, throws a little grain into the mill and works it. If the mill moves with difficulty for anyone, he is guilty.

Yet another method is the following. A piece of white cloth is torn into a square and folded in half. Then a piece of stick is inserted between the folds and rolled tightly between the fingers — at the same time the name of the suspected person is repeated. The cloth is then set aside and left untouched for some time. If the person whose name was repeated at the time of folding the cloth is guilty, the stick will come out of the folds, on unwrapping the cloth.

¹ The Central Provinces cradle is a rude miniature hammock attached to the roof rafters.

8. Sometimes the walls and roofs of houses are very low — just a little above the level of the ground. In such cases dogs will sometimes climb upon the roof. This is looked upon by the Hindus as a bad omen and as foreboding disaster to the occupants of the house. To ward off any calamity befalling them, the dog is deprived of its ears and tail. If, however, the dog evades its pursuers, a Brāhmaṇ is called in, who performs a short ceremony. To see a dog bereft of ears and tail is not an uncommon sight in those parts of India, where there is a large Telugu community.

9. If a dog scratches a hole in front of a house, it is considered a bad omen. It means that some member of that house is to die; and if a member of that family happens to be ill at that time, so strong is the belief in this superstition that all hopes of recovery are despaired of. The patient himself will lose heart, if made aware of the fact.

10. When a dog stretches itself fully on the ground² or shakes its ears, people regard these actions as indicating some calamity to the inmates of the house.

11. Children sometimes amuse themselves by riding upon the back of a dog. Hindu parents, however, will not allow this. They believe that by doing so the children are likely to get worms in the stomach.

M. R. PEDLOW.

THE MOTHER'S BROTHER.

THE part played by the mother's brother in many marriage ceremonies is well known, but no explanation of the following superstition has been offered:—

Hoshiarpur Account.

A child who first teethes from its upper jaw is considered unlucky to its maternal uncle. The ceremony performed to remove the evil effects is this: the mother of the child goes beyond the limits of her village on the path leading to her parents' house. From the opposite direction comes the maternal uncle of the child bringing with him a white brass tray, 1½ seer of rice, seven pice, one yard of cloth and four iron nails. All these things, except the tray and the nails, are knotted in the cloth. The maternal uncle drives the four nails in the ground in a square form and touches the teeth of the child with the tray, and then puts the tray and the cloth, with the other articles wrapped in it, within the square between the nails and goes back to his house. The uncle and his sister neither talk nor see each other's

faces. The sister sits with her child clinging to her shoulder, with her veil drawn and her back towards her brother, who returns silently after performing the aforesaid ceremony, which is called *dantón ká ṭhaknā*, or the charm of the teeth.

Karnal Version.

When front teeth of the upper jaw of a child of either sex happen to come out first, it is a bad omen to the maternal uncle. His sister (*i. e.*, the mother of the child) sends word to him of the event. On receiving the message the maternal uncle takes a bronze cup of medium size, a quarter of a seer of *kasar* or *pañjīri* (wheat flour baked in *ghi* and mixed with sugar), and half a coccoanut in a piece of red cloth (*kharwā*), and proceeds to his sister's house without informing her or any other person in the house of his arrival, which is kept strictly secret. He goes quickly on to the roof of the house in which his sister is residing and puts the cup, etc., on it, or if there is no staircase he throws them on. After performing this ceremony he silently retraces his steps without speaking to, or seeing the face of, his sister, and returns home. When it is known that the ceremony has been performed, the things are taken from the roof and made use of without scruple.

Patiala Ceremony.

This ceremony is performed in a different way in those villages which are situated in the neighbourhood of Patialā. A time is fixed and a place appointed for the ceremony. The mother of the child goes to the place, which is always fixed beyond the limits of the village, on the road to her brother's house. He starts from his own village and halts a mile from the place to get information of his sister's arrival. He brings with him an old three-pie coin (*Mansūri paisā*) with an iron nail, but nothing else. When he is informed that every thing is ready, he proceeds to the place. His sister takes up her child in her arms so that its face is towards the way her brother is coming, she herself standing facing the village whence she came. The brother comes silently and opens the mouth of the child, touches its teeth with the *paisā* and iron nail, without showing himself or seeing the face of his sister, and burying these things on the spot returns to his village.

Note.

Any further particulars concerning this, or any similar belief, might be noted. Why should the mother's brother of all people be affected by this particular occurrence? Is his fate bound up with that of his sister's child in any other way?

H. A. ROSE,

Superintendent of Ethnography, Punjab.
Simla, 27th July 1901.

² To ward off any calamity, the person who observes these movements in the dog, spits three times on the ground.

NOTES ON FEMALE TATTOO DESIGNS IN INDIA.

BY B. A. GUPTE, F.Z.S.

(With a Note by H. A. Rose.)

1. **The mole** is a well-known protection from the Evil Eye. It is also an emblem of the **Chândani**, corresponding to Venus, whose approach to the Moon, a personified *male* (as distinguished from the female¹ of the West) is a natural phenomenon held to represent the meeting of a loving pair. The Moon is called **Râktipatî** or **Târâganapatî**, "King of the Night," "Husband of the Stars."

2. **Rôhini** is his favourite wife, and she is represented thus ●, while a crescent shows the Moon. A dot between the horns



represents the face of the Moon, which is often,

however, drawn like the human face in profile



with another dot below it to represent

his loving consort. It is an emblem of conjugal happiness.



3. A line between the eyebrows represents the red powder or the ashes applied to that spot as a protection from all evils. It is called **angâra**, or **vibhûti**.



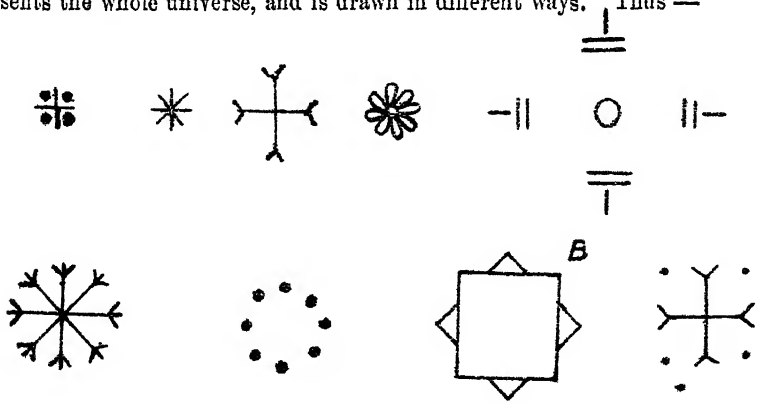
4. **The Panch** or five **Pânçavas**, who lived in conjugal happiness — without disagreement — with one wife, represent domestic harmony among brothers.



5. The nine planets or **grâhs** are supposed to have great influence over the destinies of mortals; and as a charm against their occasional evil influence a ring is worn containing the nine gems, such as diamond, ruby, coral, topaz, pearl, emerald, sapphire, cat's-eye and *gômêd*, known to commerce as the Burmese ruby. The ring is represented in the tattoo mark.

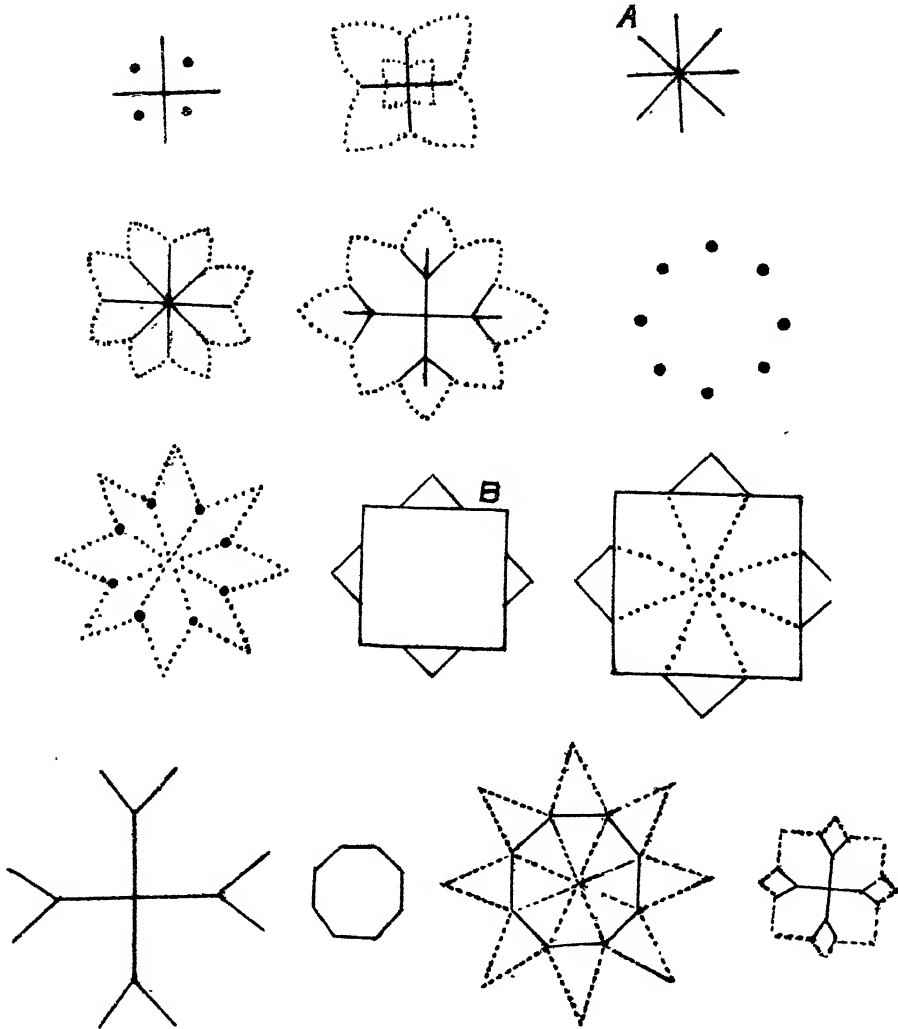


6. This eight-sided figure represents the lotus (called **phûl** in the tattoo mark), which is the seat or pedestal of **Lakshmi**, the goddess of wealth. It also represents the whole universe, and is drawn in different ways. Thus —





¹ Compare Shakespeare's "It is the East, and Juliet is the sun! Oh, rise fair Sun, and kill the envious Moon!"

It would be interesting to trace the development of the lotus in these designs, the following dotted enlargements will give an idea thereof:—



The mystic sign **A** shows the eight directions, while **B** shows the eight points of the compass produced by placing two squares, one above the other, with their planes crossing each other — the squares representing Heaven and Earth. Among the animistic races who have no conception of the

“world above” the straight square   in linear or dotted lines represents the four corners of the globe.

7. In Gujarât this emblem represents a pair of scales





, and

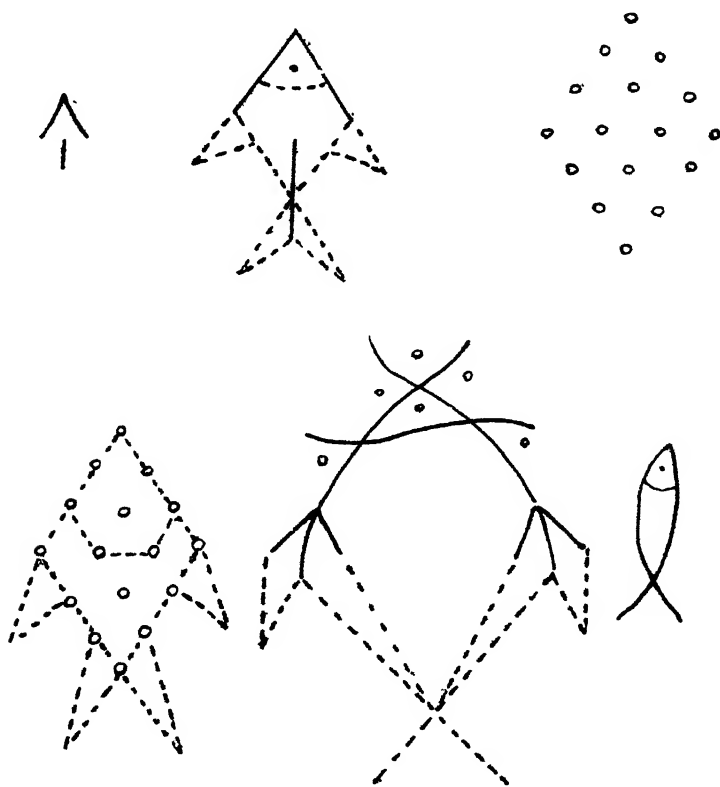
has found a place on the early coins of the Honourable East India Company. Is it used by the Baniâs or traders of the Panjâb?



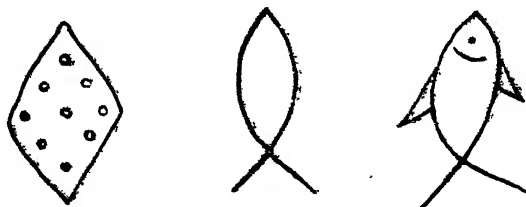
8. These are triangles, the mystic representations of the

female power, *yōni*. Compare *Sūdrakamalākara's* Rules of Worship for the *Sūdrās*. When a *Brāhman* performs a religious ceremony in the house of a *Sūdra* he draws a triangle in water on the ground and not a *svastika*  or a square , as he would in the house of one of the "twice-borns." This triangle is called *yōni* in the text mentioned above.

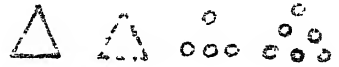
9. This is the emblem of the fish : —



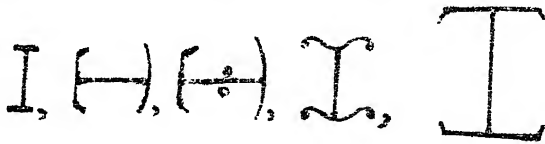
But what is a "fish" and why is it lucky? Originally it represented the female power, the *yōni*, thus —



The triangle is the more primitive emblem of the yōni: thus —

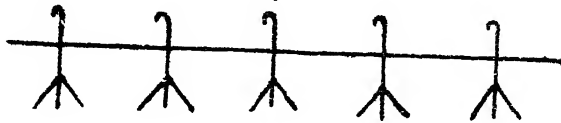
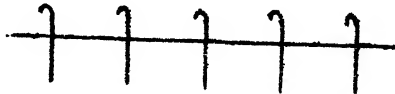
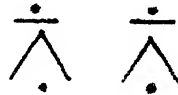


10. The profession or caste is very often indicated by the tattoo marks, though it has not usually been intentionally included among them. It will be interesting to find

out whether  atéran or utéran (spindle) is

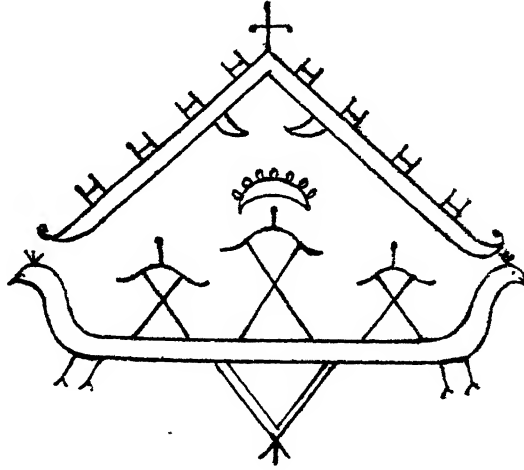
tattooed by women of the spinning castes, who were originally nomads, and are now mat-makers or rope-makers, still unsettled in their habits.

11. The milk-maids of Krishna are thus represented : —



These emblems will possibly show that the woman who bears them is a milk-maid, Ahir or Góval by caste. It may be carefully noted that the number of maids shown is always five.

12. The tattoo mark known as Kaṇhayya's mukat or crown.



There is no mistaking the caste of a woman using this. Although the design is called *mukat* or crown only, it is the throne — the peacock throne (*mayūr*) of Kṛishṇa or Kaṇhayya. He is seated in the centre, with a crown over his head; to the left is his crowned wife, Rukmiṇī, and to the right his brother, Balarām. The women who bear this emblem on their arms are Rājputs of the lunar race. Their great ambition, a brave husband, a warrior on horse-back, is also portrayed.

13. The camel as a beast of burden was a very useful animal to caravans. The Kāsārs, traders in copper and brass pots at Nāsik, have two camels on the pedestal of their goddess. Women with these marks will be found to be Banjāras by caste, the dotted and linear delineation distinguishing one tribe from another. Those with the dotted lines will possibly be northerners and those with the heavy linear designs the southerners, or more "mixed."

Conclusion. — These notes are intended to show that an ethnographer has much to learn from the tattoo marks, that they are not mere ornaments, that they are not without motive, and that a careful study thereof will afford valuable information towards the explanation, among other things, of Oriental symbolism, and, in some instances, of primitive rock carvings.²

Note on Female Tattooing in the Panjāb.

(By H. A. Rose.)

The Panjāb notes, collected at the Census, show that tattooing is more prevalent among the nomad and pastoral tribes than among the settled and civilized ones. That some Muhammadan women still practise it, in spite of the prohibition in the *Qurān*, is an interesting feature.

Among marks, (1) the *madhavi* (churn ♣), (2) the *atēran* (spindle), (3) the camel, (4) the needle, (5) the sieve, and (6) the warrior on horse-back, clearly denote the castes of the women using them; but as most of these designs have not been grouped according to castes, it is difficult to discuss the question of identification fully. However, it will be no surprise to find that the women are, respectively, (1) milk-maids, (2) spinners, (3) traders or members of caravans, (4) cobblers, (5) farmers, and (6) Rājput̄s. These marks are the survivals of obsolete totems, even if they be not now recognized as such.

(a) The lotus, (b) peacock, (c) fish, (d) triangle, and (e) *svastika* are signs of luck, and if tattooed on the left arms they are much more so. The *chakra* (wheel), the stars, the *pāuchā* and the "Sītā's kitchen" are protective charms. Sītā was protected by the enchanted circle (*taboo*) drawn

² [*Ante*, Vol. XV. p. 66: Vol. XXX. p. 143 f. — Ed.]

round her *gumphā* (hut, kitchen), and she was enjoined not to leave the latter during her protector's absence. She disobeyed the order out of charity towards Rāvaṇa, who was disguised as an ascetic, and was thus carried off by him.

The practice of tattooing a scorpion, a snake, a bee or a spider has its origin in **sympathetic magic**, which is supposed to protect people so marked.³

The dotted and continuous lines used in drawing these figures may enable ethnographers to distinguish the tribal origins of different sects. The Gujarāthīs of Bombay and the Todas of Madras use the dotted process, while the Marāṭhās and Drāviḍas use the linear one. Careful investigation may give us definite data.

Among the nomads mentioned, the Kanjars are a criminal tribe of cattle-lifters and dakaites. They are notoriously versatile, and change their tribal name so constantly that it has always been difficult to trace them. If tattoo marks can be so classified as to enable the police to say definitely whether a gang consists of Kanjars, Sānsīs, Multānī Banjārās, Hajrabāsīs, Singuvālīs, Ōḍṣ, rope-dancers, or acrobats, a great administrative gain would accrue.

The fear of losing one's identity in heaven among these wandering tribes is due to the fear of being abducted⁴ or lost on earth in the jungles. Tattooing on a sensitive part also of the body owes its origin to **sympathetic magic**, but the spider deserves special mention, as it is credited with the power of producing leprosy. The parrot is a love-bird, and has special value as a charm.

The most important part of the information collected is the belief that the tattoo marks migrate to Heaven with "the little entire man or woman" (soul⁵) inside the mortal frame.

Considering the results of this preliminary inquiry, it is to be hoped that some one will take steps to obtain separate plates for each caste, showing the designs as they actually are in shape and size, and noting on each sheet the tribe or caste and the place of birth of the individual. The latter will show the effects of environment. The notes given above will show how important the subject is from an ethnographical point of view.

THE RELIGION OF THE IRANIAN PEOPLES.

BY THE LATE PROF. C. P. TIELE.

(Translated into English by G. K. Nariman.)

Sources.

Very abundant are the writings out of which one may learn to study the **Mazdayasnian religion** as it flourished under the sway of the Sassanides, and has since to the present day been preserved in a few districts of Persia, but above all in Western India. Before the *Avesta* became known in Europe, we had to content ourselves with these and with the reports of the classical authors for an acquaintance with **Zoroastrianism**. At the close of the seventeenth century, the erudite professor at Oxford, Thomans Hyde, essayed, on the basis of these sources, and preponderatingly on the more recent ones, an account of the religion of the ancient Persians, Parthians and Medians.¹ It goes without saying that the founts of our information comprise much that is old, that they communicate to us many a tradition and depict for us many customs which have existed for centuries. But what is old in them and what of a later date can be positively ascertained only by means of a comparative exposition of

³ See Fraser's *Golden Bough*, p. 9.

⁴ Compare — "They, Khyens [Chins], allege that they were driven to it (tattooing) because their women were naturally so beautiful that they were constantly carried off by neighbouring tribes." — Sir John Lubbock in *Original Civilization*, p. 64. [Evidence of this more than doubtful, however. — Ed.]

⁵ Vide Fraser's *Golden Bough* for this belief.

¹ *Historia Religionis Veterum Persarum Eorumque Majorum*. Oxon. 1700.

the most primitive of the indigenous records. One is warranted in the surmise that considerably more of them could be proved as archaic and original, if we possessed the *Avesta* in its entirety, or at least a greater portion of it than the present fragmentary remnants. However, on such surmises no history can be constructed; accordingly we shall leave them out of account and employ them only occasionally to elucidate facts of historical validity. As authentic sources for the period with which we are exclusively concerned they are of little utility.

The sources from which to build a history of the religion of the Persian or Iranian peoples, previous to the fall of the Achæmenide empire, are relatively scanty; though this paucity of materials is outweighed by the superior significance of the most important of them, the *Avesta*, which embodies most of the relics of the sacred scripture of the Zarathushtrians in the original language. A few fragments discovered in the last decades, and which were not comprised in the ordinary canon, decidedly belong to these sacred writings. We must here content ourselves with a cursory notice of this main fountain of our information. Another chapter will be devoted to a discussion of the contents, the dates, the character and the history of these books. Besides these we have, though of subsidiary importance for our knowledge of the religion, the inscriptions of the later Achæmenide dynasty, of which the most prominent was discovered at Behishtân in Media, and at Persepolis and Naksh-i-Rustum in Persia proper. They are composed in old Persian, a tongue which is indeed different from that of the *Avesta*, but closely allied to it. Moreover, most of them are accompanied by a translation in modern Susian, in which we see with greater probability the tongue of Elam or Susiana in the times of the Achæmenides. The core of its contents is not of a religious, but of a historical, nature. Still the monarchs confess to their faith in **Ahuramazda, the mighty God**, and impute to his grace their domination and their triumphs. Their professions are more emphatic and less effusive than those of the kings of Assur, Babel, or Egypt, when they glorify their gods. Multifold data for a description of the Iranian creed of yore are derived from the *Bundehish*, a composition in Pehlevi, the language of the Sassanian era. And if the hypothesis enunciated by the Coryphaeus of Pehlevi savants, E. W. West, turns out correct; namely, that this work is a rendering or a manipulated version of the *Damdat Nask*, one of the lost books of the *Avesta*, there is no objection to our making such use of the book. No one will deny that much of what it is composed of is of remote antiquity. But the redaction which we possess dates at the earliest from 9th century of the Christian era, from an age in which Sassanian rule had long before come to an end, and when **Mazdayasnianism** was no more the state-religion. Even if the *Damdat Nask* formed the ground-work of the book, it is at all events no exact translation of it. Let alone the allusions to the Arabs, which may be later accretions, it includes so much that could issue from the Sassanian times alone, that we should act uncautiously, did we assume the rest as testimony to the religious conceptions of the centuries which preceded Alexander. An off-hand sifting of the evidence is out of the question. We shall therefore not draw upon this source. The same applies in an increased measure to the other Pehlevi works, whose value for the interpretation of the *Avesta* we are not inclined to dispute; while we cannot consider them as original documents for the investigation of the religion of our period.

The solitary contemporary of the Achæmenides among the Hellenic writers, who relate something about the religion of the Persians, is **Herodotus**. His friend **Ktesias**, who was physician at the court of Persia, had the fairest opportunity of instructing his quondam countrymen in the predominant faith in his land of adoption. Perhaps he did write on the subject, but the fragments of his works preserved to us to-day do not deal with religion. When we reflect, however, how little reliance he merits respecting his historical narratives and likewise regarding the little that he says about the creed of the Babylonians and the Assyrians, that is probably not much to be deplored. Herodotus² gives a comparatively exhaustive account of the religion and usages of the Persians, which very probably concern the Medians too. Whether he personally visited Persia, which is not certain, or learnt of the home and the history of the Persians only through the Persians of Asia Minor, which is

² Book I. 131-140.

more likely, in either case he depicts the circumstances as they obtained at the time of Artaxerxes I. about the middle of the fifth century B. C. Had he got to make use of older Greek sources, his portrayal would refer to a somewhat preceding age. But we have no sufficient grounds for this conjecture.

This much is confirmed: what he records is produced neither by himself nor by his authority from the sacred literature of Persia. It is the result of personal or second-hand observation and oral communication, — not the official doctrine of priestly schools, but the every-day practice, which, as a matter of course, is to some extent divergent from the prescriptions and ideals of the theologians. This before all must be borne in mind in estimating the worth of his portrayal, which must not be branded as falsehood, when it seems to contradict the latter, but which at the same time does not argue a different time and a different sphere for the origin of the *Avesta*. The coincidences between the *Avesta* and Herodotus are too many for us to doubt that he actually has in mind the **Zarathushtrian religion**. But he is not uniformly accurate. What he asserts about the Persian names³ shows that here he misses the meaning of his authority, and when he holds Mithra⁴ for a female divinity, whom the Persians had assimilated from the Arabs, it is manifest that he has misunderstood him. Such discrepancies, however, are easily emended, and no reasons are forthcoming why we should refuse to credit his accounts. On the contrary, they supply a valuable means of inquiry into the tenets of the Zarathushtrian religion, as already accepted in general under the Achæmenides.

It is much to be deplored that the works of **Theopompos** have perished beyond recall. In the eighth book of his *Philippina* this contemporary of Philippus and Alexander handles the **Magian teachings**. In connection with the tradition of the Parsis that Alexander had the holy writings of Zarathushtrianism translated into Greek, which is not certainly to be literally understood, it would be of immense consequence to know what Theopompos had read or heard of the precepts contained in them. **Plutarch** was cognisant of his work and consulted it. He cites him where he recounts the successive world epochs, which the Persians admitted, and with reference to the conflict between **Aromazdes** and **Areimanios** and the annihilation of the latter. Probably he is beholden to the same authority for his careful account of **Zarathushtrian theology** which he presents in the same work.⁵

It must be, then, that he derived his information from **Hermippos**, a contemporary of Ptolemaios Evergetes (247-22 B. C.), of whom Pliny⁶ assures us that he had studied the precepts of the Persians from their own books, and had published a detailed account of the two million verses which they contained. Hermippos' work, too, is hopelessly lost, to the incalculable detriment of the history of Mazdayasnian religion. Not so much because we would have learnt what is conspicuously absent in the archaic and the recent autochthonous sources, but because from it we should have derived what was already in vogue among the Zarathushtrians, and because it would have shed considerable light on the question of the date of the *Avesta*.

On this account it is that the reports of **Diogenes Laertius**⁷ (who also cites Theopompos) that Eudoxos, the contemporary of Plato, and Aristotle knew the doctrine of the conflict of **Zeus-Oromazdes** and **Hades-Areimanios**, is of the greatest moment despite its brevity.

³ Chap. 139.

⁴ Chap. 131.

⁵ *De Iside et Osiride*, c. 46-47. The explanation he gives with regard to the four out of the six Ameshaspends is tolerably correct; but he has not quite understood Haurvatat and Ameretat. His account of the 24 of the gods of Oromazdes' creation hiding themselves in an egg, which is broken by as many counter-creations of Areimanios, has so far found no corroboration in any old Zarathushtrian text. For a notion in the later writings harmonizing with this idea, see Windischmann: *Zoroastrische Studien*, p. 234.

⁶ *Historia Naturalis* XXX. 1. To Windischmann the two million seems an exaggeration, and, instead of *vicies centum milia versuum*, he would read *vicies dena milia versuum*. He indicates that the 200,000 lines tolerably correspond to what is related of the bulk of the *Avesta* during the times of the Sassanides. I, too, would not answer for the accuracy of the two million. But the Sassanian *Zend Avesta* was held to be merely a remnant of the richer literature which existed at the time of Alexander.

⁷ *Proœmium*, 6 and 9.

Strabo,⁸ belonging to the first century B. C., also deserves mention, since what he relates from his own experience of the Persian rites among the Cappadocians is essentially pertinent, notwithstanding that he obviously draws upon other writers, in part even upon Herodotus.

Finally, Pausanias⁹ solitary allusion to the customs of the Magians is in tolerable concord with what we learn from the *Avesta*.

For the rest, we are content to allude to the not yet antiquated monograph of Fr. Windischmann¹⁰ on the passages from the ancients bearing on Zarathushtrianism; though we are unable to subscribe to the genuineness of the fragment of the dialogues ascribed to authors Lydus and Plato, to which he refers.

CHAPTER I.

The Sacred Writings.

I.

The Zend-Avesta of the Sassanides.

The history of the Mazdayasnian religion for a good part coincides with that of the sacred scriptures of the Zarathushtrians. Consequently we must first make a closer acquaintance of these writings. The greatest portion thereof has perished. As has been already stated, a rich Zarathushtrian literature existed when Alexander subverted the Persian empire, and on which Hermippos, among others, drew for the material of his work. According to a Parsi tradition, to which we shall revert in the sequel, the Greek invader consigned to flames some of the books, some he had despatched to his home, and only the Arsacides and subsequently the Sassanides (A. D. 226-636) are credited with having collected the remnants. It is certain that under the domination of the Sassanides a canon or a holy writ was in vogue embodying the ancient text, *Avesta*, with its *Commentary* or *Zend*, and usually on these grounds passing under the name of the *Zend-Avesta*. This canon fell into twenty-one *nasks* or books, of which in the 9th Christian century twenty were still extant in the original tongue, nineteen in the Pehlevi translation with elucidatory glosses. Even this collection no more exists. It is extinct not exactly because of the irruption of Islam, — by the 9th century it had long been in the ascendant — but only later under the Tartar sovereignty, owing to unfavourable times and the supineness and ignorance of the believers. The ensuing sections of this Chapter are devoted to the *dâbris* of this body of writings.

It might seem that a discussion of the *Zend-Avesta* of the *Sassanides* does not belong to our investigation, inasmuch as we do not pursue our research farther than down to Alexander the Great. But that is not so in fact. Even though the *Avesta*, had it been preserved to us intact, would have served as a source only, with certain reservations, for a knowledge of the Zarathushtrian religion prior to the fall of the Achæmenides. However much the more ancient ingredients were worked up into the spirit of the times and edited anew, still archaic writings are incorporated with it and constitute its pith and marrow. It is, therefore, pertinent to enquire what we can learn about them, if only that some desirable light may be shed upon what remains to us thereof.

On the contents of the Sassanide *Zend-Avesta* more or less complete information is afforded by the *Dinkart*, a composition in Pehlevi and dating from the 9th century A. D. The author seems to have had before him the original as well as the translation, with the exception mentioned above. To him only the latter version was intelligible. The former, the original text, was to him a book with seven seals. This is to be concluded from the fact that he has nothing to say concerning the contents of the one *nask*, which he possessed in the old language, but not in the Pehlevi rendering. What he, therefore, furnishes us is confined solely to excerpts from the version with all its inaccuracies,

⁸ Besides Book XI. 8, 4. Comp. specially Book XV., and here, *inter alia*, 2, 14; 3, 1; 3, 7 *et seq.*; before all 3, 13 *seq.*

⁹ V, 27, 2 and 3.

¹⁰ "Stellen der Alten Über Zoroastrisches," in his *Zoroastrische Studien*, p. 260-313. [For an English translation of this important work, *vide* Dastur Darab's *Zarathushtra in the Gathas and in the Classics*. — Tr.]

periphrasis, *scholia* and later additions. The abstracts at all events seem to be correct. Anyway, the synopsis of the contents of the *Vendidad*, which the author presents is in tolerable accord with the prototype. But details touching the period of the Sassanides, nay more, here and there allusions to the Arabs, crop up, so that it is well to regard as old only what harmonizes with the dogma of the primitive texts, so far as they have come down to us.

The *Dinkart* contains two classifications of the 21 books, of which neither can be original. One divides them into three classes, to each of which belongs seven *Nasks*: seven Gathic, seven Hadhamantraic and seven legal works. This division is but partially in consonance with the contents of the books. From the writer's own words it is evident that, properly speaking, not more than four books appertain to the *Gáthas*, that not more than five can claim the designation of Juristic works, so that in point of fact all the rest must be recorded or at least characterized as *Hadhamantraics* or miscellaneous. The second classification is a theological triviality, according to which each *Nask* corresponds to one of the twenty-one words of the *Ahuna Vaerya Prayer*, which is the "fount of the fountains of religion." Perhaps more authentic, and, at any rate, more rational sequence, is that in which almost all the Persian *Revayáts* enumerate the books and which we shall follow in our rapid survey of the *Zend-Avesta*.

At the head stands the *Stot-Yasht*, *Staota Yesnya*, which at present is wholly embraced in the *Yesna* and comprises the most archaic litanies, the *Gáthas*, along with other ancient texts. Rightly does West, the Coryphaeus of Pehlevi scholars, remark that the *Stot-Yasht*, and especially the *Gáthas*, form the central point round which all *Nasks* are ranged, and that these texts in the Sassanian epoch were neither larger nor smaller than now. Perhaps they may be better styled the foundation on which all the rest reposes.

The three *Nasks*, which immediately come after, are or should be *scholia* on the *Gáthas* and the oldest prayers. The first of these, the *Sutkar*, can be so called only arbitrarily. I would hesitate to call this *Nask* a collection of homilies after the type of the *Gáthas*, notwithstanding it may be urged in extenuation that "homilies do indeed at times digress far from the text." In truth, so far at least as we can judge from the table of contents the *Dinkart* presents, several chapters have not the slightest bearing on the litanies with which tradition associates them.¹¹ The *Varstmansar* has much more of commentary. It is arranged not only in order of the prayers and psalms preceded by a prelude recounting the miraculous birth of Zarathushtra, but actually keeps to what we find in the corresponding passages of the Pehlevi *Yasna*;¹² though occasionally it deals with matter which is touched upon neither in the old texts nor in the version, to our knowledge, and although there is mention, naturally in a prophetic manner, of Mani and his followers (215 A. D. and the subsequent years), and even of the 9th and the 10th century "after the coming of the religion," *i. e.*, according to the native chronology of the 5th and 6th, or even the 6th and 7th, centuries after Christ. If we compared the *Gáthas* in a way with the Vedic *Samhitá*, this *Nask* would be called a *Bráhmaṇa*. Still more intimately is the *Bako Nask* connected with the *Gáthas* and the appended texts, at least in respect of the sequence. The books do not pretend to be an exhaustive commentary, but the author selected a few sections (*bako*, *bagha*, piece or fragment), to which he superadds his own reflections, making it most difficult for us to ascertain the context.¹³ We possess in the original the first three *Fargards* of the *Bako-Nask*, which give a kind of analysis of the three sacred formulæ.¹⁴

¹¹ Comp., *e. g.*, in *Dinkart* IX. Chap. 6, which should belong to *Yasna* 29, but which makes no mention of *Geushurva*; or Chap. 7, which treats of something quite other than the two spirits in *Yasna* 30; and so forth.

¹² The following may serve as an illustrative example: In *Fargard* 15, *inter alia*, *khvaethvadata*, marriage between near-relatives, is spoken of, and Aurlmazd himself is cited as an instance. The occasion for this is furnished by a passage in *Yasna* 44, where Spenta Armaiti is called his daughter. This is combined with another myth which denominates her his spouse; and therefrom the conclusion is arrived at that he, like Manu, was married to his own daughter.

¹³ Only of these three *Nasks* do we possess to some extent a detailed analysis in *Dinkart* IX.; of all the rest, so far as they were accessible to the author, only a summary of contents in *Dinkart* VIII.

¹⁴ Especially *Yasna*, 19-21.

On these properly Gathic books follow seven others of miscellaneous contents, the **Hadha-Manthraic**, which treat of religious ceremonies, customs, legends, myths, of cosmogony and the Mazda-yasnian law. The most important of these *Nasks* seems to have been the **Damdat**, "The production of the creation," a sort of genesis of the spiritual and the material world. The book also handles the same theme as the **Bundehish**, a Pehlevi writing of which only a recension of the 9th century has descended to us, and, as noted before, has been the ground-work of the same. Another of these books, the **Vishtasp-Shasto**, is held to have its reflex in the so-called **Vistasp Yasht**, the original text of which has been preserved. If that be so, we have here a somewhat younger writing, embodying, *inter alia*, in a form of instruction imparted by Zarathushtra to king Vishtaspa, the precepts of Mazda-yasnianism, defective in structure and not very original.

What was included in the **Vashtap-Nask**, which next comes up, we do not know, since it was lost very early. The two following, **Spend** and **Chithradat**, have this in common, that both deal with legends of saints and prophets; the second, which chronologically should be the first, proceeding from Hoshang to Zarathushtra, the first from Zarathushtra to Shoshyans. The **Bakan Yast Nask** comprised at the lowest fifteen of the *Yashts* which survive in the primitive text. In these *Yashts* the epic stories of Iran occupy prominent position. Then come five books on legislation, of which the last, the **Vendidad**, is extant. Like all law books of authority, they relate to a motley farrago of all possible subjects bearing on religion, on civil, on political matters. Nor does the tolerably detailed conspectus of its contents help us to discover a logical sequence. Only we are able to denote the first, *Nikatum*, as a species of penal code, and the fourth, *Sakatum*, as a regulation affecting personal and family concerns. But these general designations would apply to several of these chapters. The question, whether they are the Pehlevi redaction of very archaic texts, does not lend itself to an easy solution. There is much in them which may be ancient, but more of which the contrary is less doubtful. In the synopsis of the contents of the penal code just referred to, there is nothing which may prevent our locating it in the times of the Achæmenides or even earlier. The same in general would hold good of the others, did we not omit to add that they have been reduced to unison with the later social and political exigencies and religious tenets, and that they have been copiously interpolated. Thus, to cite only a few illustrations, what is laid down in the *Ganabasarnijat* with reference to soldiers and their generals need not be of a posterior period. But when, in another chapter of this *Nask*, the enemy are depicted as subserving the king of kings and doing homage to the Yazatas, and when they are threatened with death, should they recalcitrantly decline to adopt the Iranian nationality, we rest assured that it is the voice of one of the orthodox of the Sassanide times. It is possible to distinguish between the original and the subsequent accretions only when, as in the case of a portion of the Juristic book of *Hushparam*, the *Avesta* text is also available to us.¹⁵ Whether these law books were ever enforced and are founded on legal decisions it is difficult positively to affirm. It is not improbable as regards the Sassanide period; in the epoch with which we are concerned they were perhaps no more than sacred scripture in which the clergy and the theologian had drawn his ideals, while in public life they exercised no binding authority.

The whole collection closes with the **Hadokhta Nask**, which, in virtue of its name (*Hadha-Ukhta*); was a supplement to the other texts, and was by consequence composed of heterogeneous materials; but likewise embodied very old ingredients. Various fragments of it have survived in the primitive language, and the name of the *Nask* is cited in the younger *Yashts*.

A conclusion of no small moment, which may be deduced from our exposition, is that the **Gâthas**, along with the allied texts, occupied the same exalted position in the **Zend-Avesta of the Sassanides** that they at present hold, and that then, too, they constituted the

¹⁵ The contents of two *Fargards* of this *Nask* mostly correspond with the *Nirangishtan*, edited and translated by Darmesteter, *Le Zend-Avesta*, III. p. 91, *seq.*; but the order of succession is altogether different. Darmesteter has not observed that the first part of the *Avesta-Nirangishtan* has its parallel, not in the *Fargard* of the same name in the *Nask*, but in the preceding one of *Aerpatishtan*.

quintessence, and were allowed to be the most primeval and sacrosanct documents, of the Zarathushtrian revelation. Moreover, it is obvious that the *Zend-Avesta* comprised neither more nor less Gathic texts than are incorporated into our *Yasna*. This is indicated by the order of the three Gathic *Nasks*, which have the form of *scholia* to the holy formulæ and the *Gâthas*, though they belong to a description of commentary not rare in later centuries too, which obscure more than they illuminate. At all events they show with what reverence the ancient documents were cherished and how the people beheld in them the *fons et origo* of the divine communications.

The most important remnants of the sacred books that were still extant after Alexander, the weightiest before all, for our knowledge of the religion, remain; still we have to deplore the destruction of so many, if of less consequence, writings in their original condition. A greater amount of the Iranian literature of yore would not contribute a little towards the elucidation of its relics. Till then a delimitation of what has come down from antiquity and of the latter-day additions in the Pehlevi and Parsi literature would not be possible. If we had the book of the *Nasks*, *Chitradat* and *Spend*, extant, we should not laboriously have to piece together the fragments of the Iranian epos and the legends of Zarathushtra each into a coherent whole, but should have presented before us synopses of both. From the *Damdat* we should derive an insight into the old Zarathushtrian conception of the creation and the synthesis of the world, which we can but infer from sporadic allusion in the *Avesta* book and vague hypothesis reared on turbid sources. They would better acquaint us with the cult and the priesthood. But we must content ourselves with the salvage from the great shipwreck and now we have to face the question if we can confidently utilize the *débris*.

(To be continued.)

LADAKHI SONGS.

BY THE REV. A. H. FRANCKE, LEH.

(With the aid of the Rev. S. Ribbach and Dr. E. Shawe.)

(Concluded from p. 106.)

Khalatsei gling glu rnam yin

These songs [*i. e.*, Nos. XXI.-XXIX.] are the gling glu¹ of Khalatse.

Song No. XXI.—Heavenly Voices.

Text.	Translation.
1. amai bu zhung bltamspari dusla	1. When mother's little boy was born,
2. mi yulbo 'oddis 'ang khyangs	2. All the land of men was filled with light.
3. lhayi bu Kesar kun bltams tsana	3. When Kesar and the [other] sons of the gods were born
4. 'adzambu gling 'oddis khyangs.	4. All 'aDzambugling was filled with light.
5. rgyal leang leanggi leang stodna	5. On the top of the willow of the world
6. lha phrug ysum skyod 'adug lei	6. There are walking three sons of the gods.
7. lha skad cig diriri	7. There is a hum of heavenly voices.
8. rgyal lham chenmo kun skyod tsana	8. When all the great godly kings are walking
9. lha skad cig diriri	9. There is a hum of heavenly voices.
10. lhayi bu kesar kun skyod tsana	10. When Kesar and the [other] sons of the gods are walking,
11. lha skad cig diriri	11. There is a hum of heavenly voices.

¹ *gling glu* are the songs sung at the Spring or Kesar Festival, when everybody practises archery. The *gling glu* of Khalatse and the *gling glu* of Phyang may be usefully compared. This song was included (*ante*, Vol. XXX. p. 359 ff.) in "A Ladakhi Bonpo Hymnal."

12. rgyal leang leanggi leang stodna
13. lhamo kun skyodded lei
14. lha skad cig diriri
15. jojo 'abruguma skyod tsana
16. lha skad cig diriri
17. shel leam 'abruguma skyod tsana

18. lha skad cig diriri

Notes.

1. *bltamspari*, for participles ending in *pari*, compare Song No. XVII. Note on 6. 2. 4. *khyangs*; just as *khyabpa* was derived from 'agebspa, *khyangpa* was derived from 'agengspa. 3. *kun*, for *kun*, in the sense of 'and so on,' compare *ante*, "Spring Myth of the Kesar Saga," Philological Notes, No. VI., 19. 5. *rgyal leang*, originally probably *rgya leang*, the willow with far-spreading [branches]. The prefixed *l* of the second syllable was sounded with the first. It is the tree of the world, mentioned in Ladakhi Wedding Ritual, Songs Nos. V., VI., VII., and VIII. 8. *rgyallham*, for the addition of final *m*, compare *ante*, "Spring Myth of the Kesar Saga," Philological Notes, No. V., 1. 13. *skyodded* = *skyoddad*, see *Ladakhi Grammar*, present tenses.

12. On the top of the willow of the world
13. There are walking three goddesses.
14. There is a hum of heavenly voices.
15. When the noble 'aBruguma is walking,
16. There is a hum of heavenly voices.
17. When 'aBruguma, the crystal wife, is walking,
18. There is a hum of heavenly voices.

Notes.

If I am not altogether mistaken, this hymn contains an explanation of the phenomenon of thunder. It is thought to be caused by the walking of the gods. The word *lhaskad*, which I translated by 'heavenly voices,' may be taken for any sound, caused by the mouths, hands or feet of the gods. The idea of thunder is not so very far-fetched, if we consider that, according to Song No. XXIX., lightning is called 'Kesar's sword,' and that the word *diriri* may have been originally *ldiriri*, which is used to express the rolling of thunder.

Song No. XXII.—Dedication of the Arrows.

Text.

1. thangka bdemoi kha mdā shing legsmo rig yod.
2. thang de bdemoi kha mdā shing legsmo rig yod.
3. mdā shing ringmobo
agui mdā shing zhig yin lo
4. dezuggi mdā shingbo
agubai lagtu phul
5. dezuggi mdā shingbo
agu drungbaba lagtu phul lei

6. mdā shing chung chungbo
jojobai phang shing rig yin
7. dezuggi phang shingbo
aneyi lag de la phul

8. dezuggi phang shingbo
ane bkur dmanmoi lag de la phul lei

Notes.

5, 6, 7. the syllable *ba* in *agubai*, *drungbaba*, *jojobai* was inserted only for the sake of singing. 7. *jojo*, the reiterated form, is always used with the feminine, *jo* with the masculine.

Translation.

1. On the beautiful plain there is a fine arrow-tree,
2. On that beautiful plain there is a fine arrow-tree.
3. The long arrow-shaft
is an arrow-shaft of the Agus.
4. Such arrow-shafts
offer to the hands of the Agus!
5. Such arrow-shafts
offer to the hands of those who are before
the Agus!
6. The short arrow-shaft
is a spindle-stick of the ladies,
7. Such spindle-sticks
offer to the hands of the wife [of the heavenly king]!
8. Such spindle-sticks
offer to the hands of Ane bKurdmanmo!

Notes.

All the arrows, used at the Kesar Festival, are to be considered as being dedicated, the longer ones to the Agus, the shorter ones to the heavenly queen Ane bKurdmanmo.

Song No. XXIII.—Kesar's Four Victories.

Text.	Translation.
1. buthsa ngarangngi dgung lo brgyadpoi nangdu shar ande bandhe ysum btulpa yin buthsa de kunni kha 'agying 'agying rig 'agyingspa yin	1. When I, a boy, had reached my eighth year, I subdued the three Andebandhes of the East . The boy has been triumphing over all of them.
2. buthsa ngarangngi dgung lo bcu ynyispai nangdu ri rgyal blon chen kun btulpa yin. buthsa de kunni kha 'agying 'agying rig 'agyingspa yin.	2. When I, a boy, had reached my twelfth year, I subdued all the great ministers of the hills. The boy has been triumphing over all of them.
3. buthsa ngarangngi dgung lo bcu drugpai nangdu bdud khyabpa lagring kun btulpa yin buthsa de kunni kha 'agying 'agying rig 'agyingspa yin	3. When I, a boy, had reached my sixteenth year, I subdued the devil Khyabpa lagring and his men. The boy has been triumphing over all of them.
4. buthsa ngarangngi dgung lo beo brgyadpai nangdu hor ngan kun btulpa yin buthsa de kunni kha 'agying 'agying rig 'agyingspa yin.	4. When I, a boy, had reached my eighteenth year, I subdued all the bad Yârkandis . The boy has been triumphing over all of them.

Notes.

1. For the *Andebandhes* of the East, compare *Kesar Saga* No. V. 1-8. There we have seven of them. 2. *Kun*, compare Note No. I. 3. 3. *Khyabpa lagring* means 'coverer longhand.' This is perhaps another name of *Agu Za* in *Kesar Saga* No. III.

Notes.

In this song we have probably the four victories, which were prophesied in "the Spring Myth of the *Kesar Saga*" No. V. 11-16. Instead of the word 'Yârkandis' in 4 'Mongolians' may be said, compare *Jäschke's Dictionary*.

Song No. XXIV. — Kesar and the Mules.

Text.	Translation.
1. buthsa ngai ngosla nyon dang wa drezha khampa	1. Oh, you brown mules, listen to me, to a boy!
2. buthsa ngai bdagla ysan dang wa drezha khampa	2. Oh, you brown mules, please, listen to me, to a boy!
3. rtsvakha nang gar bzangpo za chogpa 'adug	3. There is quite enough of good pasture;
4. drezha khampa khung khungbo cila beo 'ad lei	4. Oh, you brown mules, why are you crying <i>khung khung</i> ?
5. chu mig gar bzanpo 'athung chogces 'adug	5. There is quite enough of good wells;
6. drezha khampa khung khungbo cila beo 'ad lei	6. Oh, you brown mules, why are you crying <i>khung khung</i> ?
7. sa ljab bdemoi kha 'adug chogces yod	7. You have been [long] enough on good pas- ture;
8. drezha khampa khung khungbo cila beo 'ad lei	8. Oh, you brown mules, why are you crying <i>khung khung</i> ?

Notes.

4, 6, 8. *Khung khung* imitates the voice of the mules, *bo* is the emphatic article. 7. *saljab*, means the name as *sacha*, pasture ground.

Notes.

This song is to be placed after Kesar's return from Hor. Then he found that the mules had taken the King of Hor's part. It is almost certain that the word 'adre, a certain spirit, was mixed up with the word dre, mule, and thus the original spirits became animals.

Song No. XXV. — On the Srar Pass.

Text.

1. srargyi lai stengna thang dkar mgo dkar
kun chadde luste 'adug

ane bkur dman rgyalmos ngala rogs shig
mdzad

2. srargyi lai stengna phorog nag chung kun
chadde luste 'adug

ane bkur dman rgyalmos ngala rogs shig
mdzad

3. srargyi lai stengna yuma phorou kun
chadde luste 'adug

ane bkur dman rgyalmos ngala rogs shig
mdzad.

4. srargyi lai stengna shangku mjug zlum kun
chadde luste 'adug

ane bkur dman rgyalmos ngala rogs shig
mdzad

5. srargyi lai stengna sragpa cundru kun
chadde luste 'adug

ane bkur dman rgyalmos ngala rogs shig
mdzad.

Notes.

chadde, in all the verses, means originally 'is cut off,' *rogs*=*grogs*, *Lad. Gr.* Laws of Sound 3. 3. *phoron*=*phugron*, pigeon. 4. *shangku*=*scangku*=*spyangku*, *Lad. Gr.* l. of s. 1; 5, *cundru*, earless, derivation not known.

Translation.

1. On the Srar Pass the strength of the white-headed falcon is broken, and he remains behind!

Oh, queen Ane bKurdmanmo, come to my help!

2. On the Srar Pass the strength of all the little black crows is broken, and they remain behind.

Oh, queen Ane bKurdmanmo, come to my help!

3. On the Srar Pass the strength of all the turquoise pigeons is broken, and they remain behind!

Oh, queen Ane bKurdmanmo, come to my help!

4. On the Srar Pass the strength of all the bushy-tailed wolves is broken, and they remain behind.

Oh, queen Ane bKurdmanmo, come to my help!

5. On the Srar Pass the strength of all the earless stone-partridges is broken, and they remain behind.

Oh, queen Ane bKurdmanmo, come to my help!

Notes.

This song is a prayer rendered by Kesar, which he addressed to the queen of the gods, when crossing the difficult Srar Pass. This pass he had to cross on his journey to the North.

Song No. XXVI. — Kesar, Returning to 'aBruguma.

Text.

1. yuma phorona rdzuste
ynam stod mthonpola 'agyingba chana
khra skya dkarpola rdzuste
yuma phoronni sna skyilla chen lei.

Translation.

1. If she, taking the shape of a turquoise dove,
Should go to soar in the highest skies,
I, taking the shape of a white falcon,
Will go to take her home again.

2. *γyuma phoronla rdzuste*
dgung stod mthonpola shorna
khra skya dkarpola rdzuste
γyuma phoronla 'adedpa chen lei.
3. *nyamo γser migla rdzuste*
mthso stod mthonpola 'agyingba chana
chu sram kamala rdzuste
nyamo γser miggi sna skyilla chen lei.
4. *nyamo γser niigla rdzuste*
mthso rgyan mthonpola shorna
chu sram brang dkarla rdzuste
nyamo γser migla 'adedla chen lei.

Notes.

1. *phoron* = *phugron*, dove; *sna skyil* literally 'hinder the nose,' i. e., 'meet from the front.'
3. *Kama*, said to mean the same as *brang dkar*, whitebreasted. 4. *rgyan* = *rgya*, wide. *Lad. Grammar*, Laws of Sound 5.

2. If she, taking the shape of a turquoise dove,
 Should go to flee into the highest zenith,
 I, taking the shape of a white falcon,
 Will go to follow after her.
3. If she, taking the shape of the fish 'goldeye,'
 Should go to float in the deepest ocean,
 I, taking the shape of a whitebreasted otter,
 Will go to take her home again.
4. If she, taking the shape of the fish 'goldeye,'
 Should go to flee into the widest ocean,
 I, taking the shape of a whitebreasted otter,
 Will go to follow after her.

Notes.

Kesar, after having taken the food and drink of forgetfulness, had forgotten 'aBruguma. Now, that the birds, coming from the South, brought him a message from her, decides to win her again by all means; actually there was no need to use the transformations mentioned in the above song.

Song No. XXVII. — 'aBruguma's Farewell to Kesar.

Text.

- me ma khrulli Kesar
1. *stangscanni rgyalpo nyerang*
steng nang lha yulla skyod zana
- lha yulli lhamo kun mthongse
 mi yulli jojo ning rjed ma rjed.
2. *stangscanni jo nyerang*
steng nang lha yulla skyod zana
- lhamo nang sitarrām kun mthongse
 mi yulli 'abruguma 'aphang ma 'aphang.
3. *stangscanni rgyalpo nyerang*
yog nang klu yulla skyod zana
- klu yulli klumo kun mthongse
 mi yulli jojo ning rjed ma rjed.
4. *stangscanni jo nyerang*
yog nang klu yulla skyod zana
- klu yulli klumo kun mthongse
 mi yulli grogs skal 'aphang ma 'aphang.

Translation.

- O Kesar, who never lettest the fire fall!
1. Oh, my clever King!
 When thou wilt go to the upper land of the gods,
 And seest all the fairies of heaven,
 Then do not forget thy wife from the land of men.
2. Oh, my clever Lord!
 When thou wilt go to the upper land of the gods,
 And seest all the *Sitarrāms* among the fairies,
 Then do not reject 'aBruguma from the land of men.
3. Oh, my clever King!
 When thou wilt go to the lower land of the snakes,
 And seest all the *nāginī* of it,
 Then do not forget thy wife from the land of men.
4. Oh, my clever Lord!
 When thou wilt go to the lower land of the snakes,
 And seest all the *nāginī* of it,
 Then do not forget thy helpmate from the land of men.

Notes.

1. *stangs can* means 'clever in strategies;' *zana = tsana*, when; *mthongse = mthongste*, seeing.
2. [*sitarrām* seems to be a reference to *Sitâ*, the heroine of the *Râmâyana*, disguised as a "fairy," under the hermaphroditic name *Sitâ-Râma*, according to a combination of the male and female names of allied deities common enough in India.—ED.]

Notes.

As the Kesar Myth tells us, Kesar forgot 'a *Bruguma* all the same, after having taken the food and drink of forgetfulness.

Song No. XXVIII. — Young Kesar.

Text.

1. la khala yaspabo
lagsmobai mentog cig yassed lei.
2. la stod nang mthonpo kunla
yzugscanni mentog cig yassed lei.
3. darung yaspai sgang zbig yod lei
sngamo yaspai mentoggi jo.
4. darung yaspai sgang zhuig yod lei
kalimāni mentoggi jo

Notes.

3 and 4 may be translated just as well 'Oh Lord of the flower of the morning; oh Lord of the *kalimān* flower.' The *kalimān* flower is not of a beautiful appearance, but has a very sweet scent.

Translation.

1. A flower, blooming on the pass,
Oh, a pure flower is in bloom!
2. On all the high passes
A flower of fine shape is in bloom!
3. Thou art but half opened,
Oh Lord [who art] like a flower of the morning!
4. Thou art but half opened,
Oh Lord [who art] like a *kalimān* flower!

Notes.

This song refers to the supposed spring hero, who has carried spring up to the high passes. All the same he has not yet displayed his full glory (the flower is only half opened).

Song No. XXIX. — Kesar, the God of Lightning.

Text.

1. saricanni la mgona
nagpoi sprin cig yongnged lei.
2. saricanni la mgona
dum dum sprin cig yongnged lei.
3. nagpo sprinpoi dkyil dena
jo lagsmoi snamralla glog 'abarred lei.
4. nagpo sprinpoi dkyilpona
rgyal lham kesarri snamralla glog 'abarred lei.

Notes.

3, 4. *snamral*, respectful for *ralgri*, sword.

Translation.

1. On the height of the **Sarican Pass**
Black clouds are gathering.
2. On the height of the **Sarican Pass**
Torn clouds are gathering.
3. In the middle of the black clouds
Lightning flashes from our good Lord's sword.
4. In the middle of the black clouds
Lightning flashes from the godly King Kesar's sword.

Notes.

This song furnishes us with one of the strongest arguments to prove Kesar's nature-origin.

Song No. XXX. — The Nyopa's Carpet.

A Wedding Song.

Text.	Translation.
A. — Nangmas : —	A. — People of the house ask : —
1. nam stod mthonpo de: su dang ganggi stan.	1. The high sky, Whose and what carpet is it ?
2. gangs stod mthonpo de su dang ganggi stan.	2. The high glacier, Whose and what carpet is it ?
3. brag stod mthonpo de su dang ganggi stan.	3. The high rock, Whose and what carpet is it ?
4. mthsom stod mthonpo de su dang ganggi stan.	4. The high ocean, Whose and what carpet is it ?
5. mkhar stod mthonpo de su dang ganggi stan.	5. The high castle, Whose and what carpet is it ?
6. sa 'og phon che de su dang ganggi stan.	6. The wide earth, Whose and what carpet is it ?
7. khrom zed kha sngon de su dang ganggi stan.	7. The blue-bordered saddle-cloth, Whose and what carpet is it ?
8. sha stan sebo de su dang ganggi stan.	8. The grey deer-skin, Whose and what carpet is it ?
9. rtsva shing nags thsal de su dang ganggi stan.	9. Those meadows and woods, Whose and what carpet are they ?
10. snambu yug ring de su dang ganggi stan.	10. That long piece of woollen cloth, Whose and what carpet is it ?
B. — Nyopas : —	B. — The Nyopas says : —
1. nam stod mthonpo de nyi zla nyiskai stan.	1. The high sky Is the carpet of sun and moon.
2. gangs stod mthonpo de sengge yu ralli stan.	2. The high glacier Is the carpet of the lion with the turquoise mane
3. brag stod mthonpo de skyin chen ba rganni stan.	3. The high rock Is the carpet of the mountain goat, the old ox.
4. mthsom stod mthonpo de nyamo yser miggi stan.	4. The high ocean Is the carpet of the fish 'golden eye.'
5. mkhar stod mthonpo de mi chen gongmai stan.	5. The high-castle Is the carpet of great men.
6. sa 'og phol che de rgya nag rgyalpoi stan.	6. The wide earth Is the carpet of the King of China.
7. khrom zed kha sngon de agu dpallei stan.	7. The blue-bordered saddle-cloth Is the carpet of Agu dPalle .
8. sha stan sebo de agu khru btungngi stan.	8. The grey deer-skin Is the carpet of Agu Khru btung .
9. rtsva shing nags thsal de bya dang byigui stan.	9. Those meadows and woods Are the carpet of the great and little birds.
10. snambu yug ring de nyo 'am spun bduuni stan.	10. That long piece of woollen cloth Is the carpet of the Nyopas , the seven brethren.

Notes.

A. 4. *mhsom*=*mhsa*, lake. 6. *phonche* or *pholche*, much, in this connection 'much land.' 7. *khrom zed*=*khromme zed*, 'glittering brush,' used for velvet. 10. *yug* means 'not sewn,' I am told; thus 'a long woven piece of cloth.'

B. 3. *ba rgan*, old ox; compare Song No. XV. 29. 8. *Agu Khru btung* (the spelling of the name is doubtful) has not a human, but a falcon's head.

Notes.

This song shows clearly the general character of the wedding songs. It is not in direct connection with the rest of the wedding songs, but forms a scene by itself. After the Nyopas (*lit.*, "buyers" of the bride) have entered the house, they are not allowed to sit down on a carpet, until they have answered the questions, which form the first half of this song. [This custom seems to be allied to the world-wide "impossible riddle" of Folklore, which is a variant of the idea of the "impossible task" as a supernatural method of identifying of the expected hero. The root idea here would seem to be that the Nyopas have to prove that that they really are Nyopas before being received, and the proof is in the Folklore method of answering certain formal riddles, as one of the "signs" of the coming hero. — Ed.]

EXTRACTS FROM THE BENGAL CONSULTATIONS OF THE XVIIITH CENTURY
RELATING TO THE ANDAMAN ISLANDS.

BY SIR RICHARD C. TEMPLE.

(Continued from p. 284.)

1793.—No. LV.

The following Letters were written on the 13th Instant, to Major Kyd, the Agent for Fort Marlbro', and the Register of the Nizamut Adawlut.

No. I.

To Major Alexander Kyd, Superintendant at the Andamans.

Sir,—I have received your Letter of the 13th Instant, and laid it before the Board, who direct Me to Acquaint you that you are Authorised to settle with Mr. Copestake for the Conveyance of one hundred Men and one thousand Bags of Grain in the Vessel you Mention to the Andamans, and landing them at Port Cornwallis on the Terms to which you have reported him willing to agree.

Orders will be given for eighty Convicts to be held in readiness to embark in this Vessel; and you will be pleased to Acquaint Mr. Barlow the Register to the Nizamut Adawlut, when She will be prepared to receive them.

The Governor General in Council has instructed me to advise you, in respect to Provisions that there are in Store, under charge of Mr. Perreau, the Agent for Fort Marlbro' 425 Bags of Rice and 290 Bags of wheat, which were intended for that Residency, but could not be taken on board the Ship that was to have carried them, and that, if the whole or any Part, of this Grain should, be found of a Quality that will answer for the Convicts, Mr. Perreau is directed to deliver it over to your Order.

You are desired to let me know whether you will require the whole, or any, and that Part of this Store; and upon receiving your Answer, I shall be able to judge of the Quantity of Rice in Addition to Dholl, Ghee, and Salt which the Garrison Store Keeper should provide, in such Proportions of each as you may point out.

The Governor General in Council further directs me to acquaint you that he approves of a small Vessel being freighted for four Months, for the Andaman Station, the Nautilus Brig having been employed on other Service; and desires you to report to him, as you propose, before you make an Agreement for the Hire.

Council Chamber
14 Decr. 1793.

I am &ca.
(Signed) E. Hay, Secry. to the Govt.

No. 2.

To **B. L. Perreau Esqre.** Agent for Fort Marlbro'.

Sir,—I have received your Letter of the 5th Instant, transmitting a Copy of one written to you from Cox Island, on the 29th Ultimo, by the Commander of the **Honble. Companys Ship Pigot**, by which and the Memorandum annexed to it, it appears that 425 Bags of Rice and 290 Bags of wheat intended for the Residency at Fort Malbro' have been returned from that Ship.

The Governor General in Council directs me to acquaint you that a small Supply of Grain being required to be sent on a Vessel going to the Andamans, he desires that you will allow Major Kyd, or any Person sent by him to inspect the Grain Abovementioned, and if the whole any Part of it should be found to answer the Purpose, for which it is wanted, that you will have it delivered over to Major Kyd's order.

The Remainder or so much as may not be taken by Major Kyd, is to be resold as you propose and a Quantity, equal to that sent back from the Pigot may be purchased and dispatched to Bencoolen when a proper Opportunity Offers.

Council Chamber
10th December 1793.

I am &ca.
(Signed) E. Hay Secry. to the Govt.

No. 3.

To **G. H. Barlow Esqre.** Register to the Nizamut Adawlut.

Sir,—The Governor General in Council, having been pleased, in the Court of Nizamut, to recommend that a Number of Native Convicts should be sent to the Andamans, and a Vessel, which is to be hired by Major Kyd, the Superintendent being reported capable of accommodating Eighty of such Convicts, the Board have passed a Resolution that they should be transported on that Vessel.

You are therefore desired to intimate this to the Adawlet, and give Orders, under their Directions, for the Convicts to be in readiness to embark obtaining from Major Kyd the necessary Information when the Vessel will be prepared to receive them. A Guard will be sent with the Men.

Council Chamber
14th December 1793.

I am &ca.
(Signed) E. Hay Secry. to the Govt.

The Secretary Acquaints the Board, that the Cornwallis Snow being ready to proceed to Port Cornwallis, he sent the Sailing Orders to Lieutenant Wales the Commander of the Vessel, desiring him generally to attend to such further Instructions as he might receive from Major Kyd, the Superintendent, at that Settlement.

1793. — No. LVI.

Read a Letter from the Superintendent at the Andamans.

To Edward Hay Esqre. Secretary to Government.

Sir, — I have received your letter of the 14th Instant, and will immediately sent [? treat] with **Mr. Copestake** for the freight of his Vessel to the Andamans, and will take Measures as directed by the Board, for embarking the Convicts, as soon as possible. I imagine that the Rice prepared for Fort Marlbro' is too fine a quality, for the Convicts, but as both Rice and Wheat must be soon sent for the

use of the Settlement at the Andamans; and as Mr. Copestake's Vessel will take a Considerable large[r] quantity than what is necessary for the Convicts, I will prepare the usual indents on the Garrison Store keeper, who may be directed to take the Grain from Mr. Perreau.

I beg you will Acquaint the Governor General in Council that I have taken Measures to find a proper Vessel to be hired as a Transport and inclose a letter from **Mr. Smith** who offers the **Snow Daphne** which Vessel I have examined and think her every way fit for the Service, the terms I also conceive to be very reasonable at this time, as the Vessel is larger and in every respect better for the purpose than the Union which was formerly employed and the freight which was fixed by some of the principal Merchants in Calcutta, is exactly the same. If the Board will therefore be pleased to accept of Mr. Smith's proposal I request that the necessary orders may be issued for Surveying the Vessel, and making the Agreement with the Owner, which I imagine Should be done by the Marine Pay Master to commence from the 1st of January next when the Vessel will be wanted.

As I am now considerably in advance for the expences of the Settlement at Port Cornwallis, I request that the Board will be pleased to Order me an Advance of Ten Thousand Sicca Rupees on Account, from which Sum I will pay Mr. Copestake his freight, and if the Board think it right I will keep a Seperate Account, of all expences incurred for the Convicts, as well as Seperate Indents on the Garrison Store keeper for Provisions to be supplied for their use.

I have the honor to be Sir Your most obedt. humble Servt.

Calcutta

(Signed) **A. Kyd** Superintdt. Andamans.

15th December 1793.

Enclosure.

Major A. Kyd.

Sir, — Having now made every necessary Enquiry concerning the Insurance &ca. I beg leave to make an Offer of the Snow Daphne to the Honble Company for the term of either 4 or 6 Months, to be employed during that time in any manner they think proper.

She at present has 4 Carriages ? Guns 3 and 2 Pounders and 20 Musquets and Bayonets and will be manned with 40 Men (Officers and Servants included) She is a good Sailer Coppered, not quite 3 years old and now in good Order and ready for Sea will carry 2500 Bags of Rice having worked down in the S. W. Monsoon with 2450 on board and made a quick passage. She is able to mount 12 Carriage Guns if necessary.

In the Situation above mentioned I beg leave to make a Tender of her to the Honble Company for Sicca Rupees Two thousand, five Hundred pr. Month and will take all Risks on myself (the War Risk excepted), and in case she should happen to be taken by any Power at War with Great Britain I propose to Value her at Sicca Rupees Eighteen Thousand.

I hope the above terms will not be found unreasonable, and if they should be approved of I trust I shall give every Satisfaction to my Employers.

Calcutta

I am &ca.

13th December 1793.

(Signed) **Matthew Smith.**

Ordered Upon the Subject of the 1st Paragraph of the Letter, dated the 15th Instant from Major Kyd that the Garrison Store keeper be informed that there are in [charge] of Mr. Perreau Agent for Fort Marlbro'; 425 Bags of Rice and 290 Bags of Wheat, that were intended for that Settlement, but were returned from the Pigot, which was to have carried them, and that, if any of this Grain should be found to be of a description and Quality that will answer, generally, for the Andamans, or for the Convicts going thither, Mr. Perreau will deliver up the same to the Order of the Garrison Storekeeper, to Assist in enabling him to Comply with Major Kyd's Indents.

Ordered that Directions be sent Accordingly to Mr. Perreau.

Upon the Subject of Mr. Smith's Proposal, the Board determine that the *Daphne* shall be surveyed by the Master Attendant and Mr. Gillett, and their Report desired whether she be, in all respects, a proper Vessel to be freighted by the Company as Transport for 4 or 6 Months. They are also to report what they judge to be her Value.

Agreed that an Order on the Treasury be issued, in favor of Major Kyd, upon Account, and that he be acquainted that the Board entirely approve of his keeping a separate Account of all Expences incurred for the Convicts, as well as of his making separate Indents on the Garrison Store keeper for Provisions to be supplied for their Use.

Fort William 20th December 1793.

Read a Letter from Messieurs Thornhill and Gillet.

To Edward Hay Esqr. Secretary to the Government.

Sir, — In Obedience to the Orders of the Governor General in Council communicated to us in your Letter of the 16th Date, We have Surveyed the *Snow Daphne*, and find her to be in good Condition and in all Respects a competent Vessel to be freighted by the Company for the Andaman Station Her Burthen is 250 Bags and Stores 1800 in her Hold the tween (*sic*) Decks being 6 feet under the Beams makes her very convenient for carrying Troops.

We are of opinion that her Value is from 17 to 20 Thousand Sicca Rupees but that she would not fetch so much at the present period as there is so little Want of Shipping.

Marine Office
the 19th Decr.

We are Sir Your most Obedient Servants
(Signed) Cudbert Thornhill Master Attendt.
Gabl. Gillett.

Agreed that the *Daphne Snow* be freighted for the Andaman Service for the Period of 4 Months, at the rate of 2500 Rupees per Mensem, and that Major Kyd be desired to conclude necessary Agreement, in consequence, with the Owner of the Vessel.

1794. — No. I.

Fort William 3rd January 1794. The following Letter from Lieutenant Wells at Port Cornwallis, was received, on the 31st Ultimo, by the *Seahorse*, and Circulated for the Perusal of the Members of the Board.

M^r Wells, 14th December 1793.

To Edward Hay Esqr^e Secretary to the Government General

Sir, — In the expectation that Major Kyd, Superintendent of the Andamans, will have left the Presidency before this can be received, I do myself the honor to address you with my Communication of this Settlement for the information of Government.

My last Letter to Major Kyd is under Date 23rd September p^r the *Union Snow* Lieutenant Roper, which sailed from hence the following day.

I am now necessitated to dispatch the Honble Company's Brig *Seahorse*, without waiting an arrival from Calcutta, principally for the purpose of expediting a further Supply of some particular Articles of provision, for which I forward Indent to the Military Board. The *Seahorse* having in her last trip brought only half the quantities indented for, and the unexpected detention of the *Cornwallis Snow*, have together reduced our Store to nearly an exhausted State. I am therefore induced earnestly to request that this Vessel may be allowed to Sail again on her return, as soon as possible or we shall otherwise sensibly feel the want of these essential means of subsistence, Should an earlier Conveyance offer by any of the Eastward bound Traders, that would undertake to touch at this Port, I beg leave to suggest the expediency of embracing such an Opportunity, as the means of securing an important Convenience to the Settlement. Not knowing

what People or Stores Major Kyd may have left at Calcutta for a future Conveyance, I have limited my Indents to the Articles most pressingly requisite. If there be any Spare Room in the Seahorse after providing for other particulars, I would Recommend that her Lading be completed with Rice and Dhall in equal quantities. And should there be Accommodation for more Passengers, Coolies will be the Most usefull Class to send.

Enclosed is my Account Current of Receipts and Desbursements up to the 31st of October with the Documents Appertaining Marked No. 13 to 23, which I beg you will be pleased to lay before the Governor General in Council, at the same time remarking that the Arrears due to the different Establishments of People now here for the Months of October and November, Amount to Sonat Rupees Nine Thousand Eight hundred (9,800.0.0) and upwards; and before the Seahorse can return to us, will be more than double that Sum, so that Unless Major Kyd shall have embarked with a supply of Cash, I imagine it will be thought proper to send it by this returning Vessel. Twelve Thousand Sicca Rupees (S^a Rs. 12,000.0.0) in Gold or Silver with the sums which may be expected from Individuals here for Bills on the Governor General in Council will, I conceive, be Sufficient.

I have also enclosed a List of Bills drawn on the Governor General in Council since my last Advice.

The Rainy Season seems to have terminated about the Middle of last Month [November] and is Succeeded by favorable Weather, which has proved beneficial to the Health of the People in general. For a more particular Account of the Numbers of Sick in the Hospital during September October and November, I beg leave to transmit the Surgeon M^r Woods Reports for those Months.

I have thought proper to send by this opportunity Thirteen persons whose ill State of Health requires, in the Surgeon's Opinion, removal from this place and I beg leave to trouble you with his List, and particulars of their Cases.

Port Cornwallis
14th December 1793.

I have the honor to be &c^a
(Signed) Edmund Wells
In temp^r Charge of the Settlement.

Ordered that the Papers received from Lieutenant Wells be sent to the proper Offices, and that the Secretary be directed to Communicate his Letter to Major Kyd.

1794. — No. II.

Fort William 20th January 1794. Read a Letter from the Superintendent at the Andamans. To Edward Hay Esq^r Secretary to Government.

Sir, — I request you will be pleased to inform the Governor General in Council, that the Daphne Snow, has now got on board part of the last Provisions and Stores indented for by Lieut^t Wells for the Settlement at the Andamans, and that part of the Detachment of Sepoys is also ready to embark.

On this Vessel I find that Forty Convicts can be sent, and if the Board thinks fit, I beg that they may be directed to be delivered to me, when I shall apply for them to the Register of the Niyamut Adawlut.

Calcutta
20th January 1794.

I have the honor to be Sir Your Obed^t humble Servant
(Signed) A. Kyd
Superintendant Andamans.

Agreed that Instructions be sent to the Register of the Nizamut Adawlut in Compliance with the above request and that he be desired generally to attend to any similar Application made to him by Major Kyd.

Nails	Europe 8 ^d...	...	...	...	...	...	...	...	...	Seers	2
Okum	...	...	...	...	...	...	...	...	...	D ^o	12
Rope	Jute Lashings	...	...	...	...	...	...	...	...	Skains	15
Twine	Bengal	...	...	...	...	...	...	...	...	Seers	3
Rs. a. p.											
Shipping Charges ... 2 3 4											

(Signed) **Tho^o Auburey**
 Ass^t Commissary Stores

Ordered that a Copy of the Above Invoice be delivered with one of the Bills of Lading to Major Kyd to be sent to Lieut^t Wells who is in the temporary Charge of the Settlement at the Andamans.

1794. — No. IV.

Fort William 14th February 1794. Read a Letter from the Superintendent at the Andamans.

Superintendent at the Andamans 14th February.

To Edward Hay Esqr. Secretary to Government

Sir, — I beg you will acquaint the Governor General in Council that the **Seahorse Brig** being in Readiness to Sail with part of the Detachment of Sepoys and **twenty Convicts**, and all the Stores and provisions being embarked that I imagine we shall be in want of for Some time it is my intention with the Boards permission of proceeding to the Andamans on that Vessel taking the opportunity of the Convoy of the Indiamen now under dispatch to pass the Situation where the greatest danger from Privateers may be expected.

Upon my arrival at port Cornwallis I Shall dispatch one of the Vessels for the remaining part of the Convicts that I find we Shall be able to take this Season for which purpose, I have left a small Detachment of the Sepoys under charge of Lieut^t Sandys Fort Adjustant.

I have the honor to be Sir Your most obedient Servant

Calcutta
 14th February 1794

A. Kyd
 Superintendent Andamans.

P. S. As all the Convicts embarked are Hindoos, and cannot be prevailed upon to eat provisions that is dressed on board, I have been obliged to indent on the Garrison Storekeeper, for dry provisions for their Subsistance during the Passage and beg that he may have the Boards Authority for Supplying it.

Agreed that the Orders, requested in the Postscript to the above Letter, be sent to the Garrison Storekeeper and that notice thereof be transmitted to the Military Board.

The Secretary is directed to acquaint Major Kyd that the Permission he desires to proceed in the Seahorse to the Andamans is granted, and the Secretary to the Government is informed that he is to give the usual Sailing Orders to the Commander of the Seahorse Brig, referring him to Major Kyd for further Instructions.

1794. — No. V.

Fort William 21st February 1794. Read again a Letter from the Superintendent at the Andamans, dated the 1st and recorded on the Proceedings of the 7th of October 1793.

Ordered that a Copy of Major Kyd's Letter be sent to the Military Auditor General with the following Information, relative to the Accounts of the Andaman Establishment for the three first Months of Major Kyd's Superintendance.

That the first Item in his **Account Current** for Cash advanced to Captain Blair, on the Application of the latter, to enable him to pay up the Establishment to the Period when Major Kyd took charge of it is to be passed, Captain Blair having given Credit for the Sum in his Accounts which have been passed and allowed.

That the second Item in Major Kyd's **Account Current** being for a Variety of small Articles, declared to be necessary for the Settlement at the Andamans is also to be passed under Major Kyd's Attestation that the Charge is just and corresponding with the Account of Particulars which he has furnished.

With respect to the third Item, this is to be likewise passed, under the Explanation delivered by Major Kyd and the Military Auditor General is to be informed that the **Beach Master and Assistant** and the Boat Lascars entered on the Returns, were authorized as an increase to the Establishment, by a Resolution that was passed subsequent to the 18th of February 1793.

As to the 4, 5, 6, 7 & 8 Articles, alluded to in Major Kyd's Letter, they are to be passed ; and the Military Auditor General is to be acquainted, on the Subject of the 5th that it was the Board's Intention, that Major Kyd should draw the Military Allowances of the Superior Rank, for Instance, on his first appointment, when he held the Rank of Captain he was entitled to draw the **Batta of a Major**, and afterwards, when he was promoted to the Rank of Major he became entitled to the **Batta of Lieut^t Colonel**.

The 9th Article does not require any Order upon it being to be passed of Course.

The Board agree that the Military Auditor General shall be authorized to pass the last Article of Charge, made by Major Kyd, being for his Agent's Commission on a Draft for 5000 S^{rs} Rs. the Amount of Cash paid into his Treasure Chest by several Individuals, this Charge having at the Time been admitted tho' precluded for the future, by a different Mode of drawing Bills having been Established for the Superintendent's Guidance.

Agreed that Major Kyd be instructed to transmit in future, all his documents and Charges of whatever kind and in whatever Department, excepting those of a trivial Nature for which it may be impracticable for him to produce the Vouchers (the latter being to be sent direct to the Governor General in Council with the necessary Explanations) to the **Military Auditor General** who is to be furnished with Copies of all Letters from Major Kyd and Authorities given to him relative to his Charges and Establishment, and will transfer to the proper Department, at the Close of the Year, such Items of Charge as do not appertain Strictly to the Military Accounts.

1794. — No. VI.

Fort William 27th March 1794. The following Letter was received on the 26th Instant, by the Snow Daphne, from Major Kyd, Superintendent at the Andamans.

Superintendent of the Andamans dated 11th March 1794.

To Edward Hay Esq^r Secretary to the Government

Sir, — I have to acquaint you for the information of the Honble the Governor General in Council that I arrived here on the Sea Horse Brig on the 1st of this Month having made a very Quick passage — I had the Satisfaction to find every work at the Settlement, in a greater State of forwardness, than I could have expected considering the **Great Sickness** that has prevailed Amongst Every class of People and I am sorry to say that there is yet a very large proportion of Sick but principally Amongst the Europeans & Lascars of the Artillery Detachment, which lately arrived as the Settlement is now very much increased and as the Surgeon has great fears, that there will still be a greater Number of Sick during the app[r]o[a]ching Rainy Season, he foresees that the Duty will be to[o] much for one person, there, more especially as he has himself been subject to an **entermitting fever**, which he has not been able to Shake off I have to request therefore that you

will represent to the Board the necessity of sending another Surgeon to remain here during the Rainy Months, and as it is a matter of consequence to trace the Cause of this great Sickness, I hope they will think it expedient to pitch upon a person, of professional reputation and experience.

I have the pleasure to acquaint you that the different vessels with the Convicts arrived Safe, and that these people have condeund [! conducted] themselves, in the most orderly Manner, attaching themselves to labour with the greatest good will.

I now Dispatch the **Daphne Snow** for **Sixty More** convicts and the remainder of the Detachment of Sepoys, and have indented on the Garrison Store Keeper, for four months Provisions for that Number of convicts as also for a small proportion of provisions for the Settlement.

I beg you will represent to the Board that we feel very much the want of a public Agent in **Calcutta** who would take the Care of procuring the Various classes of people we want from time to time to take Charge of Sepoys and others that may have occasional leave of absence, and to procure them passages on their return as also to furnish and send down a great variety of small articles, which cannot be procured in the Company's Stores **Lieutenant Sandys Fort Adjutant of Fort William is from his Situation a fit person**, and from his great attention and readiness at business, would be very agreeable to me but as it will be imposing on him much additional trouble, as well as the necessity of employing some additional Servants, I think it would be just that he had some allowance for performing this Duty.

Accompanying is a List of Sick people that the Surgeon has thought necessary to recommend being sent to Bengal on the **Daphne**, as he has no hopes of their recovery here, as well as some People who have Furloughs and different artificers and Labourers who have applied for their Discharge.

There is also a List of Bills of Exchange for Sums that I have received into the Treasury which I have been necessitated to draw at 15 Days Sight as I have found that people would rather send up their Money by the Vessels than receive Bills at one Months Sight as prevented [? provided] by the Board as however it is of [? for] your convenience to Keep as much of the Cash here as possible, to save the trouble and risk of sending it frequently down I hope that this diviation will be admitted of.

I have the honor to be Sir Your Most obedient humble Servant

Port Cornwallis
10th March 1794.

(Signed) **A. Kyd**
Superintendent Andamans.

List of Passengers directed to proceed p^r **Daphne** to Bengal.

3	Sepoys	2	Women
2	Sirdars }		
33	Coolies }	2	Women
1	Serang		
2	Lascars of Artillery }		
4	Chittagong Lascars		
1	Potter		
1	Fisherman	2	Women
1	Washerman		
<hr/>			
48	Men		
6	Women		
<hr/>			
54	Total		

Port Cornwallis
March 9th 1794.

(Signed) **A. Kyd**
Superintendent, Andamans.

List of the Sick recommended for a Passage to Bengal.

Sudial Seapoy	Scorbutic
Serang Artillery Lascars	Huter firer [?]
Gumanic Artillery Lascar	Pthis is Pellononalis [Phthisis pectoralis ?]
Hutcha Artillery Lascar	Scorbutic
Suvari Washerman	Scorbutic
Sunessie Coolie... ..	Foul ulcer on left leg, Scorbutic
Oochal Coolie	Incluration [induration] of Speun [? Spleen]
Rawron Coolie	Diar shoa [Diarrhoea] general Debility
Mangoo Coolie... ..	Feverish general Debility
Hingan Coolie	Flux
Bawanie Sing Coolie	Inflamation of Eyes
Ganpaul Coolie... ..	general Debility
Modoo Coolie	Scorbutic
Harrow Coolie	Scorbutic
Luchan Coolie	Scorbutic
Nawagie Coolie	Flux
Sitaram Coolie Sup ^{dt}	General Dibility
Nemoo Coolie	General Dibility
Nemy Coolie	General Dibility
Meroi Coolie	Scorbutic
Nunno Coolie	General Debility
Rafick Coolie	Drop[s]ical
Randass Coolie	Superannated

Port Cornwallis

(Signed) D. Wood

the 5th March 1794.Act^g in a Medical Capacity.

Ordered that a Copy of the first Paragraph of Major Kyd's Letter Dated the 10th Instant, be sent to the Hospital Board, and that they be desired to recommend an assistant Surgeon, properly qualified, to be appointed to Port Cornwallis.

Ordered that the Secretary be direct to send Notice to the Judicial Department that the Daphne Snow will be ready to receive on Board Sixty more Convicts, in a few Days, and that the necessary Directions must be given for sending them to the Andamans. The Adjutant General is also to be advised that the Remainder of the Detachment of Sepoys for Port Cornwallis may embark in the Daphne, which will Sail for the Settlement in a Week or Ten Days from his Receipt of the Notice.

Agreed that the Suggestion in Major Kyd's Letter, relative to the appointment of a Public agent for the Andamans shall be over for the present.

Ordered that Copies of the Lists of Passangers per Daphne, — and of the Sick recommended to be sent to Bengal, be transmitted to the Town Major, and that the List of the Bills of Exchange, which are to be Duly honoured be forwarded to the Accountant General, with a Copy of the last Paragraph of Major Kyd's Letter relative to them.

Read a Letter and its Enclosures from the Garrison Store Keeper.

Edward Hay Esq: Secretary to the Government.

Sir, — Having received two Indents Copies whereof are enclosed, for a Supply of Provisions for the use of the Settlement at Port Cornwallis, and for 60 Convicts expected to be sent there on the

Daphne, I request that you will advise the Governor General in Council thereof, and communicate to me his orders whether the Indents shall be complied with.

I have the honor to be &ca.

Garrison S. K^r Office
25th March 1794.

(Sig^d) G. A. Robinson
Garri. S. K^r

Indent No. 6.

To George Robinson Esq^r Garrison Store Keeper.

Names of Stores.	Articles indented for	Purposes for which wanted.	Admitted by the Board.
Rice Maunds	525	For 4 Months Subsistence to 60 Convicts expected at Port Cornwallis for the Snow Daphne.	
Doll do.	180		
Ghee do.	42		
Salt do.	36		

Port Cornwallis
March 9th 1794.

(Signed) Edmund Wells
Commissary of Provisions.

A true Copy G. A. Robinson G. S. K^r

Indent No. 5.

To Lieut. George Robinson Garrison Store Keeper Fort William.

	Total rec ^d . Since 1 st May 1793.	Balance remaining motion [P]	Articles Indented for	For what purpose wanted.	Admitted by the Board.
	Mds.	Mds.	Mds.	For the Subsistence of the Settlers at the Andamans.	
Rice Maunds		1766	400		
Dholl do.		530	100		
Ghee do.		130	20		
Salted Meat, Tines [? junks]		6	4		

I do hereby Certify that the Articles Specified on this Indent are indispenible necessary for the purpose abovementioned after the most careful Examination.

Port Cornwallis
1st March 1794.

(Sig^d) E. Wells,
Comm^{ry} of Provision.

A true Copy (Sig^d) G. A. Robinson G. S. K^r

Agreed that the Garrison Store Keeper be directed to Comply with the above Indents, and Ordered that the Notice of the Authority given to him for doing so, be sent to the Military Board.

(To be continued.)

List of the Sick recommended for a Passage to Bengal.

Sudial Seapoy	Scorbutic
Serang Artillery Lascars	Huter fyver [?]
Gumanic Artillery Lascar	Pthis is Pellononalis [Phthisis pectoralis ?]
Hutchu Artillery Lascar	Scorbutic
Suvari Washerman	Scorbutic
Sunessie Coolie	Foul ulcer on left leg, Scorbutic
Oochal Coolie	Incluration [induration] of Speun [? Spleen]
Rawron Coolie	Diar shoa [Diarrhœa] general Debility
Mangoo Coolie	Feverish general Debility
Hingan Coolie	Flux
Bawanie Sing Coolie	Inflamation of Eyes
Ganpaul Coolie... ..	general Debility
Modoo Coolie	Scorbutic
Harrow Coolie	Scorbutic
Luchan Coolie	Scorbutic
Nawagie Coolie	Flux
Sitaram Coolie Sup ^{dt}	General Dibility
Nemoo Coolie	General Dibility
Nemy Coolie	General Dibility
Meroi Coolie	Scorbutic
Nunno Coolie	General Debility
Rafick Coolie	Drop[s]ical
Ramdass Coolie	Superannuted

Port Cornwallis

the 5th March 1794.

(Signed) D. Wood

Act^s in a Medical Capacity.

Ordered that a Copy of the first Paragraph of Major Kyd's Letter Dated the 10th Instant, be sent to the Hospital Board, and that they be desired to recommend an assistant Surgeon, properly qualified, to be appointed to Port Cornwallis.

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Garri. S. K^r

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Port Cornwallis
March 9th 1794.

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Dholl do.		530	100		
Ghee do.		130	20		
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I do hereby Certify that the Articles Specified on this Indent are indispensable necessary for the purpose abovementioned after the most careful Examination.

Port Cornwallis
1st March 1794.

(Sig^d) E. Wells,
Comms^y of Provision.

A true Copy (Sig^d) G. A. Robinson G. S. K^r

Agreed that the Garrison Store Keeper be directed to Comply with the above Indents, and Ordered that the Notice of the Authority given to him for doing so, be sent to the Military Board.

(To be continued.)

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON
OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M.A.

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 ann. 1533: *s. v.* Chitore, 157, ii; ann. 1563:
s. v. Koot, 375, ii, *s. v.* Nard, 473, ii.
 Chitōr; *s. v.* Chittore, 157, ii.
 Chitore; *s. v.* Putehock, 564, ii.
 Chitōrgarh; *s. v.* Chittore, 157, ii.
 Chitorics; ann. 1673: *s. v.* Chatla, 142, i.
 Chitpore; ann. 1711: *s. v.* Kidderpore, 814, ii;
 ann. 1794: *s. v.* Budgerow, 92, i.
 Chitra; *s. v.* Chintz, 155, i.
 Chitra Durgan; *s. v.* Chittledroog, 157, i.
 Chitraka; *s. v.* Cheeta, 143, ii.
 Chitrakāya; *s. v.* Cheeta, 143, ii.
 Chitral; *s. v.* Camboja, 115, ii, *s. v.* Rice, 578,
 i; ann. 1838: *s. v.* Polo, 545, i.
 Chitrāl; *s. v.* Polo, 544, ii.
 Chitrel; ann. 1673: *s. v.* Spotted-Deer, 651, ii.
 Chitrenge; ann. 1648: *s. v.* Sittingy, 856, ii.
 Chitsen; *s. v.* Chintz, 156, i.
 Chittabullies; *s. v.* Piece-Goods, 536, i.
 Chittigan; ann. 17—: *s. v.* Chittagong, 157, i.
 Chittagong; *s. v.* 156, ii, 157, i and footnote,
 778, i, *s. v.* Akyáb, 6, i, *s. v.* Bandel, 44, i,
s. v. Bengal, 64, i, twice, *s. v.* Bummelo, 97, i,
s. v. Codvascam, 173, ii, 3 times, *s. v.* College-
 Pheasant, 182, i, *s. v.* Factory, 264, ii, *s. v.*
 Gyaul, 309, ii, *s. v.* Mugg, 455, i and ii, *s. v.*

- Porto Piqueno, 550, i, *s. v.* Rupee, 586, ii, *s. v.* Adawlut, 752, ii, *s. v.* Casuarina, 774, i; ann. 1516: *s. v.* Sugar, 655, ii; ann. 1543: *s. v.* Chilao, 777, ii; ann. 1552: *s. v.* Burrampooter, 101, ii; ann. 1553: *s. v.* Mandarin, 421, ii; ann. 1590: *s. v.* Arakan, 25, i; ann. 1638: *s. v.* Mugg, 455, ii; ann. 1760: *s. v.* Chucklah, 780, i; ann. 1761: *s. v.* Kittysol, 371, ii, twice; ann. 1786: *s. v.* 157, i; ann. 1810: *s. v.* Tonjon, 709, ii; ann. 1811: *s. v.* Baloon, 40, ii.
- Chittagong; ann. 1727: *s. v.* Chittagong, 157, i. Chittanutte, *s. v.* Kidderpore, 814, ii.
- Chitte: *s. v.* Chintz, 155, i; ann. 1648: *s. v.* Gingham, 801, i.
- Chittery; ann. 1782: *s. v.* Khuttry, 368, i.
- Chitthi; *s. v.* Benamee, 61, ii.
- Chitṭhi; *s. v.* Chit, 156, ii.
- Chitṭī; *s. v.* Chit, 156, ii.
- Chitties; ann. 1754: *s. v.* Chetty, 145, i.
- Chittigong; ann. 1776: *s. v.* Overland, 495, ii.
- Chitti Poe; ann. 1711: *s. v.* Kidderpore, 814, ii.
- Chittledroog; *s. v.* 157, i; ann. 1799: *s. v.* Sunnud, 661, ii.
- Chittore; *s. v.* 157, ii.
- Chitty; *s. v.* Chit, 156, ii; ann. 1673 and 1786: *s. v.* Chit, 156, ii.
- Chitty Nutty; ann. 1711: *s. v.* Kidderpore, 814, ii.
- Chival; ann. 1635: *s. v.* Choul, 163, i.
- Chiven; ann. 1781: *s. v.* Pandáram, 508, i; ann. 1782: *s. v.* Saligram, 593, ii.
- Chivil; ann. 1470: *s. v.* Choul, 163, ii, twice, *s. v.* Coss, 203, i.
- Chīz; *s. v.* Cheese, 143, ii, 3 times.
- Chlōróptiloi; ann. 250: *s. v.* Green Pigeon, 302, ii.
- Choabdar; ann. 1810: *s. v.* Chobdar, 157, ii.
- Choampa; ann. 1552: *s. v.* Champa, 140, ii; ann. 1553: *s. v.* Laos, 385, ii, *s. v.* Zirbad, 750, i.
- Chob-chīnī; ann. 1590: *s. v.* China-Root, 153, i.
- Chobdar; *s. v.* 157, ii, *s. v.* Chackur, 139, ii; ann. 1701: *s. v.* 157, ii; ann. 1764: *s. v.* Farash, 798, ii.
- Chob-dār; *s. v.* Chobdar, 157, ii, twice.
- Chobedar; ann. 1798: *s. v.* Chobdar, 157, ii.
- Chobwa; *s. v.* 778, ii; ann. 1795 and 1818: *s. v.* Shan, 623, i.
- Chobwaa; ann. 1795: *s. v.* Chobwa, 778, ii.
- Choca; ann. 1516 and 1560: *s. v.* Chicane, 777, ii.
- Chocadar; ann. 1689: *s. v.* Chokidar, 158, i.
- Chocardá; ann. 1758: *s. v.* Nacoda, 469, i.
- Chokedaur; ann. 1817: *s. v.* Chokidar, 158, i.
- Chocky; ann. 1673: *s. v.* Choky, 158, ii.
- Chocoriá; ann. 1552: *s. v.* Arakan, 25, i.
- Chocrōes; ann. 1554: *s. v.* Chuckrum, 167, i.
- Choda; *s. v.* Coromandel, 199, i, see 513, ii, footnote.
- Choga; *s. v.* 158, i; ann. 1888: *s. v.* 158, i.
- Choghā; *s. v.* Choga, 158, i.
- Choirélaphos; *s. v.* Hog-deer, 320, i.
- Choirelaphus; ann. 545: *s. v.* Babi-roussa, 32, ii.
- Chokey; ann. 1772: *s. v.* Choky (b), 158, ii.
- Chokeydar; *s. v.* Ramoosy, 573, ii; ann. 1792: *s. v.* Pyke (b), 847, i.
- Chokey-dar; ann. 1810: *s. v.* Chokidar, 158, i.
- Chokidar; *s. v.* 158, i, *s. v.* Pyke (b), 847, i; ann. 1864: *s. v.* 158, i.
- Chokidār; *s. v.* Kubberdaur, 378, i.
- Chokies; ann. 1810: *s. v.* Choky, 158, ii.
- Chokra; *s. v.* 158, i, *s. v.* Chuckaroo, 166, ii.
- Chokrā; *s. v.* Moors, The, 447, ii.
- Chokrī; *s. v.* Moors, The, 447, ii.
- Choky; *s. v.* 158, i, 778, ii, *s. v.* Coorsy, 194, ii.
- Chola; *s. v.* Combaconum, 183, ii, *s. v.* Coromandel, 198, ii, 199, i, twice, see 513, ii, footnote.
- Choládōn; *s. v.* Cholera, 159, i.
- Cholam; *s. v.* Coromandel, 198, ii, *s. v.* Jowaur, 355, i.
- Cholamaṇḍalam; *s. v.* Coromandel, 199, i.
- Cholé; *s. v.* Cholera, 159, i.
- Cholè; *s. v.* Cholera, 195, i.
- Cholera; *s. v.* 158, ii, 3 times; ann. 20: *s. v.* 159, i; ann. 1563: *s. v.* Winter, 740, ii.
- Choléra; *s. v.* Cholera, 159, i.
- Cholera-horn; *s. v.* Collery-Horn, 182, ii; ann. 1879: *s. v.* Collery-Horn, 182, ii.
- Cholera Horn; *s. v.* 159, i.
- Cholera-morbus; ann. 1808: *s. v.* Mort-de-chien, 451, i.
- Cholera Morbus; *s. v.* Cholera, 158, ii, *s. v.* Corporal Forbes, 200, i; ann. 1673: *s. v.* Cholera, 159, i; ann. 1813: *s. v.* Mort-de-chien, 451, ii.
- Cholera morbus; ann. 1768: *s. v.* Mort-de-chien, 450, ii, ann. 1780: *s. v.* Mort-de-chien, 825, ii.

MISCELLANEA.

THE INDIAN ATTITUDE TOWARDS FOLKLORE
AND SCIENCE.

I PUBLISH the accompanying document in full, just as received from an English-speaking Telugu Bráhmaṇ correspondent, because I have several times noticed that the Indian mental attitude towards scientific thought is not appreciated by those European writers on Oriental subjects, who are not personally deeply acquainted with the East.

The accompanying document shows clearly, that the spirit which gives rise to folklore is still an active force in India, and that folklore is being created daily afresh in that country in precisely the same manner as obtained in the centuries long ago. And for the same reason: that the Native still takes a subjective and personal view of facts observed in Nature, and attaches to his own life what to the abstract thinker are obviously accidental occurrences. In this case a pair of small birds — apparently some form of honey-sucker, the young of which differs in plumage from the adult — nested near my correspondent and their offspring have continued to nest there. The sparrows have worried them, as sparrows always will. The whole of the actions described are ordinarily incidental to bird life, as all, who, like myself, have carefully observed it, are well aware. Yet my correspondent's "scientific" explanation is that the bird world had "appointed" these little birds to attend on him in his loneliness! The story is also put forward as a "scientific" explanation of an old-world folktale, though there is no "science" in it. The deduction that the birds as a body had "appointed" the honey-suckers, or whatever the small birds were, to attend on my correspondent being a purely "folklore" assumption, to account for what he had observed.

As I have already had reason to remark in this *Journal*, the native Indian mind is as far removed as ever from attuning itself to Western scientific thought. It picks up the "patter" quickly enough and uses the expressions, but the sense is not usually there. It can argue acutely from a given basis and it can observe closely, but it cannot as yet create a sound basis for argument from the observation. Indeed, at present to the Indian science does not differ from poetry.

This point seems so often and so consistently to be overlooked by European students writing

in European arm-chairs, that I feel constrained to publish and comment thus on the *ipsissima verba* of a correspondent, whose good faith is beyond all dispute.

I may add that this is very far from being the first instance in which what I have published as a folklore incident in this *Journal* has been presented to me originally by a Native correspondent as an absolutely true fact.

R. C. TEMPLE.

Letter.

Colonel Richard Carnac Temple, C. I. E.; Sir,— I solicit your favour of publishing the annexed contribution to the *Indian Antiquary* in an early number. I state on solemn affirmation that what I have described as my personal experience is entirely true. — Please oblige as an act of grace.

Yours truly,

Nagpore, Sitabuldi,
21st November 1901.

B. ROYDU,
Maha Raja.

Folklore among Tailings [Talings and
Telugus] and Science.

The following folklore, into which a scientific element enters, is interesting, as it shows that birds not only change their colour, as is observed among the domesticated ones, but also that they can at option present the peculiar colours of quite a different species!!

Folklore.

Once upon a time there was a very grand marriage celebration in the world of birds and an universal invitation was proclaimed. But all the feathery guests not being altogether seemly, such as were unseemly requested others for mutually exchanging at least some of their adornments. Objections ensued against such vainglory of false and borrowed show, but importunities prevailed; and the jay and the parrot exchanged their legs, while the peacock exchanged its beautiful bill and legs for those of the flamingo, on condition that they should be restored subsequently. The marriage jubilee being over the parrot and the peacock demanded their ornaments, but the jay and flamingo answered, "Ah, if we return them it will prove that we all have been a false show!!" Thuswise nothing was returned and thuswise it is that at present the legs of the parrot are heavy, dull

and unseemly, while those of the jay are very beautiful and elastic, and similarly it has befallen the peacock and the flamingo!! But the promise thus undone ruptured their friendly association!! (Æsop's fable of a jackdaw on presenting its peacock feathers was pecked and expelled by peacocks is somewhat analogous.)

Scientific Element.

From childhood I wandered abroad "*Remote, unfriended, melancholy, slow,*" but while I sojourned at Nagpore I suffered a bitter persecution from people through their mistaken ideas. During this period of many years the brute world of birds and beasts appointed a small number of individuals from among them to wait upon and serve and please me, even with their lives. But mankind were too awful for large wild birds, antelopes and foxes to approach me, while I, fearing too much Government law, could not dwell in woods. Some tiny wild birds, smaller than the common house-sparrow, approached me at my own house, which is in the centre and most crowded part of Sitabuldi, a suburb of Nagpore. These beautiful, little, and rare wild birds were much troubled by people, but they persevered, their duty being above their lives, and one pair of them, building a nest near my pillow on the second floor, succeeded in rearing a generation. The male parent is jet black with shot colours, while the female is simply whitish gray. Their offspring are quite unlike their parents, the young male being like a male house-sparrow in colour, which is a mixture of black, white and reddish in variegation, and the female is like a female house-sparrow, but they have relieved their parents in their dangerous duty and their parents have quite disappeared.

Their assuming foreign colours may be to befriend the house-sparrows and not to appear strange to people, but the former have incessantly troubled and pecked them, so that they seem to abandon their present appearance and embrace the colours of their parents!! At present, the young male, though not altogether changed, bears some of its sire's colour on the back, while all below it continues like a male house-sparrow, which it altogether resembled a couple of months before. The new generation dare not build a nest close to me owing to the great troubles in the previous generation, as they are continually vexed by the sparrows which are larger and stronger; and also they have seen that even now people expel settled beehives and drive away other fellow-birds from my tree which overhangs my little house.

Also, their duty of attending on me is becoming lax day by day. Now they remain present only until 9 in the morning. But formerly their parents remained present day and night, going away by turns only for a few minutes for their food, which mostly consists of pollen and honey of flowers which they pick up with their over-an-inch-long and hooked beaks.

These little wild birds can bring no food for me, but they have attended on me by the sympathetic orders from the government of their brute world, which has served me during many years and from generation to generation, and this service will not cease for some years more.

Such is a true and faithful account as it bears on the science of Natural Philosophy.

Nagpore, Sitabuldi,
21st November 1901.

B. ROYDU,
Maha Raja.

NOTES AND QUERIES.

HUMAN SACRIFICE AND SERPENT WORSHIP.

U Budkha, son of U Muluk, of the Village of Kyndiar (Nongthymmai) in the Pergunnah 25 Villages in Khyein in the District of the Khasia and Jaintia Hills, was convicted before Col. W. S. Clarke, Deputy Commissioner and Sessions Judge, of murder on 28th March, 1882, and sentenced to transportation for life. He in due course arrived in Port Blair on 30th November, 1882: and in fullness of time is now about to be released to return in his old age to his native country.

The details of the judgment convicting him are unfortunately not available in the Penal

Settlement, but the brief abstract of his crime is as follows:—Prisoner belongs to a sect known as Rithlen, supposed to possess or keep in their houses a thlen or demon serpent, which is propitiated by offerings of the blood, nails, or hair of human beings. The murder was committed to bring wrath on the house (? of an enemy).

The man is further described as a cultivator by occupation. "His house or family was suspected to be Rithlen: his society was avoided as that of a dangerous person."

B. C. TEMPLE.

NOTES ON INDIAN HISTORY AND GEOGRAPHY.

BY J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

The places mentioned in the *Āntrōli-Chhārōli* plates of A. D. 757.

I HAVE recently had occasion, in prosecuting a certain inquiry, to search maps which cover the territory included in the Gujarāt division of the Bombay Presidency and the neighbouring Native States, and, at the same time, to look into various points in the ancient geography of that part of the country. And the result has been the accumulation of memoranda which I shall, from time to time, write up into notes for this Journal. While bringing forward some new matter, I shall have to go again over a good deal of ground that has been more or less covered by other writers, and especially by the late Dr. Bühler. But, as may have been even already recognised from my notes on the places mentioned in the *Chokkhakuṭi* grant of A. D. 867 and the *Surat* plates of A. D. 1051,¹ there are misreadings to be corrected and wrong identifications to be set right; and, to pave the way for anyone who may hereafter take in hand the work of preparing a map to illustrate the ancient geography of the parts referred to, in almost every case it is necessary to put on record more specific details, than have hitherto been given, as to the exact positions of the places that are to be dealt with.

The record treated of in this note has been edited by the late Pandit Bhagwanlal Indraji in the *Jour. Bo. Br. R. A. Soc.* Vol. XVI, p. 105 ff., with a lithograph. The original plates were shewn to him by a Pāṭil of Kārēli in the *Ōlpād tāluka* of the *Surat* district in Gujarāt, Bombay Presidency. And the Pāṭil told him that they were found in excavating some foundations at a neighbouring village named *Chhārōli*, but better known as *Āntrōli-Chhārōli*, which is four miles to the south-east from Kārēli.

The record recites that, on a specified day in the month *Āśvayuja*, *Saka-Saṃvat* 679 (expired), falling in A. D. 757, a *Rāshtrakūṭa* king *Kakkarāja II.*, who is to be referred to a branch of the *Rāshtrakūṭa* stock which preceded the *Mālkhēḍ* family in Gujarāt, granted to a *Brāhmaṇ*, whose father was a resident of *Jambūsarasthāna* and a member of the community of *Chaturvēdīns* of that place,² a village (*grāma*) named *Sthāvarapallikā* in the *Kāsakūla* district (*viśaya*). In defining the boundaries of *Sthāvarapallikā*, it places that village on the west of (*a village named*) *Khairōda*, on the north of (*a village named*) *Pippalāchchha*, on the east of (*two villages named*) *Kāshṭhapurī* and *Vaṭṭāra*, and on the south of, again, *Khairōda*.³ And, with regard to the construction of this passage, it may be remarked that this record belongs to a somewhat limited class of records, in which the positions of villages were defined, not by saying that such and such other villages, etc., were on the east, south, west, and north of them, but by saying that they were on the west, north, east, and south of those other villages, etc.

Pandit Bhagwanlal Indraji expressed the opinion that *Sthāvarapallikā* is the modern *Chhārōli* itself, where the record was found. And in this he was quite correct. But he did not go into any of the other details. And it was left to Dr. Bühler to add that "the village of *Khairōda* " is represented by the modern *Khērwa* and the town of *Kāshṭhapurī* by *Kāṭhōr*.⁴

Chhārōli is a village or hamlet in the *Vēlāchhā* sub-division of the *Nausāri* division of the *Baroda* territory, about eleven miles towards the north-east-by-north from *Surat*: it is shewn in the *Indian Atlas* sheet No. 23, S. E. (1888), in lat. 21° 19'; long. 73° 0'; and it is about two miles from the north bank of the *Taptī*, at its nearest point. It appears to be known as *Āntrōli-Chhārōli*, in accordance

¹ Page 254 f. above, and page 255 f.

² See page 334 below, No. 6.

³ The original here says, according to the lithograph, *Khairōda-sṃvayūḍ=dakshinatal*; and the Pandit took *sṃvayūḍ* as standing by mistake for *sṃma-madhyaḍ*, — "to the south of the middle of the *Khairōda* boundary."

⁴ Vol. XVII. above, p. 197, note 56. In the official compilation *Bombay Places and Common Official Words* (1878) this name is certified as *Kāṭhōr*, with the short *a* in the first syllable. But that seems to be certainly a mistake.

with a frequent Hindû custom, because its name is not unique, and because immediately on the west of it there is another village or hamlet which is shewn in the map as 'Anthroli.'⁵ Its name is certainly derived from an ancient name *Sthâvarapallikâ*. And it is unquestionably the *Sthâvarapallikâ* of the present record. The maps, indeed, do not shew any traces of a name answering to that of *Pippalâchchha*; the lands of that village must have been absorbed into those of the places mentioned next. But *Kâshthapurî* is certainly the *Kâthôr* mentioned by Dr. Bühler, which is shewn as 'Kathor' in the Atlas sheet and in the Trigonometrical Survey sheet No. 14 (1879) of Gujârât: it is a small town on the north bank of the Taptî; its site is shewn three miles almost due south of *Chhârôli*; there is, however, no reason why its lands should not extend, or should not have extended in former times, so as to form part of the western boundary of the ancient *Sthâvarapallikâ*. Of the name of *Vaṭṭara*, again, the maps do not shew any traces; this village must have been much where there now are the villages of 'Velanja' and 'Rundh' and the hamlet of 'Gadula.' But, two and a half miles north-by-east from *Chhârôli*, the maps shew a village named 'Kaniasi,' 'Kaniâsi,' and the Trigonometrical sheet shews the entry "(Kherwa, old site)," about half a mile on the south of 'Kaniâsi:' this is the *Khërwa* mentioned by Dr. Bühler; and we may certainly follow him in taking it as a remnant of the ancient *Khairôda*, which was on both the north and the east of *Sthâvarapallikâ*: the remainder of the lands of *Khairôda* may have been absorbed into 'Pipodra,' two and a half miles north-east-by-north from *Chhârôli*, or into 'Akhakhol,' 'Akhâkol,' three and a half miles east-by-north, or into 'Pardi,' 'Pârdi,' marked as a large village, two miles east-south-east, from *Chhârôli*.

In this case, only two out of five surrounding villages can now be traced; namely, *Kâshthapurî*, which is *Kâthôr*, and *Khairôda*, of which a remnant survives in the deserted *Khërwa*. But the name of *Chhârôli* itself is a corruption of the ancient name *Sthâvarapallikâ*. And the plates containing the charter conveying *Sthâvarapallikâ* were actually found at *Chhârôli*. Even on those grounds, therefore, there could be no reasonable doubt that the *Sthâvarapallikâ* of the record is the *Chhârôli*, the exact position of which has been specified above. But, further, the record places *Sthâvarapallikâ-Chhârôli* in a territorial division, the name of which it gives as the *Kâsakûla vishaya*. Similarly, by another record dated in A. D. 644, two villages named *Sandhiyara* and *Pariyaya* are placed in the same territorial division, there called, with the long *â* instead of the short *a* in the second syllable, the *Kâsakûla vishaya*.⁶ And those two villages are the modern 'Sandhiyar' and 'Pariya' of the Atlas sheet No. 23, S. E. (1888), about five miles from the north bank of the Taptî, and respectively seven and a half miles, and five and a half miles, on the west of *Chhârôli*. And the identification of *Sthâvarapallikâ* with *Chhârôli* is, thus, unquestionable.

As regards the *Kâsakûla* or *Kâsakûla vishaya*, — Dr. Bühler took its name as denoting "the district on the (northern) bank (*kûla*) of the Taptî;"⁷ and to that there is, of course, no intrinsic objection. But, while *Chhârôli*, 'Sandhiyar,' and 'Pariya' are so near to the north bank of the Taptî, the river *Kim* is only some six or seven miles away to the north from 'Sandhiyar' and 'Pariya,' and five miles to the north from *Chhârôli*. And, in the absence of any indication that the word *Kâsa* or *Kâsâ* occurs as a name of the Taptî, it is equally possible that the name of the district means "the country on the (southern) bank of the *Kim*," and that it gives us the ancient name of the *Kim*.

Jâmbûsarasthâna, the place of residence of the grantee's father, is, no doubt, the modern *Jambûsar*, the head-quarters of the *Jambûsar tâluka* of the Broach district, about fifty miles towards the north-by-west from *Chhârôli*. It may be noted, indeed, that even this place-name seems to be not unique; according to the Postal Directory of the Bombay Circle (1879), there is a 'Jâmbusar' somewhere in the *Nawânagar* or *Jâmnagar* State in *Kâthiâwâr*, and there is also a 'Jâbusar' somewhere in the *Mahî-Kânṭhâ* territory. But other records of Gujârât, of A. D. 629, 634, and 644,

⁵ In the Trigonometrical map, mentioned further on, both these places are marked as hamlets.

⁶ Vol. VII. above, p. 250. For the identification of them, by Dr. Bühler, see Vol. XVII. p. 197.

⁷ Vol. XVII. above, p. 197.

mention a place which they call **Jambūsaras**⁸ and **Jambūsara**.⁹ The record of A. D. 629 marks that place as one at which there was, as in the **Jāmbūsarasthāna** of the present record, a community of students of all the four **Vēdas**. That place is certainly **Jambūsar** in the **Broach** district. And there is no reason for thinking that any other place is intended in the present record.

The use and bearing of the words *vāstavya* and *vinirgata*.

Among the details given in the description of grantees in ancient Indian charters, reference was frequently made by the word **vāstavya**, 'dwelling at,' to places of actual residence, and by the word **vinirgata**, 'gone out from, come forth from,' to places of departure, that is to say, to places of previous abode which had been left in order to emigrate and settle elsewhere.

Occasionally, other words were employed, with apparently precisely the same meaning and bearing. For instance, the Ujjain plates of A. D. 1021 present, instead of *vinirgata*, the simpler word **nirgata**,— meaning the same thing, and seemingly used only in order to avoid a rather unpleasantly sounding repetition of the syllable *vi*,— in the description of the grantee as *śrī-Vādāvinirggata*, "who has come from the famous **Bādāvi**."¹⁰ So also, instead of *vāstavya* we have **adhivāsin**, in the **Haidarābād** plates of A. D. 612, where the grantee is described as *Tagar-ādhivāsin*, "dwelling at **Tagara**,"¹¹ and **nivāsin**, in the **Māliyā** plates of A. D. 571, where the grantee is described as *Unnata-nivāsin*, "dwelling at **Unnata**,"¹² and again in the **Alinā** plates of A. D. 649, where the grantee's father is described as *Kāsara-grāma-nivāsin*, "dwelling at the village of **Kāsara**,"¹³ and **nivāstavya**, in verse, in an Eastern **Chalukya** grant of the period A. D. 945 to 970, in which the grantee's grandfather is described as *Kalvatoṛṛu-nivāstavya*, "dwelling at **Kalvatoṛṛu**."¹⁴ And, instead of using any derivative from the root *vas*, 'to dwell,' the **Nanyaurā** plate of A. D. 998 presents the word **abhijana**, and describes the grantee as *Tarkkārīkā-vinirggata-Dūrvāharā-grām-ābhijana*, "who has come from **Tarkkārīkā**, and whose ancestors dwelt (or were settled) at the village **Dūrvāharā**."¹⁵ In connection with this last word, it may be noted that the *Bhāshya* on *Pāṇini*, iv. 3, 89, 90 (Calcutta ed., 1809, p. 480), says, — *nivāsō nāma yatra sampraty=ushyatē | abhijanō nāma yatra pūrvvair=ushitam*, — "nivāsa is where a man is dwelling now at the present time, and **abhijana** is where his ancestors have dwelt;" and the comment given on the same *sūtras* in the *Siddhāntakaumudī* (Calcutta, 1863, Vol. I. p. 587) says, very similarly, — *yatra svayam vasati sa nivāsaḥ | yatra pūrvvair=ushitam sō=abhijana iti vivēkaḥ*, — "where a man himself is dwelling, that is **nivāsa**, and where his ancestors have dwelt, that is **abhijana**; such is the distinction." The word **vāstavya**, which is from *vas*, 'to dwell,' with the affix *tavya* used in the active sense and accompanied by *vriddhi* instead of the more usual *guṇa*, is explained by the comment in the *Siddhāntakaumudī*, Vol. II. p. 298, on *Pāṇini*, iii. 1, 96, as having the purport of *vasati*, 'he dwells, he is dwelling.' And *vinirgata* is the past participle, formed with the affix *ta* in the active sense, from *vi + nis + gam*, and means 'one who has gone out or away from.' There is, however, a passage which seems to treat *vāstavya* and *vinirgata* as nouns, meaning, respectively, 'a place of residence' and 'a place of departure:' it occurs in the **Paṭṇā** plates of the sixth year of **Mahā-Bhavagupta I.**, which conveyed a certain village — *nānā-gōtra-pravara-vinirgata-vāstavyōbhyō dvijāti-varēbhyah*,¹⁶ it is difficult to take these words except as meaning — "to (*certain*) excellent **Brāhmaṇs** who have various **gōtras** and invocations and places of departure and places of residence."

But, the special technical terms, most commonly used, were **vāstavya** and **vinirgata**. Now, the latter of them will often, if not usually, not have any bearing at all as a help towards localising a record. For instance, in case No. 4 below, the mention of **Pāṭaliputra** as the place from which the grantee's father came, is no guide of any kind towards the identification of

⁸ Vol. XIII. above, p. 84, line 35, and p. 90, line 35.

⁹ Vol. VII. above, p. 248, line 10-11.

¹⁰ Vol. VI. above, p. 54, plate ii., line 2; and see more fully in a subsequent Note of this series.

¹¹ Vol. VI. above, p. 73, line 14.

¹² Vol. VI. above, p. 75, plate ii., line 15 f.

¹³ Vol. VII. above, p. 203, line 9.

¹⁴ *Gupta Inscriptions*, p. 166, line 27.

¹⁵ Vol. VII. above, p. 17, line 44.

¹⁶ *Ep. Ind.* Vol. III. p. 342, line 9 f.

the village, Tenna, which was given to the son : Tenna is more than eight hundred miles away from Pāṭaliputra ; and we find it only through the precise information, given in the record, that it was in the Lāṭa country and was surrounded by certain specified villages. And even in case No. 2, in which there is only a distance of some ninety miles between the place, Valabhī, from which the grantee himself came, and the village, Vaṇḍapadraka, which was given to him, the mention of Valabhī is no help towards the identification of Vaṇḍapadraka ; the clue as to the position of the latter place, which has to be found, not anywhere near Walā in Kāṭhīāwār, but somewhere in Gujarāt, is furnished by the fact, stated in the record, that the grant was made by a prince who was a lord of Lāṭa. In fact, the epithets ending in *vinirgata* are chiefly of interest in marking important ancient capitals and centres of learning, religion, commerce, &c., and in helping to account for the existence, in certain localities, of communities, such as those of the Audichya, Kānōjia, and Śrīgauḍa Brāhman of Gujarāt, which claim foreign extraction. And even the epithets ending in *vastavya* may not have any bearing as a help towards localising records, when they do not apply to the actual grantees themselves. But the case is very different when the epithet ending in *vastavya* qualifies the actual grantee. Obviously, the grant of a village, or any similar donation, cannot be of any practical use, unless that village or other estate is sufficiently near to the grantee's place of residence for him to be able to conveniently arrange for and superintend the cultivation of his property and collect his dues. The mention of the grantee's place of actual abode may at any time be the only clue that we have towards the localisation of a record. And it may be of very particular importance, when we consider the extent to which the copper-plate records have been liable, as is so pointedly illustrated by the so-called Vakkalēri plates of A. D. 757, to travel far away from the localities to which they really belong.¹⁷ In the case, therefore, of the word *vastavya*, or of any substitute for it, it is important that there should be nothing incorrect in our application of the epithet in which it occurs.

There are plenty of cases in which there is no doubt at all as to the application of either of the technical terms in question, because the texts are of such a nature as not to permit of any possibility of ambiguity. For instance : —

1. — In the two sets of plates of A. D. 641 from Saṅkhēḍā, no pedigree of the grantee was given, and the records conveyed fields in villages named Suvarṇārapalli and Kshīrasara, — Daśapuravinirgata-Kshīrasaragrāmavāstavya-Bharadvājasagōtra-VājasanēyaMādhyandinasabrahmachāri-brāhmaṇa-Sūryyāya,¹⁸ — “to the Brāhmaṇ Sūrya, who has come from Daśapura and dwells at the village of Kshīrasara and belongs to the Bharadvāja *gōtra* and is a student of the Vājasanēya-Mādhyandina (school).” Here, we are given both the place of departure and the place of residence of the grantee himself. Daśapura, whence he came, is the modern Dasōr or Mandasōr in Mālwa.¹⁹ And, from the fact that the person who made the grant was the Gurjara prince Dadda II., and still more particularly from the statement, made in the record, that the two villages in question were in the Saṅgamakhēṭaka district (*viśhaya*), we know that Kshīrasara, where the grantee dwelt, is to be found, with Suvarṇārapalli, somewhere near Saṅkhēḍā in the Baroda territory, about a hundred and forty miles towards the south-west-by-south from Dasōr-Mandasōr.

But, even when genealogical statements were introduced, which was usually more or less the case, the texts were often constructed in such a manner as not to permit of any ambiguity. Thus : —

2. — The Baroda plates of A. D. 812 conveyed a village named Vaṇḍapadraka, — śrīValabhīvinirgata-tachchāturvvidyasāmānya-Vāstyā(tsyā)yanasagōtra-Mādhyandinasabrā(bra)hmachāri-brāh-

¹⁷ See Vol. XXX. above, p. 212, note 41.

¹⁸ *Ep. Ind.* Vol. V. p. 40, line 16 f., and note 8. In the record which correctly gives *Daśapura* instead of *Dāśapura*, *nivāsin* was used instead of *vastavya*. Regarding the point that the person who issued these charts was Dadda II., and not a fourth person of that name, see a subsequent Note of this series.

¹⁹ See Vol. XV. above, p. 194, and *Gupta Insers.* p. 79, and note 2.

maṇa-Bhānuvê bhaṭṭa-Sômâditya-putrâya,²⁰ — “to the Brâhman Bhānu, who has come from the famous Valabhî and is a member of the community of *Chaturvêdins* of that place²¹ and belongs to the Vâtsyâyana *gôtra* and is a student of the Mâdhyâmdina (school), and who is a son of the *Bhaṭṭa Sômâditya*.” Here, the place of departure, Valabhî, is unmistakably specified as that of the grantee himself. It is the modern Walên, Walâ, or Walâ, in the Gôhîlvâḍ division of Kâṭhîâwâr. And we know, from the fact that the grant was made by the Râshṭrakûṭa prince Suvarṇavarsha-Karkarâja, lord of Lâṭa, that the village granted to him, Vaḍapadraka, is to be found somewhere in Gujarât; and, apparently, either it is to be located close on the south of Baroda,²² or else it is to be identified with Baroda itself,²³ within about ninety miles east-north-east from Walâ.

3. — And so, also, the Kharḍa plates of A. D. 972 conveyed a village named Paṅgarikâ, — śrîmat Gejuravâvî-vâstavyâya ih=aiva kâry-âbhyâgatâya Bhâradvâjagôṭtra-Vahvrichaśâkhâsavrahmachârîṇêḥ tri(tri)pravarâya śrîmat Śaṅkaraiya-pautrâya śrîmat Saṅgamaiya-sutâya śrîmat Chchhanapaiya-bhaṭṭâya,²⁴ — “to the illustrious Chhannapaiyabhaṭṭa, who dwells at the famous Gejuravâvî, who has come here indeed (to Mânyakhêṭa) on business, who belongs to the Bhâradvâja *gôtra* and is a student of the Bahvricha *śâkhâ*, who has a three-fold invocation of ancestors (in inviting the god Agni at the beginning of sacrifices), who is a son’s son of the illustrious Śaṅkaraiya, and who is a son of the illustrious Saṅgamaiya.” Here, the place of residence, Gejuravâvî, is unmistakably specified as that of the grantee himself. And we have identified²⁵ the village that was granted to him, Paṅgarikâ, with ‘Pangry’ in the Bîḍ district of the Nizam’s Dominions, and his place of abode with a town close by, only five and a half miles away to the west, which is shewn in the maps as ‘Givaroi,’ ‘Givrai,’ and ‘Gevraî.’

4. — Again, one set of the Bagumrâ plates of A. D. 915 conveyed a village named Tenna, — Lakshmaṇa-sagôṭrâya VâjîMâdhyâmdina-savrahmachârîṇê Pâṭaliputravinirggata-śrîTennapabhattsutâya Siddhapabhattsâya,²⁶ — “to Siddhapabhattsâ, who belongs to the Lakshmaṇa *gôtra*, who is a student of the Vâjî-Mâdhyâmdina (school), and who is a son of the illustrious Tennapabhattsâ who came from Pâṭaliputra.” Here, the place of departure, Pâṭaliputra, is unmistakably connected with

²⁰ Vol. XII. above, p. 160, line 44 f.

²¹ The meaning of *tat* in the expression *tach-châṭturvidya-sâmânnya*, which is of very frequent occurrence, is made clear by other opposite expressions, of occasional use, such as *Udumbaragahvaravinirggata-Khêṭakavâstavy-Ôḍumbaragahvarachâṭturvidyasâmânnya*, “who has come from Udumbaragahvara and dwells at Khêṭaka and is a member of the community of *Chaturvêdins* of Udumbaragahvara” (Vol. XV. above, p. 340, line 41 f.), and *Anandapuravinirggata-Khêṭakavâstavy-Ānandapurachâṭturvidyasâmânnya*, “who has come from Anandapura and dwells at Khêṭaka and is a member of the community of *Chaturvêdins* of Anandapura” (Vol. VII. above, p. 79, line 14 f.). From a contrast of the two classes of expression, we can see that *tat* means “that place,” with reference to the place which is mentioned by name immediately before the introduction of the *châṭturvidya*. In the two cases given above, the names of Udumbaragahvara and Anandapura were repeated, because the use of *tat* would have wrongly located the communities of *Chaturvêdins* at Khêṭaka.

²² See Vol. V. above, p. 145.

²³ See *Gaz. Bo. Pres.* Vol. I. Part I. p. 125.

²⁴ Vol. XII. above, p. 263, line 50 ff. For *chârîṇêḥ*, read *chârîṇê*. For *śrîmat Gejuravâvî*, read *śrîmat-Gejuravâvî*; and make similar corrections in the other three cases in which the writer failed to combine *śrîmat* with the words that follow it.

²⁵ See page 221 above. — Among the boundaries of Paṅgarikâ, the record mentions a village named Kîṇihigrâma, on the west. I have identified this village with the ‘Keenugaon’ of the Indian Atlas sheet No. 53 (1882), three miles towards the north-by-west from ‘Pangry’-Paṅgarikâ. Since that, I have found that the Atlas sheet No. 39, N. E. (1895), shews a ‘Kinagaon,’ — not given either in the full sheet No. 39 of 1855, or in sheet No. 56, — the position of which is about three and a half miles west-north-west from ‘Pangry,’ and three miles south-west from ‘Keenugaon.’ Whether ‘Kinagaon’ is a second village of the same name, or whether the position given to it is the proper position of ‘Keenugaon,’ is not apparent. But, in any case, it is probable that ‘Kinagaon,’ rather than ‘Keenugaon,’ is really the Kîṇihigrâma of the record.

²⁶ *Jour. Bo. Br. As. Soc.* Vol. XVIII. p. 260, line 3 ff. from the top. The published text gives the name of the father as Vennapa; but the lithograph distinctly shews Tenna. The translator has confused *vinirggata* with *vâstavya*, and has rendered *Pâṭaliputra-vinirggata* by “inhabitant of Pâṭaliputra.”

'Tankára,' 'Tankari,' 'Tankári,' more or less near to the Nārbadā, which would satisfy the condition of being in the Madhyadēśa or middle country. But, until we know the exact spelling of those names, it is difficult to suggest any particular identification.

In all the above cases, the texts were constructed in such a way, by the use of separate words, as not to leave any doubt as to whether the places of residence and of departure are to be connected with the grantees themselves or with some of their ancestors. The cases which present anything of an ambiguous nature are those in which the whole description of a grantee, including the mention of an ancestor, is presented, not in separate words, but in one unbroken compound. Of this class of cases, it will suffice to quote two instances, which are thoroughly typical of all the rest: —

10. — The Nausāri plates of A. D. 706 conveyed a field at a village named Samīpadraka, — Girinagaravinirggata-Śraddhikāgrāhāravāstavya-tachchāturvvidyasāmānya-Prāvāyanasagōtra-Vāja[sa*]-nēyaMādhyandinasapra(bra)hmachāri-brāhmaṇaDatta-putra-brāhmaṇaDēvasvāminē.⁴⁴ Here, if, in transcribing, we should not insert a hyphen between *brāhmaṇaDatta* and *putra*, we should have a compound consisting of seven composite members, of which the first six, *Girinagara-vinirggata*, *Śraddhikāgrāhāra-vāstavya*, *tach-chāturvvidya-sāmānya*, *Prāvāyana-sagōtra*, *Vājasanēya-Mādhyandina-sabrahmachāri*, and *brāhmaṇa-Datta-putra*, would all qualify the last member, *brāhmaṇa-Dēvasvāminē*. The translation would be — “to the Brāhmaṇ Dēvasvāmin, who has come from Girinagara, and dwells at the Śraddhikā *agrāhāra*, and is a member of the community of *Chaturvēdins* of that place, and belongs to the (?) Prāvāyana *gōtra*, and is a student of the Vājasanēya-Mādhyandina (school), and is a son of the Brāhmaṇ Datta.” And this rendering would mark the Śraddhikā *agrāhāra* as the place of abode of the grantee himself, and Girinagara as the place whence he himself had come. On the other hand, if we insert a hyphen between *brāhmaṇa-Datta* and *putra*, then the terms *Girinagara-vinirggata*, *Śraddhikāgrāhāra-vāstavya*, *tach-chāturvvidya-sāmānya*, *Prāvāyana-sagōtra*, and *Vājasanēya-Mādhyandina-sabrahmachāri*, all qualify *brāhmaṇa-Datta*. The translation then is, — “to the Brāhmaṇ Dēvasvāmin, a son of the Brāhmaṇ Datta who has come from Girinagara and dwells at the Śraddhikā *agrāhāra* and is a member of the community of *Chaturvēdins* of that place and belongs to the (?) Prāvāyana *gōtra* and is a student of the Vājasanēya-Mādhyandina (school).” And this rendering connects both the place of departure, Girinagara, and the place of abode, the Śraddhikā *agrāhāra*, with the grantee's father. Now, in this instance, the point is, perhaps, not a very essential one; for, Girinagara is the modern Gīrnār near Junāgaḍh, in the Sōrah division of Kāthiāwār; Samīpadraka is a village, now known as 'Sondarna,'⁴⁵ in the Chōrandā subdivision of the Baroda territory, about a hundred and seventy miles towards the east-by-north from Gīrnār; the Śraddhikā *agrāhāra* seems to be the modern 'Sadhli,' eight miles east-by-south from 'Sondarna;' and, if that is the case, it is a matter of indifference whether it is to the grantee himself, or to his father, that the record assigns 'Śraddhikā-'Sadhli' as a place of abode. But the matter is very different in the next instance.

11. — The Nausāri plates of A. D. 817 conveyed the above-mentioned village of Samīpadraka, which they specify as being in the country between the Mahī and the Narmadā, — Bādāvīvāstavya-1-Bhāradvājasagōtra-1-Taittirīyasabrahmachāri-1-Bādaḍḍiupādhyāya-putra-Gobbaḍḍinā[mnē].⁴⁶ The same remarks, as in the preceding case, apply in respect of the analysis of this compound. If we do not insert a hyphen between *Bādaḍḍi-upādhyāya* and *putra*, the translation is, — “to Gobbaḍḍi, who dwells at Bādāvī, and belongs to the Bhāradvāja *gōtra*, and is a student of the Taittirīya (school), and is a son of the *Upādhyāya* Bādaḍḍi.” And this rendering, adopted by the editor, connects the place of abode, Bādāvī, with the grantee himself. But Bādāvī is Bādāmi, the head-quarters of the Bādāmi tāluka in the Bijāpur district, Bombay Presidency. Samīpadraka, as already stated, is 'Sondarna,' in Gujarāt, some four hundred and seventy miles away to the north from Bādāmi.

⁴⁴ Vol. XIII. above, p. 78, line 19 f.

⁴⁵ See *Jour. Bo. Br. R. As. Soc.* Vol. XX. pp. 134, 149.

⁴⁶ *Jour. Br. R. As. Soc.* Vol. XX. p. 140, line 53 f. As indicated by the editor, the marks of punctuation, between some of the members of this compound, are superfluous.

The grant of a village in Gujarât could not possibly be of any practical use to a person residing at Bâdâmi: in a period when no railways, motor-cars, or even bicycles were available, it would take him, unless he could fly or was the happy possessor of a *vimâna* or self-moving aërial chariot which could proceed independently of the direction of the wind, at least three months to travel to and fro by road for the annual inspection of crops and accounts; and he could not reduce that time very much, even if he should make his way to the coast and then travel by a sailing ship. In this case, it is absolutely certain that the specified place of abode was that of the grantee's father, and there is an implication that the grantee himself had become a settler in Gujarât, or was there and settled there when the grant was made to him. And, in this case, we must certainly insert a hyphen between *Bâladâi-upâdâhyâya* and *putra*, and translate, — "to Gobbadâi, a son of the *Upâdhyâya* Bâdadâi who dwells at Bâdâvi and belongs to the Bhâradvâja *gôtra* and is a student of the Taittirîya (school)."

We may gather, even from this last instance alone, that the intention, in all similar cases, was to connect a place of abode or of departure, not with the grantee himself, but with his father or any other ancestor mentioned just before him in the same compound. And, that this was the **intended meaning in such compounds**, is further emphasised by the construction to which recourse was had in certain spurious records, which, though of no historical value, are yet instructive on such points as the present one. For instance, the spurious Umêtâ plates, which purport to have been issued in A. D. 478, claim that a village named Nigudâ was granted, — *Kânyakubjavâstavya-tachaturvidya-samânya-Vasishthasagôtra-Bahrichasabrahmachari-bhaṭṭaMahidharas=tasya sunu bhaṭṭaMadhava*,⁴⁷ — "the *Bhaṭṭa* Mahidhara, who dwells at Kânyakubja and is a member of the community of *Chaturvêdins* of that place and belongs to the *Vasishthâ gôtra* and is a student of the *Bahricha* (school); his son, the *Bhaṭṭa* Mâdhava; [to him *]."⁴⁸ This ungrammatical construction is simply a partial analysis of what ought to have been presented in one continuous compound, similar to those which we have in the instances Nos. 10 and 11 above, namely, — *Kânyakubjavâstavya-tachchaturvidyasâ-mânya-Vasishthasagôtra-Bahrichasabrahmachâri-bhaṭṭaMahidhara-sûnu-bhaṭṭaMâdhavâya*, — "to the *Bhaṭṭa* Mâdhava, a son of the *Bhaṭṭa* Mahidhara who dwells at Kânyakubja," etc. Similar ungrammatical constructions are presented in the spurious plates which purport to record a grant made by Dharasêna II. of Valabhî in A. D. 478,⁴⁹ and in the spurious Bagumrâ plates which purport to have been issued in A. D. 493,⁵⁰ and in the spurious Ilâḍ plates which purport to have been issued in A. D. 495.⁵⁰ And they shew plainly how the person or persons who composed those documents, also, would have interpreted such compounds as those which we have in Nos. 10 and 11. But, further, we have, in fact, a partial analysis, grammatically correct, of precisely similar compounds, in the instances given under Nos. 5 and 6 above. In each of those cases, a description of the grantee which might have been given in one unbroken compound exactly like those under Nos. 10 and 11, has been broken up into two separate words by the use of the datives *sutâya* and *putrâya*, instead of the bases *suta* and *putra*, after the father's name. And these two cases also, Nos. 5 and 6, shew plainly how the composers of those two records, again, would have interpreted the unbroken compounds in Nos. 10 and 11.

I am not able to quote any instance of the use of these unbroken compounds in cases in which mention is made of any ancestor prior to the father of the grantee. This fact, coupled with a comparison of the general nature of all the instances given under Nos. 1 to 9 above, leaves an impression that **it may have been the custom to use these unbroken compounds only when the father of the grantee was still alive**. And, in translating both these passages and those in which different constructions were employed, I have used the past and present tenses in accordance with that impression.

⁴⁷ Vol. VII. above, p. 61, line 15 f. of plate i. It does not seem necessary to encumber the transcription by correcting certain mistakes of the original.

⁴⁸ Vol. X. above, p. 284, line 17 ff.

⁴⁹ Vol. XVII. above, p. 200, line 14 ff.

⁵⁰ XIII. above, p. 117, line 13 f.

There is a curious instance in the Kâpadwaja plates of A. D. 654, which purport to convey a certain village, — Mahichha[ka]vinirggata-Mahichhakavâstavy-aitachchâturvvidyasâmânya-Kausikasagôtra - Vâjasanêyasabrahmachâri-br[â*]hmanaBappa - putra - Bhattîbhat[ç*]âya,⁵¹ — “to Bhattîbhatça, a son of the Brâhmaṇ Bappa who has come from Mahichhaka and dwells at Mahichhaka and is a member of the community of *Chaturvêdîns* of this same place and belongs to the Kausika *gôtra* and is a student of the Vâjasanêya (school).” Here, the same place, Mahichhaka, is presented both as the place of departure and as the place of residence of the grantee’s father. The editor, however, has told us that “the name Mahichhaka, which occurs twice in the grant, seems “to be a later correction in somewhat different characters.”⁵² Evidently, in this record we have another instance of a genuine record having been subsequently tampered with.⁵³ And the person who did that, did it in a careless and clumsy way, introducing the name of Mahichhaka by mistake for something else, either in connection with *vinirgata* or in connection with *vâstavya*.

DISCURSIVE NOTES ON MALABAR AND ITS PLACE-NAMES.

BY K. P. PADMANABHA MENON, B.A., B.L.

THE long narrow strip of land lying between Gôkarṇam in the North and Cape Comorin in the South, the Ghâṭs in the East and the Sea in the West, is known by various names, such as Parasurâmakshêtram, Bhârgavakshêtram, Karmabhûmi, Kêraḷam, Malabar, and Malayâlam.

The first two names have their origin in the well-known legend of the warrior sage Paraśu-Râma’s alleged reclamation of the country from the sea. The legend has a firm foothold in the land, and it will, indeed, be long before it can be dislodged from the minds of the people. According to one version, Paraśu-Râma or “Râma-with-the-axe,” an asserted incarnation of Vishṇu, commanded the ocean to retire from the foot of the Ghâṭs, and, the Indian Neptune demurring to this somewhat arrogant behest, the infuriated Brâhmaṇ fulminated the threat that —

“Soon with my arrow will I dry this sea
Till not a drop of ocean shall remain.”

The threat had the desired effect, for the god of the oceans at once receded to a specified distance and gave up the land to the irate sage. Thus was created Parasurâmakshêtram, or Bhârgavakshêtram, *i. e.*, Paraśu-Râma’s or the Bhârgava’s land, because Paraśu-Râma belonged to the Bhṛigu clan.

The process by which Râma accomplished this mighty deed takes different forms in different versions of the legend. Some say that the warrior sage, after destroying the Kshatriyas, *i. e.*, the royal race, thrice seven times was seized with remorse, and to expiate the sin he made a gift of all his conquered land to the Brâhmaṇs, who ordered him to quit the country. In this difficulty he assumed his divine powers, ascended the heights of Gôkarṇam, and commanded Varuṇa (the ocean) to retire from the foot of the Ghâṭs from Gôkarṇam to a point where the axe he wielded would fall when thrown southwards. The sea-god did so.

The legend is not to be rejected altogether as puerile. It has a core of truth in it; no doubt, encrusted all over with adventitious matter, so as to obscure the gem within. It, in fact, as it appears to me, chronicles, in part, in the imaginative style of the poets, the effects of volcanic action on the coast centuries ago. The low lands of the Malabar Coast have evidently been raised from beneath the sea-level by subterranean forces. Instances are not wanting of the formation by natural forces of large tracts of land on the coast, even in modern times. The Island of Vypeen, 13 miles long by one broad, on the north side of Cochin, was thrown up by the sea not long ago. It is known

⁵¹ *Ep. Ind.* Vol. I. p. 88, line 42.

⁵² *Loc. cit.* p. 85.

⁵³ See Vol. XXX. above, p. 213, and note 44.

in the locality as Pudu Vaippu, i. e., new foundation, and the people there commence an era from the date of its formation in A. D. 1341. It would appear that previously a small river flowed by the town of Cochin, having a narrow opening into the sea, the main outlet for the discharge of the freshes that came in torrents down the Ghâts being at the well-known opening at Cranganore. In the year 1341, an extraordinary flood occurred which brought down from the Ghâts such a mass of water that it forced itself into the sea at Cochin and opened a capacious estuary, converting the land-locked harbour of Cochin into one of the finest and safest ports in India. The soil of the low lying lands on the sea-coast, consisting of sea-sand and calcareous matter combined with various kinds of earth and clay, attests the nature of the formation. The nature of the subsoil brought up at the sinking of an artesian well recently in British Cochin makes it clear that the strip of land on which the town is now situated lay not long ago submerged in the sea.

Fra Bartholomeo says¹ that in his day the natives believed that the sea formerly extended even to the foot of the Ghâts, evidently referring to the tradition we are now discussing. He, however, was of opinion that the tradition had no foundation, though he is willing to concede "that some of the plains found in this country have been produced by conflicts between the waves of the sea and torrents of rain. 'The devastation occasioned by such inundations,' says he, 'can hardly be described. Grand-children sometimes can scarcely point out with any certainty the spot where their grand-father resided, because it has assumed a form totally different.' There is, indeed, strong reason to suppose that in the early years of the Christian era the sea-coast ran along the eastern shore of the backwater, which extends at present to over 40 miles from Chaṅganâsêri to Paḷḷipuram, and it is extremely doubtful if the long strip of land which forms its western bank, and on which stand the now flourishing seaports of Cochin and Allepy, had any existence then. The towns mentioned by Ptolemy as lying on the sea-coast between Muziris (Cranganore) and Barkare (near Quilon) can nowhere be identified with their modern sites as the coast now stands, whereas some of them, Podoperoura, Semnê and Korthora, may be identified with Udayampêrûr (the Diamper of the Portuguese), Chembu and Kothûr, all of which are situated on the eastern coast of the backwater."²

In a *Report on the mud bank at Alleppy in Travancore*, Mr. Rhode, a former Commercial Agent of the State, observed: "I cannot give dates as I have no records, but it is certain that the coast from about north of Calicut to south of Quilon was once well above the level of the sea, and was after a long period totally submerged and then again was thrown up by volcanic action and has again been partially covered by sea. I state this because in cutting the Warkalai Tunnel trees were found, and also shells have been found on the coast which are known to belong to a class of shell-fish that only live in deep water. Remnants of a fort at Poracaud were visible 30 years ago, and at Calicut and Vypeen massive buildings are now in the sea."³ "It is curious," says Dr. Day, "that this law of encroachments of the sea is now the rule on the western coast, because tradition and an examination of the geology of the country both lead to the conclusion that the sea formerly washed up to the Western Ghâts; thus, Malabar has been literally raised from the sea." Dr. Day refers to a *Manuscript Account of Malabar by Hernan Lopez de Castanheda, in 1525*, where it is said that little more than 2,300 years ago the sea came up to the Western Ghâts.⁴

The theory that the sea-coast originally ran along the line of the eastern shore of the backwater receives support from the names by which certain places situated on that line are still known. About 8 miles to the north of Cochin, on the eastern side of the backwater, lies the village of Kaḍakara, or more correctly Kaḍal = 'sea' + Kara = 'shore' (in Malayâlam) = Kaḍalkara, signifying 'sea-shore.' To the south of it, almost in close proximity, is another village called Êḷikara which,

¹ *A Voyage to the East Indies*, p. 128.

² *The Madras Review*, Vol. I. p. 324.

³ Para. 231 of the *Report on the Administration of Travancore for the Year 1861-62* (W. Loggan).

⁴ See Vol. 22, *Mad. Jour. of Lit. and Sci.* N. S. 6, pp. 230 and 264, 1861; *Narakal or Cochin Mud Bank*, by François Day, Civil Surgeon, Cochin; and *The Mud Bank at Narakal, near Cochin—its composition as exhibited by the Microscope*, by Lieut. J. Mitchell.

there can be no doubt, should originally have been **Āḷi** = 'sea' + **Kara** = 'shore' (Malayālam) = **Āḷikara**, also meaning 'sea-shore.' Next to **Ēḷikara**, towards the south lies **Katamakuti** which is evidently **Katal** + **Mukko** + **Kuti** = **Katamakuti**, meaning the abode of the sea fishermen. The coast line, as known at the time of Megasthenes, 4th Century B. C., certainly ran along the eastern shore of the backwater. For he mentions **Tropina**, identified by Mr. Dutt with **Tripōntari**, or **Trippoonithuray**, a few miles inland from Cochin and on the backwater side as lying on the sea-coast.⁵

The earlier notices of Malabar do not mention **Cochin** at all. Among the mediæval travellers, **Nicolo Conti** (A. D. 1440) mentions it for the first time as **Cocym**.⁶ It may be noted that this is almost exactly a century after the formation of the harbour. **Cochin** attained importance only about the time of the arrival of the Portuguese in India. Since then it has been the chief port of Malabar. **Barbosa**, the anonymous *Sommario dei Regni* in **Ramusio**, and **D'Barros** mention it as **Cochin**, while the Lisbon Editions of **Barbosa** and **Conti** have **Cochim**, **Cocym** or **Cochym**. So also **Gutschin** of **Spinger**. **G. Balbi** has **Cochi**.⁷ It is remarkable that **Nicolo Conti** in the 15th century and **Fra Paolino** in the 17th both say that the town was called **Kochi**, after the small river that flowed by the place. The non-mention of **Cochin** by the early travellers, and its first mention, so far as at present known, in 1440 by **Conti** lend colour to the theory that it was formed since the days of the **Periplus** and **Ptolemy**, and it is indeed significant that a hundred years had to elapse from the date of the formation of the estuary, before it came to be mentioned for the first time — a sufficiently long period for the port to come into importance.

According to *Tamiḷ Historical Texts*, the people in the south, 1800 years ago, remembered that in former days, the land extended further south (of **Cape Comorin**) and that a mountain called **Kumārikkōḍu** and a large tract of country watered by the **Pahruli** existed south of **Kumāri**. It is said that, during a violent irruption of the sea, the mountain **Kumārikkōḍu** and the whole of the country through which the **Pahruli** flowed disappeared.

There are other local instances of the irruption of the sea and the subsidence of the land. The Buddhist annals of **Ceylon** record one such on the south-western coast of that island in the 2nd century B. C.⁸ The island of **Ramēśvaram**, which is 11 miles long, is only two miles away from the Indian coast, and, till but 3 or 4 centuries ago, there was a rocky causeway connecting **Ramēśvaram** with the mainland. It is said that about the 15th century this connection was severed by the sea bursting through the chain of rocks that formed the causeway.⁹ The abrupt manner in which **Point Rāman** on the coast terminates, and its geological formation, which can be traced across the ridge of the rocks to the island, almost confirm the supposition, and the opinion is strengthened by the records of the Temple at **Ramēśvaram**, which state that, until the early part of the 15th century, the island was connected with the continent of India by a narrow neck of land and that the **Svāmi** of **Ramēśvaram** was on particular festivals carried to a temple on the mainland. The sandy ridge known as **Adam's Bridge** connects **Ramēśvaram** with **Ceylon**, thus accounting for the so-called bridge built by the monkey soldiers of the *Rāmāyana*.¹⁰ Off the coast of **Ceylon** is the island of **Mannār**, about 18 miles long.

Extricating ourselves from the halo of legend that surrounds and obscures the **Brāhmaṇ** sage, **Paraśu-Rāma**, we see in him the leader perhaps of the earliest **Āryan** colony into **South India**. The miraculous powers by which he is said to have reclaimed the land are part and parcel of his mythical character. The very existence of such a personage as **Paraśu-Rāma** has been questioned by some authorities. He is asserted to be an incarnation of **Vishṇu** and it is difficult to

⁵ Dutt's *Ancient India*, Vol. II. p. 30.

⁷ Yule's *Cathay and the Way Thither*, p. 455.

⁸ After five centuries of separation the South Indian Railway Company is about to make an attempt to restore the connection between the mainland and the island by means of the **Pamban Channel Railway Bridge**.

¹⁰ *The Gazetteer of Southern India*, p. 885.

⁶ See Major's *India in the Fifteenth Century*.

⁹ *The Madras Review*, p. 225, et seq.

fix his date with any approach to accuracy. His encounter with his namesake of the *Rāmāyana* and his slaughter of the Kshatriya race have been pronounced by Mr. Talboys Wheeler to be pure myths.¹¹

But Mr. Romesh Chandar Dutt thinks that the story of Paraśu-Rāma probably conceals a great historical truth. "He is said to have fought against the Kshatriyas and exterminated the caste 21 times and then he was conquered by the Kshatriya Rāma, the hero of the Epic. It would seem that this story indicates the real rivalry and hostilities between the priestly and the warrior castes — indications of which we have found in a literary form in the *Upanishads*."¹² Paraśu-Rāma is, however, a post-Vêdic character and cannot therefore be accorded too high an antiquity. "In the *Anuśāsana-Parva* of the *Mahābhārata*, section 52, Yudhishthira enquires how Paraśu-Rāma, the son of the Brāhmaṇ Jamadagni, was possessed of the qualities of a Kshatriya. It is, indeed, remarkable that Jamadagni's name occurs in the *Rig-Vêda*, but not that of his renowned son Paraśu-Rāma. That character, therefore, is a later invention, and the story of his wars with the Kshatriyas is probably based on actual hostilities, which may have taken place early in the epic age (B. C. 1400 to 1000) between stalwart priests and proud kings just when the caste system was taking shape."¹³

According to the Rev. William Taylor the nearest conjecture we can form regarding the date of Paraśu-Rāma is that he lived sometime within the thousandth year after the flood according to the orthodox Christian chronology. He thinks that assuming the astronomical principles detailed by him elsewhere¹⁴ to be correct, there must have been a great retiring of the mass of the waters from the Northern Hemisphere during the period within 500 years to a 1,000 years after the flood; and, unless the level of the Malabar Coast be greatly beneath that of the Coast of Coromandel, from this also a similar retiring of waters must have taken place at the same time.¹⁵

According to the *Kêraḷōtpatti*, a Malayālam treatise on the early history of Kêraḷa, the country is also known by the name of *Karmabhūmi*, or the country where salvation depended entirely and exclusively on good actions. The ground in Malabar is in itself not consecrated ground. There salvation has to be worked out by the performance of good actions. It is even said that the souls of those dying in Malabar would be transmigrated into the bodies of asses and only good actions can save them from this dire calamity. So the Brāhmaṇs to whom the land was given as gift by Paraśu-Rāma were ordered strictly to observe the various ceremonies prescribed by him for the salvation of the souls of those who inhabit the country. These take vicariously the benefit of the good work enjoined on the Brāhmaṇs. Thus the salvation of the souls of the other classes depends wholly on the strict performance of their spiritual functions by the Brāhmaṇs of Malabar. The *Kêraḷōtpatti* expressly says that the whole of Kêraḷam was given to the Brāhmaṇs by Paraśu-Rāma to be kept mainly for the support of temples and religious ceremonies. The trust was a sacred one; and, unless they conform strictly to the terms of the original endowment, the beneficiaries have a legal right to enforce the trust. The pretensions of the Malabar Brāhmaṇ *janmīs* (landlords) to absolute ownership in land cannot therefore be maintained for a moment.

The name by which the Malayājis love to designate their country is Kêraḷa, a Sanskr̥it word, though they themselves are Drāvidians and their language, Malayālam, but a dialect of Tamil. The land was certainly known to the Āryans at a very early period. Kêraḷa was known to Kātyāyana (1st half of the 4th century B. C.) and Patañjali (150 B. C.), though Pāṇini (beginning of the 7th century B. C., if not earlier still) does not mention it. The *Mahābhārata*,¹⁶ the *Rāmāyana*,¹⁷

¹¹ *History of India*, Vol. II. p. 67.

¹² *Ancient India*, Vol. I. p. 212. (See also Hunter's *Indian Empire*, p. 104.)

¹³ *Op. cit.* Vol. I. p. 153.

¹⁴ *Translation of Historical Manuscripts*, Vol. I p. 153.

¹⁵ *Op. cit.* Vol. II. p. 65. ¹⁶ IV, 41, 16685. III—1991. *Sabhā Parva*, Chap. 31.

¹⁷ I. 41. As to the dates of these Epics the *Rāmāyana* is later than the *Mahābhārata*. While Pāṇini refers to the latter, he is altogether silent about the former.

the *Vāyu-Purāna*,¹⁸ the *Matsya-Purāna*,¹⁹ and the *Mārkaṇḍēya-Purāna*²⁰ make mention of *Kēraḷa* and *Gōkarnam*. The latter also occurs in the *Bhāgavata*, *Padma* and *Skānda Purānas*. The *Mahābhārata*, the *Rāmāyaṇa* and the *Harivaṃśa* refer to the *Kēraḷas* as a class of despicable people in the south, such as the *Hūnas*, *Pulindas*, *Chañḍālas*, *Svapachas*, etc. They attribute the degeneration of the times to the existence of such nations of the lowest origin.²¹ To them were also ascribed the atrocities of warfare.²²

The 2nd and the 13th Edicts of the great king *Aśōka* (B. C. 257) refer to the ruler of *Kēraḷam* as *Kēraḷaputra* and classes his country as one of the *Pratyantas* or border lands.

In the 1st century A. D. *Pliny* refers to the ruler of *Kēraḷa* as *Calobothras*, and mentions *Muziris*, the first emporium in India, as his capital. *Muziris* has been satisfactorily identified by *Dr. Burnell* with the modern *Cranganore* or *Kōḍuṅgallūr*. From *Pliny* we may gather that the country ruled by *Calobothras* extended southwards to *Neacyndon*, *Nilkanda* or *Kallada*, near *Quilon*, where the sway of the *Pāṇḍyan* king began.

The *Periplus* written probably in the first century A. D., also refers to *Keprbothras* and the land he ruled, which it calls *Limurike*. It extended from *Nouro* and *Tyndis* in the north to *Nilkanda* in the South.

Ptolemy (2nd century A. D.) mentions *Karoura* as the capital of *Limurike* where *Kerobothras* lived. The description given by *Pliny*, *Arrian* and *Ptolemy*, of *Limurike*, or, as the *Peutingerman Tables* call it, *Damurike*, enables us to fix approximately the extent of the sway of *Calobothras*, *Keprbothras* or *Kerobothras*. *Limurike* or *Damurike* has been shown by the learned *Bishop Caldwell* to represent the *Drāviḍa* or the *Tamiḷ-Malayāḷam* country. From *Pliny* it is somewhat difficult to gather its northern limit; but after making mention of the important port of *Muziris*, he goes southwards and names *Neacyndon*, which, according to him, belonged to the *Pāṇḍyans*. In this the *Periplus* agrees with him. *Ptolemy* calls the place *Melkynda* and locates it in the country of the *Aioi*, identified by *Caldwell* with *South Travancore*. *Ptolemy* and the author of the *Periplus* are at one in making *Tyndis* the most northern port in *Limurike*. The *Periplus* gives its distance at 700 *stadia* or nearly 12° of latitude, if we reckon 600 *stadia* to the degree. Notwithstanding this authoritative statement which makes *Limurike* begin somewhere near *Calicut* (11° 15' N. Lat.), its frontier has generally been placed nearly 3° further north, *Tyndis* having been located at *Barcelore*. This error has been rectified by *Sir Henry Yule*, whose adherence to the data of the *Periplus* has been completely justified by the satisfactory identification of *Muziris* with *Cranganore* instead of with *Mangalore*, as previously accepted. It is, perhaps, necessary to point out here that *Tyndis*, too, has been satisfactorily identified by *Dr. Burnell* with *Kadalundi* near *Beypore*, the former south-western terminus of the *Madras Railway* near *Calicut*.²³

The *Kerobothras* of *Ptolemy*, *Keprbothras* of the *Periplus* and *Calobothras* of *Pliny* has been identified by *Bishop Caldwell* with the *Tamiḷ Kēraḷaputra*. The insertion of the letter "p" in one of the above names is pointed out to be an error, perhaps of the transcriber. "The name in *Sanskrit* and in full," says the learned *Bishop*, "is *Kēraḷaputra*, but the *Kēra* and *Kēḷa* are *Draviḍian* abbreviations of *Kēraḷa*. They are *Malayāḷam*, however, not *Tamiḷ* abbreviations and the District over which the *Tamiḷ Kēra ḷaputra* ruled is that in which the *Malayāḷam* Language is now spoken."²⁴

¹⁸ Chap. 45, v. 124, Ed. *Bib. Indica*.

¹⁹ Chap. 112, v. 46, Poona Lithograph Ed.

²⁰ Chap. 57, v. 45, Ed. *Bib. Ind.* :— Prof. *Bhandarkar* classes the *Vāyu*, the *Matsya*, and the *Bhāgavata* as among the later *Purānas*. Of these the oldest appears to him to be the *Vāyu*, and next to it the *Matsya*, and the *Bhāgavata* the latest. See *Early History of the Dekhan*, 23.

²¹ See *Dr. Oppert* "On the Weapons, Army Organisation and Political Maxims of the Ancient Hindoos," p. 33.

²² *Nītiprahāsika* : *Mad. Jour. of Lit. and Science* for 1881.

²³ See *McCrinkle's Translation of Ptolemy*.

²⁴ *Comparative Grammar of the Dravidian Languages*, Introduction, p. 95.

The Rev. Mr. Foulkes contends that Chêra and Kêraġa denote the same country, the term Kêraġa being but the Canarese dialectical form of the word Chêra. He points to a general concurrence of the authorities that Chêra and Kêraġa are synonymous names notwithstanding the difficulty caused by the supposed identity of Koṅgu and Chêra.²⁵ Dr. Rottler's *Tamiġ Dictionary* has under the word 'Kêraġan' "The king Chêran who reigned on the Malabar Coast." "I have no doubt," says Dr. Caldwell, "that the name Chêra and Kêraġa were originally one and the same, and it is certain that they are always regarded as synonymous in Native Tamiġ and Malayġalam lists." Dr. Gundert has, in his *Malayġalam Dictionary*, under the word Kêram "Chêra = Malabar, Canarese pronunciation of Chêram," and under the word Kêraġam "Chêram — the country between Gôkaṅnam and Kumâri"; the word Kêraġa was known under various forms, such as Sêram, Chêram, etc.

The Chêra or Kêraġa kingdom at one time loomed large on the map of Southern India. According to Dr. Burnell, from the 3rd to the 7th century appears to have been the most flourishing period in the modern history of the kingdom. It then extended over the present Mysore, Coimbatore, Toṅḍinâḍ, South Malabar and Cochin. It formed one of the great triarchy of ancient Hindu kingdoms in the extreme south of India and had already acquired a name before the 3rd century B. C. Professor Dowson describes it at a later period as extending to the Mysore frontier in the north, the District of Salem in the east, and the Travancore Coast up to Calicut in the north-west. Its capital was at Karûr. Dr. Caldwell is disposed to identify Karûr with the Karoura of Ptolemy, which he says occupies the same site as the present important town of the same name in the Coimbatore District, situated on the left bank of the Amarāvati, a tributary of the Kâvêri. The authority of the learned Bishop is high indeed. But there are some noteworthy considerations which induce us to shift the locality of Ptolemy's Karoura, the capital of Chêra or Kêraġa, to an altogether different place. Early Tamiġ records point to Vañji, as the capital of the Chêra Kingdom, and according to the *Tamiġ Metrical Dictionary*, *Tivḍkaram*, the modern name of Vañji is Karûr. Ancient Tamiġ works describe Vañji as being situated west of the Western Ghâts. In the *Periya Purġnam* Vañji is mentioned as the capital of the Chêra King, and it is indeed significant that it was also known as Makôtai (or Kôḍuṅgallûr). In the Syrian Copper-plate of Bhâskara Ravi Varma (about the 8th century A. D.) Kôḍuṅgallûr is called Makôtaipaṭṭanam, and this is generally accepted to have been the capital of the Chêramâḷ Perumâġs. The Rev. William Taylor, in the preface to his *Translation of Tamiġ Historical Manuscripts*, assures us that the Sera Metropolis was no other than Tiru Vañji, the capital of the Chêradêsam. Thus early records, known traditions and old inscriptions all point to Tiruvañchi or Tiruvañchikuġam (rendered into Sri Vañji Kôvilakam or abode or palace of the prosperous Vañji King) lying adjacent to Cranganore, as the capital of the early rulers of Chêra or Kêraġa.

I have already shown that Cranganore has been identified with the Muziris of Pliny, Arrian and Ptolemy. Pliny, who died in A. D. 79, and who seems to have written his work two years before his death, says that "Calobothras was reigning there (Muziris) when I committed this to writing." But by the middle of the 2nd century A. D., when Ptolemy wrote, Chêra must have either changed its capital, or constituted one more seat of Government. For Ptolemy, as we have observed, names Karoura as the capital of Limurike. It may indeed be that there were two capitals, the Northern and the Southern: the capital for the interior and the capital for the coast; or Calobothras or Kerabothras must have removed his capital from Muziris on the coast to Karoura in the interior, for it will be found that Ptolemy names the latter as one of the interior cities of Limurike. Still it need not be that Kerabothras removed his capital so far into the interior as Karûr in the Coimbatore District. If Tiruvañchikuġam is not itself Karûr, the capital of Chêra, as being situated on the coast, a more likely site than the Karûr of the Coimbatore District is Tirukkârûr in North Travancore, now a deserted village situated at the foot of the Ghâts,

²⁵ *District Manual of Salem*, Vol. I.

3 miles from Kôḍamaṅgalam and 28 miles east by north of Cochin. The remains of an old temple and the walls of some old buildings are still to be found there. The people there still point to a plot of ground, as the place, from which Paraśu-Râma is said to have taken his final farewell of the Nambûris. It is further significant that, in the Kêraḷôtpatti, Karûr or Tirukkârûr (the prefix Tiru simply means prosperous) is mentioned as the capital of one of the Chêramân Perumâls and the tradition is still remembered by the people of the place.

The author of the *Periplus of the Erythrean Sea*, as well as Ptolemy, mentions a district called Paralia on the West Coast of India, and Professor Wilson is of opinion that it is possible that it may be a wrong reading for Kêraḷa or Keralia. This, however, is doubtful; for, after noticing the territory of the Pânḍyans, Ptolemy mentions the country of the Batoi, which Professor McCrindle identifies with the district extending from the neighbourhood of Point Kalimere to the Southern mouth of the Kâvēri, corresponding roughly with the present District of Tanjore, within which are placed Nikama, Thelkheir and Kouroula, identified by Yule with Negapatam, Nagûr and Karikal. After this comes Paralia, specially so called, "The country of the Toringoi." Bishop Caldwell has identified the Toringoi with the northern portion of the Tamiḷian nation. "This name," he says, "is Chôḷa in Sanskrit, Chôḷa in Telugu, but in Tamiḷ Sôṛa or Chôṛa. The accuracy with regard to the people is remarkable, for in Tamiḷ they appear not only as Sôṛas, but also as Sôṛagas and Sôṛiyas, and even as Sôṛingas. Their country also is called Sôṛagam. The 'ṛ' of the Tamiḷ word Sôṛa is a peculiar sound not contained in Telugu, in which it is generally represented by 'ḍ' or 'ḷ'. The transliteration of this letter 'ṛ' seems to show that then, as now, the use of this peculiar 'ṛ' was a dialectical peculiarity of Tamiḷ. Paralia, the learned Bishop points out, is the Greek word for coast. Professor McCrindle thinks that, as a Greek word, Paralia designated generally any maritime district. It could not, therefore, have been the Greek mode of writing a native name; for Ptolemy mentions several Paralias. The coast indicated by this name included Ptolemy's country of the Aioi, *i. e.*, South Travancore and that of Karaî, South Tinnevely. In the *Periplus*, Paralia commenced at what was called the Pyrrahos or "the Red Cliffs," South of Quilon, and included not only Cape Comorin but also Kolkhoi. It belonged to the King Pânḍyan. Dr. Vincent conjectures that the king of Madura had extended his power from the eastern to the western side of the Peninsula and was master of Malabar, when the Greco-Egyptian fleets first visited the Coast. He also thinks it likely that the power of Pânḍyan had been superseded in Malabar between the age of the *Periplus* and Ptolemy, for the latter makes the Aioi next to Limurike on the south and takes no notice of Pânḍyan till he has passed Cape Comorin.

With regard to the word Paralia, it is interesting to note that both Burnell and Yule agree in identifying it with Puraḷi, which is an old name for Travancore. Yule says that "this Paralia is, no doubt, Puraḷi, an old name for Travancore, from which the Raja has a title "Puraḷiśân," lord of Puraḷi. Dr. Gundert also points this out in his *Malayâlam Dictionary*, under the word Puraḷiśân. That the title was used to denote the Rajas of Travancore is also evident from the well-known metrical translation of the *Vâlmiki Râmâyana* into Malayâlam by Râja Kêraḷa Varma, as also from the equally well-known philosophical poem *Vairâgyachandrôdaya* by the same author.

For about two centuries after Ptolemy we have no authentic record of the mention of Kêraḷa. But towards the latter end of the 4th century A. D. we see it referred to in the famous Gupta Inscription on the Allahabad Lât of Aśôka. It is there recorded that Samudra Gupta captured and then liberated, among other Râjas, Mantarâja of Kêraḷa in the region of the South. Whether this is the product of the imagination of an Oriental Court panegyrist, or whether Samudra Gupta found it feasible to advance so far south as Malabar or not, it is significant that one of the Chêramân Perumâls, who ruled over Malabar subsequently, went by the name of 'Sthânû Ravi Gupta. Mr. Venkiah, however, questions the correctness of the reading of the term "Gupta" occurring in the second of the Syrian Copper-plates.

A little later on we have Varāha Mihira, the great Hindu Astronomer (about A. D. 550), noticing in his *Bṛihatsanhitā* both the country and the people by the names Kêraḷa and Kairāḷakas.²⁶ He locates the country in the Southern Division and names Bāladēvapaṭṭanam and Marichipaṭṭanam as important towns therein. Kern, Varāha Mihira's Translator, identifies these places with the Bāliapaṭṭana and the Muzeris of Ptolemy and other Greek Geographers.²⁷

Inscriptions and copper-plate documents of the Western Chālukya Dynasty show that almost for 500 years after this, the Chālukyan kings made temporary conquests of Kêraḷa. In an inscription of the Western Chālukyan king, Pulakēsi I. (5th century A. D.), Kêraḷa is mentioned as possessing a chief who was conquered by that sovereign.²⁸ In the Mahākūṭa inscription of Maṅgalēsa (567 to 610 A. D.) we are told that the victories of his brother and predecessor Kīrtivarma I. (489 to 567 A. D.) included the kings of Kêraḷa, Mūshaka, Pāṇḍya, Chōliya, and Āṅka.²⁹ Professor Monier Williams identifies Mūshaka with that part of the Malabar Coast lying between Quilon and Cape Comorin. It may be remembered that Dr. Burnell stops a long way north of Quilon in giving the Southern boundary of the Chēra or Kêraḷa Kingdom. Of Pulakēsi II. (610 to 634 A. D.) it is said that, after the conquest of Kāñchīpura, he crossed the Kāvērī and invaded the country of the Chōlas, the Pāṇḍyas, and the Kêraḷas.³⁰ But these preferred to submit rather than to fight. They, however, soon revolted, and Pulakēsi's son, Vikramāditya I. (652-3 to 680 A. D.),³¹ a man of abilities and daring adventure, had to march against them and break their combined power.³² In the epithets applied to Vikramāditya I., father of Vinayāditya Satyāśraya, a clear allusion is made to a confederacy that was formed against him by the three kings of Chōla, Pāṇḍya and Kêraḷa. He is said "to have rent open with the thunderbolt that was his prowess the proud summits of the haughtiness of the three mountains which were the kings of Chōla, Pāṇḍya, and Kêraḷa."³³ Vikramāditya's son, Vinayāditya, seems to have assisted his father in conquering the southern kingdoms. Between the 11th and 14th years of his own reign (692 to 695 A. D.) the king completely subjugated, among others, the Kêraḷas in the south.³⁴ Vinayāditya made tributaries of the kings of Kavēra or Kêraḷa, as it is read in some of the grants and of the Pārasikas, who, as Professor Bhandarkar says, were probably the Syrians settled on the coast of Malabar.³⁵ Vinayāditya's grandson Vikramāditya II.³⁶ also claims to have fought with the Chōlas, the Pāṇḍyās, the Kêraḷas, the Kalabhras and reduced them. In a grant dated A. D. 758 by Kīrtivarma II., son of Vikramāditya, we are introduced to him in a seaside residence at a place called Jayamambha, situated on the shore of the southern ocean, of which a graphic description is given, where he dwelt in peace after "withering up Pāṇḍya, Chōla, Kêraḷa, Kalabhra, and other kings."³⁷

About this time the Rāshṭrakūṭas overthrew the Chālukyas. The fourth prince of the Rāṭhōr family, Dantidurga, son of Indra I., was a great ruler. His own grant attributes to him an easy victory over the army of Karṇāṭa. He is said to have defeated the lords of Kāñchī and Kêraḷa, the Chōla, Śrīharsha and Vaijayantī.³⁸ The Rāshṭrakūṭa king Gōvinda VI. claims to have conquered the Kêraḷas. He reigned about A. D. 803 to 814-15.³⁹ For 200 years and more after this the

²⁶ Chap 14, v. 12. Also Chap. 16, v. 11. The word Kairalaka appears in that form in the Allahabad Inscription of Samudra Gupta. See *Gupta Inscriptions*, page 8, line 13.

²⁷ See Kern's *Bṛihatsanhitā*.

²⁸ Sewell's *Archæological Survey Report*, Vol. II.

²⁹ Fleet's *Sanskrit and Old Canarese Inscriptions*, No. 185 — *Ind. Ant.* Vol. XIX. p. 7.

³⁰ Bhandarkar's *History of the Dekhan*, p. 39.

³¹ Burnell's *South Indian Palæography*, 2nd Ed., p. 18.

³² *Ibid.* p. 48. Fleet's *Sansk. and Old Can. Inscriptions*, No. XLVIII. — *Ind. Ant.* Vol. VII. p. 303.

³³ Fleet's *Sansk. and Old Can. Inscriptions*, No. XXIX. — *Ind. Ant.* Vol. VI. p. 87.

³⁴ Fleet, No. XLIV. — *Ind. Ant.* Vol. VII. p. 209.

³⁵ *History of the Dekhan*, p. 48.

³⁶ Began to reign A. D. 733. Burnell, p. 18.

³⁷ *The Chālukyas and the Pallavas*, by Lewis Rice — *Ind. Ant.* Vol. VII. p. 23 (see 26 and 27).

³⁸ *Ind. Ant.* Vol. VI. p. 61. Dantidurga's date has been fixed by means of grants as A. D. 725-55—Logan's *Malabar*, Vol. I. p. 265.

³⁹ *Ibid.*

Châlukyas were completely thrown into the shade by the Râshtrakûṭas till, about 973 A. D., Tailapa the Châlukyan rose and restored the decaying glory of the dynasty. Tailapa's grandson, Vikramâditya or Tribhuvanamalla, was a great conqueror. Bilhana, in his *Vikramakāvya*, speaking of Vikrama's prowess, says, "the wives of the king of Kêraḷa wept when they thought of Vikrama's former deeds." In the 4th *sarga*, Bilhana expressly says that Vikrama first marched against the Kêraḷas and conquered them. Vikrama reigned between 1008 and 1018 A. D.⁴⁰ After this it is not often that we see Kêraḷa mentioned in any authentic records.

In considering the extent of Kêraḷa we have to note that the Kêraḷōtpatti alludes to a division of the country on two occasions. Once by the Brâhman̄s during their direct sway and at another time by one of the Perumâḷs, whom the Brâhman̄s had elected as their ruler. Of the first division the Kêraḷōtpatti says, that the Malanâḍ or Malabâr or hill-country was divided into four parts, *viz.* :—

- (1) The Tuḷu-kingdom extending from Gôkarṇam to Perumpuḷa (the large river), *i. e.*, the Canaras (north and south), very nearly as at present constituted.
- (2) The Kûpa-kingdom extending from Perumpuḷa to Putupaṭṭanam the seat of the Thêkkenkur (Southern Regent) of the North Kôlatiri dynasty situated on the Kôṭṭa river — *i. e.*, North Malabar as at present defined, less the Southern half of the Kuṛambaṛnâḍ Tâluk.
- (3) The Kêraḷa-kingdom extending from Putupaṭṭanam to Kannetti, *i. e.*, South Malabar, including the South half of the Kuṛambaṛnâḍ Tâluk, the Cochin State and North Travancore.
- (4) The Mûshika-kingdom extending from Kannetti to Cape Comorin, *i. e.*, South Travancore.

The other division was made by Ârya Perumâḷ. He, it is said, inspected the whole country and arranged it into four divisions or provinces :—

- (1) The Tuḷu country from Gôkarṇam to Perumpuḷa.
- (2) The Kêraḷa country from Perumpuḷa to Putupaṭṭanam.
- (3) The Mûshika country from Putupaṭṭanam to Kannetti.
- (4) The Kuvala country from Kannetti to Cape Comorin.

Though these divisions were made for administrative purposes, it is significant that, in naming them, the term Kêraḷa came to be applied only to a fourth part of the whole country, notwithstanding that the Malayâḷis still consider Gôkarṇam and Kanyâkumâri (Cape Comorin) as the Dan and Beersheba of Kêraḷam.

Various theories have been started locally as to why the country was called Kêraḷa. We may refer here to two of the more popular ones. It is said that the country came to be denominated Kêraḷa in honour of one of its illustrious Perumâḷs. But chronology belies this theory. For, the country was known as Kêraḷa long before the Perumâḷ period. According to the *Kêraḷōtpati*, when the Brâhman̄s found that the system of appointing *rakshâ-purushas*, or protectors, failed to work properly, they (the 64 villagers) assembled at Tirunâvây, determined to elect a king, and empowered the four selected *grâmams* (villages) to choose one. Their choice fell on Kêya Perumâḷ of Kêyapuram in the country east of the Ghâts. He was brought, it is said, to Kêraḷam and installed as the first of the Perumâḷs in the year of the Kaliyuga expressed by the cryptogram "Bhûman Bhûpôyam Prâpya," corresponding to A. D. 216.⁴¹ But we have already pointed out that the country was known as Kêraḷa as early as the 3rd century B. C., not to speak of its being so called even in pre-historic times.

⁴⁰ *History of the Dekhan*, p. 62.

⁴¹ Logan's *Malabar*, Vol. I. p. 223.

The other theory is that the word is derived from *kēram*, which is an abbreviation of the Sanskrit word *nālikēram*, meaning cocoanut, and that the name Kēraḷam was applied to the coast on account of its producing the cocoanut in abundance.⁴² Abundant as the cocoanut palms have been in Malabar from early days, it may be noted that the inventory of articles contained in the *Periplus* (1st century A. D.), as forming the staple of commerce between the East and the West, does not make the remotest mention of the tree or of its produce. It has been described as the "great nut of India," and more than one author⁴³ has remarked that it is sufficient to build, rig, and freight a vessel with bread, wine, water, oil, vinegar, sugar and other commodities. A mediæval couplet referring to the cocoanut palm says that it

"Yields clothing, meat trencher, drink and can,
Boat sail, oar, mast, needle, all in one."

If the tree had existed in Malabar at the time of the *Periplus*, it is difficult to believe that its noteworthy products would have escaped the attention of the shrewd early Greek merchants. In Photio's abridgment of the *Indika of Ktesias* (about B. C. 400), reference is made to "palm trees and their dates," which were said to be thrice the size of those in Babylon, and in another abridgment of the same author by a different editor the palm fruits are referred to as the "largest of nuts." It is conjectured that these refer to the cocoanut tree and its fruit. We have, however, an accurate description of the tree given by Kosmas Indikopleustes (525 to 547 A. D.) under the name *argellia*, in his *Topographia Christiana*. The word *argellia* is evidently an erroneous transliteration of the Sanskrit word *narikēlam* or *nālikēram* denoting the cocoanut.⁴⁴ It would not be far wrong to say that the tree must have been introduced into Malabar between the dates of the *Periplus* and of Kosmas. Mr. Logan considers that the cocoanut tree was introduced into Malabar by the Tiers or Dvipars, or Islanders, who came from Ceylon, *i. e.*, Simhalaṃ, *i. e.*, Īlam, and are therefore called Īlavars. In their migration into Malabar they are traditionally stated to have brought with them the *ten-kāy-maram*, *i. e.*, "the Southern fruit tree."⁴⁵ The Tiers are recognised as an organised civic guild in the Syrian Christian Copper-plate Grant of the 9th century A. D. So that we may take it, that the tree was cultivated to a large extent on the coast at the date of the deed. If the views above set forth are correct, we can hardly believe that the country came to be called Kēraḷa so early as the 3rd century B. C., because of the luxuriant growth of the cocoanut palm, which seem to have been introduced, at the earliest, between the dates of the *Periplus* and of Kosmas, *i. e.*, between 1st and 6th centuries A. D.

We now come to the terms **Malabar and Malayalam**. Al Biruni (970 to 1039 A. D.) appears to have been the first to call the country **Malabar**. No doubt, before him Kosmas Indikopleustes, the Egyptian merchant, who, in the course of traffic, made some voyages to India, mentions a port named **Male**, where the pepper grows on the West Coast, which he says was most frequented on account of its extensive trade in that spice. Dr. Robertson, the great historian, is disposed to derive the word **Malabar** from **Male**. He says that **Malabar** means the country of pepper.⁴⁶ On the other hand, Padre Paolino da San Bartolomeo, the learned Carmelite, who was for long a resident in Malabar, more specially in Travancore, points out that the country was known as **Malanāḍu** and **Malan̄kara**, and from the latter has been formed by various contortions the word **Malabar**. He further assures us that the opinion of Fr. Raulin, who contends that **Malabar** is of Arabic extraction, being compounded of **Male** and **Barr**, has no foundation.⁴⁷ Both Al Idrisi, the Muhammadan Geographer at the Court of Roger II. of Sicily (1153-54 A. D.), and Abulfeda (1273 to 1331 A. D.) have **al-Manibar**.

⁴² Day's *Land of the Perumāls*.

⁴³ See *Cathay and the Way Thither*, Vol. I. p. 176.

⁴⁴ Logan's *Malabar Manual*, Vol. I. p. 143.

⁴⁵ *A Voyage to the East Indies*, p. 102.

⁴³ Dr. Day, Fra Bartolomeo, and others.

See also Yule and Burnell's *Hobson-Jobson*.

⁴⁶ *Historical Disquisition concerning Ancient India*.

while Al Kazwini (1263 to 1275 A. D.) and Ibn Batuta (1342 to 1347 A. D.) write it *al-Malibâr*. Like variations occur among the old European travellers also.

The following exhibits in one view the varying forms in which the word was written by the old Geographers and travellers :—

Muhammadan.

Al Birûni (970 — 1039), Melibar.

Al Idrisi (1153), Manibar.

Rashidu'ddîn (1247 — 1381), Manibar,

Al Kazvini (1263 — 1275), Malibar.

Abulfeda (1273 — 1331), Manibar.

Ibn Batuta (1342 — 1347), Malibar.

Bakni (date not ascertained), Malibar.

A Turkish work translated by Von Hammer for the *Bengal Asiatic Society's Journal* calls it Moueber [Mu'abar] (date not ascertained).

European.

Marco Polo (1271 — 1294), Melibar.

Friar Odoric (1286 — 1330), Minibar.

Marignolli (1290 — 1355), Mynibar.

John of Monte Corvino (1291), Minabar.

Friar Jordanus (1320), Molebar.

Nicolo Conti (1419), Melibaria.

Fra Mouro (1440), Melibar.

According to Abulfeda, the country of Al-Manibâr extended from Honâwar to Kumâhri. Rashidu'ddîn, however, includes Sindabûr also, *i. e.*, Goa. Al Birûni says that it extended from Karôha, whose identity with its modern site it is difficult to make out, to Kaulam or Quilon, 300 *parasangs* in length. Al Idrisi's Manibâr extended from Honorê to Kwâlam, while Ibn Batuta says that its length is a journey of two months along the shore from Sindabûr (Goa) to Kôlam or Quilon. At a later date a point between Mt. D'Ely and Mangalore on the North and Kaulam (Quilon) on the South were the usual limits assigned to Malabar. It may be noticed that the country between Quilon and Comorin, known once as Mûshaka, is left out, as not forming part of Malabar during the mediæval period.

General Cunningham, in his *Geography of Ancient India*, identifies Malabar with the *Mo-lo-kiu-cha* (Malakûta) or Malayakûta of the Chinese traveller Hiuen Tsiang (A. D. 629 to 645). "The first half of the name Mo-lo-kiu-cha is," says Dr. Hultzsch, "no doubt the well-known Dravidian word *mala*, a hill (*mala* in Malayâlam), and the second may be connected with *kûram*, which means a division, or more probably with *kôttam*, which means a district in Tamil inscriptions. Thus Mo-lo-kiu-cha or Malakôttâ would be a synonym of Malanâdu or Malai-nâdu, the hill-country. But as Hiuen Tsiang places Malakôttâ to the south of Dravida and attributes to it a circuit of 5000 *li*,⁴⁸ General Cunningham is, doubtless, right in supposing that it must have included, besides Malabar, the whole Southern part of the Madras Presidency beyond the Kâvêri."⁴⁹ The Chinese traveller has noticed the fact that sandalwood and a camphor-bearing tree (cinnamon) grew on the mountains of Malaya. In Sanskrit and in Malayâlam the term *Malaya* is applied to the Western Ghâts, and the sandal is called *malayaja*, *i. e.*, the produce of Malaya.

Hiuen Tsiang places the Capital of Malakôttâ 3000 *li* to the south of Kâunchipura. Though General Cunningham has pointed out that the distance would take us out to see beyond

⁴⁸ The *li* may be reckoned at the full value of 1079·12 feet.

⁴⁹ See *Ind. Ant.* Vol. VIII. p. 239.

Cape Comorin, yet Mr. Beal identifies **Chimola** (which the Chinese editor of Hïuen Tsiang remarks in a note is another name for **Malakôṭṭa**) with the Tamil **Kumâri**, *i. e.*, Cape Comorin.⁵⁰ But we have to keep in mind that the coast line had extended at one time to a long distance further south of the present Cape. In the Chino-Japanese *Map of India* the alternative name for **Malayakûṭa** is **Hai-an-men**, which suggests a connection with Ptolemy's country of the **Aioi**. Professor Wilson thinks that the **Aioi** may stand for the Sanskrit *ahi*, a serpent, the reference embodying no doubt the local tradition mentioned in the *Kêralôṭṭatti*, of the serpents driving the Brâhmanas out of **Kêraḷa**.

Mr. C. P. Brown, in the *Journal of the Royal Asiatic Society*,⁵¹ says that the Arabs and Africans, who first visited the West Coast of India, came to "**Muabbar** from beyond the sea." He conjectures that the name **Malabar** might be the product of a slight change or variation, perhaps unconsciously made in transcribing the original name in the Syrian character. He proceeds to observe that the eastern shore of India was also visited by men "from beyond the sea," and the name **Malabar** has been wrongly applied to the Coromandel Coast also. Orme, the historian of India, calls the Tamil people inhabiting the Coromandel Coast the **Malabars**, and styles the Tamil language **Malabarese**.⁵² This mistake of using the name **Malabar** to mean part of the Coromandel Coast has led some to believe that the West Coast fell a prey to the irruption of the Muhammadans from the North under **Malik Kâfûr** (A. D. 1310). The name applied to the East Coast by **Marco Polo** and by **Ibn Batuta** about this time was **Ma'abar**, meaning literally "the passage," and it is not unlikely that this gave occasion to the belief of the Muhammadan conquest of **Malabar** under **Malik Kâfûr**. According to **Rashîdû'ddîn**, **Al-Birûnî** and others, **Ma'abar** extended from **Quilon** on the Western Coast to **Nellore** on the Eastern Coast, including both the **Chôḷa** and **Pânḍya** kingdoms.⁵³ **Ritter** places **Ma'abar** on the West Coast, and **Lassen** says that the name with **Ibn Batuta** signifies the southernmost part of the **Malabar** Coast. But **Col. Yule** has noted the error into which both these learned scholars have fallen. Professor **Kuntsman** of **Munich** thinks that the name applies neither specially to the South-west Coast, nor to the South-east, but the whole southern apex of the peninsula. This again is erroneous. There is no evidence whatever to show that the term **Ma'abar** has ever been used to denote the whole southern apex of the peninsula. "All use of it that I have seen," says **Col. Yule**, "is clear for its being the South-eastern Coast, as **Abulfeda** precisely says, commencing from **Cape Comorin**."⁵⁴

To return to **Mr. C. P. Brown** and his theory regarding the derivation of the word **Malabar**. After referring to the supposed error in transcription, **Mr. Brown** continues that "the Tamils in those lands could not pronounce the *ain* or the letter **B**, and **Muabar** was softened into **Mâpiḷla**, the name borne by the descendants of Africans, who are now called **Mâpiḷlas**." This derivation, to say the least, is curious! How the word underwent the last change it is difficult to understand. No slight change either by way of mispronunciation or verbal transformation can possibly distort **Malabar** into **Mâpiḷla**.

The term **Mâpiḷla** has an independent derivation of its own, quite unconnected with the word **Malabar**. It is indifferently used to denote both Christians and Muhammadans, though its signification is more strictly limited to Muhammadans in the Northern parts of **Malabar**. Some think that the word **Mâpiḷla** is a contracted form of *mahâ* (great) and *piḷla* (child), an honorary title as among Nairs in **Travancore**. That the term *piḷla* or *piḷlay* as an honorary title is not confined to Nairs only is evident from the **Canadian Copper-plate** wherein a

⁵⁰ *Ancient Geography of India*, Vol. I. p. 559, *et seq.* See also p. 552.

⁵¹ Vol. III.

⁵² [By "Malabars" early European travellers always meant the boating population along both the **Malabar** and **Coromandel** Coasts. It was a sailors' error, and almost universal.—ED.]

⁵³ *Cathay*, p. 219.

⁵⁴ *Ibid.* Vol. I. p. 81, note. See **Gildmeister**, pp. 56 and 185.

Bráhmaṇ is styled Piḷḷay — “Nārāyaṇa Piḷḷay, son of Gôpāla Piḷḷay, Bráhmaṇ of Śrīvatsa-gôtra (line), professing the Yajur-Vêda and residing in the old village or Bráhmaṇ hamlet built by Chêramān-Perumāḷ-Rāja.”⁵⁵ Mr. Logan surmises that it (*mahā-piḷḷa*) was probably a title of honour conferred on the early Muhammadans, or possibly on the still earlier Christian immigrants, who are also down to the present day called Mâpiḷḷas. The Muhammadans generally go by the name of Jônaka Mâpiḷḷas, whereas the Christians are called Nasrâni Mâpiḷḷas. Jônaka is believed to stand for Yavanaka, *i. e.*, Greek! It is indeed remarkable that in the *Payyanôrepât*, perhaps the earliest Malayâlam poem extant, some of the sailors mentioned in it are called Chônavaṛs. The Mâpiḷḷas, Muhammadans of the Coast, are said to be the descendants of the early Arab traders, who formed temporary alliances with low-class women. On the Eastern Coast this class is known by the name of Lubbays. Bishop Caldwell says that the Tamiḷ people style them Tulukkar (Turks) or Jônagar (Yavanas).

Dr. Day derives the word Mâpiḷḷa from *mā* = mother and *piḷḷa* = child, showing to whose care the offspring fell.⁵⁶ Muhammadan purists of the coast, however, disown altogether the application of the term to those who belong to the religion of the *Qorân*. Duncan says that a Qâzî derived the name from *mā* = mother and *piḷḷa* = a “puppy,” as a term of reproach! Maclean, in the *Asiatic Researches*,⁵⁷ considered that the word came from *Mahā* or *Mohai*, “Mocha,” and *piḷḷa*, “a child,” and therefore translated it into children or natives (perhaps out-castes) of Mohai or Mocha. A more likely and perhaps a more correct derivation of the word is given by Mr. Percy Badger in a note to his edition of Varthema.⁵⁸ “I am inclined to think,” says Mr. Badger, “that the name is either a corruption of the Arabic *Mufih* (from the root *fu'lah*, to till the soil), meaning prosperous or victorious — in which sense it would apply to the successful establishments of those foreign Mussalmans on the Western Coast of India: or, that it is a similar corruption of *Mafih* (the active participial form of the same verb), an agriculturist — a still more appropriate designation of the Moplas, who, according to Buchanan, are both traders and farmers. In the latter sense the term, though not usually so applied among the Arabs, would be identical with Fella'h, which is also a derivative from the trilateral root *falaha*.”

The indigenous word used by the people in Malabar to denote the country is Malayâlam, which some divide into *mala* = hill and *ala* = wave, meaning the country of the hills and waves; while others derive it from *maḷai* = rain.⁵⁹ Mr. Logan⁶⁰ thinks that “Malabar is probably, in part, at least, of foreign origin. The first two syllables are almost certainly the ordinary Dravidian words *mala* (hill, mountain) and *bar* is probably the Arabic *barr* (continent) or Persian *bar* (country).” The native name of the country is suggestive enough. It is *mala* + *âlam* = Malayâlam; *mala* meaning mountain, and *âlam*, depth: land at the foot, declivity or valley, the whole signifying the land at the foot of the mountains, Malabar being precisely the Piedmont of the Italians. *Malavâram* is another term signifying the same thing, and the transition from *Malavâr* (the *am* being but the terminal half letter peculiar to the Malayâlam Language) to *Malabar* is more easy and less open to objection than the transition from *Malabar* or *Monibar* or *Melibar*, or *Malangara* to *Malabar*.⁶¹ Under the well-known rule of grammar “*bavayôr=abhêdah*,” the letters *ba* and *va* or *b* and *v* are interchangeable. Grimm’s Law also points in the same direction. The natives themselves might have used the words *Malabar* and *Malavâr* indifferently, and foreigners, coming into the country, may reasonably be expected to call it by the name by which the natives themselves called it, if not exactly in its original form, still with some modification or verbal variation.

⁵⁵ *History of Travancore*, p. 86.

⁵⁷ Vol. V. p. 28.

⁵⁸ Page 123.

[But see *ante*, Vol. XXX. p. 501 f., for a discussion on “*Mâpiḷḷa*.” — Ed.]

⁵⁹ Sewell, Vol. II. p. 110.

⁵⁶ *Land of the Perumâls*, p. 366.

⁶⁰ *Malabar*, Vol. I. p. 1.

⁶¹ [Cf. *Nicoabar from Nakkavâram*, — Ed.]

THE RÂMÂYAṆ. A CRITICISM.

BY AKSHAY KUMAR MOJUMDAR.

Note by the Editor.

The title of this paper is the author's own. I have already published an article (*ante*, Vol. XXIX, p. 8 ff.) exhibiting the South Indian Natives' ideas of criticism, and I publish this article from North India with the same object: — to prove by their *ipsissima verba* how hopelessly the Natives' attitude towards the "criticism" of their literature diverges from that of the West, and how far an "English" education has influenced those most completely subjected to it. The forms of English expression have been caught by the pupils; but the mental attitude behind the forms has been missed altogether.

Text.

I. — The Author.

Vālmiki is the renowned author of the still more renowned Hindu Lyrical Epic — the Rāmāyaṇ. But he has totally left us in the dark as to his own personality. From his own writings, we simply know that he was a very good sage — pious, learned, travelled and well read; and that he got his poetical inspiration spontaneously.

The great sage Vasishṭa, however, has thrown much light on this point. The following is his account of the poet:—"Early in life, Vālmiki was a great *dasyu* or dacoit, Ratnākara by name, and used to plunder wayfarers for the maintenance of his family. In reality he was a jewel under ashes. One day, Śiva and Nārada, in disguise of two human beings, came that way in a highly tempting fashion. Vālmiki also sprang forward from behind a tree to rob them. But the travellers succeeded in inducing him to hear their say, and thereon a short dialogue followed:—(Śiva and Nārada)—Well, you know that robbery is a great sin. (Robber)—Yes, I do. (S. and N.)—Then why do you commit it? (R.)—To maintain my family. (S. and N.)—You seem to believe that the inmates of your family share your guilt, do they? (R.)—Why not? (S. and N.)—If you ask them, you will get the opposite answer. (R.)—Oh no, never. (S. and N.)—Go home and ask. Then Ratnākara, tying them tightly to a neighbouring tree, went home and returned shortly, frustrated and pale; for all answered in the negative. (R.)—Sirs, you are quite right. Now tell me how I may be good. (S. and N.)—Go to the forest and train your mind by constantly repeating the word 'Râma.' Thus, after a long time, he became *siddha* or enlightened. So persistently did he practise this austerity that white-ants are said to have built their hills on his stirless body. From '*valmīka*' (white-ant hill) his name became Vālmiki.

II. — History of its Composition.

One fine morning Vālmiki went to the river Tamasâ (destroyer of sins) to bathe. After having had his dip, he stood in navel-deep water to perform ablutions. For a time he lost himself in communion. Then plaintive wailings of a she-crane suddenly broke his pious impassiveness and made him look round, to behold a crane pierced with an arrow by a fowler! Immediately a couplet came out of his lips *ex tempore*, the purport of which is this:—"Cursed be thy name, O fowler, for ever; for thou hadst killed the crane while enjoying conjugal bliss." This spontaneous poetical outburst surprised him. He came back to his hermitage, musing on the matter. At this time, Brahmâ, the first Poet, came to him and gave him the power for making measured language. Nārada helped him a step further by suggesting that the divine virtues of Râma — an ideal king — should be set to the lyre. Vālmiki followed him and commenced his epic.

III. — Its publication.

Vālmiki made the twin-sons of Sitâ, then banished to his hermitage, learn his epic by heart. In those days a-grand annual fair used to be held at Ayôdhyâ. Vālmiki sent the

two young brothers to sing his *Rāmāyaṇ* before all in the fair. Their tunes, tender gestures, and sweet recital attracted and softened every heart. Thus rousing public sympathy for Sītā, Vālmīki proposed to the leading sages and persons to make Rāma accept Sītā publicly. All agreed, Vālmīki ushered her in the Royal Court before the assembled people. The sudden appearance of poor Sītā filled the hearts of all with a mixed sentiment of joy, grief, compassion, and surprise. For the people believed that Sītā had either committed suicide or had been dead or devoured by wild beasts. Thousand blended notes rose from the people with "accept her, accept her! She is pure, she is pure!!" and so forth. Everything fared well, when a sad thing changed the tide of the popular joyous sentiment. In a corner of the meeting stood a few men, who had been expressing their approval with reluctance. Rāma noticed it and refused to accept Sītā. This final rejection came to her heart as a terrible shock and she dropped down dead!

IV. — Its style, etc.

The style of Vālmīki is more ornate than classical. Of course, here and there the austere naturalism of his diction cannot but strike us; but, on the whole, his style is highly decorated. The *Rāmāyaṇ* may be rightly called the "Intellectual Tāj" of ancient times.

The cruel act of the fowler strikes the key-note of the whole story. All throughout the epic the idea of Light and Darkness, Hope and Despair, is prevalent. The opening chapters of the *Rāmāyaṇ* give us the happiness of the realm of Ayōdhyā; but the failure of king Daśaratha's male issue immediately brings to us the idea of Darkness. We are, however, relieved when the princes are born. For sometime everything fares well, and Daśaratha is exceedingly happy. Next we find Viśvamitra asking the king for Rāma and Lakshmaṇa to kill his foe—the demon Tārakā. Here Darkness reappears. We are, however, relieved when the young princes killed the demon. Next we come to the marriage proposal at Jānaka's Court (Light), but the king's vow — the breaking of Siva's adamant bow—appals Sītā and us alike (Darkness). However, Rāma succeeds. As the same phenomena will occur at every step, we need not proceed further.

Vālmīki's work is a curious blending of Poetry, History, Philosophy, Sociology, and Ethics. Its theme is not an imagined wonder, but a faithful illustration of embodied virtue in all its phases.

V. — Its moral effect.

The *Rāmāyaṇ* is a world-epic in a peculiar sense. Its aim is to better the world—to solve the question "How to Live?" It speaks of human interests, human duties, to satisfactorily discharge which we are to go to it and patiently see how its principal figures lived, moved, and had their being. It teaches us moral obligations with delight, — not by precept but by examples — vivid representations.

VI. — The followers of Vālmīki.

Roughly-speaking, Vālmīki is the Spenser of India. Both set forth Virtues—one practically, the other allegorically. Vālmīki's Rāma is Spenser's Magnanimity, the prince of Aristotle's twelve virtues. Vālmīki's Sītā is Spenser's Chastity, and so on. Both use archaic forms occasionally. Both are allegorists and good descriptive poets. In language, style, cadence, both are ornate and melodious. Like Spenser, Vālmīki has his followers. Vāsishta, Vyāsa, the monkey-god Hanumān, Tulsidās, Krittivās, Kālidāsa, Bhavabhūti, have taken up the same subject and dealt it in imitation of Vālmīki. The following is a brief summary of the different, *Rāmāyaṇas* :—

(1) Vālmīki's *Rāmāyaṇa* : (The original Sanskrit epic.)

(2) The Yōga-Vāsishta *Rāmāyaṇa* : (In Sanskrit. It explains the *Rāmāyaṇ* through the Yōga philosophy.)

- (3) The *Adhyātma Rāmāyaṇa*: (In Sanskrit. It explains the *Rāmāyaṇ* spiritually. Nārāyaṇa, *i. e.*, Virtue, divides himself into four parts and become the sons of Daśaratha. Lakshmi appears as Sītā. The elements take the shapes of the monkeys. Rāvaṇa is evil. Virtue finally triumphs over evil.)
- (4) The *Rāmāyaṇa* in the *Mahābhārata*: (In Sanskrit. Vēda-Vyāsa gives the same story, but disagrees with him in some points.)
- (5) The *Mahā-Nātaka*: (In Sanskrit. Its authorship is ascribed to the monkey-general Hanumān. Deification and worship of Sītā-Rāma and the fidelity of a servant for his master are faithfully described.)
- (6) The *Dēvī-Rāmāyaṇa*: (In Sanskrit. Here prominence is given to Sītā, who is held as divine.)
- (7) The *Padma-Purāṇa*: (In Sanskrit. The *Pāṭāla Khaṇḍa* of it gives us many curious digressions.)
- (8) Kālidāsa's *Raghu-Vaṃsa*: (In Sanskrit. A masterpiece of Creativeness, Constructiveness, the Beautiful and the Sublime and Music. Nature-painting, character-sketches, descriptions of courts and camps are delightful to the extreme!)
- (9) Bhavabhūti's *Uttara-charitra* and *Vīra-charitra*: (In Sanskrit drama. We cannot call these two plays historical. The writer has, *inter alia*, touched upon the main points of the Epic. Pure taste, learned accents, partiality for Vedic rites, graphic delineations of sentiments, etc., characterise the writer of these two songs of Sītā-Rāma.)
- (10) Tulsi-dās's *Rāmāyaṇ*: (In Hindī. It approaches the original in many respects. Its language is pure and simple; rhythmical flow melodious. It is a favourite work of the Hindī-speaking people of India.)
- (11) Krittivās's *Rāmāyaṇ*: (In Bengali. A popular work. Language chaste. It departs from the original in many points.)

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON OR
GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M.A.

(Continued from p. 326.)

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(To be continued.)

CORRESPONDENCE.

CHAUKHANDU.

SIR,—Kindly permit me to make the following correction in the Notes and Queries contained in Vol. XXIX., p. 392, under the title "A Form of Legitimacy in the Kangra Valley." The note should have run thus:—

Chaukhandū is the name of the following notable custom prevalent among the Gaddīs (shepherds) of the northern hills in the Kāngrā tahsīl. If a widow gives birth to a child within the four walls of her husband's house, such child is legitimate. Chaukhandū is, *lit.*, four walls, and custom is the usual one, whereby a widow who continues to reside in her husband's house retains his land and her issue succeeds.

I am indebted to Mr. Wakefield, Dharmasala, for this correction.

H. A. ROSE.

"FAN JIN" AND "FRANGI."

SIR,—In my Introduction to the "Letters from Portuguese Captives in Canton" I quoted Fr. Gaspar da Cruz as saying that after the

disturbances between the Portuguese and Chinese at Canton in 1521-22 the former were refused admission to China, and were called by the latter "fācui, that is to say, 'men of the devil,' " but that at the time when the Father wrote (1569) the Portuguese were described as "fāgim, that is to say, 'people of another coast'" (*Ind. Ant.*, Vol. XXX. p. 438). In a footnote to *fāgim* I identified this word with frangi (= Frank, fringi); but this is incorrect. Fāgim (fan-gim) represents Chinese fan jin = foreigner (*lit.*, "foreign person"); fan being "a low word," according to Morrison (*Chin.-Eng. Dict.* p. 151), who also implies (*id.* p. 333) that fan jin is not a very respectful term. In Christovão Vieyra's letter (see ff. 104v., 105, 105v., 109v., 110) we have the forms fanges, frangos, franges, from which it would appear as if fan jin and frangi had become confounded.

DONALD FERGUSON.

5, Bedford Place, Croydon,
 31st Jan. 1902.

NOTES AND QUERIES.

THE LĀL BEGĪ SECT OF THE PANJAB SCAVENGERS.

IN Vol. I., pp. 529-546, of my *Legends of the Panjab*, 1884, I published the "Genealogies of Lāl Bēg," being the text of the hagiological stories of the principal division of the Scavenger Caste of the Panjab. I explained that the religion of the scavengers was "hagiolatry pure and simple, as it consists merely of a confused veneration for anything and everything its followers, or rather their teachers, may have found to be considered sacred by their neighbours, whatever be its origin." My chief informant in those days was my own "sweeper," who happened to be a priest of the Lāl-bēgī Bhangīs of

Ambālā, where I was then living, and now I have received a curious confirmation of my theory from the same man in a letter written to me under date 8th October, 1901. He had it written to me in English and I here reproduce it full:—

"I most respectfully beg to state that in the year 1882, when you were Magistrate of Umballa, a book of Lal Begi Muzhub was by your order prepared by Chana Mull, Darogha Choongi, and was sent to England for approval. Some time after the Darogha told me that the book was approved and my name was famissed (*sic*). As I am now made "Peer Padri" of the Muzhub by all the peoples of the Muzhub, I solicit the favour of your kindly writing, in reply to this,

that the book was sent by your order to England and approved, on which I will be able to circulate the book among my peoples. My father was also 'Peer Padri,' hence the same title has been given to me. Hope that this will meet to your kind approval, for which mercy I shall ever pray for your long life and prosperity for ever.—Shunkurnath Peer Padri, son of Dyanath."

It will be observed that this scavenger bears a Hindu name of religious origin, and is the son of a man similarly named, but nevertheless he bears a title as a priest, which is a mixture of Muhammadan and Christian titles, and he evidently hopes that his teachings have in some way received the imprimatur of a Christian Government to give them force. It is hard to imagine anything more eclectic than this.

It is interesting to note that even amongst the scavengers the inveterate tendency of the natives of India to heredity in all titular distinctions is in full force.

R. C. TEMPLE.

THE DERIVATION OF THE BURMESE WORD "PINTHAGUGYI."

At page 209 of Rájendralála Mitra's *Buddha Gaya* is published a translation of a Burmese Inscription by Mr. M. Hla-Oung, who appends the following footnote to his translation:—

"*Gyee* (*lit.*, great) is applied to a person who is worthy of veneration.

"'Penthagoo' is a common name for a pious layman who is zealous in the propagation of religion."

On this interpretation, Sir Alexander Cunningham, in his *Mahābodhi* (p. 21), has based the following theory, and has identified the Burmese word "Penthagoogyee" or "Penthagugyi" with the Pāli word "Mahā-Upāsika":—

"As these three evidences of the antiquity of the Temple all agree in pointing to the reign of the Indo-Scythian King Huvishka as the period when the great Temple was erected, I am inclined to think that he may have furnished the funds, while the actual builder was the Brahman mentioned by Hwen Thsang, who must also be identified with the Penthagu-gyi of the Burmese inscription.

"The Burmese term 'Penthagu' is said by Hla-Oung to be a common term for a pious layman who is zealous in propagating his religion. It is therefore the exact equivalent of the Sanskrit

Upāsika, which was the title of 'a pious Buddhist not in orders.' It seems also very probable that, as the Burmese pronounce the letter *s* as a soft *th*, the term 'Penthagu' may be only a corrupt form of Upāsika by dropping the initial letter U.

"In Ratna Pāla's translation of the Burmese inscription, which gives a brief history of the Temple, it is said that it was rebuilt by a priest named Naikmahanta, but both Colonel Burney and Hla-Oung call him 'Penthagu-gyi.'

"As Naik Mahant means simply the Chief Priest or Great Abbot, and as *gyi* means 'great' in Burmese, the term 'Penthagugyi' may, perhaps, be referred to Maha-Upāsika."

The Burmese word "Pinthagu" or "Panthagu" is derived from the Pāli word "Paṃsukūlaṃ." The adjectival form of the word "Paṃsukūliko" is given at page 325 of Childers' *Pāli Dictionary*, the English rendering being: "One who wears clothes made of rags taken from a dust-heap."

The terms "Paṃsukūlaṃ" and "Paṃsukūliko" are thus explained in Buddhaghosha's *Visuddhimagga*:—

"Rathika - susāna - sankāraṇṇādināṃ yattha kathaṃ paṃsūnaṃ upari ṭhitatā abhuggatathena tesu tesu kūlamivāti 'Paṃsukūlaṃ.'

"Atha vā paṃsu viya kucchitabhāvaṃ ulatīti 'Paṃsukūlaṃ':

"kucchitabhāvaṃ gacchatīti vuttaṃ hoti.

"Evaṃ laddhanibbanassa paṃsukūlassa dhāraṇaṃ paṃsukūlaṃ : taṃ sīlam' assāti 'Paṃsukūliko.'"

Translation.

'Paṃsukūlaṃ' means anything resting on a dust-heap, such as a heap of sweepings found on a public road or cemetery. In other words, the term indicates any substance that has become detestable or abominable like sweepings or dirt.

A 'Paṃsukūliko' means a person who is in the habit of wearing a 'Paṃsukūla' robe.

The above evidence shows that the Burmese word "Pinthagugyi" should be identified with the Pāli word "Paṃsukūliko" and not with "Mahā-Upāsako." Amongst Buddhist monks, the habit of wearing a robe made of small odd pieces of rags picked up from dust-heaps in cemeteries or on public roads is still accounted to be a marked sign of austerity; but the practice has died out in Burma.

TAW SEIN-KO.

Rangoon, 5th May 1902.

NOTES ON INDIAN HISTORY AND GEOGRAPHY.

BY J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

The places mentioned in the Nausāri plates of A. D. 706.

THIS record has been edited by Pandit Bhagwanlal Indraji in Vol. XIII. above, p. 70 ff., with a facsimile lithograph. And, from the information given by him, we know that the original plates were found in excavating some foundations at Nausāri, the head-quarters of the Nausāri division of the Baroda State in Gujarāt, Bombay Presidency.

The record recites that, on a specified day in the month Māgha of the (Kalachuri or Chēdi year) 456 (expired), falling in February, A. D. 706, the Gurjara prince Jayabhaṭa III., who was then halted at a place named Kāyāvatāra, granted to a Brāhman, whose father had come from Girinagara and was a resident of an agrāhāra named Śraddhikā and a member of the community of Chaturvēdins at the Śraddhikā agrāhāra,¹ a field on the north-east boundary of a village (grāma) named Samipadraka in a territorial division called the Kōrillā pathaka. And, in specifying the boundaries of that field, it places, on the east, the junction of the boundary of a village (grāma) named Gōlikā; on the south, a tank (taḍāka) named Yamalakhallara, and a field belonging to the Mahattara Mahēśvara, and an irrigated field belonging to the barber Dēvaka; on the west, a road going from Samipadraka to a village (grāma) the name of which is to be read as Dhāhaṭṭha, instead of Dhāhaddha as given in the published text;² and, on the north, a tank named Baruṭakhallara, and a field belonging to the Brāhman Narma, a resident of Kōrillā.

Pandit Bhagwanlal Indraji was inclined to identify Kāyāvatāra with Kāvī, in the Jambūsar tāluka of the Broach district. Dr. Bühler, however, pointed out³ that, according to the phonetic laws of the Prākṛit dialects, the name Kāyāvatāra cannot become Kāvī, and also that Kāvī is mentioned as Kāpikā in a local record of A. D. 827. He subsequently gave reasons⁴ for saying that Kāyāvatāra is probably the modern Kārvān or Kārvaṇ,⁵ a large village, in the Dabhōi subdivision of the Baroda territory, which is shewn in the Indian Atlas sheet No. 23, N. E. (1894), in lat. 22° 5', long. 73° 18'. Later on,⁶ he identified Kārvaṇ with a place mentioned as Kārōhaṇa, by "an attempt at finding a Sanskr̥it equivalent for the Gujarātī word," in the Cintra *prasasti*, of the period A. D. 1274 to 1296, which locates Kārōhaṇa in the Lāṭa country, and says that it is the place to which there came the great Saiva teacher Lakulīśa or Nakulīśa,⁷ who took up his abode there "in order to favour the offspring of Ulūka who were long deprived of sons in consequence of a curse "of their father." And, as he has told us,⁸ among other points, that the Kārvaṇ *Mahātmya* asserts that Kārvaṇ was formerly called Kāyavirōhaṇa or "Kāyārahun (*Kāyārōhaṇa* ?)," and that Kārvaṇ "was according to tradition the place where Mahādēva, who had been born as Nakulēśvara in the "family of a Brāhman of Ulkāpurī, or Avākhal,⁹ re-assumed his divine shape," we need not hesitate about accepting his identification of Kāyāvatāra with Kārvaṇ.

¹ See page 336 above, No. 10.

² An inspection of the lithograph will shew, at once, that, as we might expect from the ending of the modern form of the name, 'Dhawāt,' the third syllable is unquestionably *ṭṭha*, not *dāha*. We may, however, compare the first component of the *akshara* with the *ṭ* of *āghāṭanānti*, line 28, and the second component with the *ṭh* of *śrēṣṭhīha*, line 40; and we may contrast the whole *akshara* with the *ddh* of *ābhivṛiddhaye* and *Śraddhik-āgrāhāra*, line 19, and of *sūddha*, line 30.

³ Vol. XVII. above, p. 193, note 36.

⁴ Vol. XVIII. above, p. 176.

⁵ In Vol. XVIII. above, p. 176, he wrote the name with the dental *n*, whereas, in the place referred to in the next note below, he wrote it with the lingual *ṇ*. In the official compilation entitled *Bombay Places and Common Official Words* (1879), the name is presented with the dental *n*. The lingual *ṇ* is more likely to be correct.

⁶ See *Ep. Ind.* Vol. I. p. 274, and note 8.

⁷ Regarding this person, see *Ep. Ind.* Vol. V. p. 226 ff.

⁸ *Ep. Ind.* Vol. I. p. 274.

⁹ This is the 'Awakhal' of the Indian Atlas sheet No. 23, N. E. (1894), six and a half miles on the south-east of 'Karvan.'

Girinagara, whence the grantee's father had come, was an ancient city the site of which seems to be that now occupied by the town of **Junâgaḍh**, in the Sôraḥ division of Kâṭhiâwâr, which is to be found in the Indian Atlas sheet No. 13, N. E. (1893), in lat. 21° 31', long. 70° 31'. An early epigraphic mention of the city, by the name Gîrinagara, is contained in the Junâgaḍh rock inscription of the *Mahâkshatrâpa* Rudradâma, dated in A. D. 150.¹⁰ And it is also mentioned, by the same name, in the *Brihatsanhitâ*, written in the sixth century A. D., which places it in the "southern division" according to the arrangement followed by Varâhamihira in that work.¹¹ The name of the city, in the modern form **Girnâr**, has now passed over either to the great mountain itself, which is immediately on the east of Junâgaḍh, or else to some particular peak of it, which may perhaps be the Ambâmâtâ peak (so called after a goddess of that name who seems to be also known as "the Gîrnârî goddess"),¹² but is more likely to be the highest of the five principal peaks, the so-called Gôrakhnâth, 3666 feet high, about four miles on the east of Junâgaḍh. That peak seems to be the one which is mentioned as **Ûrjayat** in the record of A. D. 150,¹³ and again in the Junâgaḍh Gupta inscription bearing dates in A. D. 455 and the following two years.¹⁴ And the **Raivataka** of the Gupta record seems to be the **Dattâtreyâ** or **Dâtâr** peak, 2779 feet high, about three miles on the south-east of Junâgaḍh.¹⁵

Kôrillâ, — the town from which was named the territorial division, the **Kôrillâ pathaka**, in which lay the village **Samîpadraka**, — is, as was suggested by Pandit Bhagwanlal Indrajî, the modern **Kôral**, or perhaps **Kôra**,¹⁶ in the Chôrandâ subdivision of the Baroda territory. **Kôral** is shewn in the Indian Atlas sheet No. 23, N. E. (1894), in lat. 21° 50', long. 73° 16', on the north bank of the **Narbadâ**, about sixteen miles north-east-by-east from Broach. And, as remarked by Dr. Bühler in endorsing the Pandit's identification, **Kôral** was still, in the beginning of the nineteenth century, the head-quarters of a **parganâ**.¹⁷

As regards **Dhâhâtṭha**, — the Pandit, who read the name as **Dhâhaddha**, proposed to identify the place with the modern **Dôhad**, the head-quarters of the **Dôhad tâluka** of the **Pañch-Mahâls**. Dr. Bühler, however, pointed out two objections to this:¹⁸ in the first place, that the distance of **Dôhad** from **Kôral**, — nearly a hundred miles, — is too great for that town to have been in the **Kôrillâ pathaka**; and secondly, that the ancient name of **Dôhad**, "or more correctly **Dehwad**," is given as **Dadhipadra** in an inscription of A. D. 1146 at **Dôhad** itself. And, while accepting the name as **Dhâhadda** or **Dhâhaddha**, he quite correctly identified the place with the '**Dhawât**' of the Atlas sheet No. 23, N. E., fourteen miles north-half-west from **Kôral**.¹⁹ He further identified the **Sradchikâ agrâhâra** with the '**Sadhli**' of the map, eleven and a half miles towards the north-north-east from **Kôral**. And he proposed to identify **Samîpadraka** either with the '**Samra**' of the map,²⁰ five and a half miles on the north of **Kôral**, or with '**Samri**,'²¹ a mile and a half further on to the north.

¹⁰ *Archæol Surv. West. Ind.* Vol. II. p. 129.

¹¹ See Vol. XXII. above, p. 178.

¹² See *Gaz. Bo. Pres.* Vol. VIII., Kâṭhiâwâr, p. 441. I find it impossible to locate this peak, either from information given in the *Gazetteer*, or from the map. The *Gazetteer*, it may be mentioned, would place the town of Junâgaḍh quite wrongly, in lat. 21° 1', long. 70° 13'; see page 487. It appears (*ibid.* p. 487) that the *Mâhâtmya* of Gîrnâr would give Junâgaḍh the name of **Karnakubja**; but that, no doubt, is quite as apocryphal as is the statement that the place was called originally **Manipura**, then **Chandrakêtupura**, then **Raivata**, and then, in the Kali age, **Paurâtanapura**. The last name is, of course, a translation of Junâgaḍh, "the old or ancient fort."

¹³ *Loc. cit.*, note 10 above.

¹⁴ *Gupta Inscriptions*, p. 64.

¹⁵ From the *Gaz. Bo. Pres.* Vol. VIII. p. 441, it appears that the Jains apply the name **Rêvatâchala** to the whole mountain, but that this name really belongs, now, to a hill immediately over a *tîrtha* known as the **Rêvatakuṇḍa**. But, where, exactly, the **Rêvatakuṇḍa** and **Rêvatâchala** are, is not made clear.

¹⁶ See the next note.

¹⁷ See Vol. XVII. above, p. 193, and *Gaz. Bo. Pres.* Vol. VII., Baroda, pp. 194, 195. — The official compilation *Bombay Places* certifies the final letter of the name as the lingual *l*; but that seems rather dubious. The same compilation mentions (**Kôral** or) **Kôra** as the head-quarters of the Chôrandâ subdivision; but, in the *Gaz. Bo. Pres.* Vol. VII. p. 583, we are told that '**Karjan**' is the head-quarters of the subdivision.

¹⁸ Vol. XVII. above, p. 193, note 38. ¹⁹ Vol. XVII. above, p. 193. ²⁰ *Ibid.* ²¹ Vol. XVIII. above, p. 176.

In respect of this point, however, Dr. Bühler's proposals were not correct. And it remained for Mr. D. R. Bhandarkar to establish, as will be shewn in my next note, the correct identification of Samīpadraka with a village now known as 'Sondarna.'

The places mentioned in the Nausāri plates of A. D. 817.

This record was first brought to notice, from notes put together by Pandit Bhagwanlal Indraji, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 125. It has been edited by Mr. D. R. Bhandarkar in the *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 131 ff. And, from his opening remarks about it, it appears that the original plates are in the Library of the Bombay Branch of the Royal Asiatic Society. They seem to have been obtained from Nausāri.

The record recites that, on a specified day in the month Māgha, Saka-Samvat 738 (expired), falling in January or February, A. D. 817, the Rāshtrakūṭa prince Suvarṇavarsha-Karkarāja, of the Gujarāt branch of the Mālkhêḍ family, when he was in residence at Khêṭaka, which is the modern Kaira (Khêḍā), the chief town of the Kaira district in Gujarāt, granted to a Brāhmaṇ, whose father was a resident of Bādāvi,²² two villages (*grāmadvaya*) named Samīpadraka and Sambandhī. These two villages are both described as *Mahī-Narmadā-antarāla-dēśa-vartin*, "situated in the country between the Mahī and the Narmadā."²³ And Sambandhī is further placed in a territorial division called the Mañkanikā bhukti.

In specifying the boundaries of Samīpadraka, the record places, on the east, a village (*grāma*) named Gōlikā; on the south, a village named Chōrundaka; on the west, (*a village named*) Bharthāṇaka; and, on the north, a village the name of which is, I feel sure, really presented in the original as Dhāhatṭha, as in the Nausāri plates of A. D. 706,²⁴ instead of Dhāhadva as given in the published text. As has been remarked by Mr. Bhandarkar, the Samīpadraka, Gōlikā, and Dhāhatṭha of this record are unquestionably the three villages, bearing the same names, which are mentioned in the record of A. D. 706, treated in my preceding note. And the mention of the two other villages of Chōrundaka and Bharthāṇaka has enabled Mr. Bhandarkar to determine the identification of Samīpadraka, in respect of which Dr. Bühler was only able to make suggestions which were not correct. As pointed out by Mr. Bhandarkar, Samīpadraka is undoubtedly represented by a village, in the Chōrandā subdivision of the Baroda territory, the name of which is given in the Indian Atlas sheet No. 23, N. E. (1894), and in the Trigonometrical Survey sheet No. 30 (1878) of Gujarāt, as 'Sondarna'; in the Atlas sheet, it may be found in lat. 22° 0', long. 73° 13', twelve miles north-by-west from Kōral, the town from which there was derived the appellation of the territorial division, the Kōrillā *paṭhaka*, in which, as the record of A. D. 706 tells us, the village of Samīpadraka lay. It is true, indeed, that the maps do not shew any name answering to the Gōlika of the two records, which must have been situated just about where they shew 'Kasampur' or 'Kāsampur' and 'Kurali' or 'Kurāli,' on the north-east of 'Sondarna.' But the maps shew 'Choranda,' answering to Chōrundaka, about a mile and a half on the south of 'Sondarna,' and 'Bharthana,' 'Bharthāna,' answering to Bharthāṇaka, two miles and a half on the west of 'Sondarna,' and 'Dhawāt,' 'Dhāwat,' answering to Dhāhatṭha, — as was first pointed out by Dr. Bühler, though he, also, did not recognise the exactly correct ancient form of the name,²⁵ — two miles north-north-east from 'Sondarna.' The identification of Samīpadraka with 'Sondarna' is, thus, unquestionable. As regards the transition between the two forms of the name, — Mr. Bhandarkar has expressed the opinion that "Samīpadraka must have ordinarily been first corrupted into Sa-im-udra

²² See page 336 above, No. 11.

²³ After the word ending in *vartti* in line 61, the original presents a mark of punctuation which the editor has treated as superfluous, with the effect of making the word qualify only the village of Samīpadraka. But, though there are marks of punctuation which are certainly superfluous, both in these passages and in other parts of the record, this particular mark of punctuation was plainly intentional and correct, in order to make the word qualify *ētad-grāma-dvayaṇi* in line 64.

²⁴ See page 361 above, and note 2.

²⁵ See page 362 above.

“and then into Sa-un-dar.” As regards the *n* in the last syllable of ‘Sondarna,’ which, as remarked by Mr. Bhandarkar, cannot be properly accounted for, — it is quite possible that it may be due to nothing but a mistake by the person who transliterated the vernacular name of the village for insertion in the English maps. But, in view of the fact that Vatāpadraka can become ‘Wardala’ and ‘Wardla,’²⁶ we need not be surprised if Samīpadraka has actually become ‘Sondarna.’ It is to be added that Samīpadraka-‘Sondarna’ is, as required, in the country between the Mahī and the Narmadā; it is about twenty miles from the south bank of the Mahī, and seven miles from the north bank of the Narbadā.

In specifying the boundaries of **Sambandhī** in the **Mañkanikā bhukti**, the record places, on the east of Sambandhī, a village (*grāma*) named **Sajjōḍaka**; on the south, (*a small village or hamlet named*) **Brā[hma]napallikā**; on the west, (*a place named*) **Karañjvasahikā**; and, on the north, (*a village named*) **Kāsthāmaṇḍapa**. Mr. Bhandarkar has said that Sajjōḍaka is a village now called “Sajōḍ” in the Anklēshwar tāluka of the Broach district, and has suggested that “the name Māṇḍwā of a modern village may be the present contracted form of Kāsthāmaṇḍapa.” The village thus proposed for Sajjōḍaka is the ‘Sajod’ of the Indian Atlas sheet No. 23, N. E. (1894), and of the Trigonometrical Survey sheet No. 13 (1873) of Gujarāt, about five miles on the west of Anklēshwar. And the other village is the ‘Māṇḍwa Matierd’ and ‘Māṇḍwa Mátierd’ of the maps, three and a half miles west-by-north from ‘Sajod.’ the prefix attached to its name is evidently used to distinguish it from another ‘Matierd,’ ‘Mátierd,’ about two miles on the west of ‘Sajod,’ and it figures again in the name, given in the Trigonometrical map only, of ‘Māṇḍwa Beṭ,’ a small island in the Narbadā, just on the north of ‘Māṇḍwa Mátierd.’ Now, the ‘Sajod’ of the maps very likely does represent an ancient Sajjōḍaka. But there are no traces, in this locality, of any of the other names mentioned in the record. And, more to the point still, ‘Sajod’ is on the south of the Narbadā, instead of being between that river and the Mahī. I find that **Mañkanikā**, the town from which the **Mañkanikā bhukti** took its appellation, is a large village, in the Sañkhēḍā subdivision of the Baroda territory, which is shewn as ‘Makni’ in the Indian Atlas sheet No. 36, S. W. (1897), in lat. 22° 13’, long. 73° 43’, about a mile and a half on the south of the river ‘Orsang,’ and as ‘Mákni’ in the Bombay Survey sheet No. 184 (1886). And Sambandhī is the ‘Samdhi’ of the Atlas sheet and of the Bombay Survey sheet No. 183 (1894), also in the Sañkhēḍā subdivision, two miles on the north of the ‘Orsang,’ and three and a half miles due north of ‘Makni,’ ‘Mákni.’ The maps, indeed, do not shew any names answering to the **Karañjvasahikā** and the **Sajjōḍaka** of the record.²⁷ But the Survey sheet No. 183 shews, on the north bank of the ‘Orsang,’ about one mile and three quarters south-east-by-south from ‘Samdhi,’ a small village named ‘**Bamroli**’ which very probably is the **Brā[hma]napallikā** of the record. And **Kāsthāmaṇḍapa** is, unquestionably, the ‘**Kath Māṇḍva**’ of the Atlas sheet, and the ‘**Kath Māṇḍva**’ of the Survey sheet No. 183, about one mile towards the north-by-west from ‘Samdhi,’ and in, apparently, the Kālōl tāluka of the Pañch-Mahāls. Sambandhī-‘Samdhi’ is about thirty-six miles towards the north-east-by-east from Samīpadraka-‘Sondarna.’ And it, also, is in the country between the Mahī and the Narmadā; it is about twenty-two miles from the north bank of the latter river, at its nearest point, and some forty miles to the south-east of the Mahī.

As regards **Bādāvi**, which is mentioned as the place of residence of the grantee’s father, — there are the unquestionable facts, established by me a long time ago,²⁸ that **Bādāvi** occurs, as far back as A. D. 699, as an earlier form of the name of **Bādāmi**, the head-quarters of the Bādāmi tāluka of the Bijāpur district and in former times the capital of the Western Chalukya kings, and that this town

²⁶ See page 256 above, and note 14.

²⁷ The latter name, however, survives in that part of the country, in the case of the ‘Sajod’ of the maps, on the south bank of the ‘Sukhi’ river, fourteen and a half miles north-east-by-east from ‘Samdhi.’

²⁸ See Vol. V. above, p. 68, Vol. VI. pp. 72, 74, Vol. VIII. pp. 238, 239, and Vol. X. p. 60. The instances in Vol. V. p. 20 and Vol. X. p. 68, referred to by Mr. Bhandarkar for Bādāvi as an older form of the name of Bādāmi, are only of A. D. 1532 and 1840 or thereabouts.

is also mentioned as **Vātāpi** and **Vātāpi** in Sanskrit records dating back to A. D. 612. Pandit Bhagwanlal Indrajī took the **Bādāvi** of the present record to be **Bādāmi**.²⁹ And Mr. Bhandarkar has said that "in all likelihood" it is **Bādāmi**. But there is no reason to entertain any doubt on this point; any more than there is for thinking, as Mr. Bhandarkar has presented himself as thinking, that the identification of **Vātāpi** with **Bādāmi** has not been a matter of absolute certainty for the last quarter of a century. The grant of a couple of villages in Gujarāt would, indeed, be of no practical use whatsoever to a person actually himself resident at **Bādāmi**, some four hundred and seventy miles away to the south. The place, however, is simply mentioned as the place of abode of the grantee's father. And it is plain that the grantee himself had left his father's home, and was settled either in one or other of the two villages granted to him by this record, or in some neighbouring town convenient for the management of them, or else that he emigrated when the grant was made to him and in consequence of its being made.

Another mention of **Bādāmi**, contained in a record belonging like this one to a very distant locality, and indicating a similar emigration from **Bādāmi** and settlement elsewhere, is to be found in the Ujjain plates of A. D. 1021,³⁰ which register a grant made by the Paramāra king Bhōjadēva of Dhārā, — vrāhmaṇa-Dhanapatibhaṭṭāya Agasti-gōtrāya Vell[u]valla-prativaddha-śrī-Vādāvi-nirggata-Vasurasamga(gha)-Karnṇāṭāya, — "to the Brāhmaṇ Dhanapatibhaṭṭa, who is of the Agasti gōtra, and who is a man of the Karnṇāṭa (country), belonging to the Basura saṅgha, who has come from the famous **Bādāvi** which is attached to **Belluvalla**." This passage was not understood by the editor, who, with a different reading in certain details,³¹ translated the last part of it as meaning "who, being an "inhabitant of Rādāhā Surasanga Karnṇāṭa, has come from Srīvāḍa, situate in Vellu Valla." But the real meaning of it is quite certain. The name **Belluvalla** refers to the **Belvola** three-hundred district, which is mentioned as the **Beluvala** three-hundred in line 53 of another record in Nāgarī characters, the **Bēhaṭṭi** plates of A. D. 1183,³² and as the **Velvalla** (**Belvalla**) *vishaya*, in the version in Nāgarī characters of the Paṭṭadakal inscription of A. D. 754,³³ and which lay close on the west and south-west of **Bādāmi**. And the **Basura saṅgha** is mentioned, with a slight difference in the final syllable, in the spurious Kurtakōṭi plates, purporting to be dated in A. D. 608 or 610,³⁴ which claim the village of Kurutakūṭe (**Kurtakōṭi** itself), in the **Belvola vishaya**, for a Brāhmaṇ belonging to the **Basuri saṅgha** and the **Agasthī** (**Agasti**) *gōtra*.

THE RELIGION OF THE IRANIAN PEOPLES.

BY THE LATE PROF. C. P. TIELE.

(Translated into English by G. K. Nariman.)

(Continued from p. 304.)

2. The Avesta and its Components.

Of the one and twenty *Nasks* on which we dwelt in the preceding section of this chapter, we possess, as is reckoned,¹⁶ still two complete: **Staota Yesnya**¹⁷ and the **Vendidad**; one well-nigh entire, the **Bakan Yast**, comprising the *Yasts*; the greater part of three more, among them the **Hadokhta Nask**; and more or less extensive fragments of nine others. They are composed in an

²⁹ *Gaz. Bo. Pres.* Vol. I. Part I. p. 125.

³⁰ Vol. VI. above, p. 54, plate ii. line 1 ff.

³¹ He read *Srīvādā-vinirggata-rādhasurasamga*. The marks which he took as meaning *rā*, are only marks which were put in by the writer, in accordance with a frequent practice, to fill up a vacant space at the end of line 2; or, perhaps, the first of them is such a mark, and the other is attributable to the raised edge of the plate. The next *akshara* is certainly *va*, not *dha*; it stands for *ba*, which is represented throughout the record by the same sign with *va*.

³² Vol. IV. above, p. 276.

³³ *Ep. Ind.* Vol. III. p. 5, line 20, note 20.

³⁴ Vol. VII. above, p. 220, line 26.

¹⁶ Darmesteter, *Le Zend Avesta*, III., xvi. suiv., and West, *Pahlavi Texts*, Part IV., *Sacred Books of the East*,

XXXVII., *passim*.

¹⁷ In *Yasna*, 14-17, 22-54, and 53.

ancient Iranian language, a sister-tongue to the old Persian which the Achæmenides employed in their inscriptions, though in two somewhat divergent dialects. Formerly this language was mostly known as the *Zend*, which is indubitably a preposterous designation, inasmuch as no tongue was ever understood by the term *Zend*. Now, as a rule, it is denominated *Avesta*. However, the name Baktrian already used by Beffy and Spiegel seems to me to be still the most appropriate, Bactria being one of the most important lands where this speech was current. **The Avesta or the Sacred Law** was brought to Europe by Aquetel du Perron in the year 1761, after a voyage testifying to an uncommon devotion to science and an iron perseverance, and was tentatively translated by him. Subsequently a few new fragments have come to light.¹⁸ Probably only these remnants are preserved to us, because they were employed in the liturgy and had to be chanted in the old language, though they were unintelligible without the auxiliary of a vulgar rendering. The scanty compass of the *Avesta* and the corrupt condition of the texts are no trivial obstacles to its correct interpretation. The first pioneer to pave the way to a scientific exegesis was Eugene Burnouf. Since his days, amid no doubt many an aberration, as often as a sound philological method is resorted to, constant advance has been made in the study of Zarathushtrian literature. And so it has become possible to unravel the evolutions of the religion, the pristine documents of which the *Avesta* contains in its main features, and to draw to a certain measure an accurate outline of it. It would not be relevant at this place to sketch the history of the *Avesta* exegesis or to examine the right method for it — an inquiry which cannot be attempted without entering into a discussion of all manner of technical minutæ. I expect substantial results from none but a critical philological treatment, which takes into account all writings, whether dating from early or late periods, and in which an intelligent regard for traditional interpretation ensures material assistance. To slavishly follow the latter is an impudent repudiation of all science.

The *Avesta* is made up of five principal constituents. **The Yasna** is exclusively a ritualistic book, in which the texts are arranged in order of the sacrificial operations at which it is recited or sung. **The Vispered, Visperatavo**, "All Lords," *i. e.*, the invoked holy ones, is so-called in that it was used in sacrificial ceremonies involving the invocation of all the Lords. **The Vendidad**, the *Vidaeva data*, or what is enacted against the *Daevas*, the anti-demoniac ordinance, is a law book in twenty-two *Fargards* or Chapters, containing prescriptions, which the pious must observe in order to preserve or recover religious purity; for without this purity they would fall into the power of the fiends. **The Yashts** represent sacrificial hymns composed, for the most part, *ad majorem gloriam* of the *Yazatas*, of whom twenty-seven are sacred to the thirty days of the month; the first, fifteenth, and twenty-fifth days of the month had no angels proper to themselves, but served as preludes to the great festivals immediately following, namely, those of Atar, Mithra, and Daena. On these preparatory days were invoked Ahura Mazda and the *Amesha Spentas*. The fifth and the last division of the *Avesta* embraces a few minor writings, prayers, calendars, and maxims, which conjointly with, or even without, the *Yashts* is comprehensively denominated the Lesser or *Khorda Avesta*, and is appointed, not for public or priestly, but the private, service of every believer. The solitary book of all these, answering in its totality to a *Nask* of the Sassanide *Avesta*, is the *Vendidad*. The *Yasna* includes the *Stot Yasht Nask* — *Stoata Yesnya*, — but, in combination with three chapters from the *Bako Nask*,¹⁹ three older *Yashts*,²⁰ some litanies and reiterations, it has been artificially distended to seventy-two *Has* or Sections. Finally, the body of *Yashts* includes the *Bakan* or *Baghan Nask*, which consisted of sixteen such hymns, increased by several more that are posterior, borrowed from other *Nasks* of a dissimilar category.

It is not possible to affirm that any one of these books is *per se* more ancient than the rest. Each has assimilated older and younger elements. Perhaps as a book the *Vendidad* is the most

¹⁸ Collected, edited, and, so far as possible, translated by Darmesteter in Part III. of his *Zend Avesta*.

¹⁹ *Ha* 19 to 21.

²⁰ These are: the *Hôm-Yasht*, *Ha* 9-11; the *Srosh-Yasht*, *Ha* 57; the so-called *Maga-Yasht*, *Ha* 65, and in a certain sense also *Ha* 62, the main contents of which coincide with the *Atash-Yasht*.

primitive; the *Yashts* are somewhat a later collection, and at least in their existing form are a composition subsequent to the *Vendidad* and the *Yasna*. If it is not feasible off-hand to point to original passages and latter-day excrescences, we are enabled to pronounce something at least with definitiveness, and we need not despair of more abundant light commensurate to the progress of research.

Thus, in the first place, it has to be remarked that a number of the texts are drawn up in a dialect different from that of the majority. This diversity of language is of the essence and cannot be derived from a different mode of writing, as some have sought to show on a baseless theory.²¹ Both belong to one and the same language, but either as two dialects, which were spoken in two separate regions, or as in an anterior and a posterior stage of development. The first alternative is well nigh generally accepted, though on inadequate grounds; the second seems to me to be the most probable one. That the cast of language in which the *Gáthas* are written, and which accordingly is termed the Gathic, is more archaic than the other is admitted on all hands. Moreover, the metre of the *Gátha* is much more ancient and primitive than that of the *Yashts*. If we are not bound, from these reasons alone, to consider not only that the old hymns, as I have already stated, from remote ages have built the basis of the entire *Avesta*, but also to look upon most of these pieces as the product of an anterior date, — this is demonstrated primarily by their tenor as compared with that of the other writings.

The texts in the *Gátha* dialect comprise the *Gáthas*, the *Yasna Haptanghaiti* (four prayers held in profound veneration), and sundry minor bits, such as the profession of faith, &c. We shall discuss them in the sequel. It will then be seen that they likewise are not of equal age, but bear witness to a gradual evolution of religious ideas and concepts. But all in all they are the exponents of an older stage of religious development than that of the literature embodied in a younger form of language. The *Gáthas*, properly five collections of songs, which are arranged not in order of their contents or themes, but in accordance with the metre, contain the original Zarathushtrian dogma of redemption, often proclaimed with fervid enthusiasm.²² We might describe this as that species of hymns, which speaks nothing of the all kinds of institutions and rites that play an important part in the other sections of the *Avesta*, such as the divisions of the year and day, and the Baresman twigs, which are employed at offerings and are used in the ritual. It may be an accident that even the *Yasna* of the Seven Chapters is silent as to them. But a deeper difference obtains, which our history will indicate further on. Here, however, we must notice a few salient points. The Zarathushtra of the *Gáthas*, apart from the question of the prophet's being a historic or legendary personage, is a glorified prophet, supreme over all, favoured with the full revelation of Ahura Mazda, and by consequence the head of all earthly beings. The Zarathushtra of the remaining *Avesta* is a mythical creature to whom the homage due to a god is done. The seven Amesha Spentas, that are not once so named in the *Gáthas*, are still far removed from the Spirits of the later lore; they figure hardly even as personifications of abstract ideas. As for the Dualism, it is not less decisively taught in the oldest enunciations than in the rest of the literature. It is a question of two intelligences, a good, and an evil one, who combat each other, and between whom the faithful has to make his choice; but, properly speaking, Mazda stands the most exalted. The *Gáthas* are cognisant of neither the conception nor the appellation of a hostile creator, the Angramainush of the later system, Mazda's equal in rank, pitted against him and with whom he has to maintain a contest. It may be, however, incidentally remarked that the germ of this future Dualism lies in *Yasna* 45, 2,²³ which alludes to the two primeval

²¹ Compare my article in the *Revue de l'Histoire des Religions*, 1894, I., p. 76 suiv.

²² The five *Gáthas* are: (1) *Ahunaavaiti*, seven hymns, to which is added the *Yasna Haptanghaiti* or the *Yasna* of the Seven Chapters, a prose work of younger origin; (2) *Ushtavaiti*, four hymns; (3) *Spenta-Mainyu*, four hymns; (4) *Vohu-khshaitra*, one hymn, with a prose addendum; and (5) *Vahishtoushti*, one hymn, to which the holy prayer *Airyema Ishyo* is appended.

²³ "Thus forth I announce to you life's first two spirits,

Of whom the more bounteous the evil accosted:

Never our thoughts, nor creeds, nor understandings,

Never our beliefs, nor words, nor yet our actions,

Nor can our souls or faiths, ever be one." — Mill's *Metrical Version*. [Tr.]

genii of the world, the holy Spanyao (comparative degree) and the wicked Angro. But the passage viewed in its context, what has gone before and what follows, discloses that by Spanyao is not meant Mazda himself. Lastly, and this is of paramount import, the most amiable of the Yazatas, the most revered, the most puissant antagonist of the realm of the wicked, he who constitutes not less than the sacrosanct fire, the focus of the cult throughout the posterior *Avesta*, Haoma, is nowhere mentioned in the Gathic writings.²⁴

This pervading divergence is explicable only on the assumption that the *Gáthas* with their accessories are the oldest records of the creed, and that the texts written in the other dialect mark a degree in their subsequent evolution. It were not impossible in itself that the two tendencies had sprung up synchronously in diverse regions, let us say in East and North-West Iran, and had continued to develop independently, till they were fused one with the other under the Arsacides or the Sassanides. It is likewise possible, at all events *in abstracto*, that the far purer, more philosophic, idealistic doctrine of the *Gáthas* was the outcome of a reformation of the flagrant dualistic mythological scheme represented in the other books, with all their train of Yazatas and many a factor of the old Aryan faith, so that the latter books would be in reality the older of the two sets. But both the above possibilities are precluded, first by what we stated with reference to the languages, and next by the indisputable circumstance that the last-named later doctrine is built upon that of the *Gáthas*, which it has modified, popularized, and deteriorated. The later religious phase is to be understood in the light of the *Gáthas*, just as the Christian dogma is to be interpreted in the light of the New Testament and not *vice versá*. The more antique elements, myths, fables, and ritual, which are in point of fact found in the other chapters of the *Yasna*, in several parts of the *Vendidad* and in the *Yasht*, do not predicate a higher antiquity of these writings. They are the resuscitated vestiges of an antecedent epoch, which have been reduced so far as possible to an unison with the Zarathushtrian gospel.

The Gathic texts make up the principal components of the *Staota Yesnya*, of the *Stot Yasht Nask*, which, as we saw, is the core of the *Yasna*. But they are not the only ones of their kind. We light on the Gathic texts, likewise in the so-called younger *Yasna*, in the chapters, that is, which stand in the commencement and at the close of this *Nask*;²⁵ in the Mazdayasnian confession of faith, introduced by a concise eulogium and terminating in a more exhaustive one;²⁶ in the lesser *Srosht Yasht* erroneously so dubbed, though it is an invocation addressed to the water and the Fravashis;²⁷ and finally in a benediction over the cattle and the pious household.²⁸ The last-mentioned piece in all likelihood originally belonged to the *Hodhakhta Nask*. I would hazard a surmise that the whole *Stot Yasht Nask* or *Staota Yesnya* at first embraced exclusively Gathic texts, and that subsequently a few other similar texts of a different extraction were joined on to them, so as in the ceremonial not to dispense with any of the holiest vouchers of the most ancient revelation, which men still possessed, and that the extant *Yasna* is a latter-day growth issuing from this complex, called forth to meet the requirements of the Hoama ceremony and the rituals of the funeral services, of fire adoration, and the reverencing of the element of water.

²⁴ *Yasna* 42, an appendix to the *Yasna Haptanghaiti*, speaks indeed of three Haomas, but it is universally known that this chapter is of a very late date, an after-addition written in bad Gathic. Even if we assume, as will be clear later on in Chapter II., that the Haoma worship was no East-Iranian heritage, this argument retains its full force, for at the time the old *Gáthas* texts arose it was yet unknown to the Zarathushtrian, and it occupies a conspicuous place in the other books of the *Avesta*.

²⁵ *Ha* 1-13 and 55-72.

²⁶ *Frastuyé*, *Ha* 11, 17-18. *Fravarand* or *Fraoreitish*, *Ha* 12, 1-8. *Astuyé* or *Astaotwanem*, *Ha* 12, 9-13, 7.

²⁷ *Ha* 56. The piece begins with the constantly recurring formula: *Sraosho idha astu*, Let there be hearing. In the first word men erroneously discovered the genius *sraosha* and confused the old text with the much later *Srosht Yasht* which follows in *Ha* 57.

²⁸ *Ha* 58, 4-7. The verses 1-3 form an introduction, and verse 6 the close of the thus completed *Staota Yesnya*. It is all in almost pure Gathic dialect. Verse 9 is a still later addition in the younger idiom.

In the rest of the *Avesta* books, setting aside sporadic quotations, no *Gátha* texts are forthcoming. They are indited entirely in the later Baktrian. They all, however, do not date back to the same age; and if in the present state of our knowledge it is beyond our reach to differentiate with precision the anterior from the subsequent portion, still critical inquiry has yielded here and there incontestible results, and has facilitated an analysis of their textual composition.

Thus there is no question but that the **Vendidad**, which now numbers twenty-two chapters, originally closed with the sixteenth. The seventeenth was tagged on later, and hence the repetition of the formula which ends the sixteenth as well as the seventeenth. (The passage in question is not devoid of interest. It runs (S. B. E. IV., p. 189 or 192): All wicked embodiments of the Drug are scornors of the Judge: all scornors of the Judge are rebels against the Sovereign; all rebels against the Sovereign are ungodly men; and all ungodly men are worthy of death. [Tr.]) All the ensuing chapters are so many supplements made up of texts, which in a measure bear on the main theme. This principal theme is appropriately treated of in *Fargards* 5 to 16. For the thirteenth, fourteenth, and the fifteenth, which are taken up with the dog, the favourite domestic animal of the Persians, who almost put it on the same level with humanity, are not out of place here; dogs as well as the beaver and hedge-hog, which were classed with them, being the destroyers of evil genii. Still citations and excerpts from metrical and mythological fragments, to which the prose texts furnish a gloss and the mutual contradiction of many an injunction, and the recurrence of the same prescriptions over and over again in a more or less modified guise, argue that even those *Fargards* are a conglomeration of heterogeneous texts.²⁹ The seventh chapter bears on the face of it evidence of a later construction than the fifth, from which it rehearses passages word for word, and at the same time attempers the commandments therein inculcated. The seventh is in point of time even preceded by the sixth, which mentions as little as the eighth, the *Dakhmas*, the towers for the disposal of corpses.³⁰ It is not settled whether the first four chapters must be held as an introduction by the same hand or as the amplifications of a posterior editor. But this much is positive, that a text of considerable antiquity underlies the first *Fargard*, which is supplemented at places to accord with latter-day ideas. It is a catalogue of the countries which Ahura Mazda created, beautiful and comfortable for his worshippers, but which are marred by the counter-creations of Anghro Mainyush. Perchance already the older portion deviates from its original configuration. At all events a discrepancy obtains between what is related of Airyanam Vaejo, the aboriginal Aryan land, in the beginning and what is said of it in Sections 2 and 3. In the former it is a paradise so charming that, but for the production on the Creator's part of more regions habitable and beautiful, all organized beings would have repaired thither. In the latter it is a real country, which has been unfit to live in because of its prolonged inclement winter; a country where is located the heart, the very centre of winter, and on which impetuous cold bears down from all quarters. This second delineation is assuredly the earlier one. The lands catalogued make up only a part of Iran, and the editor was alive to it, that this defective list must elicit astonishment in his age. He therefore subjoins the note that there were other regions too, in several respects of superior excellence, which he has not enumerated.

Again, the second *Fargard* is a Zarathushtrian version of the Aryan hero Yima (Yama), the king of primeval humanity, who reigned 900 years, and during which period, owing to the multiplying of his subjects, the earth had twice to be enlarged. But since he apprehended the ruin of everything terrestrial in a severe winter, at the behest of Ahura Mazda, he prepared an enclosed space (*vara*) to which he migrated with the seeds of cattle, men, dogs, birds, and with blazing fire.

²⁹ Comp. the archaic pastoral songs in 3, 24-33, the mythic presentment of Mazda and the waters in 5; 17, 20, 21. Repetitions constantly occur.

³⁰ *Fargard* 7, 16 has a quotation from the very late *Fasna* 65, 5; and 7, 52 accords with *Farg.* 19, 81, and *Yasht* 22, 16 — both well known as of a very younger age. The strange reference to the *Dakhmas* in 7, 49 indicates that they were held at once to be impure and necessary: "O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on a *Dakhma* is the ground whereon the *Dakhma* stands clean again?" — S. B. E., IV. 88 [Tr.] What is enjoined in *Farg.* 5 in respect of the purification of a woman delivered of a still-born child is modified by 7, 70-72.

We shall revert to this myth further on. But now it is patent to the believing Mazdayasnian how this old tradition, which he was not disposed to surrender, can be brought to harmonize with the orthodox tenet that Zarathushtra had enunciated the law since the inception of creation and that he was himself the chief of the mundane economy. In a somewhat clumsy fashion the author makes Zarathushtra propound the question to Mazda, who replies, that Yima, while willing to extend the good tracts of land, declined to proclaim the law. On Zarathushtra, by consequence, it devolved to be the first prophet of the true dogma. Another interrogative seeks to ascertain if this dogma was unknown in Yima's *vara*. The reply is to the effect that a mythical bird carried it thither and that Zarathushtra was the Ratu or spiritual pontiff, and Urvatat-naro, the Anghu or temporal lord.³¹

To illustrate further that the nineteenth *Fargard* consists of passages of a very promiscuous character, and that they stand in little internal co-relation. Sections 1 to 10 and 43 to 47 cohere, while between them are shoved in three other texts dealing with totally different matter. The main text is the narrative of Zarathushtra's temptation, to all appearances later than most *Fargards* of the *Vendidad*,³² but it is superposed on a myth of bygone ages, touched up in the spirit of the Mazdayasnian precepts. The interpolated fragments are referable to a still younger descent.³³

The *Yashts* with the *Gáthas* represent the poetical factor of the *Avesta*, and are an ample mine for a knowledge of old Iranian poesy and mythology. However, they are of very unequal merit and date from varying ages. Thus, we have three (one dedicated to an Amesha Spenta, another to Asha Vahishta, the third to Haurvatat), which were not admitted into the *Baghan Nask* and which should not be held to be much more than valueless trivialities. Their hopelessly corrupt text is attributable not to the inadvertence of the transcribers, but to the ignorance of the authors,—we cannot call them poets.³⁴ They are manifestly composed to fill up a gap. Laudatory songs in honor of the supreme intelligences of the Zarathushtrian cosmology, addressed collectively or individually, are here promiscuously thrown together. Even the *Ormazd-Yasht*, the Hymn to the High God himself, is out and out prosaic. It is a theological speculation on the divine potency of Ahura Mazda's names, twice interrupted by insipid strings of appellations, of which the second is younger than the first, and which are perhaps both interpolations, not the only ones in this perfunctory piece of uncouth makeshift. But it is just this that bespeaks the relative higher antiquity of others, chiefly those which celebrate the old Aryan divinities metamorphosed into Zarathushtrian Yazatas. They do not appear to have been composed for the individual festivals, but to have later been employed on those occasions. One of the prettiest in point of poetry and religious fervour is the *Homa Yasht*; so also is the *Srosh Yasht*; then the *Ardivisur Banu* or *Aban Yasht* addressed to the celestial waters and their deity, Ardivi Sura Anahita. Next *Tishtar*, *Mihir*, and in part *Farverdin Yasht* are of equal beauty. We shall in the sequel touch on their import; we notice only in passing their structure of style and relative age. In respect of the first, their structure, they evince strong marks of interpolations. Amid ardent and vivid descriptions we meet with bald, prosaic comments of a ritualistic purport, which unmistakably betrays the hand of the priest. Besides, at the end, they have monotonous litanies appended. In most cases the epentheses reflect the fact that no pains were taken to reduce them to metrical euphony. Respecting the second point, namely, the age; at the root of most of them lie, without question, popular non-Zarathushtrian ditties. Ever and anon

³¹ In the posterior legends Urvatat-naro is the son of Zarathushtra and the chief of the class of husbandmen; originally it was perhaps a cognomen of Yima: "friend of humanity," or, better, one "united to men." From § 39 begins a sort of commentary.

³² Comp. 19, 5 (the *Pairika-khnathaiti*) with *Yasht* 19. For the Sea of Kasu, see *Yasht* 13. The future Saoshyant spoken of there occurs in the later *Yasna*, *Vispered*, and the *Yashts*.

³³ This is proved not only by the invocations 19, 13, but also before all by the genitive Ahuro-Mazdao, which occurs only in *Yasna* 71, 10, where Justi, Darmesteter, and others unjustifiably assume a vocative. Comp. further *Yasna* 7, 24 and 13, 5 in the citations from the *Yasna Haptanghaiti*.

³⁴ One *Yasht* seems to have been dedicated to Vohumanao also; for the *Bahman Yasht*, dating from the 12th Christian century, comprises this old Pehlevi translation with the commentary of an Avestic original. Comp. West, *Pahlavi Texts* (S. B. E.) I., Intro. pp. 4 *seq.* He surmises that the rendition, of which the *Bahman Yasht* is an epitome, was prepared in the time of Khuzro Nosirvan (531-579 A. D.).

one recognizes, if not the fundamental text which the Mazdayasnian editor has manipulated after his own heart, at least scanty relics of the same. We cannot enter here into details and demonstrate this. But I instance the *Ardivisur Banu* and *Tishtar Yashts* as a couple of telling illustrations.

Various *Yashts* dealing with *Yazatas*, whose veneration it was intended to commend, before all such *Yazatas* as were borrowed from the anterior religion and originally did not appertain to the Zarathushtrian system, contained an enumeration of legendary heroes and even of divine existences, who whilom sacrificed to them. Two such lists are illicitly inserted into the *Ardivisur Yasht*. According to Darmesteter, in the first list³⁵ are mentioned the devotees of Anahita before Zarathushtra; in the second the contemporaries and followers of the Prophet.³⁶ That is incorrect. For in the first roll are named Jemaspa, Ashavazda, Vistauru and Yoishta, who one and all belong to the *entourage* of Zarathushtra. The first five strophes are the same as the opening five of the 65th *Yasna*. Several other strophes (7, 11, 13, 15) are a colourless copy of the glowing description at the close of the *Yasht*. A few more (88 to 96) are completely out of keeping with the general tone disclosing theological speculations in an orthodox Mazdayasnian spirit. Setting these aside, and, with the exception of the prelude and other expatiations, fragments of one or more hymns celebrating *Ardivisur Anahita* remain in which there is nothing pronouncedly Zarathushtrian. A supplication to the goddess to descend from her astral station down on our globe, an enumeration of the blessings which her worshippers, warriors and priests, — (they are here put in the second place) — young maidens and women crave of her, a narrative of her descent in the plenitude of her beauteousness and glory — all this is wound up with a prayer on the part of the warrior to succour him in the battle. (Strophe 132 is an addition by the priest, who makes a sacrificial song of it and to this end repeats over again and enlarges upon the commencement of 85, the request to come down on earth, which is altogether irrelevant since the prayer has long since been granted. Occasionally the editor throws in some features to his own taste, but which ill accord with the general delineation.)

The *Tir Yasht* is occasionally beautiful indeed; beautiful and poetical. But obviously it is a Zarathushtrian Mazdayasnian recast of a genuine mythological chant. The bliss-diffusing god is portrayed in his diverse transfigurations of a handsome youth, a steer, a white steed with yellow ears. In the last shape is celebrated his combat with the demon of sterility and barrenness, *Apaosha*, conceived as incarnated in a black stallion. It were an idle effort here or elsewhere, for example in the far-famed *Mihir Yasht*, to seek to reconstruct the primitive non-Zarathushtrian canticle from the text as it stands. The compilers have too far made free with the texts, in order to accommodate them to their theological views, for us to recognise or to recover them in their completeness. But it is easy to make out what has issued solely from the pen of the editors; whatever they have prefixed of their own accord, have interpolated or appended on their own initiative.³⁷

These researches are in their incipient stage, and the results they have so far yielded have to be more closely tested. We need not accordingly pause longer, as we have yet to answer the inquiry in what sense the Avesta literature is to be considered a source for the history of Zarathushtrian religion. Scholars have long delayed setting the problem to themselves and rendering themselves an account of the different characters of the original sources of our information. Consequently they have encountered difficulties that could be surmounted, but which they were not in a position to solve. They found that an antithesis subsisted between the dogma of the *Avesta* and the presentment (in the Achæmenide inscriptions or in Herodotus) of the religion of the Persians and Medes and deduced no end of inconsequent conclusions. There is no denying the existence of the contrast; but it is easily explained by the uniform character of the aforesaid authentic writings.

³⁵ *Yasht* 5, 16-83.

³⁶ *Yasht* 5, 97-118.

³⁷ Thus, e. g., in the *Mihir Yasht* (*Yasht* 10), §§ 1-16, is a theological proem which originally did not belong to the *Yasht*, and (as has been already noticed by Darmesteter) 118-139, a purely liturgical portion; 140-144 forming an encomiastic finale. But 115-117 appertain to the next *Yasht*, if it represents no independent fragment. Further, 53-59 and 63 certainly, and 9, 18-21, 23-24, 28-34, 37-43, 46, 83-94, 98-101, 105-111 probably, are Zarathushtrian interpolations. These eliminated, we are left almost exclusively a good coherent mythological panegyric.

Herodotus relates that which he or his authority had ascertained or experienced of the actual state of religion among the Iranians, and of an analogous description are the reports of the ancients, particularly Strabo. The inscriptions of the Achæmenides inform us of the Mazdayasnian creed so far as it prevailed as the State religion of the empire; in other words, as it was officially acknowledged. The *Avesta* presents a picture of the development of Zarathushtrianism, as it was never perhaps instituted prior to Alexander in Media and Persia (at best only in a solitary spot, say the ecclesiastical Ragha), but an outline of it as it lived in the schools of divines and theologians by whom, it is possible, it was introduced into North-West and Eastern Iran.

3. The Age of the Avesta.

We have examined the sacred Scripture of the Zarathushtrians, and are now confronted with the problem to what period does it belong, and how far can we rely on it with success? Do the texts of our *Avesta* and the lost books on which the Sassanian *Zend-Avesta* was based, along with fragments recently put together, emanate mainly from the times of the Achæmenides, possibly from still earlier centuries; or were they composed after the fall of that dynasty? Formerly the first was the generally accepted view. And there were scholars who assigned the compilation of the Avestic writings to an epoch preceding the Median Empire. Till very recently eminent authorities concurred in this opinion. But now distinguished savants oppose this theory, championing with more or less vehemence the last-mentioned hypothesis. We are consequently compelled to make a choice between the two conflicting pronouncements.

The first to strenuously defend the comparatively later origin of the *Avesta* — a view to which Spiegel, Justi, and de Harlez were more and more inclined with a brilliant array of arguments — was the late erudite Frenchman, James Darmesteter, whose death is, with justice, deeply mourned. Darmesteter brought to bear on his researches a profound study of the original sources, rich knowledge, rare critical acumen, and at the same time he could command a consummate diction. We cannot enter upon a refutation of all the ingenious but uncurbed conjectures of the author — conjectures which show that his penetration not unfrequently got the better of his historical sense and his sane judgment.³⁸ Most of what he has propounded, to give only a single instance, relative to the Keresâni of the *Avesta* (who is assuredly neither more nor less than the Krishna of the *Veda*, and therefore an unmistakably mythological personage) as being identical with Alexander the Great, will not, indeed, live longer than the scintillation of a splendid firework. But Darmesteter takes his stand on another and apparently more solid ground; hence our obligation to inquire into its validity.

To begin with, then, he appeals to tradition. According to, at least, two divergent, if in Darmesteter's eyes, essentially concordant traditions, the official text of the complete body of the Zarathushtrian Holy Writ, which was for reasons of State preserved in two separate transcripts, was destroyed with Alexander's co-operation, or at least in consequence of the confusion occasioned by his invasion. Valkash, the Arsacide, who was either Volgoses (51-55 A. D.), the contemporary of Nero, or another king of the same name, and of a posterior age, is reported to have commenced the collecting of the ancient documents, the fragments committed to writing as well as the oral sections, which survived among the sacerdotal order. The first prince of the house of Sasan, Ardeshir (Artaxerxes) I., 226-240 A. D., we are told, continued the pious undertaking with the assistance of Tansar or Tosar. His successor, Shahpuhr I., 241-272 A. D., is credited with causing to be rendered again into the vernacular the Iranian texts, which had been translated into the Greek and Indian languages. Finally, the great hierarch Atarpad, son of Maharespand under Shahpuhr II. (309-379), definitively concluded the last redaction of the Sassanide *Zend-Avesta*.

³⁸ In his latest translation of the *Zend Avesta*, especially in the Introduction to the third Part. In the *Revue de l'Histoire des Religions*, 1894, Vol. XXIX. p. 68 seq., I have discussed and given a statement of the contents of this work: *Une nouvelle hypothèse sur l'antiquité de l'Avesta*; and I have spoken on the age of the *Avesta* in the *K. Akademie van Wetenschappen te Amsterdam, Verslagen en Mededeelingen*, 3 Reeks. I must refer the reader to these essays for the details which cannot be gone into in the text.

These traditional accounts may not be incorrect in general, and one is warranted thus to concatenate the two versions; yet they must not be looked upon as more than a reminiscence of the manner and way in which the *Avesta* Scripture was once more brought together, after both the authentic copies of it had perished, either in the conflagration of Persepolis or otherwise. And at the same time, however, still to pursue the tradition, the texts were translated from the obsolete Baktrian into the Pehlevi, the court language of the Sassanides, and were furnished with commentaries more in a theological than in an exegetical vein.

But, according to Darmesteter, we have here to deal not merely with a compilation, nor even a redaction, and the working up of extant texts, but with the actual composition of new writings. Not one of the ancient Zarathushtrian texts had survived, and the entire *Avesta* sprang up posteriorly to Alexander the Great, says Darmesteter. In view, however, of the testimony of the archaic Persian inscriptions and the narratives of the Greeks, he can scarcely dispute that the basis of dogma promulgated in the *Avesta* is primitive—a point to which we shall presently return.

But the books themselves are a latter-day production; and the old doctrines have been independently worked up into them to harmonize with the spirit of the age, or rather, and this is one of his chief contentions, under the influence of alien creeds and foreign philosophical systems. He detects in the *Avesta* undoubted traces of Indian (*i. e.*, Brahmanic and Buddhistic), Hellenic, chiefly Hellenistic, and Jewish concepts and figures. Let us examine how far the assertion is true.

No one denies the unison between the Indian and the Iranian religions. A number of myths, legends, rituals, concepts, and names of existences to whom prayers are offered up, they have in common.

The supreme deities of the Iranian, the Ahuras, are the formidable antagonists of the Indians' divinities, and, conversely, the Devas have become the abominated evil genii of the Iranian. But Mithra, Aryaman, Vayu, and diverse other gods claim equal adoration from both. Yama or Yima is among both nations the sovereign of the primordial human beings and of the kingdom of the dead. The service of Soma — Haoma — occupies the premier place in the cult at once of the Indian and the Iranian, particularly in later times. Darmesteter must concede that all these phenomena can be most simply accounted for as the relics of an anterior period, when the two peoples still constituted one nation. There is certainly no borrowing either on the part of the Indian or the Iranian. Even the circumstance that the Indian paramount god Indra, Sarva, who probably stands for Siva, and the Nāsatsyas are mentioned as idols in the *Avesta* does not tell against the antiquity of the latter, inasmuch as the Indians were not only the next-door neighbours of the ancient Persians, but Hapta-Hindu, or the river-valley of the Indus, is accounted as Iranian territory in the *Vendidad*, and is reckoned among the provinces of the monarchy in the inscriptions of the Persian sovereigns of bygone ages.

As regards what is alleged to have been borrowed from Buddhism, it is confined to this. A certain demon Buiti is sought to be identified with the Buddha, another called Butasp with the Bodhisattva, and Gaotema again with the Buddha under his appellative of Gautama.³⁹ That is all, and, strictly speaking, that is nought. If Buiti must needs have an Indian parallel, it can only be Bhuta, a goblin or sprite. Butasp does not occur in the *Avesta*, but only in a passage in the *Bundahesh* (XXVIII., 35), which is *forcefully* so read after great straining. And as for Gaotema, it can by no possibility correspond to the Indian patronymic of Gautama. It answers to Gotama, the name of the Vedic bard, who probably already belonged to the Aryan mythology.

The consonance between Israelite and Iranian legends and ideas is of equal import; that is, in respect of the *Avesta* the similarities are of no moment. We meet with something of more substantial significance in the *Bundahesh*; in other words, in a volume dating from the later Sassanides. And even if the resemblances belonged to the most ancient component part of the *Bundahesh*, which

³⁹ With reference to Gautama, Martin Haug fell into the same error.

part has a great deal in common with the *Damdat Nask*, they can be satisfactorily explained on much more convincing grounds.

It remains, then, to consider the principal indictment, to wit, that the whole system of the Gathic precepts, the fundamental tenets of the Zarathushtrian faith, is a feeble echo of Hellenistic philosophy, and mainly that of Philo Judæus. The Amesha Spentas do not belong to the ancient Mazdayasnian religion, but are philosophic, neo-Platonic ideas; in fact, Iranianized æons. And this simply because Voho-mano, the Amesha Spenta most intimately connected with Ahura Mazda, displays a few points of contact with the Logos of Philo. I have on another occasion analyzed the utter impossibility of this hypothesis and have shown that probably out of two of the Amesha Spentas, positively one appears as a god on the coins of the Indo-Scythian Kings Kanishka and Huvishka, though behind names that have been corrupted almost out of recognition;⁴⁰ and that going so far back as Plutarch we find him correctly acquainted with the denominations and the import of the Amesha Spentas. Now Philo died about 25 A. D., which well nigh coincides with the date of Plutarch's birth. And the first-mentioned king ascended the throne in the year 78 A. D. Within, therefore, half a *seculum* the works of the Alexandrian philosophers must have been studied by the Persian theologians; the system which they created must have been worked out and written down and made known to the Greeks. Moreover, the philosophic personifications, which they imitated from Philo, must have been so thoroughly transformed into popular deities that their names became totally deteriorated and it became possible for foreign potentates to assume them. This is simply inconceivable, and hence the hypothesis itself is nothing but an ingenious delusion.

Darmesteter is prepared to allow antiquity to a few of the precepts incorporated in the *Avesta*; and of a truth he cannot but make the concession. Even Aristotle knew of Oromazdes and Arimanios and the extravagance of the dualism as referring to the Supreme Being. Theopompus speaks of the Zoroastrian Doctrine of palingenesis. Consequently both must have heard of these Avestan articles of faith prior to Alexander. The worship of Haoma cannot but have been in vogue for a long time previously, despite the omission of its mention in Herodotus or other Greek authors. It attests the Soma service of the tribally allied Indians. Finally, the *tout ensemble* of the practical and utilitarian moral code of the Parsis, perhaps the dogma, too, of universal genesis out of Boundless Time was not thought of so late as after the downfall of the Persian empire. But the doctrine of the Amesha Spentas and the Yazatas was unknown anterior to this epoch, and Ahura Mazda was a nature-god at the head of the entire pantheon of nature divinities.⁴¹ Hence this, and much besides which is peculiar to the *Avesta*, it is contended, dates from the Arsacides and the Sassanides. Now, to say nothing of other objections, it is not competent to us thus off-hand to brand some tenets as primitive because they happen to be mentioned here and there, and to hold as of latter-day growth what is dissociably joined with the creed and what constitutes the proper soil in which this article of belief has taken root, *viz.*, the doctrine of Ahura Mazda being the sole real and beneficent deity, the creator exalted above his creatures and with his saints around and under him, because, forsooth, Plutarch is the first to advert to it. At any rate, we cannot raise the undoubtedly younger doctrine of Boundless Time, the origin of all creation, to the level of the well-founded tenet which regards Mazda as the uncreate God. The remote antiquity of the Amesha Spentas is directly proved by the mode in which Plutarch rehearses the doctrine. He knows and mentions the idea which subsequently grew so prominent, that over against the seven highest good spirits are arrayed seven evil genii, so that each of them has his antagonist in the realm of darkness — a conception which is alien to the *Avesta* proper.

The most important positive proof for the antiquity of the *Avesta* lies in the language in which it is written. That the language was no longer current in the beginning of

⁴⁰ Comp. the essays referred to *ante*.

⁴¹ Darmesteter concludes this from the words *hada bagabibis vithibis* occurring in the ancient Persian inscriptions, which words he altogether wrongly interprets. Comp. *Verslagen in Mededeelingen der K. A. te Amsterdam*.

the Christian era any more than the Old Baktrian, no one denies. And yet we are asked to believe that in and after the first century A. D. the *mobeds* composed the 21 *Nasks* of the *Avesta* in two dialects of this language, one older than the other, albeit they no more understood it and were obliged at the same time to immediately render them into the then vernacular of the empire, which was Pehlevi. To indite in a dead language is not only possible, but is very common centuries after it has ceased to be a spoken idiom. But this is feasible only provided we possess a literature which to look upon as our model, and not when the literature has perished, save for scanty minor fragments. The Pehlevi version of the *Avesta* books is adduced as a proof that the antique tongue was very well understood, at least in the initial period of the Sassanian domination. But it is one thing to hammer out the sense of writings in an archaic idiom, specially when the knowledge reposes more on scholastic tradition than on the language as such, and entirely another to write books in it—books poetic and of a philosophical tenor. Furthermore, had the texts been forthwith translated into the vulgar tongue, they would not have left so much to desire. The most zealous advocates of tradition (although one at times marvels at the sheer rigmarole they are capable of digesting) are now and again forced to deviate from it and strike out a path for themselves. It is not possible that the *Gāthas* should have originated synchronously with Alexander. Their text is frequently past all interpretation and much mutilated, which argues general ignorance on part of those who inherited them from generation to generation. The offences against grammar and idiom on which we repeatedly light are not the regular and recurring faults of unschooled authors. They are so many illustrations of the supineness of illiterate guardians. The metre, exceedingly primitive in many respects, harmonious with the Vedic, and being archaic, is often confused. We need, however, but restore the correct forms, and it is again all in order. What should this prove but that it was posterity and not the poets who were not at home in the prosody. It is perfectly within the range of possibility that under the Parthian monarchy, and even in the second Persian empire, people could draw up in Old Baktrian a few glosses, brief litanies, benedictions, formulæ of adjuration, calendars, &c.; nay, they could turn out verses, half plagiarized from the primitive texts, half imitated, and forming a farrago of unpoetic poems. But no one was able to compose a *Gātha*, the *Vendidad*, one of the longer *Yashts*, which we discussed in the foregoing section, in an age which heralded the period of the insane and imbecile scholasticism of the Pehlevi commentators.

The ancient Persian is most intimately allied to the Old Baktrian. Now we know that the former had so far grown obsolete already under the later Achæmenides that their inscriptions are veritable examples of cacography. It is not quite possible that the Baktrian at that date was still in its bloom. We can, at all events, conceive of two-sister speeches, one of them with a more protracted lease of existence, and better-preserving obsolete word formations. But this can only be when the natives employing this dialect have little or no intercommunion, and when each of the two clans stand on a different plane of civilization. It is never the case when they profess the self-same faith, cherish one sacred lore, and, what is more, owe allegiance to a common political constitution. That being so, it was inevitable that the East and the West Iranian, the language of the *Avesta* and the language of the Achæmenides, should proceed at an uniform pace in their development and their decay.

We cannot here enter into too much detail. Else we should bring forward evidence to show that between the forms of the proper names as we find them in the *Avesta* and the Pehlevi version and on the coins of the Indo-Scythian rulers centuries must elapse. But we will not pass over in silence one personal name, for therefrom can be deduced one of the most striking proofs for the antiquity of the *Avesta*, viz., the name of the Supreme Godhead. Let us consider the vicissitudes which it has endured. The oldest form is, doubtless, **Madza Ahura** or **Ahura Mazda**, looked upon and treated as two names, occasionally in the plural, placed in juxtaposition. In the *Gāthas* the first-named sequence is the most usual, but the other, too, often occurs; mostly both names are severed from each other by one or more words or at least by a

cæsura, and they are always separately declined. So also in the remaining Gathic scripts. In the later books the position Mazda Ahura appears only in citations from the Gathic literature and in standing formulæ like the fire of Mazda-Ahura, and Manthra Spenta, the friend of Mazda-Ahura. Moreover, here we but rarely find Ahura or Mazda singly as names of the Divinity, which isolated names are frequently presented by the poets of the *Gâthas*. With the exceptions indicated above, Ahura-Mazda is the most common appellation in the posterior *Avesta*; yet the consciousness that it consists of two distinct words is not yet extinct. Leaving out of account a couple⁴² of very young passages, both the members are individually declined. In the inscriptions of the Achæmenides, however, Ahura Mazda has become *one* name, nor are the two substantives divided off by the sign which in the old Persian denotes the terminations of words. Excepting once only,⁴³ the second component alone is declined. Lastly, the Greeks recognize the name not otherwise than as a unity, Oromazes, and as such it remains among the Iranians of post-Alexandrian times, who abbreviate it into Auharmazd, Hormazd or Ormazd.

We shall not have to go far to arrive at the result of this investigation, if we reflect upon the exalted veneration in which the name of a god, and that the highest, was held in the past. The periods in which the combined names could be put down at pleasure, that is, could be disjoined or associated, or each member could singly be used, in which stages consequently there was still a vivid consciousness of their significance, must precede that stage in which they are arrayed in one fixed order, although they are uniformly considered as individual vocables and dealt with as such. And this transitional stage, again, must be older than the one during which the two-fold name has crystallized into one compound word, the first component of which is never or only exceptionally declined. The whole *Avesta*, therefore, represents a more archaic period of religious evolution than that evidenced by the rock-cut writings of the Achæmenides. Not, however, that every text of the later *Avesta* was drawn up in the pre-Persian times, for in the priestly schools the old tradition must have survived longer; but we contend that in respect of its main position it is assignable to an age when the Ahura Mazda had not developed, nor stratified, into the **Aura Mazda of the later Persians**. Briefly, the history of the Iranian equivalent of God corroborates what other facts teach us about the age of the *Avesta* and the form of the religion as exhibited in the latter.⁴⁴

I shall cursorily touch on the other arguments, which have been brought forward for or against this antiquity; but I cannot altogether pass them over unnoticed. Darmesteter opines that the political conditions reflected in the *Avesta* harmonize but with those of the Parthian monarchy. The Parthian sway was feudal. The large landholders ruled independently and were bound to follow the king only in war. Now, to Darmesteter the *Avesta* is cognisant of no higher political civic grade than that of the judiciary of a canton. Hence it cannot have been written during the Median or Persian monarchy. But, in the first place, the political institution under the Persian domination, prior to the introduction of a rigidly absolute monarchy by Darius Hystaspes, was the same as the Parthian, and it can scarcely be distinguished from the Median constitution. And, besides, it is not correct that the *Avesta* never speaks of a king or suzerainty. We need only call to mind the struggles for the possession of the regal glory or majesty of the Aryan lands, which so repeatedly turn up.

Of far greater moment are the pleas for the remote antiquity of the *Avesta* which are derived from reference in it to the **political and economic relations of the countries**. None of the tribes which have played an important part in history subsequent to the 9th century B. C., the Medians, Persians or Parthians, are once mentioned. The *Avesta* is aware of only the Aryans, such as, according to

⁴² These are *Yasna* 7, 24 and 13, 5: Ahura-Mazdâ. The last passage may contain a purely clerical oversight, for here we have a quotation from the *Yasna Haptanghaiti*. The genitive Ahuro Mazdao, *Vendidâd* 19, 15, and *Yasna* 71, 10 (where Justi and Darmesteter wrongly conjecture a vocative), is of another kind: simply a grammatical mistake.

⁴³ In C (a and b) 10 and 17 (Xerxes) we find the double genitive *avrahya mazdaha*.

⁴⁴ Comp. the exhaustive demonstration in my oft-cited treatise "*Over de Oudheid van 'l Avesta*."

Herodotus, the Medians named themselves. Nowhere are the distinguished capitals spoken of, the Median Ekbatana or the residences of the Achæmenides, Susa, Persepolis or Pasargadæ, which latter was the city of the Magians, and a city of priesthood.⁴⁵ The solitary considerable cities which are alluded to, assuming that we accept the traditional interpretation of the passages, are Nineve, which was devastated in the 7th century, and Babylon.⁴⁶ But in case Babylon is actually mentioned here, which is suspicious, and in the capacity of a seat of tyrants who dreamed of a world-sovereignty but failed in their object, then that must be the memory or the legend of aboriginal times—times before the founding of his metropolis by Cyrus and anterior even to the Median kings, the friendly contemporaries of the Babylonians. In their days the time-honoured metropolis cannot figure as the abode of an odious usurper in the imagination of the Iranians. Under no circumstances it is open to us to take refuge in the assertion that the Median and Persian premier cities had already forfeited their importance when the *Avesta* was revealed. For then the question arises, how it was that the seats of later dynasts, the Seleucides, the Arsacides, and the Sassanides, are so totally ignored? That Firdausi in his epics gives them the go-by is natural, in that he loves to adhere to tradition and makes a bare mention of a few Achæmenides.

The economical circumstances of the people among whom the *Avesta* had its home are in the last degree antique. All that has been stated in respect thereof is not conclusive. It is neither proved nor probable that they were unacquainted with the use of iron, gold, and salt. But what is proved beyond question, and will be shown in the sequel, amounts to this. The *Gâthas* are the original documents not merely of a religious but likewise an economic reform—a reform from the nomadic stage of life to settled husbandry. The gospel of such a reformation was not called for in the age of the Arsacides, nor under the foregoing monarchs of Iran. Religion and tillage have long since triumphed and permanently retain their close association. The whole body of the *Avesta* is a veritable sacrosanct writing calculated to establish a class of cultivators, composed of cattle tenders and peasants, with simple unsophisticated notions and usages; while the divisions of time, as in the religious prescriptions of the *Vendidad* and of the later *Yasna*, throughout answer to their primitive requirements. It is not till we come down to the *Yashts* that a different spirit reveals itself. It is the talk about royal majesty, about battles, and conquests; wherefor they must have, to hazard a surmise, originated in the times of kings.⁴⁷

On all these grounds we predicate a high antiquity of the *Avesta*. Should it be in reality composed after the commencement of our era, it would be one of the most mysterious and dexterous literary forgeries which have ever been perpetrated. One of the most dexterous, because the transgressors pitched upon a language, which was no more spoken and was no longer understood of the people collectively, and of which all original documents had perished. They wrote down in a more antique dialect the fragments they wished to be considered oldest. They set forth the religion of their creation with such consummate art that they infused vividness and freshness into the hymns which were to be looked upon as archaic, and austereness into what was to be reputed of a subsequent growth; and finally they adulterated their religion with foreign elements. In a word, not only they fabricated religious texts, but also a whole course of religious unravelment, and were solicitous that the history of the language they employed kept pace with it. With studied assiduity they avoided what could

⁴⁵ Plutarch, C. 3. Plin. *Hist. Nat.* 6, 26.

⁴⁶ Nineve: *Yasht* 10, 104 and *Yasna* 5, 29 (which passage, however, the tradition translates differently). Darmesteter is totally incorrect when he thinks of a river.

Babylon: *Yasht* 5, 29: Azhi Dahaka, the mythical snake that subsequently passed for a personification or symbol of foreign domination, sacrifices for the attainment of the sovereignty of seven quarters of the work, which Anahita had not conceded to him, *bawroish paiti dahhoyê*, in the land of Babylon. The elucidation, however, is far from definite.

⁴⁷ Comp. before all W. Geiger, *Asterianische Kultur im Altertum*, Erlangen, 1882 [English tr. by Dastur Darab Sanjana], and *Vaterland und Zeitalter des Avesta und Seiner Kultur*, in *Sitz. Berder Kgl. Bairesh Akad.* 1884, p. 340 seq. Geiger often proves too much, but what Spiegel (*Über Vaterland und Zeitalter des Avesta*, *Z. D. M. G.* 1887, p. 280 seq.) adduces against it is quite as feeble as his previous essay on the subject—vide R. Roth, *Z. D. M. G.* 1880, p. 698.

be referred to their own generation, named no names beyond those of mythic antiquity, and in all this did not betray themselves once. One of the most mysterious, because this product of imposition became within a few years universally accepted. The fictitious figures of a counterfeit theosophy were transmuted forthwith into popular deities, and were immediately thereafter acknowledged by native and foreign princes. Nay, more, in those very schools whence these compositions emanated it was possible for men simultaneously to produce a very defective rendering with elucidations which not unfrequently succeeded in completely obscuring the sense of the original. Methinks such a forgery is impossible. Rather am I persuaded that the writings whose contents investigated with critical exactitude so clearly helps a comprehension of the process of evolution of the Zoroastrian religion are genuine and antique documents. The sketch of this development, which we are about to draw, will prove the most conclusive arguments in its support.

To contract the period of the origin of this scripture within narrower limits we lack historical data. Some scholars hold that the older part of it belongs to the 13th pre-Christian century, and incline to a still dimmer past. Others conjecture that the date of the *Avesta* literature is to be set down between 1000 and 600 B. C.⁴⁹ I am convinced that we must place the earliest pieces of the later *Avesta* (if not in the form of its present redaction) not much later than 800 B. C. The Gathic writings are, as a matter of course, a couple of centuries older, albeit later than the rise and the first promulgation of the faith. But on this point we may but make conjectures.

(To be continued.)

GLIMPSES OF SINGHALESE SOCIAL LIFE.

(1) Domestic Ceremonies.¹

BY ARTHUR A. PERERA.

THE life of a Singhalese man consists from the day of his birth of minute domestic observances and ceremonies; although these slightly differ in the different parts of the island and many details in them are forgotten or discontinued owing to the adoption of Western methods and modes of thought, they are in the general outline quite the same.

When a mother is pregnant she avoids looking at deformed persons, or ugly images and pictures, fearing the impression she gets from them may influence the appearance of her offspring; during this delicate period she generally pounds rice with a pestle, as the exertion is supposed to assist delivery, and for the same purpose a few hours before the birth of the child all the cupboards in the house are unlocked. For her to cling to, when the pains of child-birth are unbearable, a rope tied to the roof hangs by the mat or bedside; and it is popularly believed that at the birth of Buddha the trees of the garden of Lumbini bent themselves that their branches may render to Queen Mâyâ a similar assistance.

The water that the child is washed in after birth is poured on to the foot of a young tree, and the latter is remembered and pointed out to commemorate the event; a little while after the infant is ushered into the world a rite takes place, when a drop of human milk with a little gold

⁴⁹ Bartholomae, *Handbuch der Alteranischen Dialekte*, p. 1 seq.

¹ For further particulars on this subject the reader is referred to:—

- (1) Knox's *Historical Relation of Ceylon* (1651), pp. 93 and 113.
- (2) Percival's *Account of the Island of Ceylon* (1803), p. 179.
- (3) Davy's *Account of the Interior of Ceylon* (1821), p. 277.
- (4) Forbes' *Eleven Years in Ceylon* (1840), Vol. I. p. 324.
- (5) *The Ceylon Magazine* (1841), Vol. I. p. 278.
- (6) *Young Ceylon* (1852), Vol. III. p. 55.
- (7) *The Friend* (Second Series, 1870), Vol. I. p. 110.
- (8) Asiatic Society's *Journal of Ceylon* (1881), Vol. VII. p. 40.
- (9) *The Orientalist* (1884), Vol. I. p. 116; and (1887), Vol. III. p. 120.
- (10) *The Taprobanian* (1887), Vol. II. p. 47.
- (11) *The Monthly Literary Register* (New Series, 1898), Vol. I. p. 177.

rubbed in it is given to the babe (*rankiri kata gānavā*), — this is an invocation to **Sarasvati**, the goddess of speech, — and the little child's ability to learn and pronounce well is assured.

When the sex of the child is known, if it be a **boy** a pestle is thrown from one side of the house to the other ; if a **girl**, an *ikle* broom ; those who are not in the room pretend to find out whether it is a *she* or a *he* by its **first cry**, believing it is louder in the case of the former than of the latter. The cries of the babe are drowned by those of the nurse, lest the spirits of the forest become aware of its presence and inflict injury on it.

The **mother** is never kept alone in the room, a light is kept burning in it night and day, and the oil of the *margosa* is much used in the room for protection ; this tree is sacred to the **Seven Ammās (or Mothers)** left in charge of the earth by the goddess Pattinī, who is probably Durgā in her beneficent aspect. Care is taken that the **navel cord** is not buried and a little of it is given to the mother with betel if she falls severely ill. Visitors to the lying-in-room give presents to the midwife when the child is handed to them, especially if it is the **first-born** one.

A month after birth, the babe, nicely dressed and with tiny garlands of *Acorus calamus* (*wadakaha*) and *Allium sativum* (*sudu lūnu*) tied round its wrists and lamp-black applied under the eye-brows, is for the first time brought out to see the light of day (*dotṭavaḍanavā*) ; and it is made to look at a lamp placed in the centre of a mat or table, with cakes (*kevuṃ*) made of rice-flour, jaggery, and cocoanut oil, plantains, rice boiled with cocoanut milk (*kiribat*), and other eatables placed around it. The midwife then hands round the little child to the relatives and gets some presents for herself.

A thank offering to the seven Ammās is performed **three months after childbirth**, when seven married women are invited to partake of *kevuṃ*, *kiribat*, and plantains. Before eating they wash their mouths, faces and feet, and purify themselves with turmeric water ; a lamp with seven wicks representing the seven Mothers is kept where they are served. After the repast they severally blow out a wick, and take away what is left of the provisions with them. This ceremony is also performed when a family recovers from **Small-pox** or a kindred disease.

The rite of eating rice (*indul katagānavā* or *bat kavānavā*) is gone through when the child is **seven months old** ; the same eatables are spread on a plantain-leaf with different kinds of coins, and the child placed among them ; what it first touches is carefully observed, and if it be *kiribat* it is considered very auspicious. The father or grandfather places a few grains of rice in the child's mouth, and the name that is used at home (*bat nama*) is given on that day. The astrologer, who has already cast the infant's horoscope and has informed the parents of its future, is consulted for a lucky day and hour for the performance of the above observances.

The **children** are allowed to run in complete nudity till about five years and are **completely shaved** when young ; a little of the hair first cut is carefully preserved. From an early age a **boy** is sent every morning to the *pansala*, where the village priest keeps his little school, till a certain course of reading is completed and he is old enough to assist the father in the fields. **The first day he is taught the alphabet** a rite is celebrated (*at pot tiyanava*), when a platform is erected, and on it are placed sandal-wood, a light, resin, *kiribat*, *kevuṃ*, and other forms of rice-cakes as an offering to Ganēśa, the God of Wisdom, and the remover of all obstacles and difficulties. At a lucky hour the pupil washes the feet of his future *guru*, offers him betel, worships him and receives the book, which he has to learn, at his hands. And, as the first letters of the alphabet are repeated by him after his master, a husked cocoanut is cut in two as an invocation to Ganēśa. A girl is less favoured and has to depend for her literary education on her mother or an elder sister ; more attention, however, is paid to teach her the domestic requirements of cooking, weaving, knitting, etc., which will make her a good wife.

On the attainment of the years of puberty by a girl she is confined to a room, no male being allowed to see her or be seen by her. After two weeks she is taken out with her face covered and bathed at the back of the house by the female inmates, except little girls and widows, with the assistance of the family laundress, who takes all the jewellery on the maiden's person. Near the bathing-place are kept branches of any milk-bearing tree, usually of the *jak*-tree. On her return from her purification, her head and face, still covered, she goes three times round a mat having on it *kiribat*, plantains, seven kinds of curries, rice, cocoanuts, and, in the centre, a lamp with seven lighted wicks; and as she does she pounds with a pestle some paddy scattered round the provisions. Next, she removes the covering, throws it on to the *dhóbbi* (washer-woman), and, after making obeisance to the lamp and putting out its wicks by clapping her hands, presents the laundress with money placed on a betel-leaf. She is then greeted by her relatives, who are usually invited to a feast, and is presented by them with valuable trinkets. Everything that was made use of for the ceremony is given to the washer-woman. In some cases, till the period of purification is over, the maiden is kept in a separate hut which is afterwards burnt down. Girls who have arrived at the age of puberty are not allowed to remain alone, as devils may possess them and drive them mad; and till three months have elapsed no fried food of any sort is given to them.

The 'shaving of the beard' is the rite the young man has to go through; it is performed at a lucky hour and usually takes place a few days before marriage; the barber here plays the important part the laundress did in the other. The shavings are put into a cup, and the person operated on, as well as his relatives who have been invited, put money into it; this is taken by the barber, and the former are thrown on to a roof that they may not be trampled upon.

Marriages are arranged between two families by a relative or a trusted servant of one of them, who, if successful, is handsomely rewarded by both parties. The chances of success depend on the state of the horoscopes of the two intended partners, their respectability which forms a very important factor in the match, the dowry which used to consist of agricultural implements, a few head of cattle, and domestic requisites, together with a small sum of money to set the couple going, and, if connected, the distance of relationship. Two sisters' or brothers' children are rarely allowed to marry, but the solicitation of a mother's brother's or a father's sister's son is always preferred to that of any other.

A few days before the marriage, the two families, in their respective hamlets, send a messenger from house to house to ask, by presenting betel, the fellow-villagers of their own caste for a breakfast; and the guests bring with them presents in money. Only few, however, are invited to the wedding; and the party of the bridegroom, consisting of two groomsmen, an attendant carrying a *talipot* shade over him, musicians, *pingo*-bearers, relatives and friends, arrives in the evening at the bride's village and halts at a distance from her house. A messenger is then sent in advance with a few *pingo*-loads of plantains, and with betel-leaves equal in number to the guests, to inform of their arrival; and when permission is received to proceed, generally by the firing of a jingal, they advance, and are received with all marks of honour; white cloth is spread all the way by the washerman, and at the entrance a younger brother of the bride washes the bridegroom's feet and receives a ring as a present. A sum of money is paid to the *dhóbbi* (washerman) as a recompense for his services. They are then entertained with music, food, and betel till the small hours of the morning, when the marriage ceremony commences. The bride and the bridegroom are raised by two of their maternal uncles on to a *dais* covered with white cloth, and having on it a heap of raw rice, cocoanuts, betel-leaves, and coins. A white jacket and a cloth to wear are presented by the bridegroom to the bride; betel and balls of boiled rice are exchanged; their thumbs are tied together by a thread, and, while water is poured on their hands from a spouted vessel by the bride's father, certain benedictory verses are recited. Last of all, a web of white cloth is presented by the bridegroom to the bride's mother; and it is divided among her relatives.

In connection with this presentation it is said that if the mother-in-law be dead, the web should be left in a thicket hard by to appease her spirit.

On the day after the wedding the married couple return to their future home with great rejoicing, and on their entering the house a husked cocoanut is cut in two on the threshold.

The tokens of virginity are observed by the bridegroom's mother, and the visit of the parents and relatives of the bride a few days after completes the round of ceremonies.

There is a peculiar custom not generally known, and almost totally extinct, called *kula kanavá*, that is, making one respectable by eating with him. If a member of a family makes a *mésalliance* he is cast out of his *gôtra*, and should he want his children and himself to be recognized and taken back by the relatives, the latter are induced to attend and partake of a feast given by him at his house. The 'making up' takes place when very many years have elapsed, and only if the wife who was the cause of the breach is dead. The difference due to marriage with another caste or nationality is never healed up.

Even in the presence of grim Death ceremonies are not wanting; if the dying patient is known to have been fond of his earthly belongings, and seems to delay in quitting this life, a few pieces of his furniture are washed and a little drop of the water given to him. A lamp is kept burning near the corpse, the body is washed before burial, and a piece of cotton or a betel-leaf is put into its mouth. All the time the body is in the house nothing is cooked, and the inmates eat the food supplied by their neighbours (*adukku*).

No one of the same village is told of the death, but all are expected to attend the funeral; the outlying villages, however, are informed by a relative who goes from house to house conveying the sad news.

The visitors are given seats covered with white cloth; and the betel for them to chew are offered with the backs of the leaves upwards as an indication of sorrow. In rare cases, only the relatives come, while friends leave betel at a distance from the house and go away fearing pollution. It may be observed in passing that, according to the Singhalese belief, this is caused by the attaining of puberty by a maiden which lasts fourteen days; by the monthly course of a woman which lasts till she bathes; by child-birth which lasts one month; and by death which lasts three months.

Friends and relatives salute the body with their hands clasped in the attitude of prayer, and only the members of the family kiss it. The route along which the funeral proceeds is previously strewn with white sand, and the coffin is carried by the closest relatives, with the cloth to be given to the priests for celebrating the service thrown on it, over white foot-cloth spread by the *dhôbi*, and preceded by the tom-tom beaters with muffled drums. Lights are carried by the coffin and a shade is held over the head of it.

The service commences with the intoning of the three Refuges of Buddhism and the Five Vows of Abstinence by one of the priests, and they are repeated after by those present, all squatting on the ground. The cloth, referred to, is then given to be touched by the bystanders in order to partake of the merits of the almsgiving; one end of it is placed on the coffin, and the other is held by the priests. They recite three times the Pali verse that all organic and inorganic matter are impermanent, that their nature is to be born and die, and that cessation of existence is happiness; and while water is poured from a spotted vessel into a cup or basin, they chant the lines that the fruits of charity reach the departed even as swollen rivers fill the ocean and the rain-water that falls on hill-tops descends to the plain. A short *ex tempore* speech by a priest on the virtues of the deceased completes the service.

If it be a burial, the grave is by the roadside of the garden with a thatched covering over it. Two lights are lit at the head and the foot of the mound, the bier in which the coffin was carried placed over it, and a young tree planted to mark its site.

If a cremation, the coffin is first carried with music three times round the pyre, and the latter is set fire to by the sons or nephews with their faces turned away from it. Those assembled leave when the pyre is half burnt; and on the following day, or a few days after, the ashes are collected and buried in the garden of the deceased, over which a column is erected, or are thrown into the nearest stream.

The funeral party bathe before returning to the house, and are supplied by the *dhóbi* with newly-washed clothes; during their absence the house is well cleansed and purified by the sprinkling of water mixed with cow-dung; and the visitors before leaving partake of a meal either brought from some neighbour's or cooked after the body had been removed.

The day after burial an almsgiving of *conjee* to priests and paupers takes place, when a little of it in a rolled-up leaf is kept on a tree, or at a meeting of roads. If a crow or any other bird eats of it, it is a sign that the deceased has gone to the land of the blessed. Otherwise it indicates that it has reached the stage of an elemental (*perétayá*). On this occasion all the belongings of the dead man are given away in charity. Seven days after there is an almsgiving of rice, when a similar leaf is again made use of as a further sign. Three months after is the last almsgiving, which is done on a large scale. Relatives are invited for a feast, and all signs of sorrow are banished from that day.

It is traditionally maintained that if this last feast be not given, the spirit of the dead man comes to the boundary of the garden; if the omission is not made good after six months, it takes its stand near the well; and when nine months have elapsed, it stays at the doorway of the house, watches at the food eaten by the inmates and causes indigestion. After twelve months it enters the house and commences to haunt it and make its presence felt by knavish tricks, when it is execrated as a *gevalayá* (goblin) till got rid of by "devil" ceremonies.

(To be continued.)

EXTRACTS FROM THE BENGAL CONSULTATIONS OF THE XVIIITH
CENTURY RELATING TO THE ANDAMAN ISLANDS.

BY SIR RICHARD C. TEMPLE.

(Continued from p. 321.)

1794. — No. VII.

Fort William 7th April 1794.

Read a Letter and its Enclosure from the Military Auditor General.

Mil^y Aud^r General dated 15 March 1794

Honble Sir John Shore Bart^r Gov^r Gen^l &ca. &ca. &ca., in Council.

Honble Sir, 1. I received on the 8th Inst^t M^r Sub Secretary Shakespears. Letter of the 21st Ultimo, and According to your decisions therein conveyed I have Audited the Accounts of the Superintendant of the Andamans.

2. It was not perhaps in the Recollection of Government when they passed these decisions that the Accounts had been referred to this Office for report as long Ago as August last. It was my intention to have sent up the report at that time, but having in the Course of examining the Accounts observed several Articles that required previous explanation I applied to Major Kyd in the terms of the enclosed paper Marked N^o 1.

3. The Major informed me that it was in M^r Secretary Hay's Power to obviate all Objections by furnishing the Authorities which sanctioned the Charges Alluded to, and that he would accordingly do this, but I now find that Major Kyd without further communication to this Office wrote to the Board on the Subject of them, and this produced a decision on the Charges before the Report on the reference to this Office could be sent up.

4. The 7th Act. in the Account Current are Charges made by the **Commissary of Provisions and Stores** which Major Kyd informed the Board, in his Letter to M^r Secretary Hay he had "no doubt was according to the *Forms* laid by the Regulations."

5. There was not any Question that I know of, put, relative to mere form; the Objection was more Substantial that the Personal Allowance of S^a. Rs. 250 per Month drawn by the Commissary of Stores was not authorized by any Order of Government received in this Office. It has however been now passed for the Sum drawn in consequence of the Boards decision of the 21st Ultimo but it is necessary that I should be informed whether or not it is the Intention of Government to consider this Allowance permanent, in order that if it is I may be able to insert it in the **fixed Establishments of Military Charges**. It is my duty at the same time to Notice that the Staff Allowance to a Commissary at Prince of Wales Island was 50 Rupees per Month, 'till it was recently raised to 62 Rupees per Month with 70 Rupees for Writers Stationary &c^s.

6. Full Batta is drawn for the whole Detachment from the 1st February tho' they did not embark so soon. It has however been passed According to the Boards Order.

7. The Artificers drawn by the Superintendant, upon the whole, fall short of the Establishment fixed by Government in their Resolutions of the 18th of Feb^ry 1793, but the description of People charged for do not correspond with those laid down by the Board.

8. The whole of the Charges in Major Kyds Account Current have been passed agreeably to the decisions of the Board, but as no Voucher was ever produced for the S^t R^s 6270 ,, 4 ,, 4 paid to Captain Blair, nor for the Sum of S^t Rs. 52. 4 said to have been paid for Commission, I have in consequence of the Boards decision admitted these Sums on the face of the Account Current itself for want of other Vouchers for these Items. Accounts Current however are only regular as Statements between the Pay Office General and the Parties to whom Advances are made — but as the Circumstance of not producing proper Vouchers if countenanced would introduce a relaxation in Money transactions that might be detrimental to the Public. I cannot allow, as Major Kyd seems to think, that it would be proper generally to dispence with Vouchers on the declaration of any Man however satisfied I might be of his Integrity, as indeed I am of the Majors most perfectly.

I have the honor to be, With the greatest Respect, Honble Sir,

Your Most Obed^t & faithful Serv^t

Mil^y Aud^t Gen^{ls}. Office
15th March 1794.

(Signed) John Murray
Colonel & M^y Aud. Gen^l.

Copy of Memorandum sent to Major Kyd 23^d August 1793 requesting him to Annex such explanation as he pleased to each Article.

The Charge of a Salary of 250 Sicca Rupees per Month, for Lieut^t Wells as Commissary of Stores and Provisions, has not been Authorized by any Information received in this Office.

The Charge for Cash paid to Captain A. Blair Amounting to S^t R^s 6,270.4.4, cannot be admitted in the Military part of the Disbursements, the Voucher for this Charge, did not Accompany the Accounts.

The Contingent Bills for Sicca Rupees 3455.5.1 Ought to be laid before the Board agreeable to the Order on that Subject, dated the 18th of February last, but as these Orders expressed, that the Bills for Contingent Charges should be Accompanied by Vouchers, and the fullest explanation for the necessity of incurring them, it is recommended to Major Kyd to write such a Letter as he thinks proper, on the Subject to the Auditor Gen^l, to be sent up to Government with the Bill.

There is a Charge for an Advance of 4 Months Allowances to European and Native Artificers, said to commence the 1st of February 1793, which should have been drawn in the form of an Abstract, detailing the Number and discriptions of People, to whom four Months Pay was Advanced, and a list of their Names.

This last paper cannot, perhaps be now conveniently obtained, if not, the charge will be passed, but in that case, nothing can be allowed for the same number of People, till the Month of June; whereas, if the Accounts are understood, some of these men are again drawn for from the 16th of March, up to 31st of May inclusive.

Certificates should have been produced of the last Pay received by the men drafted from any of the Corps in Bengal.

Military Aud^r Gen^l's Office

23^d August 1793

A true Copy.

(Signed) F. Corfield

Assist. to the Military Aud^r Gen^l

Ordered upon the Subjects of the 5th and 8th Paragraphs of the Military Auditor General's Letter, dated the 15th Ultimo, that he be informed that a Resolution was passed for fixing the personal Allowances of the Commissary of Stores at the Andaman Islands at Sicca Rupees 250 per Mensem, and that the Sum of Sicca Rupees 6270.4.4 paid to Captain Blair, was passed as having been admitted upon Credit for the same having been given by Captain Blair in his Accounts that are lodged in the Office of the Acting Marine Paymaster.

1794. — No. VIII.

Fort William 7th April 1794. Read a Letter and its Enclosure from the first Assistant to the Secretary of the Military Board.

First Assistant to the Secretary of the Military Board dated 2^d April 1794.

To Edward Hay Esq^r Secretary to the Government.

Sir, — Enclosed I have the honor to transmit Copy of Indent No. 1126 which has been this Day passed by the Military Board in Circulation for a Supply of Articles required at the Andamans which you are requested to lay before the Governor General in Council intimating the Wish of the Board to be informed whether the Stores shall be sent and by what Conveyance.

I have the honor to be &c^s

Mil^y B^d Office

(Signed) A. Green

the 2^d April 1794.

1st Ap^l M^y B^d

(Copy) N^o 1126. Indent N^o 7.

To Lieut^t. William Golding Commissary of Stores Fort William.

	Total rec ^d since the 1 st May 1793.	Balance remaining in Store.	Articles In- dented for.	For what purposes wanted.	Admttd by the Board.
Baskets Rattan	1000	For the Labourers.	1000
Barrows Wheel	50	D ^o	50
D ^o Hand	100	D ^o	100
Oil Linseed ... Maunds	2	For Paint ^g Boats. &c ^a	2
Pitch Barrels	1	For Repair of Boats	1
Rope Europe ... 2 Inch Coils	2	D ^o	2
D ^o Ratline ... D ^o	2	D ^o	2
Screwplates large	1	For the Artificers.	1
D ^o small	1	D ^o	1
Tar Barrels	2	For Boats &c ^a ...	2
Tarpaulins large	40	For protection of Stores.	40

Port Cornwallis 1st March 1794.

(Sign'd) Edmund Wells Comm^r of Stores,

My B^d Office the 2^d April 1794.

Passed by the M^r B^d in Consultation this day.

(Signed) A Green 1st Ass^t. M^r B^d

Ordered that the Military Board be informed that the Stores, mentioned in Lieut^t Wells's Indent are to be sent to the Andamans in the Snow Daphne.

1794. — No. IX.

Fort William 7th April 1794. The following Letter and its Enclosures were received, on the 5th Instant, from the Superintendent at the Andamans on the Arrival of the Snow Cornwallis.

Super^t Andamans dated 20th March 1794.

To Edward Hay Esq^r Secretary to Government.

Sir, — I beg you will acquaint the Honbl^e the Governor General in Council that as we have now two Vessels here unemployed, I have dispatched the Cornwallis Snow to Bengal and have indorsed on the Garrison Store Keeper for a small quantity of Provisions.

By this Vessel Lieutenant Wells returns to Calcutta whose health has suffered so much that he finds himself obliged to request permission to resign his Appointments here. The loss of this Officer I lament very much as I have received the greatest Assistance from him, and the Public much advantage by the excellent arrangements he has made in all the departments, which were under his charge, and in one instance the considerable saving of one third of all the provisions that was expended, as will appear by a comparison of the expenditures, before and since he took charge of the Provision Department.

The Accompanying Letter from Lieut^t Wells claiming some Staff Allowance, for the time that he has had Charge of the Settlement, I do not hesitate to forward to the Governor General in Council as also to declare that the Appointments which the Board were pleased to grant to Lieut^t Wells appear to have been inadequate to the duties he had to perform, and that I shall be much gratified if the Board will consider the services he has rendered, by some further Allowance, and Altho it is With Reluctance I do it, yet I think this is the best time to declare that after One years experience, I find that the Allowance which the Board have been pleased to attain [? attach] to my Office has not been adequate to the absolute necessary expences of the Situation, I am therefore hopeful that it will not be thought unreasonable in me, to request that an addition May be made to my Salary — I am very sorry to acquaint you that the European Artillery Men recover so very slowly that I have been enduced from the representation of the Surgeon a Copy of whose Letter I send, to send the greatest part of them to Calcutta, on this Vessel, having only kept a Serjeant, a Corporal and two of the healthiest of the Men.

Accompanying I transmit you Lieut^t Wells's Account Current of Receipts and Disbursements, made up to the 15th Instant, with the Various Vouchers therein mentioned. The People of all classes are paid up to the 1st of this Month, but you will perceive there is now but a small Balance of Cash in the Public Treasure Chest Altho' I have since received into it the Sum of Sicca Rupees 7800 „ „ from various individuals for which I have granted Bills as by the Accompanying List. and I may yet expect to collect a small Sum more it will however be necessary that a Sum not less [than] 15,000 Sicca Rupees half in Gold and half in Silver, be sent by the Cornwallis.

I have written to Lieut^t Sandys to procure and send down by the Cornwallis a small number of very necessary Artificers to Supply the place of those that have died or who we have been obliged to allow to return to Calcutta and request that on his application a passage may be ordered for them.

To Lieut^t Ramsay I have given charge of the Sepoy Detachment and to Ensign Stokoe the management of the Provision and Store Department, Altho' another Sepoy Officer would be very necessary, I do not think it would be prudent at this time to Apply for One, as the Sickly Season is fast approaching but will rather allow things to remain as they are till after the rains.

I beg you will acquaint the Board that the Dispatch Brig left here by Admiral Cornwallis is now in great want of repair and if left in her present state must soon be unserviceable, I beg to know what is to be done with this Vessel. It appears to me that she is of very little value but might be useful in sending occasionally to the Nicobars for Stock and Fruit for the Settlement or to Diamond Island for Turtle, but before she can be moved from this place, her Sails which I understand the Admiral delivered to the Marine Store Keeper in Calcutta, should be sent down which I request may be done by the Cornwallis.

I have the honor to be Sir, Your most Obed^t Servant

20th March 1794.

(Signed) A. Kyd Super^t Andamans.

Enclosure I.

To Major A. Kyd Superintendant & Commandant of the Andamans.

Sir, — I beg leave to Submit to your Consideration and Opinion, the propriety of my applying to Government for Staff Allowance as acting in the capacity of Superintendant and Commandant of this Settlement during the time that Public Affairs have required your residence at Calcutta. You are so perfectly sensible, Sir, of the nature of the Duties dependant on the Station, that it is needless for me either to trouble you with a recital of them, or to revert to their augmented labour and anxiety which various Causes combined to occasion — In receiving this representation, it will probably occur to you, that the principle of guarding

against Expences which have the appearance of a double Charge upon the public, may operate as an exception to it. But I humbly presume to think with all respectfull deference, that when Contingencies arise out of Circumstances unforeseen or unprovided for, the Assent of Government to their admission, will not be withheld, though there be no existing Regulations exactly applicable to the Case, if it be founded upon grounds of equitable Justice. Should these Sentiments meet the concurrence of your judgement, I hope you will do me the favor to forward the application to the Honble the Governor Genl. in Council, supported with such observations from yourself as you may think it deserves.

I have the Honor to be, with much Respect and Regard, Sir,

Your most Obedt & faithful humble Servant

Port Cornwallis
March 19th 1794.

(Signed) Edmund Wells
Lientenant.

Enclosure II.

Major Alexander Kyd, Superintendant Andamans.

Sir,—I have with great Concern observed the Sickly State of the Detachment of Artillery, since their Arrival at Port Cornwallis; at a time when the other Europeans on Shore, as well as those on board the Vessels in the Harbour are enjoying uninterrupted good Health. The Sickness has been general, but particularly severe on Several who had been Ill in Bengal, and were landed rather in a debilitated State.

I beg leave strinuously to recommend a Sea Voyage for those who have suffered most, being firmly persuaded, they will not be able to acquire a sufficient Stock of Health, before the setting in of the Rains, to insure them against the agues that must be expected during the South West Monsoon, untill the Woods can be cleared away that are close to the Settlement.

I am with great Respect Sir, Your most Obedt humble Servt

(Signed) David Wood
Actg in a Medl Capacity.

{To be continued.}

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON
OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M. A.

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- Collery-Stick ; *s. v.* 182, ii.

Colleery-stick; ann. 1801: *s. v.* Colleery-Stick, 182, ii.
 Colles; ann. 1563: *s. v.* Vanjārās, 88, i, twice, *s. v.* Cooly, 192, ii; ann. 1598: *s. v.* Cooly, 192, ii, twice.
 Colliaud; ann. 1760: *s. v.* Swamy-house, 672, i.
 Collicuthiam; ann. 1430: *s. v.* Calicut, 113, ii.
 Collijs; ann. 1553: *s. v.* Cooly, 192, ii.
 Collis; ann. 1644: *s. v.* Cooly, 192, ii, twice.
 Collocalia linchi; *s. v.* Birds' Nests, 72, ii.
 Collocalia nidifica; *s. v.* Birds' Nests, 72, ii.
 Collohdham; ann. 1760: *s. v.* Coleroon, 181, ii.

Collyrium; *s. v.* Tobacco, 706, i.
 Colobi; ann. 1430: *s. v.* Quilon, 570, i.
 Colocut; ann. 1505: *s. v.* Monsoon, 442, i; ann. 1506: *s. v.* Sambook, 595, ii.
 Colocynth; 519, i, footnote.
 Coloen; ann. 1420-30: *s. v.* Malabar, 412, ii; ann. 1430: *s. v.* Quilon, 570, i.
 Colom; ann. 1503: *s. v.* Oranganore, 211, ii.
 Colombi; ann. 1420-30: *s. v.* Malabar, 412, ii; ann. 1430: *s. v.* Quilon, 570, i.
 Colombino; ann. 1343: *s. v.* Ginger, 287, i, 3 times.

(To be continued.)

NOTES AND QUERIES.

THE LIFE OF THE PALLIYARS.

THE Palliyār occupy a somewhat higher place in the Hindu social scale than other hill-men like Irulers, Kaninkars and Uralis — who are generally looked upon with suspicion and a feeling of contempt and loathing, by the dwellers in the plains. There are only a few families of Palliyārs in the Achinkoil Valley and on the hills above British Chokkampatti, all these places being adjacent to Shenkotta, the frontier township of Travancore on the Tinnevely side of the Western Ghāts. As far as I have been able to ascertain, the Palliyārs are not known to exist anywhere else in Travancore or British India.

Their origin does not point to a very remote period. It is most probable that some low-country people from Tinnevely took refuge in the hills during the Poligar Wars at the end of the eighteenth century or during the stress of some famine. I lean to this theory, because when such separations from the parent stock take place, after a considerable while, a new dialect gradually evolves itself, which differs perceptibly from the original language. In the case of the Palliyārs this is not so. The members of the little clan speak Tamiḷ, and Tamiḷ only, and with no particular accent. They account for their origin by saying that at some very remote period in the past an Eluvan — a caste which is fairly widely distributed all along the Eastern foot of the Western Ghāts, and one which differs naturally from a caste of the same name in Travancore — took refuge during a famine in the hills, and there took to wife a Palliyār woman (Pallichi) and that the Palliyārs are descendants from these two.

However this may be, there is no doubt that the social position of the Palliyārs is just a shade

lower than the Eluvans. The Palliyār is permitted to enter the houses of Eluvans, Elavanians (betel-growers) and even Maravars, and in the hills, where the rigour of the social code is relaxed to suit circumstances, the higher castes mentioned will even drink water given by Palliyārs, and eat roots cooked by them.

Their marriage ceremony is a very simple affair, and resolves itself into a presentation of a cloth to the bride, a small feast and the tying of a *thālī* made of white beads threaded together. The alliance is terminable at will, and if there are children, the husband takes the boys and the wife the girls. This arrangement is rarely objected to. Girls are married as soon as possible, and boys at seventeen or eighteen years of age.

Corpses are not cremated, but buried promptly, and with little or no ceremony. Mourning, if the absence of any particular form of it can be called mourning, is over on the sixteenth day.

The Palliyārs regard sylvan deities or Bhutains with great veneration. Kurupuswami is the tribes' tutelary god, and when a great haul of wild honey is made offerings are given at some shrine. Palliyārs pretend to be followers of Śiva, and always attend the *Adi Amavasai* ceremonies at Kuttalam (Courtallam). Intoxicating drink is common to all when it is obtained, but, curiously for hill-people, only the males smoke tobacco.

There are wandering hill-men of sorts, but the Palliyār surpasses them all for his restlessness. Though in touch with civilisation, the Palliyārs cannot point to a single village or hamlet which they can call a "home." No house shelters him in the most inclement weather, and the monsoon

on the Travancore Hills is no joke. The Palliyâr's highest architectural feat is a lean-to, against a bank or rock, with some perishable plantain-leaves as thatch. If it lasts for a night or two, it does very well, for the wanderer is off again as soon as the leaves dry. He cultivates nothing, not even a sweet potato; he keeps no animal except a stray dog or two. An axe, a knife (*vettukathi*) and a pot are all the impediments he carries. An expert honey-hunter, he will risk his neck climbing lofty trees or precipitous cliffs.

A species of sago palm furnishes him with a glairy, glutinous fluid on which he thrives, and such small animals as the iguana, the hogdeer, and the tortoise, and the larvæ of hives are never-failing luxuries. He levies contributions on every edible kind of berry in the magnificent flora of the country over which he roves, and when times are really hard, in periods of drought, the forest contractor for minor forest produce comes to his rescue with a small pecuniary advance. In return for this the Palliyâr collects dammer, wax, honey, cardamoms, *inja* (a bark used in bathing by the natives), and similar products. He is not so truth-telling as the more primitive (in some ways) Kannikar or Munnan. The Palliyâr, knowing the benefits of a civilised life, boldly prefers the hand-to-mouth method of his existence, and, unless he alters his mode of living, will, in a few years at most, be numbered with "forgotten peoples" who have disappeared from the earth.

G. F. D'PENHA.

A FIRE AND CAR FESTIVAL, TRAVANCORE.

THE Car Festival here described was preceded at an interval of some few days by what we may describe as the 'Fire-walking Feast.' The object of this 'feast' is to enable the devotees of the goddess Amman — better known, perhaps, by the name Kali — to walk down a pathway of hot cinders.

The appointed morning was a beautiful one, the sun shedding its bright rays on all the country-side.

The proceedings opened early; Amman being carried on a wonderfully decorated car on the shoulder of a large number of her admirers to meet her friend from a neighbouring village. He or she, I know not which, had come in on horse-back earlier in the day. We went on past the meeting-place to the open space in front of this temple, where a large crowd from Anthiyûr in Travancore and the neighbouring villages had collected to watch the ceremony. We made our way through the crowd to the place where the people were to walk on the fire.

After some delay, a procession was seen coming from the temple. There were about 500 men, each with a stick in his hand, decorated with coloured paper and paper flowers. From where we stood we could only see these wands above the heads of the people, and thus follow the movements of the men who carried them. The pathway of hot cinders was, perhaps, fifteen yards long. The fire-walkers came to the end of it, walked—not very quickly—along it, and went back to the temple. We could not see how hot the cinders were. But judging from the look of them, when we first arrived on the scene, and the length of time that elapsed before this ceremony took place, I should think that the walking over the pathway was not such a very hazardous operation after all. The previous market-day we met a young man, who was to go through the ceremony, and asked him why he did it. He told us he had been ill and had promised the god he would go through this performance if he recovered. He got better, and so was carrying out his part of the contract. This was the third year that he had done it, he said.

The Car Festival should have taken place a few days after the one just described, but owing to certain repairs to the vehicle not having been completed in time, it had to be postponed a while. The car (the one at Anthiyûr is a small one) is a ponderous wooden construction, ornamented with carved representations of gods and goddesses. It has six wheels, four at the corners, where wheels usually are, and two smaller ones in the centre of the thing, as an extra support. On to this foundation is fixed a superstructure of scaffolding, covered with coloured cloth and tinsel, the domed roof being surmounted by a scarlet umbrella. Inside this structure sits the goddess with her attendants. The latter have fans to mitigate the heat and keep the flies off the image. The car is drawn by means of great chains and cables attached to it. It takes about 500 men and an immense amount of noise to move the thing at all. They get it started at last, and take it about three yards, when a wheel drops into a hole in the road, and the car stops with a jerk. Then men come with great levers and try to get the wheel on to level ground. Others bring cocoanuts, which they break on the wheels, letting the water run over them. Difficulty in moving the car is put down to insufficient cocoanuts, and men are despatched in all directions for more. The people drew the car in the cool of the evening, and took three or four evenings to get it round the village, a distance of about half-a-mile.

G. F. D'PENHA.

NOTES ON INDIAN HISTORY AND GEOGRAPHY.

BY J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

A particular instance of the use of the word *vāstavya*.

IN my note on page 331 ff. above, on the use and bearing of the words *vāstavya* and *vinirgata* in ancient Indian charters, I have sought to make clear the point, among others, that a grantee's place of abode, and a village or other real estate granted to him, ought, at any rate in all ordinary circumstances, to be localised within a reasonably short and convenient distance of each other. The matter is one of common sense. And the point, which has not always been recognised, ought to be borne in mind, both in the interpretation of the original records and in the identification of places mentioned in them. Take, for instance, the Nausārī plates of A. D. 817 noticed under No. 11 on page 336 above, and fully dealt with on page 363 ff. above, and the Chokkhakuṭi grant of A. D. 867 dealt with on page 254 f. above. In the ninth century A. D., in the absence of all the means of speedy communication available in the present day, the possession of villages in Gujarāt could not be of the slightest practical use to an individual dwelling nearly five hundred miles away at Bādāmi in the Bijāpur district, and to a religious establishment located some six hundred miles away at Kampil in the Farukhābād district, in that part of India which until recently was officially called the North-West Provinces, but has now been named the United Provinces of Agra and Oude. A comparison of texts, however, shews that, in the Nausārī record, Bādāmi was mentioned as the place of abode of the grantee's father, not of the grantee himself. And the identification of the village conveyed by the Chokkhakuṭi grant, shews that the Kāmpilyatārtha of that record is, not the far distant Kampil in the Farukhābād district, but the village 'Kaphleta' or 'Kapletha'¹ next door to the village that was granted.

I know of only one case presenting anything by way of an exception to the rule which I have sought to make clear. It is only an apparent exception. And, though it may not be exactly "the exception which proves the rule," still it is not far from being such. It came to my notice, — I should add, — too late to receive attention in the note referred to above.

This instance is to be found in the Cambay plates of A. D. 930, which conveyed a village named Kēvañja, — Lātadēsa - Khētakamaṇḍal - āntarggata - Kāvīkāmahāsthāna - vi[ni]rḡgatāya ih=aiiva Mānyakhētē vāstavyāya śrīmad-Vallabhanarēndradēva-pādapadm-ōpajivinē Māṭhara-sagōtra-Vāji-Kāṇva[savra]huma[chā]riṇē Mahādēvayya-sutāya [Nāga]māryāya,²—"to Nāgamārya, who has come from the great place of Kāvīkā³ which is situated in the Khētaka maṇḍala in the Lāta dēsa, who dwells here, indeed, at Mānyakhēṭa, who is a servant⁴ of the glorious Vallabhanarēndradēva-(Gōvinda IV.), who belongs to the Māṭhara gōtra and is a student of the Vāji-Kāṇva (school), and who is a son of Mahādēvayya."

This passage does not present any of the stereotyped formulæ which we have in the instances Nos. 1, 2, and 5 to 11, on page 332 ff. above. Its phraseology resembles the looser

¹ I overlooked, till recently, the point that the Postal Directory of the Bombay Circle (1879) presents this name as 'Kapletha.' This seems more likely to be correct than the 'Kaphleta' of the Indian Atlas and Trigonometrical Survey sheets.

² *Ep. Ind.* Vol. VII. p. 40, line 50 ff.

³ The editor has translated *mahāsthāna* by "holy place." Professor Kielhorn's literal translation of the word by "great place," — for instance, *śrīman-mahāsthānānī Kolanāra*, "of the sacred great place of Kolanār;" see *Ep. Ind.* Vol. VI. p. 34, line 71, and p. 38, — is better.

⁴ *Lit.* "who subsists (like a bee) on the water-lilies which are the feet of," etc. The term *vat-pādapadm-ōpajivin* was a customary technical expression for the connection between feudatory princes and nobles, and officials, and their paramount sovereigns and other superiors; see my *Gupta Insers.* p. 98, note 4.

construction of Nos. 3 and 4. But it does present the technical word *vāstavya*, as well as *vinirgata*. And by the use of that word, and in rather an emphatic manner, it describes the grantee as permanently dwelling at *Mānyakhêṭa*, in the service of the king *Gōvinda IV.*; not as having simply gone there on business, as in the case of the grantee referred to in the *Kharḍa* plates, No. 3 on page 333 above, and not as simply "staying" there, as said by the editor.⁵

Now, the grantee's place of abode, *Mānyakhêṭa*, is well known to be *Mālxhêḍ* in the Nizam's Dominions; for the exact position of this place, reference may be made to page 395 below. On the other hand, the record, in line 52 f., distinctly describes the village *Kēvañja*, which was granted to him, as, — *Lāṭadēs-āntarvartti-Khêṭakamaṇḍal-āntargataḥ Kēvañja-nāmā grāmaḥ Kāvika-mahāsthāna-nikaṭatara-vartti*, — "the village named *Kēvañja*, which is situated in the *Khêṭaka maṇḍala* comprised in the *Lāṭa dēśa*, and which lies quite close to the great place *Kāvika*." Also, the boundaries of *Kēvañja* are fully specified. And, thus, it has been satisfactorily shewn by the editor of the record, Mr. D. R. Bhandarkar, that *Kāvika* is the modern *Kāvī*, and that *Kēvañja* is a village which still exists quite close to *Kāvī*. *Kāvī* is mentioned as *Kāpikā* in the *Kāvī* plates of A. D. 826,⁶ and the identification of *Kāpikā* with *Kāvī* was then made by Dr. Bühler.⁷ And the *Kēvañja* of the present record is mentioned as *Kēmajju* in the *Kāvī* plates of A. D. 736, which describe it as situated in the *Bharukachchha vishaya*;⁸ and *Kēmajju* was then identified by Dr. Bühler with a village the name of which he wrote as "*Kimōj* or *Kimaj*," adding a footnote which shews that it is also known as *Kēmaj*.⁹ *Kāvī* is in the *Jambūsar tāluka* of the *Broach* district in *Gujarāt*, and may be found in the *Indian Atlas* sheet No. 22, S. E. (1887), in lat. 22° 12', long. 72° 41', on the south bank of the *Mahī*, about forty miles towards the north-west-by-north from *Broach*; in the *Trigonometrical Survey* sheet No. 11 (1873) of *Gujarāt*, its name is entered as '*Kāvī*.' And *Kimōj*, *Kimaj*, or *Kēmaj* is the '*Kimoj*' of the *Atlas* sheet No. 23, N. E. (1894), the village-site of which is about three and a half miles south-south-west from the village-site of *Kāvī*. And, thus, the record conveyed to the grantee *Nāgamārya* a village situated some four hundred and fifty miles away, towards the north-west-half-north, from the city at which he was permanently residing.

The explanation of the matter is to be found in the nature of the grant. The grants registered in the *Kharḍa* plates (No. 3 on page 333 above), the *Sāngli* plates (No. 5), and the *Kalas-Budrūkh* plates (No. 9), were personal grants, not accompanied by any allusion to any sacrificial or religious objects. The grants registered in the other records dealt with in the same place, were specifically made for the maintenance of certain sacrifices, the list of which ranges from the *bali*, *charu*, *vaiśvadēva*, *agnihōtra*, and "other" (unspecified) rites in the *Chhārōli* or *Āntrōli-Chhārōli* plates (No. 6) to the *bali*, *charu*, *vaiśvadēva*, *agnihōtra*, *atithi*, *pañchamahāyajña*, *kratukriyā*, and "other" (unspecified) rites in the *Baroda* plates (No. 2); but they were quite plainly made for personal enjoyment and management, combined with the celebration of those rites, by the grantees. The grant registered in the present record, however, — the *Cambay* plates, — was made for much more comprehensive purposes. It was made "for the purpose of (maintaining) the *bali*, *charu*, *vaiśvadēva* and *atithitarpana*; for the performance of the optional, indispensable and occasional rites; for the performance of the *śrāddha* and sacrificial ceremonies such as the *darsapūrṇamāsa*, *chāturmāsya*, *ashtakā* and *āgrayana* (rites) and the fortnightly (*śrāddhas*); for the purpose of preparing the *charu*, *purōdāśu*, *sthālipāka* and so forth; for the purpose of (granting) priestly fees and gifts in connection with *hōma*, *niyama*, the study of one's own *Vēda*, and religious service; for the purpose of (providing) accessory assistance for the rites concerning *rājasūya* and the seven forms

⁵ *Ep. Ind.* Vol. VII. p. 28.

⁶ Vol. V. above, p. 151.

⁷ Vol. V. above, p. 145; and see his map opposite p. 112.

⁸ *Ibid.* p. 115.

⁹ *Ibid.* p. 112, and note †.

“ of the *sôma* sacrifice such as the *vâjapêya*, *agnishôma* and so forth ; for the purpose of (*offering*) “ garments, ornaments, entertainment, gifts, sacrificial fees, etc., to the various priests, such as “ *Maitrâvaruna*, *Adhvaryu*, *Hôtri*, *Brâhmhândochchhansin*, *Grâvastut* and *Agnîdh* ; and for the “ purpose of (*supplying*) the requisite materials for preparing alms-houses, places of distribut- “ ing water gratis to travellers, shelter-houses for travellers, the ceremony of setting free a “ bull and four heifers on certain religious occasions, wells with flights of steps, reservoirs or “ ordinary wells, tanks, orchards, temples, etc.”¹⁰ These terms involve very much more than any private individual or domestic rites. And it is perfectly plain that, though the donation was made to an individual grantee, still it was made to him on behalf and for the benefit of a large religious establishment at “ the great place Kâvikâ,” and that the management of the village which was given, and the application of its revenues, would be, not in the hands of the actual grantee dwelling far away, but in the hands of the members of that establishment on the spot.

The places mentioned in the two sets of plates from Bagumrâ of A. D. 915.

These two records were first brought to notice by Mr. H. H. Dhruva, who published the texts of them in the *Jour. German Or. Soc.* Vol. XL. (1886), p. 322 ff. And they were subsequently re-edited by Dr. R. G. Bhandarkar, with a translation by Mr. Sh. R. Bhandarkar, in the *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 253 ff., with lithographs. They have been known and referred to as the Nausârî plates of A. D. 915. But Mr. Dhruva's introductory remarks shew that they were found, in 1881, in ploughing a field at Bagumrâ, in the Nausârî division. And it seems more appropriate, therefore, to refer to them henceforth as the Bagumrâ plates of A. D. 915. One of them registers a grant of the village of Bagumrâ itself.

These records register grants that were made by the Râshtrakûta king Indra III. on a specified date in the month Phâlguna of the Yuvan *samvatsara*, Saka-Samvat 836 (expired), falling in February, A. D. 915, on an occasion when, while settled at the capital (*râjadhâni*) of Mânyakhêta, he had gone to Kurundaka for the ceremony of his coronation. As is well known, Mânyakhêta is Mâlkhêḍ in the Shôrâpur district of the Nizam's Dominions ; it is shewn in the Indian Atlas sheet No. 57 (1854) as 'Mulkaid,' in lat. 17° 11', long. 77° 13', on the south bank about a mile below the confluence of the 'Benathora' and 'Moolamurry' rivers. And, as I have said elsewhere,¹¹ Kurundaka is Kurundwâḍ, the chief town of the Senior Kurundwâḍ State in the Southern Marâṭhâ country, about twenty-three miles on the east of Kôlhâpur and one hundred and seventy miles towards the west-by-south from Mâlkhêḍ ; it is shewn in the Indian Atlas sheet No. 40 (1852) as 'Koorundwar,' in lat. 16° 41', long. 74° 38', at the confluence of the Kṛishṇâ and the Pañchgaṅgâ which, as I will shew on some other occasion, when a map can be prepared to accompany my remarks, is the famous Kûḍalsamgam of the Chôla records : the confluence appears to have been one of special sanctity in ancient times ; and that, no doubt, is why Indra III. selected the locality for his coronation.

One of these records registers the grant of a village (*grâma*) named Tenna, in the vicinity (*samîpê*) of Kammanijja in the Lîṭa country (*dêsa*), to a Brâhman, whose father had come from Pâṭaliputra,¹² which is the modern Paṭṇâ, the chief town of the Paṭṇâ district in Bengal. And, in specifying the boundaries of Tenna, it places, on the east, (*a small village or hamlet named*) Vâraḍapallikâ or Bâraḍapallikâ ;¹³ on the south, (*a village*) the name of which is to be read as

¹⁰ *Ep. Ind.* Vol. VII. p. 46, and note 8.

¹¹ Vol. XXX. above, p. 218, note 73, and p. 371.

¹² See page 383 above, No. 4.

¹³ The record appears to represent the *b* and *v* by the same sign all through.

Nānditaṭaka, as was practically recognised by Mr. Dhruva, though not by Dr. Bhandarkar;¹⁴ on the west, (*a village*) the name of which seems to be clearly given in the lithograph as **Valisā**, in accordance with Dr. Bhandarkar's reading, not as **Vaṇṣā**, as taken by Mr. Dhruva; and, on the north, a village (*grāma*) the name of which is plainly to be read as **Vavviyaṇa** or **Babbiyaṇa**, instead of **Vathiyaṇa** as given in both the published texts.¹⁵

Mr. Dhruva localised this record correctly. But he did not go into the details which are necessary in order to enable us to locate the places exactly and determine the bearing of the identification of them.¹⁶ He told us, in the first place, that **Kammanijja** is the modern **Kāmrej**.¹⁷ This is the head-quarters town of a subdivision of the same name in the Nausāri division; it is on the south bank of the Tapti, and is to be found in the Indian Atlas sheet No. 23, S. E. (1888), in lat. 21° 17', long. 73° 2'. The identification was endorsed by Dr. Bühler, who pointed out that, in other records, the place is mentioned as **Kārmanēya** and **Kamaṇēya**, — (more properly, **Kamaṇiya**), — and perhaps as **Karmāntapura**.¹⁸ And there are not any reasons for declining to accept it.

Mr. Dhruva further identified **Tenna** with a village which is shewn as 'Ten' in the Atlas sheet, and in the Trigonometrical Survey sheet No. 34 (1882) of Gujarāt, seven miles east-north-east from **Paṣānā**, the head-quarters of the **Paṣānā** subdivision of the Nausāri division, and about thirteen miles south-east-by-south from **Kāmrej**. This place is mentioned as **Treyanna** or **Treyanna**, in the territorial appellation of the **Treyanna** or **Treyanna āhāra**, in the **Bagumrā** plates of A. D. 655.¹⁹ And the **Bagumrā** plates of A. D. 867 give another form of its name, in mentioning the village itself as **Trennā**, and the territorial division as the **Trennā āhāra**.²⁰ This latter record, it may be noted, speaks of **Trennā** as having been granted to a certain **Brāhmaṇ** by the first **Dhruvarāja** of Gujarāt, for whom we have the date of A. D. 834-35. The explanation of its being given away again by the present record is, no doubt, to be found in the statement, made in the present record, that **Indra III.** gave away four hundred villages which had been confiscated by previous kings; this was evidently one of them.

The other places, mentioned in the present record, are all to be found in the maps. As was recognised by Mr. Dhruva, the small village or hamlet of **Vāraḍapallikā** or **Bāraḍapallikā** has developed into the town of **Bārḍōḷī**, the head-quarters of the **Bārḍōḷī tāluka** of the **Surat** district, one mile on the east of 'Ten:' and, it may be remarked, there can be little doubt, if any, that this is the place which is mentioned as **Bhadrapālī** in the record of A. D. 867, referred to above; but, as intimated by Dr. Bühler,²¹ the presentation of its name in that form must be due simply to "the poet" having "tried to invent a significant Sanskrit name" for the place: he has told us that,

¹⁴ Mr. Dhruva's text gives *Nānditaṭakan*, with only the mistake of *ta* for *ṭā*. Dr. Bhandarkar's text gives *Nāmbhīṭāṭakam*; and the translation gives "the lake Nāmbhī." The lithograph is plainly not a facsimile. But we can see at once that the first component of the double consonant, in the second syllable of the name, is *n*, not *m*. The lower component does, in the lithograph, resemble *bh* more than *d*; and the *akshara* might be read as *nḥī* on the analogy of the *nḥī* in *ētān-bhāvinaḥ* in the last line but one. But the subscript *d* is formed in a very similar way in *Kurundakam*, three lines above. And, whether the writer formed the *d* badly here, or whether it has been spoilt in preparing the lithograph, the modern name of the place makes it quite certain that *nḍī* was either written or intended.

¹⁵ We may compare the *vv* in *sarvān*, in the last line but one, and contrast the *th* in *pārthivēndrān*, in the same line.

¹⁶ Dr. Bhandarkar merely said: — "The village **Tenna** is identified with **Tena** which is situated in the **Navsari** district" (*loc. cit.* p. 253).

¹⁷ Mr. Dhruva wrote the name with the long *d* in the first syllable; and it is certified in that way in the official compilation *Bombay Places*, and is entered in the same way in the Trigonometrical Survey sheet No. 33 (1882) of Gujarāt. Dr. Bühler wrote it with the short *a*; see, for instance, Vol. XVI. above, p. 100. **Pandit Bhagwanlal Indraji** seems to have taken the name as **Kāmlāj**, with *l* instead of *r*; see, for instance, *Gaz. Bo. Pres.* Vol. I. Part I. p. 108.

¹⁸ Vol. XVI. above, p. 100. Dr. Bühler's "**Kamaṇēya**" must be a mistake for **Kamaṇiya**, as the reference can only be to the spurious **Umētā** plates, in Vol. VII. above, p. 61 ff.

¹⁹ Vol. XVIII. above, p. 268, line 20.

²¹ Vol. XVI. above, p. 100, note 5.

²⁰ Vol. XII. above, p. 189; and see Vol. XVI. p. 100.

in the same way, Surat is called sometimes Sūryapura and sometimes Suratapura. Nānditāṭaka was properly identified by Mr. Dhruva with a village which is shewn as 'Nadira' in the Atlas sheet, and as 'Nādīra' in the Trigonometrical sheet, one mile on the south of 'Ten.' the name of the village was written 'Nandiḍa' by Mr. Dhruva; but it is given in the *Postal Directory of the Bombay Circle* (1879) as 'Nādīda.' this latter form partially endorses Mr. Dhruva's spelling, in sufficing to make it certain that the *r* of the maps stands for the lingual *ḍ*; and, from these presentations of the modern name taken in connection with the ancient name, we may safely infer that the real modern form is Nādīḍa or Nādīḍā.²² Valisā, which was mistakenly read as Vaṇiṣā by Mr. Dhruva, and which he proposed to identify with "Vaneji now desolate," a site which I cannot find in the maps, is mentioned as Balisa in the Bagumrā record of A. D. 655, referred to above, which places it in the Treyaṇṇa or Treyaṇṇā āhāra; and, as remarked by Dr. Bühler in editing that record,²³ it is certainly the 'Wanesa' of the maps, two miles on the south-west of 'Ten.' And Vavviyaṇa or Babbīyaṇa is plainly the 'Baben' of the Atlas sheet, shewn as 'Bāben' in the Trigonometrical sheet, one mile on the north of 'Ten.'

The other of these records registers the grant to a Brāhman, in respect of whom it does not furnish any information as to his place of origin or of abode, of a village (*grāma*) the name of which, unaccountably taken by Mr. Dhruva as Gumbarā, has been correctly read by Dr. Bhandarkar as Umbarā, but may also be taken as Umvarā, as the record uses the same sign to denote both *ḅ* and *v*. The record places it, also, in the vicinity (*samīpē*) of Kammanijja in the Lāṭa country. And, in specifying its boundaries, it places, on the east, (*a place named*) Tolejaka; on the south, (*a place named*) Mogalikā; on the west, a village (*grāma*) named Saṅki; and, on the north, (*a village named*) Javalakūpaka: this last name was misread by Mr. Dhruva as Navalakūpaka, for which reason, probably, he failed to identify the place; and, while Dr. Bhandarkar read it correctly as Javalakūpaka, the translation accompanying his text has treated it as meaning "the Javala well."

The village of Umbarā or Umvarā was quite rightly identified by Mr. Dhruva,²⁴ though he misread its name as Gumbarā,²⁵ with the modern Bagumrā itself, which is shewn as 'Bagumra' in the Indian Atlas sheet No. 23, S. E. (1888) and in the Trigonometrical Survey sheet No. 34 (1882) of Gujarāt; the village is situated about four miles north-by-east from Paṣṣānā, nine and a half miles south-by-east from Kāmrej, and six miles west-north-west-half-west from the 'Ten' which has been referred to in the preceding pages as the subject of the other record of A. D. 915. In the modern name Bagumrā, *umrā* stands, of course, quite naturally for the Umbarā of the present record; and Dr. Bühler has explained *umbarā* and *umrā* as corruptions of the Sanskrit *udumbaraka*, 'a thicket or grove of the tree *Ficus Glomerata*:'²⁶ and it may be added that a place actually named Udumbaragahvara, "the thicket or wood of *udumbara*-trees," is mentioned in a Valabhī record of A. D. 648,²⁷ and is probably to be identified with the Udubaraghara, *i. e.* Udumbaragriha, of some of the votive inscriptions at Sāñchī.²⁸ The name Umrā is not at all unique; and the prefix *bag* has

²² I notice that even this name is not unique. The Indian Atlas sheet No. 23, N. E. (1894), shews a 'Nadirda,'—entered as 'Nādirda' in the top margin of the Trigonometrical Survey sheet No. 13 (1873) of Gujarāt, — in the Wāgrā tāluka of the Broach district; in each case, the *rā* is evidently an attempt to represent the lingual *ḍ*. There is also a 'Tena,' on the 'Tena' creek, in the Ōlpād tāluka of Surat.

²³ Vol. XVIII. above, p. 266.

²⁴ Dr. Bhandarkar simply said: — "Umbarā may be the modern Bagumbra, with the prefix Bag" (*loc. cit.* p. 256).

²⁵ He seems, in fact, to have been led into this by some impression that the modern name is Gumrā, with a prefix *ba*; with his remark "Bagumrā (Gumrā of No. IX.)" at the bottom of page 322 in his article referred to above, compare *Ep. Ind.* Vol. II. p. 23, where, in connection with a place named Pāshāpihrada, he has said "Pāshāni" would drop its initial *Pā*, as Bagumrā has done with its *Ba* in having Gumrā."

²⁶ Vol. XVII. above, p. 184.

²⁷ Vol. XV. above, p. 340, line 41; and see page 333 above, note 21.

²⁸ *Ep. Ind.* Vol. II. p. 93, No. 13, p. 107, No. 96, p. 400, No. 53, p. 401, No. 66. *Ghara* is the Prākṛit form of *grīha*, 'a house.' But Dr. Fischer, in giving me the reference to his Prākṛit Grammar, § 332, for *gabbhara* = *gahvara*, has drawn my attention to the point that *grīha* and *gahvara* are used in the same sense after names of plants, and has given me both *latāgrīha* and *latāgahvara* as meaning 'a bower of creepers.'

evidently been attached in order to distinguish this Umrâ from other neighbouring places of the same name:²⁹ the suggestion may be made, that the prefix is a corruption of the Persian *bâg*, 'a garden, an orchard, a plantation,' and marks Bagumrâ as rich in *bâgât* or what is commonly called 'garden-land.'

The identification of the Umbarâ or Umvarâ of the record with the modern Bagumrâ, is rendered quite certain by the specification of boundaries. The maps, indeed, do not shew any traces of names answering to the *Tolejaka* and *Mogalikâ* of the record.³⁰ But the *Sanki* of the record is the 'Sanki' and 'Sânkî' of the maps, one mile on the south-west of Bagumrâ. And *Javalakûpaka* is the 'Jolwa' of the maps, one mile and a half on the north of Bagumrâ, which is shewn by an entry in the *Postal Directory* to be also known as 'Jorwa,' with *r* instead of *l*: the name 'Jolwa' must have come from *Javalakûpaka* through an intermediate form *Jôlakuvâ*, the last component of which, meaning 'a well,' appears very frequently in place-names in Gujârât and some neighbouring parts of the country, figuring in the maps as *kua*, *kuva*, and *kuwa*;³¹ the other form, 'Jorwa,' was utilised for the purpose of being Sanskritised as *Jaravadra* in the spurious Bagumrâ plates which purport to have been issued in A. D. 493.³²

NOTES ON ROCK-CARVINGS FROM LOWER LADÂKH.

BY REV. A. H. FRANCKE.

The article on Rock-carvings in the Edakal Cave (*ante*, Vol. XXX, p. 409) reminded me of my collection of similar rock-carvings from Lower Ladâkh. This collection does not in the least claim to be a full one, but I hope that, by its publication, some interest will be aroused in these witnesses of a pleasing, though primitive, art.

All the carvings, represented on the accompanying plates, were collected in the western districts of the ancient Ladâkhî kingdom, and although I have been on the look-out for similar representations in Central and Eastern Ladâkh, I have not yet met with them there. There is a very unimportant rock-carving between Basgo and Nyemo, but there are none beyond those villages.

Various observations with regard to language, customs, structure of the skull, features, etc., have lead me to believe that the western parts of Ladâkh, say as far as Saspola, were inhabited originally by the Aryan tribe of the 'aBrogpa (improperly called Dards by Dr. Leitner).¹ Remnants of this tribe can still be found in several western villages, and the Rev. A. W. Heyde tells me rock-carvings of entirely the same nature as my collection can be seen in the villages of the Manchadpa, an Aryan tribe of Lâhaul. So, although most of the Lower Ladâkhîs are Tibetanized at the present day, the rock-carvings may be taken to have their roots in an ancient art of the Aryans.

As regards the age of the carvings, it is difficult to say anything definite at the present time. Some of them may have been executed only recently; for the art of carving on the rock is still practised, as can be seen from various carved Buddhist formulæ and emblems, the artists of which are often well-known people. But what makes for the very ancient character of the art as a whole and of certain carvings in particular, is the frequent occurrence of

²⁹ For instance, the Atlas sheet shews, in the vicinity of Bagumrâ itself, one 'Umra' in the Chôrâsî tâluka of Surat, fourteen miles towards the west-by-north, and another 'Umra' in the Ôlpâd tâluka of the same district, twelve and a half miles north-west-by-north, and a third 'Umra' in the Baroda territory, twenty-three and a half miles towards the south-east.

³⁰ Mr. Dhruva said that *Mogalikâ* is "Magoli desolate." But I cannot find any such name in the maps, or any possible substitute for it.

³¹ Molesworth and Candy's Marâthî Dictionary derives *kuwâ*, 'a well,' from the Sanskrit *kûpa*, through Hindûstânî.

³² Vol. XVII. above, p. 200, line 18.

¹ This tribe is called *Shina* by Dr. Grierson

representations of stūpas, entirely different in form from those existing at the present day. The state of the carvings does not in the least enable us to fix their respective ages, as they are all in wonderfully good preservation. Along the banks of the Indus are many holders of a highly polished granite. These are all overlaid by a thin glazed encrustation of a dark-brown colour, which protects the rock against the influences of the air. It is by removing this that the inscribed carvings are produced, and all that time could do would be to deepen the lines of some of them.

In regard to the aim of the inscriptions, a remark by the Rev. A. W. Heyde on the carvings of the Manchadpa in Lâhaul will perhaps be found useful. He writes to me:—"In Manchad such carvings can often be seen on the back-walls of little huts, where they are smeared over with oil at certain intervals. It is possible therefore that the Ladâkhi rock-carvings also served religious objects originally. The very large number of stūpas, represented on them, speak in favor of this view. But since, as already noted, all the pictures do not show the stūpa (*mchod rten*) as it appears nowadays, they probably furnish us with very valuable and interesting material for the evolution of the Ladâkhi stūpa."²

Besides several purely pyramidal stūpas (Plate I., Fig. 5a), there is only a single stūpa in the collection without a pyramid at its base. Pyramidal stūpas are of very rare occurrence at the present day.³

Remarkable also are the flags fastened to the upper end of the carved stūpa (Plate I., Figs. 4, 5d; Plates II., Fig. 1, IV., Fig. 1). Flags are never found in the modern stūpa. Instead of the sun and moon, which invariably crown the top of the modern *mchod rten*, we here find the trident (Plate II., Figs. 1a and 1f) and other emblems.

To mention only one more point, there are two representations of stūpas in this collection, which almost form a cross (Plate II., Fig. 1a; Plate IV., Fig. 1). This form is quite unique; at least I have not yet seen anything similar to it in this country.

Most of the other representations seem to have been drawn to illustrate the Pre-Buddhist religion of Ladâkh, the gLing chos (*ante*, p. 34), and I should like to draw attention to the following scenes:—

Plate I., Fig. 1, seems to represent the fabulous animal, which turns up every year at the Pre-Buddhist Harvest Festival, called *Srub lha*, held among other places at Sheh. Two men, who form the body, are covered with a blanket and hold up the hollow head of the animal with a stick. The feet of the two men can be seen emerging underneath it in the carving. Whether two of the other men shown are supposed to be riding, or merely walking on the other side of the animal, I cannot say.

Plate II., Fig. 1. — The horseman, with cross-bow, hunting an antelope. This is probably *Kesar*, for he alone is expected to hunt riding. The mountainous character of the country makes it impossible for ordinary people to do so. Two of the uppermost figures (*b* and *c*) appear to be representations of the pencil-cedar (*shugpa*), the holy tree of the gLing chos.

Plate II., Fig. 2. — A lion with a curled mane.⁴ This must be *Sengge dkarmo yu ralan*, the white lioness with the turquoise locks, the personification of the glacier.

² It is impossible to enter into this subject as fully as it deserves now. It will now suffice to mention that the different forms of modern Ladâkhi stūpa owe their origin to at least four sources: (1) the *lha tho*, the ancient altar of the Pre-Buddhist religion; (2) the stove for burning the dead; (3) the Indian Buddhist stūpa; (4) the Indo-Tibetan pyramidal stūpa.

³ There is an example at Likir, and another at Changspa near Leh.

⁴ [Cf. the fabulous *tô* of Burmese, which is, however, popularly known as a stag, though it is more probably the remains of the winged lion. — ED.]

Plate III., Fig. 2. — Two men, armed with axes, fight against a man with horns on his head. The latter figure I am inclined to take for *Agu Pasang ldan ru skyes*; compare the list of the *Agus* (*ante*, Vol. XXX., p. 564).


Plates II., Fig. 1, and IV., Fig. 1, seem to contain two different kinds of magic squares. These forms are, however, not very common at the present day. Nowadays a form, called *dosmo*, , is more in general favor. The bodies of many of the ibex, represented on the plates (*e. g.*, Plate I., Figs. 2, 3 and 5), seem to contain the diagonals of magic squares. Perhaps magic powers were believed to dwell in the body of the ibex. Its horns, together with those of other game, are offered at *lha tho* and even at *stūpa*.⁵

Plate IV., Fig. 2, contains two reversed forms of the *svastika* (*gyung drung*). An explanation of the frequent occurrence of this form of the *svastika* in Ladâkh had already been given, *ante*, Vol. XXX. p. 132. It is the emblem of the Bon Religion.⁶

That one and the same carving shows *Kesar*, pencil cedars and *stūpas* (Plate II., Fig. 1) is not at all strange, if we consider that *Kesar* was turned into one of the protectors of Buddhism, and apparently was often mixed up with *Srong-btsan-sgampo*.

But we should probably be making a mistake in taking all the representations of ibex-shooting to be scenes illustrating *Kesar's* life-story. The pictures do not in fact seem to have a religious motive only, and many of them may have been drawn for more practical reasons. The 'aBrogpa, although they became Buddhists, did not receive a literature and an alphabet in their own tongue, as the Tibetans did. But as they wished, nevertheless, to note down important occurrences, the old pictures developed into a kind of picture-writing, consisting of several simplified, conventional figures. These they used for preserving the simple records of their more or less successful sport, almost in the same manner as the North American Indian does, and among the rock-carvings nothing is more common than hunting scenes. I remember having seen, represented in modern specimens, even men with rifles shooting at ibex. One of such simplified records we have in Plate III., Fig. 3.⁷ The representation in Plate I., Fig. 3, seems to tell a similar tale. According to my view, it reads as follows: A hunter went out after some game, crossed seven ridges and got two animals. One he killed between the second and third, the other between the third and fourth ridge (if we read from left to right).

Thus we observe that in the representation of the various figures two entirely different styles were developed. The first aims at full figures, at true copies after nature. Examples we find on Plates II., Figs. 1, 2; IV., Fig. 2 (the hand). The aims of the second style are simplification, conventionalism. Examples are: Plates I., Figs. 1, 2, 3; III., Fig. 3; IV., Figs. 1, 2. It is not impossible that the first of these styles is the older one.

Although also the first style is very primitive, it is not displeasing. The reason is perhaps that the figures are never stiff, but always in lively motion, and, however imperfect, show a keen eye for nature. The finest of all the carvings is doubtlessly the lioness (Plate II., Fig. 2). This picture goes back apparently to a model, spread all over the East and Far East, possibly as a degeneration of the lofty and very ancient art of Assyria.

⁵ [The diagonals can, however, be explained as merely due to ease in scraping the rock. See *ante*, Vol. XXX. p. 420, Plate IV., Fig. 2; Plate VI., Fig. 1, Nos. 2, 4, in the case of the Edakal Carvings. — ED.]

⁶ I would note also the ancient Greeks were particularly fond of this form, as some *dipylon* vases show. It is not impossible that in Europe, as well as in Asia, it had become known in very ancient times that in southern countries the course of the sun appears to be opposite to the course in northern countries. The Phœnicians apparently passed the equator in very ancient times indeed. To show this superior wisdom, the reversed form may have often been favoured.

⁷ [Note the similarity of the deer to that in Plate V., *ante*, Vol. XXX. p. 418, in the Edakal Carvings. — ED.]

ROCK CARVINGS FROM LOWER LADAKH.

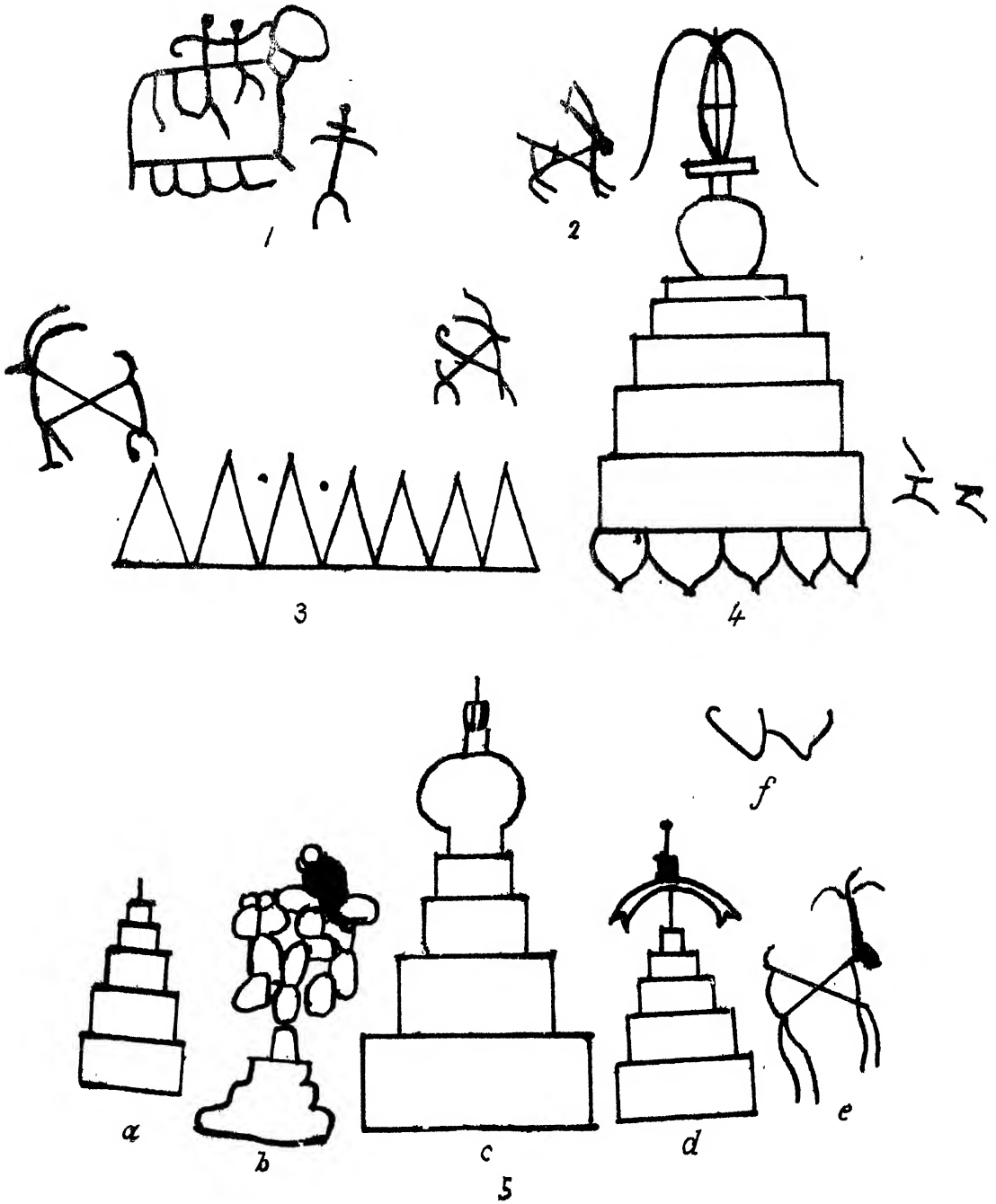


PLATE I.

ROCK CARVINGS FROM LOWER LADAKH.

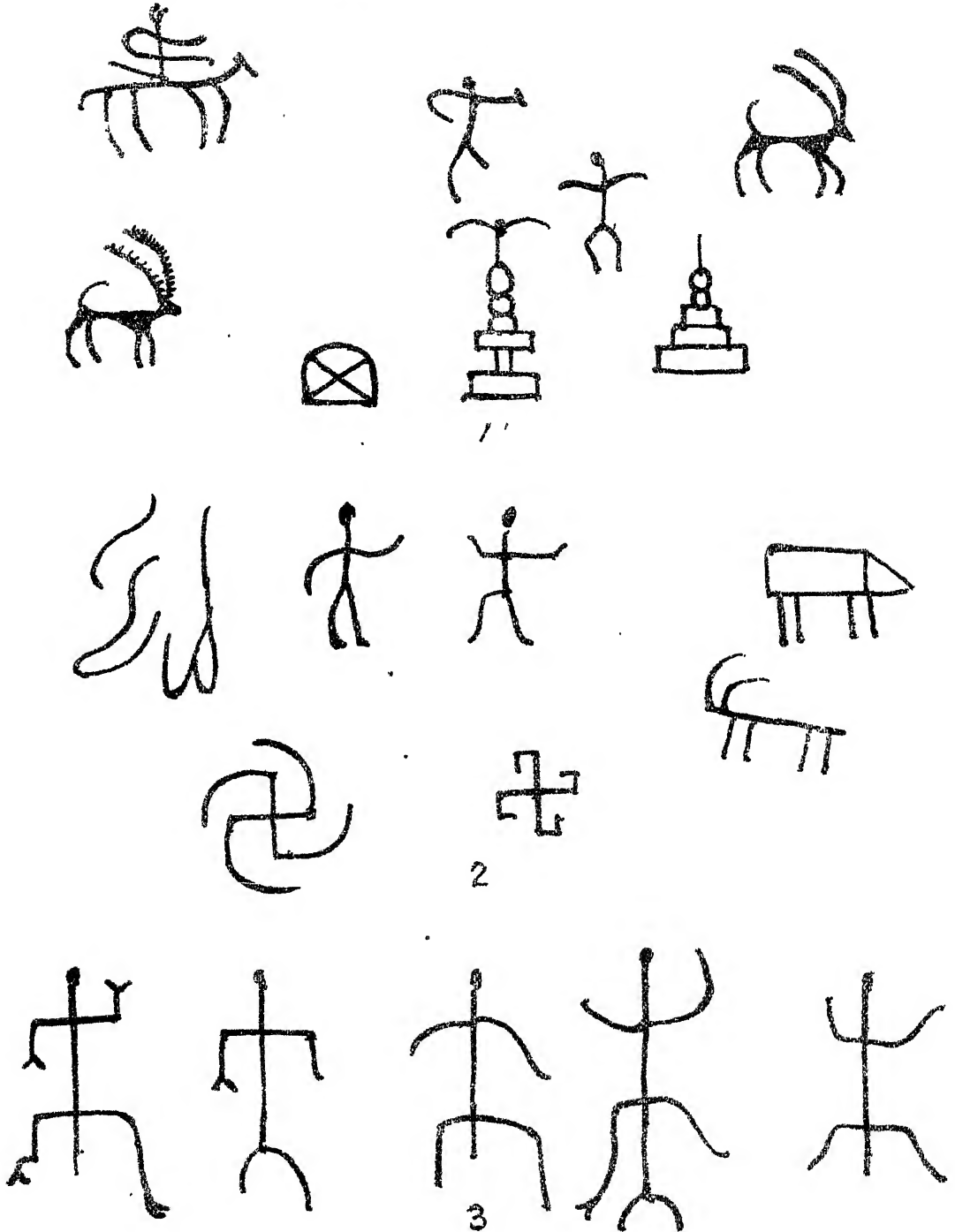


PLATE IV.

List of the Representations.

N.B.—The scale of the plates is approximately one-tenth of the original; the depth of the carvings is 1 to 2 millimetres.

Plate No. I.

Fig. 1. — Scene at the harvest-festival.

Fig. 2. — An ibex.

Fig. 3. — A hunting record.

Fig. 4. — A *stūpa*, with Tibetan inscription “*red* = it is.”

Fig. 5. — (*a*) Pyramidal *stūpa*; (*b*) holy tree; (*c* and *d*) two *stūpas*; (*e*) ibex; (*f*) inscription in unknown character, perhaps *ya*.

Plate No. II.

Fig. 1. — (*a* and *f*) Two *stūpas*; (*b* and *c*) two pencil-cedars; (*d*) Kesar hunting antelope; (*e*) magic square.

Fig. 2. — The lioness with the locks.

Plate No. III.

Fig. 1. — Inscription in characters unknown to me.

Fig. 2. — An *Agu*, attacked by two men; (*b*) an unknown symbol, perhaps unfinished.³

Fig. 3. — Hunting record.

Fig. 4. — A *kiang* (?).

Fig. 5. — (*a*) A snake with three heads (the *uræus*); (*b*) a *shapo* (wild sheep); (*c*) a bird; (*d*) a horse; (*e*) an unintelligible character.

Plate No. IV.

Fig. 1. — A rider, two men, two ibex with characteristic horns, two *stūpas*, a magic square.

Fig. 2. — A hand, two men, two *svastika*, a pig, an ibex.³

Fig. 3. — Various human figures from a stone on *Molokai* (*Hawai Islands*); added for comparison.

Sites.

The carvings, reproduced on the plates, are from the following places: Plates I.—III., from rocks in and around the fort of *Khalatse*; Plate II., Fig. 2, from the lower end of a valley called *Namchag*; Plate IV., Fig. 1, from a rock between *Chuli skampo* and *Kharbu*; Plate IV., Fig. 2, combined from various rocks, mostly near *Saspola*; Plate IV., Fig. 3, from *Hawai*.

But the finest carvings, so far as I know, may be seen at *Domkhar*. If any reader of this article visiting *Ladâkh* were to take photographs of them, he would certainly render a valuable service to the study of the history of the country.

SOME MILE STONES IN TELUGU LITERATURE.

THE AGE OF VEMANA.

BY G. R. SUBRAMIAH PANTULU.

WE are all aware that *India* is a country whose inhabitants live, move, and have their being in religion. In the *Hindu* nature there always were and are still two antagonistic tendencies, visible alike in their laws, in their institutions, in their religion, in their families, and in the thoughts and actions of their greatest men. A disposition, on the one hand, to live by rule and precedent, to

³ [*Cf. ante*, Vol. XXX. p. 415, in the *Edakal Carvings*. — Ed.]

³ [*Cf. ante*, Vol. XXX. p. 418, in the *Edakal Carvings*. — Ed.]

distrust novelties, to hold the experience of the past as a surer and safer guide than the clearest conclusions of logic, and to maintain with loving reverence the customs, the convictions, and the traditions that have come down from former generations. On the other hand, a restless, impetuous energy, inventing, expanding, pressing forward to the future, drawing wider circles around the doctrines already inculcated, — a mode of thought, which in the half-educated takes the form of a rash disdain of earlier ages, but in the best and the wisest creates a sense that they would be unworthy sons of their ancestors if they do march with the times. In healthy ages the two tendencies coexist. Shakspeare has wisely said : —

‘ So may the outward shows be least themselves,
The world is still deceived with ornament.’

Many mere superficial observers, or even observers with a mind prepossessed one way or the other, say that whatever **Hinduism** may have been in the past, it is now a mere tissue of formalities, utterly devoid of every noble inspiration, utterly incapable of exercising any real spiritual influence upon the lives of its votaries. If a religion is to be judged as a marketable commodity, as a commodity which has an exchange value, if it is to be judged merely on the status, social or otherwise, which its votaries occupy, I am afraid that the case must be decided adversely to Hinduism. But if a religion is to be judged on far higher and nobler principles, on the number of *real* theists it has actually made, on the number of those who sincerely believe that there can be no gloomier form of infidelity than that which questions the moral attributes of that Great Being in Whose hands are the final destinies of us all, on the number of those whose grosser natures are turned by degrees to the soul's essence till all be made immortal, I may boldly say that Hinduism does satisfy the conditions. If we wish to find a spiritual religion indigenous, native of the soil, we must look, not to the members of the educated communities amongst whom such movements have had their origin, but to the ‘rude Corinthian boor’ wholly untainted by any outlandish influences, or by the standard attained by the Parisian society of the eighteenth century. In a place like **India**, where religion is the **bed-rock**, the *sine quâ non* of the peoples who inhabit it, every village can proudly point the finger at some of her men and even women, who have risen ‘far above the madding crowd's ignoble strife,’ who alone in the stillness of the night hold communion with the Lord of the Universe independent of any dull, stupid paraphernalia. Such people do not thrust home their convictions on others, neither do they hide them, but ventilate them by the peculiar contact of mind with mind and knowledge with knowledge. They are generally known as **Brahmavêttas**, ‘knowers of the Lord,’ and are held in very high reverence by the common folk, and are generally those whose individuality has been lost and confounded in their paramount power as cosmopolites. But there are sham cosmopolites, not conversant with the true Hindu mode of thought, who are led to believe that the **Brahmavêttas** do not submit to the authority of **Brâhmans**, and these not unfrequently vigorously denounce the priestly pretensions.

As to this authority of the **Brâhmans**. It has been very often said that if the **sacerdotal order** should encroach upon the functions of the civil magistrate, it would in our time be a great evil. But what in our age is considered as an evil, may have in a remoter period been a blessing. It is good that mankind should be governed by wise laws well administered and by an enlightened public opinion rather than by priestcraft, but it is better that men should be governed by disinterested priests who have ceased to be enamoured of those brittle and transient joys which the world can neither give nor take away, rather than by brute force. A society ruled by mere physical force has great reason to rejoice when a class of which the influence is intellectual and moral rises to ascendancy. Such a class may doubtless degenerate, but mental power, even when abused, is a still nobler and better power than that which consists merely in corporeal strength. Whatever reproach may at a later period have been justly thrown on the indolence and the luxury of the religious orders, it was surely good that in an age of ignorance and violence there should be quiet cloisters and gardens in which the arts of peace could be safely cultivated, in which gentle and contemplative natures could find an

asylum, in which one brother might be employed in reading Yaska's *Nirukta* and another in meditating the *Brihadāraṇyakōpanishad*, in which he who had a turn for natural philosophy might make experiments on the properties of plants and minerals. What the Olympian chariot-course and the Delphic oracle were to all the Greek cities from Trebizond to Marseilles, what Rome and her Bishop were to all the Christians of the Latin communion from the Calabria to the Hebrides, the simple religion of the Vedic Brāhmanas was to all the Hindus from Peshawar to Malabar. Thus grew up sentiments of enlarged benevolence. Races separated from each other by seas and mountains acknowledged a fraternal tie and a common code of public law. Even in war the cruelty of the conqueror was not seldom mitigated by the recollection that he and his vanquished foes were all members of one great federation.

The sham cosmopolitans of the type above referred to do not, however, profess to derive their views from the *Vēdas*, and only occasionally do they quote the antideluvian nebulosity of a *śloka* of the *Gītā* or of the *Vēdānta Sūtras*. They are, in fact, reformers and have a literature of their own. No portion of this literature can claim to be of any great antiquity. A major portion of it cannot certainly be more than three centuries old. The reason for this is not far to seek, as these popular poems are usually mere mushroom existences, which pass away with the death of their author. There is not that spirit in them which can make them 'double-lived in regions new.' It is only very rarely that a genuine popular poet arises, who can claim a place with the classical writers. In the Deccan we meet with such a man in the person of *Vēmana*, who was to the Telugus what Burns was to Ayrshire. Both of them are honored and respected in the same manner to the present day.

Mr. Campbell (in the *Madras Christian College Magazine*, Vol. XV. p. 524) says, 'One would naturally wish to have some definite information about a man who has exerted such an influence upon the religious life of his countrymen, but unfortunately it is by no means easy to gratify this wish.' History is an unknown art in India, and it is extremely difficult to discover a basis of reliable fact beneath the mass of legends which are associated with the name of the poet. It is generally believed that he lived about 250 years ago. Several places claim the honor of his birth, but it is impossible, I think, to come to any more definite conclusion than that he was born somewhere in the wild hilly country situated 200 miles to the north-west of Madras and included within the limits of the Cuddapah district. Cuddapah and Kurnul, which lies a little to the north, were undoubtedly the scene of his life's work. Local tradition says that his home was in *Katārapalli*, a small village in the extreme south-west of the Cuddapah district, and it is certain that a family is to be found there, whose members claim to be his lineal descendants and receive offerings from those who wish to do honor to the poet. *Vēmana* belonged to the *Kāpu* or farmer caste. This is, in the Telugu country, by far the most important of the numerous castes included under the term *Sūdra*. The *Kāpus* are naturally a free outspoken race, with very little of that cringing to authority, which is so characteristic of the majority of their fellow-countrymen. Representatives of the old Dravidian civilization, they still retain many of the simpler and freer customs which were followed by their ancestors before the Aryan invasion introduced the caste and sacerdotal systems. *Vēmana* was a typical *Kāpu*, and never tried to conceal the fact. He made no pretension either to scholastic attainments or to priestly power, but, like the sturdy herdsman of Tekoa, professed to be a mere plain unlettered farmer.

In India especially, custom is a power fixed by a thousand tough and stringy roots to people's pious nursery faith, and what is grey with age becomes religion. It is easy, therefore, for one acquainted with the environments of a farmer's household to form a fair picture of *Vēmana* and his ordinary avocations. *Katārapalli*, which was probably his home, is a village in the gneiss country of South-east Cuddapah, where the land begins to slope up towards the great Mysore plateau. It is situated near a range of rocky hills, rough with huge boulders and strange pillar-like peaks, and devoid of vegetation, except where a few great cacti have won a place for

themselves in the crevasses of the rocks. A small stream, its course marked out by masses of green rushes and coarse dark grass, flows from the base of the hills and passes close to the village. At a little distance are two tanks, which contain a supply of water sufficient for the irrigation of the rice-fields of the village. On the borders of the stream, and on and below the bunds of the tanks, there are *kānagas*, or wild crotons, whose dark glossy leaves, and drooping tassels of flowers, white with a delicate tinge of purply-pink, give a sense of coolness even in the fiercest heat of April or May. In and about the village there are tamarind and margosa trees, and not far off are the mango orchards. Below the tanks there is the rice-land, in the spring and early summer a bare red waste, after the rains an unbroken sea of the softest and most delicate green. On the higher ground, and reaching up to and meeting the unbroken scrub jungle, is the 'dryland,' as it is called, where the farmers grow *chōlam* and *rāgi*, and pulse of various kinds. The village itself consists of about 120 houses, most of them built of earth and thatched with jungle grass. The walls are smeared on the outside with red ochre, and are in some cases adorned with broad vertical bands of white. Attached to most of the houses there is a byre for cattle, built on the same plan, and not infrequently of much the same dimensions as the dwelling-house. One can easily picture the young farmer-boy perambulating about the fields or in the rocky crevasses with his playmates and friends to partake in all the variegated labours of the world. Naturally, in youth, he would spend most of his time in tending the flocks and herds and preventing them from going astray into the paddy fields or the scrub. When he grew a little older he went to the village school and there received the village education. It is said, indeed, that when a boy he received intimation of his future greatness as a poet and writer; but this story, like other stories told of Indian poets generally, is the production of an after-age, and all that we can safely assert is that it is highly probable that, in early life, he came under the personal influence of a spiritual teacher, from whom he received the first impulse to a life of meditation. But the teacher was not likely to have been of so high an order as by personal influence to mould the future man, and I do think that Vēmana went to the living man to drink deep of the fountain of poetry. He seems, however, to have been very much influenced by the **Lingait movement**, which had attained considerable proportions in his time in his part of the country. These were a set of extreme Saivites, who, animated by a fanatical zeal, revolted against the sacerdotal supremacy and set at naught all the injunctions of the *Vēdas*. They claimed to be superior to the Brāhmanas, to be under the special power of the Almighty and therefore invincible. Their dogmas can be best studied in the *Chennabāsava Purāna* and *Prabhulingāgala*. Vēmana's identification of Siva with God, and the belief in the sacredness of animal life, can be traced to this source.

It is not known when Vēmana came to be a recognised teacher. His poem shows us beyond doubt that he was cast out for a time at least by his own kith and kin, and by those who knew him best. It was very revolting to them to find a young boy, probably in the 'mid night and flourish of his May,' posing to be a teacher of mankind in his own little sphere and expostulating against the existing state of things. He was not vicious, nor officious, but he kept himself aloof from 'the babblings of a busy world.' His neighbours thought naturally, therefore, that his Quixotic temperament was due to some dislocation of the brain. He was a man of a very strong will, was 'constant as the northern star who hath no fellow in the firmament.' He was certain that Truth must come to light and that Merit cannot enter the gates of preferment. He knew full well the stuff his own people were made of and how best to win them to his side. As his verses became known, their plain practical good sense and pithy expressiveness necessarily attracted the attention and won the suffrages of an ever-widening circle of hearers, so that towards the close of his life the poet was compelled to assume the position of a recognised **Gurū**, or teacher, and to spend most of his time travelling from village to village, visiting his numerous disciples. On his death 'mute Nature mourned her worshipper and celebrated his obsequies.' He was accorded all the honors of a saint and a tomb was built for him. A temple stands near his tomb at **Katārapalli**, and in it is a hideous wooden idol named after him.

Vêmana is the greatest popular poet of the Telugu people, and his fame extends throughout the length and breadth of the Telugu country. There is hardly a proverb or any pithy saying which is not attributed to him. He is to Telugu literature what *Avva* is to the Tamil. In consequence of his vast popularity, and the almost fabulous fecundity of less important poets of a later age, who have tacked their own brain-products on to Vêmana's, it is **hardly possible now to say what particular verse is his and what not.** There are nearly three thousand verses of such doubtful authenticity, and the manuscripts in which they have been handed down to his disciples so considerably differ from one another, that none of them can be considered a really authenticated collection of the poet's verses. There has been a good many bazaar-editions of these verses procurable for a few annas in almost all the market towns in the Telugu districts. They are very badly printed and badly edited, and contain a glorious medley of incongruous parts. An attempt has been made three score years ago to restore order out of chaos by the late **Mr. C. P. Brown of the Madras Civil Service**, an erudite Telugu scholar, who has placed the whole Telugu community under very great obligations by his two monumental lexicons — the *Telugu-English* and the *English-Telugu Dictionaries* — not to speak of his other by no means less valuable works. He has **carefully edited the work**, supplemented by his invaluable notes and an admirable English prose translation which gives a tolerably fair idea of the poet's style.

Vêmana has not trodden the beaten track of poetic routine, and exhibits some originality. His descriptions are to a great extent true to nature, though his metaphors are to a certain extent odious. He was emphatically a poet of the people. An unlettered rustic himself he wrote for the rural population in a colloquial nursery dialect, setting at naught the rules of classic verse. Classical poetry, indeed, can never be popular in any country, unless the people who inhabit it, one and all of them, are fine scholars.¹ Vêmana's diction bears the marks of his early life. It is an unlettered unpretentious farmer who speaks, and his words have a breezy freshness suggestive of his own wild windswept hills, with their scanty vegetation and huge boulder masses. There is no attempt at ornament, no straining after effect. His illustrations savour very much of his rural life. He owed much of his popularity to satire, to his pictures of the vices and follies of men in all their meanness and absurdity. When in his more cynical moods, he sees in human life nothing which is not mean and ridiculous, and wastes his satire upon the mere physical infirmities incidental to our material circumstances. But it is drunkenness and licentiousness, covetousness and pride, and empty vanity boasting of its good looks and fine clothes and great possessions, the despicable meanness that despises the poor and flatters and fawns upon the rich, it is these and similar vices that in better woods he holds up to our contempt. **He directs his satire chiefly against caste distinctions and against women.** Had he had the power, he would have put down all caste distinctions and converted the whole human population into a universal caste and introduced the old Spartan legislation, where there would be nothing like private property. He maintained that the absence of any statute to regulate the accumulation of capital, the awful monopoly which capital so accumulated constitutes, and the tremendous tyranny which it engenders, are the springs of that pauperism, which sits like an incubus on the bosom of virtuous India. He says, 'When a man has wealth, people look on him as the fairest of the gods; when brought low by want and unable to raise himself, though he be a very Cupid, they look on him as an outcast.' He speaks so bitterly of **women** that it seems as if he doubted the possibility of any woman being capable of truth and fidelity. 'As the track of a ship on the sea, as the path of a bird in the air, so is the way of a woman.' 'In time of wealth a wife looks to her husband. In time of want she will not even rise at his approach; she looks on him as dead, though he is still alive.' It is in his references to women that Vêmana fails most conspicuously to rise above the **conventionalism of Hindu society.** There are passages in his writings it is true, in which he describes the true and faithful

¹ The tenth canto of Bammara Pothana's *Bhâgavata* may be taken as an exception. This poem, though classical, is studied among the homes of the Telugu people and assimilated by them.

wife in language which shows that he had some conception of a higher and nobler type of womanhood, but these cannot alter the fact that, like the vast majority of his fellow-countrymen, he regarded women as essentially weak and unreliable, and believed that their influence is uniformly on the side of evil. It is not strange that he adopted this standpoint. In India women are the most determined enemies of reform, and Vêmana must often have found his influence weakened and his efforts baffled by their innate conservatism and blind acquiescence in the traditional opinions and customs.

Vêmana aimed at releasing the people from the bondage of blind traditionalism and enable them to realise the supreme importance of truth and purity and of duty to God and man. He shared the opinion of the Buddhist mendicant in the *Mrichchakâtika*, the earliest Sanskrit drama, where he says : —

Cast the five senses all away,
That triumph o'er the virtuous will ;
The pride of self-importance slay
And ignorance remorseless kill ;
So shall you save the body guard,
And Heaven shall be your last reward.

Why shave the head and mow the chin
While bristling follies choke the breast ?
Apply the knife to parts within,
And heed not how deformed the rest :
The heart of pride and passion weed,
And then the man is pure indeed.

He was a stern iconoclast and maintained that God dwells not in buildings made by human hands. He pours out his bitterest scorn on idolatry and scrupulously kept himself aloof from sacred services. He denounced asceticism with a vigour and earnestness, the like of which was not heard from the pulpit of Mainwaring to the judgment seat of Bradshaw. "Those who torture the body and call themselves saints can never cleanse the foulness of the heart. Does a snake die when you beat the ant-hill in which it hides ?"

Mr. Campbell seems to think that Vêmana shared the opinion maintained by Herbert Spencer in his *First Principles* when he says, 'An unbiased consideration of its general aspects forces us to conclude that religion, everywhere present as a web running through the warp of human history, expresses some eternal fact, while it is almost a truism to say of science that it is an organized mass of facts, ever growing and ever being more completely purified from errors.' Mr. Campbell bases his inference on the following verse of Vêmana : "He who takes all forms, who is eternal, who is Himself witness of all that is in every heart, who is in all things the unchangeable, free from all taint, — He is called Brahma." Be this as it may, Vêmana has not spared even Brahma in his strong satire, as he says, "He (Brahma) gives wealth to one, the utility to another, the heart (to spend) to a third and would spoil the whole thing. Let Brahma's wife be widowed."²

There seems to be hardly any Touchstonian intelligence in the poet at all. He seems to be best known for his wholesale condemnation of anything and everything terrestrial and even celestial. I have my own misgivings if he ever sincerely believed in an absolute Reality behind appearances, though he somewhere says that that Reality is unknowable and unknown.

² వి త్త మొకనికిచ్చి వితరణనొకనికిచ్చి చి త్త మొకనికిచ్చి చెరచునాక
బ్రహ్మయాలితాడు బండిరేవున తె గను విశ్వధాభిరామ విసురవేమ.

I append some verses, universally attributed to Vêmana, from a translation by C. P. Brown, to give the reader a tolerably fair idea of his writings :—

Specimens of Vêmana's Verse.

1. Observances void of purity of heart ! to what end are they ? to what end is the preparation of food without cleansing the vessel ? Void of purity of mind, to what end is the worship of God ?
2. One real and good sapphire is enough, why collect a basketful of glittering sparkling stones ? Consider, then, is not one verse, if worth reading, sufficient ?
3. A false teacher restrains us in all our acts. The middling, ordinary teacher makes a multitude of senseless spells. But the good one combines the whole power of excellence.
4. Whatever he may read who is devoid of understanding, his virtue continues only so long as he is reading ; even as a frog is dignified only so long as it is seated on a lotus leaf.
5. At the sight of women, the cupidinous man quits his meal, being stricken with the pain of desire ; even as the grasshopper delights in viewing the fire that will destroy it.
6. If a corpse leave a miser's house, when he has given the money for the shroud and bier, "alas for the fees" cries he, sobbing and sobbing as he weeps !
7. He that, relying on the prince, ruins the land, the sorrows of the people shall reach him, and at last he shall fall. How long shall the bounding ball retain its elevation ?
8. Though iron break twice or thrice, the smith knows how to heat and weld it. If the spirit break, who shall restore it ?
9. He who keeps himself afar from another's wife ; who desireth not another's wealth, but is benevolent ; who, though others be enraged, is not wroth ; and who lives in the esteem of others, is the wise man.
10. By the groaning of a buffalo-hide bellows (in the world) the five metals are calcined : when good men grieve, will not a great flame arise to heaven ?
11. If thou wilt work for hire, and slave, and gain, and give it to thy wife, she knows to applaud thee : but a thousand-fold will she revile her husband, if he falls into poverty.
12. Were the earth void of the excellently virtuous, how should the world stand nor be burnt with fire ? They are not so very frequent : but only here and there.
13. When his passions are redoubled, a man is seized with madness and roams the earth. Cupidity makes a man as restless as a dog.
14. The house of a virtuous young woman is orderly, she is like a light shining in a dark room. The house in which a first wedded wife dwells is like the place of divine worship.
15. A medicine may always be found somewhere in the world to heal wounds received in front, But hath any remedy been found to heal the wounds of slanderous words ?
16. Though a vessel be broken, a new one is easily procured. Is it then marvellous that after a man's death he should acquire a new body ?
17. Meditation is of superior merit to the bestowing of gifts, as understanding is superior to meditation ; and to cut off our lusts is superior even to our understanding.
18. Know that sin is the cause of drooping the head ; that all true good originates in the spirit, but to comprehend this requires much firmness.
19. By talking and conversing, affection increases, as you continue to eat even the bitter margosa leaf, it becomes sweet ; so by practice may we succeed in any art whatever.

20. Speech may be corrected so as to be without irregularity ; a stone may be carved into a fine form ; but the mind can never be altered, no, not in the best of men.

21. The mind cannot see God as long as it is in this life ; but convert thy body into a temple, and restrain thyself, give up all worldly thoughts, and see Him with thy internal eye.

22. If we love Him, He will love us ; if we love not Him, never will He love us : all our display, all our hypocrisy, will be of no avail.

23. When the sons of the earth see the holy saint, they revile him, but cannot understand him. Can the hand discern ambrosia from other tastes ?

24. If in the time of her husband a woman labours, she shall enjoy comfort in the time of her sons ; all, however great, participate in wealth and poverty. The strength of strong sons is the greatest of all.

25. With such eyes as these how can we view the deity ? The eyes that see him are different, the vision is diverse. Must not we look to him with an internal eye ?

26. He heaps up wealth, and gives none in charity : he consumes it not himself, but hides it ! Will not the bee that stores up honey yield it by force to the traveller ?

27. Water mingled with milk bears the appearance of milk ; and thus becomes acceptable in sacred rites : thus, by intercourse with the pure and excellent, shall even the foolish attain perfection.

28. A stone ball may be broken ; the very hills may be reduced to dust, but the heart of the cruel man can be melted by nothing.

29. Talking is one thing, and the temper of mind is another : the qualities of the body tend one way, and our intention another ! How shall we attain salvation ! and what path is this we are pursuing ?

30. However many days he lives, however long he is learning, and however he is distinguished, in a few days he dies, and is turned to earth, with all his skill.

31. If there be one dry tree in a forest, it will produce flame by friction and sweep away all the rest : thus if a base wretch be born in a noble race, he will destroy it all.

32. The wicked wretch considers the wealth in his house as his own for ever, and hides it in the earth ! Yet he cannot carry a cowry or a farthing with him when he dies.

33. Theft and whoredom are alike in the world ; the adulteress is full of apprehensions, like the thief who dares not view the beauty of moonlight.

34. Vain desire suffers not to attain our end ; it only plunges us in troubles, and drags us along ; it prevents faith from being born in men.

35. If a mighty prince takes a light man by the hand, his word will be current in the world. If merchants own them, do not even shells act for money ?

36. To whom does your body belong, which you nourish so carefully ? Whose is your wealth that you should hide it ? To whom does the soul appertain that it should not leave the body ?

37. Though he roam to Concan, no dog will turn into a lion ; going to Benares will make no pig an elephant ; and no pilgrimage will make a Brâhman of one whose nature is different.

38. If authority be given to a low-minded man, he will chase away all the honorable : can a dog that gnaws shoes taste the sweetness of sugar-cane ?

39. Has the wife opposed her lord's commands ? She is no longer his mate but his fate. To such a wife a dwelling in the wilderness is preferable.

40. A disobedient wife is as the goddess Death to her husband, a springing, hooded serpent ; a very demon ; a wife at enmity with you is a fit wife for a demon ?

41. When he beholds a woman he is deprived of power to estimate justly ; and is consumed with love as resin would be in the hottest fire : into what follies are we led by empty desire !

42. What is dearest of all things ? Life : but gold is dearer than a thousand lives : and dearer than gold are the words of a maiden.

43. A woman who is a rover, loves none but rovers : how should she be pleased with a delicate lover ? the dung-beetle cares not for the sweetness of sugar.

44. He desires pleasant food, and he longs for fair women : behold the evil heart of man ! He cannot for an instant relinquish these temptations and reflect that they are unprofitable.

45. Desert not thy king even for a thousand others : when you have given a man food, tell it not, however poor you are ; and however beautiful the wife be, let her not scorn her husband.

46. Sons and wives are a mere delusion ; pleasure and pain are a mere deception ; a family, and the affections we feel, are unreal : thou hast filled this delusive life with empty forms.

47. A feast given without kindness is a mere waste of flour-cakes : worship devoid of piety is a waste of the sprouts used in sacrifice ; and gifts devoid of charity are a mere waste of gold.

48. Imagining that by acquiring sons he will attain the happiness that is the reward of merit, a man remains entangled in the creed of works. If an elephant fall into a pit, how can a gnat extricate it ?

49. Covetousness is a sin of the worst nature : through lust have not hermits been deluded ? he who hath viewed and relinquished all ; this is the pure spirit.

50. If you catch a monkey and dress it in a new robe, the hill-apes will all worship it. Thus are the luckless subject to the senseless.

51. Though you anoint an ass with perfumes, it feels not your fondness, but will turn again and kick you : and equally fruitless is the love shown to a young girl.

52. Though you pour milk and sugar over bramble berries, and boil them, they will acquire no flavour ; how then can good qualities be produced in the crooked heart by any kindness ?

53. When we behold a bright-eyed girl or gaze on gold, every one's mind is seized with wavering thoughts ; how then can the power of truth be felt by men ?

54. What has a cripple to do with bracelets ? Of what advantage are wooden teeth to the hare-lipped ? Will an ass be the better for assuming a beard and whiskers ? Mere pretensions are wholly fruitless.

55. Singularly fanciful is the talisman of Cupid to behold. The spot in the forehead of the rosy nymph ; at the glance of her waist is the heart agitated.

56. If misfortune befall him, the sinner reviles the deity : if he meets with good, he lauds himself for it : but evil and good are the results of his own acts.

57. To say "Sudraism has left me, I am no Sudra, I am a Brähman," is all folly ; though brass resemble gold, can it be esteemed its equal ?

58. All men, be they who they will, desire gold and fine women. Not the mightiest of lords can relinquish a fair-eyed maiden.

59. To associate with a slut is ruin upon ruin ; he who has to do with a whore loses all shame ; and joining with an adulteress is the source of utter death.

60. A lucky woman perceives the hunger and thirst of others ; she helps them to food and satisfies them ; but your unlucky senseless wife considers no one's hunger but her own.

61. By Cupid, the green-bowed god, are all men in the world suddenly deluded, who then in this respect is noble? who is abject?

62. There is no living between earth and sky for the pain of the wounds inflicted by Cupid. How can a man live who deserts the wife of his home?

63. Those who give their word, and break it, are lost to all shame: he who disregards distress is vile: and cruel is he who, after contracting friendship, grieves his friend.

64. He is a fool, who, listening to his factious wife, quits his brothers and separates himself from them. Can a man swim in the Godavari by holding on to a dog's tail?

65. If he joins himself to the vile, and associates with him, he will be ruined, whoever he be. It is like drinking milk under a palm-tree.

66. Rice dressed without ghee is, I protest to thee, mere grass; a dinner without herbs is only fit for dogs.

67. When women and men are heated by fulness of meal, they say that they are tormented by Cupid. But when they have no food to eat, what becomes of that god's power?

68. We admire all women without discrimination, whoever they be; we melt as gum would do in the flame of destruction: this strong cupidity plunges us in unspeakable troubles.

69. The base wretch who forms criminal connections; equally unstable and infamous, and plays fast and loose with others, shall, like a young ass, suddenly be destroyed.

70. He who kills many men, and slays the poor, and plunders the villages to fill his belly, go where he will, Yama will find and destroy him.

71. We take a skin and form it into an elegant puppet; we make it play, and then throw it away. But who can see Him who thus plays with us as puppets?

72. A stone in the shoe, a gadfly in the ear, a mote in the eye, a thorn in the foot, and a quarrel in a family, however small in themselves, are unspeakably tormenting.

73. Can an ass comprehend the fragrance of perfumes? does a dog know good from bad? can the light fool understand the holy separation of him who serves God?

74. The recluseness of a dog! the meditations of a crane! the chanting of an ass! the bathing of a frog! Ah, why will ye not try to know your own hearts!

75. Better is the humble washerman than the empty student; better is the house-dog than the inanimate household goddess; and better than all demi-gods is the Lord of the Universe.

76. He that is hungry forgets every religious tie; all purity of heart disappears in the dark; and pregnancy destroys all former plumpness of body.

77. Marriage contracts, given and received with friendship, shall not lead to decrees, but shall flourish, spreading as a lotus plant does over the water, blossoming, budding, and bearing abundant fruit.

78. During life he restrains not his lusts; but when death approaches he turns recluse: unless thou subdue thy heart, how shalt thou attain release?

79. What poet or what god is there free from darts of love? This is mere desire, not love of wisdom. Poets and demi-gods are all mere libertines.

80. When a man has feasted and sits at his ease, should he see a woman he is touched with love, the vigour given by food fills the body with cupidity.

81. In this world riches form the chief object; on wealth does the due performance of every duty depend; virtue is the origin of every blessing; and final beatitude depends on the conduct of our own hearts.

82. Conduct thyself so as to beware of three sins: disobedience to thy mother, rebellion against thy father, and despising thy elder brother.

83. Why should a man grieve because he lacks the wealth which he sees heaped up in the house of others? In his former birth he died without attempting to perform any charitable act, and now reaps the fruit of that life.

84. The alms that are bestowed without being asked shall unsought return to you; whatever we give, being asked, so much shall return on our asking: and he who bestows nothing shall receive nothing.

85. If an unlucky fool should even find the philosopher's stone, it would never remain in his hands but vanish; it would melt away like the hailstones that come with rain.

86. He who values himself on his wealth and bestows none on others, revelling on riches, shall in the end perish and never see good.

87. When a woman has by her virtues acquired lasting celebrity, and men remember her excellence, how can we too highly esteem her devotion to her husband?

88. Wisdom is the teacher: the human heart is absolute ignorance; but when we fall into a giddy state of fluctuation between these two principles — until that giddiness is dissipated neither of these can be distinguished.

89. No man in the world considers truly who he is; alas, he cannot know his whole nature! How shall man learn to know himself?

90. If they see a man of property, women will lay their vests for his feet to walk on; but if they meet one who has lost his possessions, they hold him no better than a walking corpse.

91. If eaten out of due time, even food turns to poison; if we even see it with the eye, we loathe it; whatever you eat with disgust is fatal as venom.

92. Through anger we suffer degradation; wrath leads to grief; repress anger and all thy wishes shall be attained.

93. Poverty makes a man's relations his foes; by poverty we fail of attaining heaven; and through want we lose credit with the lender.

94. When a man has attained power and dominion, if he does not succour the poor and ruined, of what profit is his influence or existence?

95. Young men trample on the conduct they formerly practised, and adopt new manners. They bid their mother begone, they afflict her, and give their wealth to strange women.

96. To sport with fire or with a light man, with your neighbour's wife, or with a fallen wretch—all tend to death.

97. Till his lusts are quelled, no man can be freed from earthly ties: until he is thus freed, he is no hermit; unless thou become an ascetic, thy lusts shall not be destroyed!

98. When even a lion is emaciated, even a starved dog can torment him; when we are powerless all our undertakings are vain.

99. Let us forget every sinful connection; let us forget every contention, and the faults of others — but never let us forget the good done to us.

100. If, ignorant of his own powers, and those of his opponent, a man blusters and indulges in wrath, he is like a bear performing the torch dance, in which he will, of course, be burnt.

EXTRACTS FROM THE BENGAL CONSULTATIONS OF THE XVIIITH CENTURY
RELATING TO THE ANDAMAN ISLANDS.

BY SIR RICHARD C. TEMPLE.

(Continued from p. 387.)

Enclosure III.

List of Bills of Exchange drawn upon the Governor General in Council
since last Advised.

Date.	After Sight.	N ^o	In whose favor.	S ^a R ^s	A.	P.
1794.						
March 14	15	13	Lieut ^t Edmund Wells	1000	...	...
20	D ^o	14	Mess ^{rs} Wilsons Downie & C ^o	3400	...	...
	D ^o	15	Lieut. John Wales	300	...	...
	D ^o	16	Lieut. E. Wells	3110	...	...
			S ^a Rupees ...	7800	...	...

Port Cornwallis

March 20th 1794.

(Signed) A. Kyd

Super^t Andamans.

Ordered that Lieut^t Wells's Account of Receipts and Disbursements, and the Vouchers thereof, be sent to the Military Auditor General, and that, on the Return of the Snow Cornwallis to the Andamans a Supply of Treasure be dispatched to the Superintendent, to the Extent of fifteen thousand Sicca Rupees, half in Gold and half in Silver.

Ordered that a Copy of M^r Wood's Letter be sent to the Adjutant General, and that he be advised of that part of the one from Major Kyd which relates to the Cornwallis; and the Artillery Men Remaining at the Settlement.

Agreed that an Order be given for a Passage in the Daphne or Cornwallis for the Artillery Men to be engaged, at Major Kyd's desire, by Lieut^t Sandys.

Ordered that the Acting Naval Store Keeper be desired to furnish a List of the Stores, now here, belonging to the Dispatch Brig as sent to him by the Admiral.

Ordered that the List, received from Major Kyd, of Bills of Exchange, drawn upon the Government, be transmitted to the Accountant General.

Ordered, on the Subject of Major Kyd's Letter, relative to his own and Lieut^t Wells's Allowances, that, before any decision be passed thereon, the Secretary lay before the Board a statement of the respective Allowances, as they stand at present.

1794. — No. X.

Read a Letter and its Enclosure from the Secretary to the Hospital Board.

Secy. Hospital Bd Dated 7th Ap^l 1794.

To John H. Harrington Esq^r Sub Secretary.

Sir, — I am directed by the Hospital Board to transmit to you the enclosed Copy of List of Necessaries which they have received from M^r David Wood acting Surgeon to the Andamans, which they request you will lay before the Governor General in Council and to acquaint him that they beg leave to recommend that they may be authorized to direct the Purveyor to furnish the necessaries required.

I have the honor to be Sir, Your most Obed^t humble Servant

Fort William Hosp^l Board Office,

(Signed) A. Campbell, Secretary.

the 7th March 1794.

Indent for Necessaries for the use of the Sick belonging to the Settlement and Cruisers at Port Cornwallis.

- 1 Maund Sago
- 10 Dozen Madeira Wine
- 3 Dozen Lime juice
- 2 Dozen Vinegar
- 4 Bags of Flour
- 3 Maunds of Sugar
- 3 Maunds of Bazar Oil
- 6 Pieces of Bandage Cloth
- 6 Fomentation Cloths

Hosp^l Board Office,
the 7th March 1794.

A true Copy (Signed) D. Wood, Acting in a Med^l Capacity.

Agreed that the Hospital Board be desired to direct the Purveyor to Furnish the Articles required in the above Indent, and to send them to the Andamans in the Snow Daphne.

1794. — No. XI.

Fort William 14th April 1794. The following Letter was received from the Garrison Storekeeper on the 8th Instant and Orders were issued to him to purchase the Stores mentioned in the Copy of the Indent transmitted from the Superintendent of the Andamans to be forwarded to that Station on the Cornwallis Snow.

Garrison Store Keeper 8 April 1794.

Edward Hay Esq^r Secretary to the Government.

Sir, — Having received an Indent, Copy of which is enclosed, for a Supply of Provisions for the use of the Settlement at Port Cornwallis, which the Superintendent there has requested may be sent on the Snow Cornwallis I request that you will advise the Governor General in Council thereof, and communicate to me his Orders whether the Indent shall be complied with.

I have the honour to be &c^s

Fort William Garrison Store Keeper's Office
8th April 1794.

(Signed) G. A. Robinson
Garrison Store Keeper.

Indent N^o 7 To Lieut. Geo. A. Robinson Garrison Store Keeper — Fort William.

Names of Stores.	Total rec ^d since 1 st May 1793.	Balance remaining in Store.	Articles Indented for	For what purpose wanted.
Rice ... Maunds	400	} For the Subsistence of the Settlers at the Andamans.
Dholl ... D ^o	100	
Ghee ... D ^o	20	
Sugar ... D ^o	12	} For Occasional Passengers returning to Bengal.
Tamerinas ... D ^o	12	

I do hereby Certify that the Articles specified in this Indent are indispensably Necessary for the purposes Abovementioned, after the most carefull Examination.

Port Cornwallis
19th March 1794.

(Signed) Joseph Stokoe, Act^s Commissary.

A true Copy (Signed) G. A. Robinson, Garrison Storekeeper.

1794. — No. XII.

Fort William 14th April 1794. Statement of Major Kyd's Allowances &c^a. The Secretary, According to the Boards Orders given at their last Meeting, lays before them a Statement of the personal Allowances at present drawn by Major Kyd, and Lieut^t Wells, in their Respective Situations at the Andamans.

Major Kyd as Superintendant receives for his established Allowance Sicca

Rupees 1000 or Sonat Rupees	1045	9	0
and the full Batta of Lieut ^t Colonel which is S ^t R ^s 20 per Diem or p ^r Mens- sem of 30 Days	600	0	0
	1645	9	0
Besides which he draws the Ordinary pay of his Rank in Army, which is R ^s S ^t 6 per diem or p ^r mensem	180	0	0
	1825	9	0

The Allowances of Lieut^t Wells are as follows:—

Pay & Additional Allowances 3 Rs. p ^r day	90	0	0
Batta... ..	120	0	0
Gratuity	24	0	0
Add to this the Sum allowed to him as Commissary of Stores and Provi- sions at the Andamans 250 Sicca Rs. p ^r Month	262	8	0
	496	8	0

Sonat Rupees... 496 8 0

Gov^r Gen^ls Minute.

Fort William 21st April 1794. The Governor General delivers in the following Minute.

Governor General. The Cornwallis Snow being nearly ready for dispatch to the Andamans, I have looked back to the Proceedings of Government in order to ascertain what subjects of Reference or Application, from Major Kyd are now before the Board, that our decisions upon them may be communicated to him by the present Opportunity.

Major Kyd in his Letter of the 10th of March, represents the great want of some public Officer in Calcutta, who would take the care of procuring the various Classes of Artificers and Workmen required from time to time for the supply of the Settlement; to take charge of the Sepoys and others returning, Occasionally, either on leave of Absence, or for the Recovery of their Health, and to procure them Passages, and to Superintend their Embarkation on their Return or Recovery, to pay to the Families of the Settlers which remain in Bengal, the portion of Allowances which the different Settlers allot to them, for their Subsistence, and also to furnish and send down a great Variety of small Articles which are not kept in the Company's Stores, and recommends Lieutenant Sandys the Fort Adjutant in Fort William as a fit Person, from his Situation, to be selected for these, and similar duties connected with the Island.

Being satisfied from the Enquiries I have made, that such a Superintendence here is necessary as well for the purposes mentioned, but more especially for Superintending the Embarkation of the Convicts sentenced to be transported to the Andamans Recommend that Lieutenant Sandys should be appointed to perform the several duties above specified, except the Provisions of any Articles of Supply for the Settlement which should be furnished, as other Supplies, on Indent, upon the Garrison Storekeeper, — It was my intention to have proposed an Allowance to Lieutenant Sandys proportioned to the trouble of these additional Duties which are not without expence to him; he has for some time performed them gratuitously.

But on a review of the Duties annexed to the Adjutancy of Fort William compared with his Staff Allowances I think it proper to point out to the Board that whilst the former are greater than those of any Adjutant in the Army his Staff Allowances are less than those of an Adjutant of an European Battalion. The detail of the Troops at the Presidency including European Infantry Seapoys and Artillery is kept by the Adjutant of Fort William he attends Parades and the Relief of the Guards He is also under the Orders of the Fort Major and in this Capacity has many constant Services and immediate Duties to execute — I therefore propose that I trust the Board will deem Reasonable and Just that the Staff Allowances to the Fort Adjutant should be increased 150 Rupees per Month, which addition is to be considered as including a Compensation for the trouble and expence of the Duties of the Andamans as above detailed.

Major Kyd in his Letter of the 20th of March, having informed the board of the permission granted to Lieutenant Wells to return to Bengal, on account of his Health, and of Lieutenant Wells' desire to resign the Office of Provision and Store Keeper, I conclude that his Resignation thereof will be Accepted, and Major Kyd's Nomination of Ensign Stokoe to act therein be confirmed from the 1st of May next, until further Orders.

Major Kyd forwards an Application from Lieutenant Wells, claiming some Staff Allowances for the time he had Charge of the Settlement and I was prepared to have made a proposition to the Board relative to the Situation of Lieut^t Wells, in respect to his Allowances while the Charge of the Settlement devolved upon him, in the absence of Major Kyd; but I decline doing it, for the present, as I have understood that Lieutenant Wells has a Specific Claim to prefer on that Account.

The next Subject lying over for Consideration relates to an Application from Major Kyd for an encrease of his own Allowances, which he declares after the experience of One Year have not been adequate to the Absolute Necessary Expences of his Situation. The Secretary was desired on the 7th Instant to prepare a Statement of the personal Allowances of Major Kyd and of Lieutenant Wells which he laid before the Board at a last Meeting, and from thence it appears that Major Kyd receives as Superintendant at the Andamans Rupees 1,000 per Month — and altho' this may seem at first Sight, a very Liberal Allowance, yet when it is Considered that every Article of Life (except Fish) must be procured from Bengal, and that in a Society so very confined, the whole expence of keeping a General Table must naturally devolve

upon the Superintendant, being in fact the only Person whose Situation will enable him to procure and keep up a Stock for daily Consumption, I have no hesitation in giving the fullest credit to the Assertion, that it must require the whole of the above Allowances to defray his unavoidable Expences there, and I am persuaded that under the Circumstances of that Sacrifice to the public Service, which Major Kyd is making by an almost entire Seclusion from Society, it will not be deemed unreasonable to grant him a Table allowance of 20 Rupees per Diem, that he may be enabled to effect some savings out of his personal Allowances — and that this Table Allowance should commence from the date of his last return and resuming the Superintendence at Port Cornwallis.

Agreed to the Propositions contained in the above Minute.

1794. — No. XIII.

Fort William 21st April 1794. Agreed that the following Letter be written to Major Kyd.

Major Kyd 21st April 1794.

To Major Kyd Superintendant at the Andamans.

Sir, — We have received your Letters of the 20th and 30th of March.

We are sorry to observe that the situation of Port Cornwallis has proved so unfavourable to the Health of the Settlers, but as we entertain Hopes that the place will become more salubrious in proportion as it is cleared, and as our experience is at present insufficient to form a decided Opinion on this Subject, we shall wait with Anxiety your future Opinion and Report upon it.

In forming your Opinion on the probable Healthiness of the Situation you will discriminate as well as your experience admits how far the Causes which may be supposed to have had an Influence in this Respect are of a permanent Nature or of such as may be removed by Industry and exertion, and we recommend that in your future Report you attend to every Circumstance that may enable us to form an Opinion on the Eligibility of presenting (*sic*) the object for which the Station of Port Cornwallis was chosen.

Having consented to your proposition for visiting Prince of Wales Island in the Month of July or August next as soon as you may judge it convenient We send enclosed a Copy of our Resolutions, pointing out the several Objects of your Investigation there.

Such Articles of Supply for the Settlement as you may want will be furnished as usual by the Garrison Store Keeper on Indent, and the Adjutant of Fort William is instructed to perform the other Duties mentioned in your Letter for which and upon Consideration of the inadequacy of his Staff Allowances in general an addition has been made to them of 150 Rupees per month.

We have accepted Lieutenant Wells' Resignation of the Office of Provision and Store Keeper and confirm your Nomination of Ensign Stokoe to act therein from the first of next month until further Orders.

The Governor General having understood that Lieutenant Wells intends to prefer a specific Claim for extra Staff Allowance during the time he had Charge of the Settlement in your Absence we have for the present deferred coming to any Resolution on that head.

With respect to an increase of your own Salary which you declare inadequate to the Absolute necessary Expences of your Situation, we have determined that you shall receive Twenty Rupees per Diem as an Allowance for your Table, and that it shall commence from the date of your last return and resuming the Superintendence at Port Cornwallis.

The Secretary will forward to you a list of Consignments by the Snow Cornwallis.

We are, Sir, Your most Obedient Humble Servants

(Signed) Gov^r Gen^l in Council.

Fort William
the 21st April, 1794.

1794. — No. XIV.

Fort William 2^d May 1794. Read the following Letter and Enclosure from Lieutenant Wells.

Lieut^t Wells 1st May 1794.

To Edward Hay Esq^t Secretary to the Government.

Sir, — I have the honor to forward the enclosed Bill and to request you will be pleased to submit it to the Honorable the Governor General in Council At the same time I must beg you will please to solicit the Board's Consideration on the following transcripts Viz^t

“Extract from the Proceedings of the Governor Gen^l. in Council February 1st 1794.”

“Agreed that the Commander in Chief be requested to order a Detachment of Sepoys to be commanded by a carefull and entillegent Officer of Infantry, who shall assist Captain Kyd in making his various arrangements, and take Charge of the Settlement in the Event of his temporary Absence from it.”

“Extract from Instructions of the Governor General in Council, to Captain A. Kyd dated 18th February 1793.

Paragraph 21. In the case of your occasional Absence from the Andamans or in the Event of any accident depriving the Settlement of your Services, the Powers and Duties of the Superintendant as specified by your Commission and these Instructions, are to devolve to Lieut^t Edmund Wells, or the next Senior Officer.”

The Appointment thus conferred on me, as ventual (*sic*) Superintendant of the Settlement of the Andamans having no precise Salary annexed to it I presume to conclude it to have been the intencion of Government, that whenever the Station and Duties might devolve to me, I should become entitled to the Salary & Allowances appertaining to the Office, and I have accordingly made out my Bill on that principle which I hope will be approved.

I have the Honor to be with due Respect, Sir,

Fort William,
May 1st 1794.

Your most Obedient humble Servant
(Signed) Edmund Wells, Lieut^t

The Honorable Company D^r

1793/4	To my Salary as Superintendant of the Settlement at the Andamans whilst acting in that Capacity from 1 st July 1793 to the 28 th of February 1794 being Eight Months at Sicca Rupees 1,000.0.0 p ^r Month	8,000 . 0 . 0
	To established Allowance for Writer's Stationary & Office Charges for the same period at Sicca Rupees 250.0.0 p ^r M ^o	2,000 . 0 . 0
	Total Ten Thousand S ^a Rupees...	<u>10,000 . 0 . 0</u>

(Signed) Edmund Wells.

The Board do not consider Lieutenant Wells either from the terms of his Appointment or from the General Rules of the Service entitled to draw the personal and other Allowances annexed to the Station and Establishments of the Superintendant of the Andamans, These Allowances have been already drawn by Major Kyd and as his Title to them in the Opinion of the Board is indisputable it supercedes the Claim of Lieutenant Wells for the same allowances.

Ordered therefore that the Bills be rejected.

1794. — No. XV.

Fort William 2^d May 1794. Read a Letter & Enclosure from Captain Smith Commander of the Snow Daphne.

Capt. Smith 21st April 1794.

E. Hay Esq^r Sec^y to the Gov^t

Sir, — I beg leave to inform you that the Pilot is at this Moment leaving the Daphne, the whole Number of People on board for Port Cornwallis is in the enclosed List they are all well at present we have had a long Passage down owing to the blowing Weather and the Vessel being Struck by Lightning on the 18th Instant at Kedgerree in a serve [?] severe Squall which Shattered the Foremast & hurt several of the People only one badly who is now recovering in consequence of this Accident I was detained 24 Hours to secure the mast which is now completely done it still blows fresh from the Southward but I am in hopes of a speedy Passage.

I have the honor to be with respect &c^a

(Signed) Mathew Smith.

Snow Daphne

21st April 1794.

List of Passengers on board the Snow Daphne for Port Cornwallis April 21st 1794.

1 Havildar
15 Seapoys
4 Women
4 Children
60 Convicts
12 Mechanics
1 Child

97 Total

(Signed) Mathew Smith.

1794. — No. XVI.

Fort William 2^d June 1794. Read the following Letters from Major Kyd Superintendent at the Andamans.

Sup^t at Andamans dated 15th and 19th May 1794 No. I.

To Edward Hay Esq^r Secretary to the Government.

Sir, — A few days ago a small Sloop put into this Port, which had been fitted out by the Bencoolen Government, to Convey Public Dispatches to Bengal, but meeting with extreme bad Weather and the Vessel being in all respects both from her Construction and equipment unfit for keeping the Sea, in the Bay of Bengal during the South W^t Monsoon, the Commander has represented to me the impossibility of his proceeding, I have therefore thought it a duty incumbent on me to forward this Packet, and have ordered the Sea horse Brig to be held in readiness for that purpose and shall dispatch her, as soon as the Weather, which is at present very tempestuous is Sufficiently Settled.

I am happy to inform you of the Arrival of the Cornwallis Snow, on board of which was M^r Redduck a Surgeon for the Settlement; As this Vessel left Bengal a considerable time after the Daphne which has not yet made her appearance, I am much afraid that during the late Violent Weather she has Suffered in her Masts, and has been obliged to bear up for Chittagong or Aracan.

The Rainy Season has Commenced much earlier than it did last Year, but it has not Set in with so much Violence and as the people of all classes are much better Accommodated, I am in hopes that we shall not suffer so Severely by Sickness, altho' the intermitting Fevers are already beginning to make their appearance; we have lost another of the Artillery Men, and the few men that are left are in so Sickly a State that I have thought it best to Send them to Bengal on the sea horse.

We have met with a very great loss in the death of M^r Heman Clack, our Beach Master who was a Sober worthy and useful man and who cannot be easily replaced.

I herewith transmit my Account Current with the Company brought up to this period Accompanied with the Necessary Vouchers, but have not given credit for the Treasure arrived on the Cornwallis as it has not yet been examined with the Cash that I may expect to get from individuals for drafts on Government, at the issuing of Pay, I should hope that we shall have Specie enough for the use of the Settlement, for Six Months from the 1st Instant.

Indents for the necessary Supply of Provisions and Stores are forwarded by the Commissary and as we shall be deprived of a great many Necessary Articles of Supply both Public and private, Should the Daphne unfortunately not Arrive I have to request that the Sea horse may be dispatched with as little delay as possible.

It is unnecessary at this time to Answer Any part of the Public dispatches by the Cornwallis.

I have the honor to be Sir, Your most obedient Servant

Port Cornwallis
15th May 1794.

(Signed) A. Kyd.
Superintendent Andamans.

P. S. Accompanying is a List of Bills that I have drawn on Government for Cash received into the Treasury here which I have given Credit for in my Account Current, only the last Bill the Cash for which has been received, since the Account was closed.

I have the honor to be &c.

18th May 1794.

(Signed) A. Kyd.

Sup^t at the Andamans No. II.

To Edward Hay Esqr. Secretary to the Government.

Sir,— Since I did myself the honor of Writing to you on the 15th Instant M^r Wilson Commanding the Bencoolen Sloop who I advised to proceed to the Prince of Wales Island for which the Winds and Season is favorable has reported to me, that on laying the Vessel on Shore to Stop her Leaks, he has found her in so rotten a State, that he deems it very hazardous to proceed to Sea; without a very Considerable repair, I therefore desired Captain Wales, and Lieu^t Lawrence of the Cornwallis attended by the Head Carpenter of the Settlement to Survey her; and from their Report of the State of her Hull and Rigging it appears that it would require a Repair and Equipment to render her fit for the Sea, which it is not in our power to give. I have therefore desired M^r. Wilson to give me an Inventory of her Stores, and Provisions which I will take charge of, and have permitted him to proceed to Calcutta on the Sea Horse, on Board of which I have also sent the Seamen belonging to the Indiamen As it is most probable that the Owners of this Vessel will have claims on the Company for her Value, if She is not returned them, and as I am Certain it will be much less expensive to pay it, than to repair and fit her out, to be sent again to Bencoolen; I have directed the above named Gentlemen in Conjunction with the Commander, to Affix a Value upon her; and by the next dispatch I will send a Copy of the Survey Report and the Valuation which the Board may probably think adviseable to transmit to the Bencoolen Government.

I am very happy to Acquaint you that the *Daphne* arrived last Night the great length of her Passage has been principally owing to her Foremast, having been struck with Lighting before She left the River.

I have the honor to be, Sir, Your most obed^t. Serv^t.

Port Cornwallis,
19th May 1794.

(Signed) A. Kyd
Superintendent Andamans.

Ordered that the Account Current and Vouchers transmitted by Colonel Kyd be sent to the Auditor General for examination and Report.

The Register of Bills is to be sent to the Accountant General.

Ordered that a Copy of Major Kyd's letter dated the 19th of May relating to the Vessel sent from Fort Marlbro' be communicated to the Deputy Governor and Council of that Settlement by the first Opportunity and that a Copy of it be also recorded in the Fort Marlbro' Proceedings of this date.

1794. — No. XVII.

Fort William 2nd June 1794. Read the following letter from Lieut^t Wells.

Lieut^t Wells 13th May 1794.

To C. Shakespear Esq^r Sub Secretary to Government.

Sir, — Yesterday I was honored with your Letter under date the 5th Instant, containing the decision of the Governor General in Council upon the Claim which I lately submitted.

I should not have obtruded any thing further upon the Subject, had not the Tenor of your Letter led me to believe that in justification of the Motives which actuated me in the Transaction, it is requisite I should disavow all Intention of encroaching upon the Rights of Major Kyd, as seems to have been understood. And that on the contrary, I first addressed him with a communication of my intended application to Government, which he not only approved of but I did believe, that he had also recommended it to their attention.

I must intreat you will do me the favor to lay this Letter before the Honble the Governor General in Council, as I am most anxious to Stand acquitted in the Judgement of the Board, of any sinister or mercenary Design. From the nature of my appointment I imagined that I possessed a Right to Allowances equivalent to those attached to the Duties of the superintendent, whilst I stood in that Capacity; but I am much concerned to find, by the Award of Government that I so far misunderstood the nature of my Station, as to have been induced to make a Claim which is deemed inadmissible, and I hope these reasons will be accepted as a Sufficient apology for the Trouble I have given.

Fort William
May 13th 1794.

I have the honor to be &c^o
(Signed) Edmund Wells Lieut.

Ordered that Lieutenant Wells be informed that the Governor General in Council entirely approves of his conduct as Acting Superintendent at the Andamans during Major Kyd's absence, but that the Board could not grant him the allowances of the Station as they had with the Sanction of Government already been drawn by Major Kyd.

1794. — No. XVIII.

Fort William 30th June 1794. Read a Letter and its Enclosures from the Secretary to the Military Board.

Sec^y to the Military Board 23 June 1794.

Edward Hay Esq^r Secretary to the Government.

Sir, — I have the honor to enclose two Letters, addressed to the Military and Provision Storekeeper at the Andamans, which with the approbation of Government, I request may be forwarded to that Officer by the earliest Conveyance.

I have further the honor to enclose for the Information of the Supreme Board, Copies of the two Indents for Provisions, which have been passed, and forwarded to the Garrison Store-keeper, who has been informed that he should apply to the Company's Salt Golah keeper, for the Article Salt.

I have the honor to be Sir Your most Obedient humble Servant.

M^y B^d Officer (Signed) Isaac Humphrys Sec^y M^y B^d
the 23rd June 1794.

Enclosed in the Letter from the Sec^y to the Mil^y Board 23rd June.

Indent No. 1.

To G. A. Robinson, Garrison Store Keeper, Fort William.

Names of Stores.	Articles indented for	For what purposes wanted.	Admitted by the Board.
Doll Maunds	59	} To complete 5 Months Subsistence to 138 Convicts at Port Cornwallis.	
Ghee D ^o	20		
Rice D ^o	200		
Salt D ^o	20		

Port Cornwallis A true Copy (Signed) Joseph Stokoe Act^g Com^y Provisions.
12th May 1794.

Indent No. 2.

To Lieut G. A. Robinson, Garrison Store Keeper Fort William.

Names of Stores.	Articles indented for	For what purposes wanted.	Admitted by the Board.
Dholl... .. Maunds	100	} For the Subsistence of the Settlers at the Andamans.	
Ghee D ^o	40		
Rice D ^o	40		
Salt D ^o	80		
Salted meat ... Casks	2		

It is particularly recommended the Ghee may be sent down in Casks or Jars.

Port Cornwallis (Signed) Joseph Stokoe,
12th May 1794. Act^g. Com^y. Provisions, Andamans.

A true Copy (Signed) Isaac Humphrys, Sec^y. M^y. B^d.

Ordered that the Letters received from Secretary to the Military Board for the Military and Provision Storekeeper at the Andamans be forwarded by the Seahorse, on her return to that Settlement.

1794. — No. XIX.

Fort William 4th July 1794. The following Letters were received yesterday from Ganjam.

Act^s Resid^t at Ganjam 27th June 1794.

To Edward Hay Esq^r Secretary to the Government.

Sir, — Accompanying this I have the honor to forward a Packet for the Honble the Governor General delivered me by Captain Mathew Smith Commander of the Snow Daphne, who was unfortunately wrecked about Seventy Miles to the Southward of this Place on the 24th Instant, I am happy to add no lives are lost.

I have the Honor to be Sir Your most Obedient Servant

Ganjam
27th June 1794.

(Signed) W^m Gortton
Act^s Resident.

Captⁿ Smith 3^d July 1794.

Edward Hay Esq^r Secretary to the Government.

Sir, — It is with the greatest Concern I now address you, to inform you of the loss of the Snow Daphne which unfortunately happened at 1/4 before 11 P. M. of the 25th Inst^t p^r Long. about 20 Miles S. W. of Ganjam, I left Port Cornwallis the 17th Instant having on board 53 Passengers of different descriptions discharged from the Island besides Captain Barton of His Majesties 78 Regt. I had a very good passage across the Bay and on the 24th Instant was in Lat^de 18°. 47 N^oly a very good Dble Altitude, and in Long^d by Account 85°. 22' East, by which I was about 31 Miles from the Land not Seeing the land at Sunset, which may be Seen 15 Leagues off on this part of the Coast induced me to stand on during the night, it was very clear at Sunset, & I remained myself on Deck till a few Minutes before 10 the water was not at that time in the least discoloured, and at 1/4 after 10 (the Chief Officer informed me after I got upon Deck) he have a Cast of the Lead and had no ground 35 from [fathom ?] I had 2 Men looking out forward and one in the Waste at 1/4 before 11 they Called out Breakers ahead — the Helm was put down immediately, but before She could be got round, unfortunately She Struck and was soon drove far out of the possibility of being got off by Day light and a little after She was nearly full of Water Every Person on board was got Safe on Shore in the Morning. The Packet of Dispatches was saved which M^r Gordon has forwarded in Company with this & I am in hopes to save great part of the Wreck, I am happy to say that I have received every attention and assistance possible from every Gentleman near the Spot I had flattered myself with the hopes of finishing my Charter Party with Government with Satisfaction to them and Credit to myself but unfortunately it has proved the reverse.

I sincerely hope this unfortunate Accident will be looked upon by Government in a favorable manner, as I assure you all I did was for the best to the best of my Judgement and it has totally destroyed all my future Prospects.

I am sir with great respect Your Most Obedient Humble Servant

Ganjam
27th June 1794.

(Signed) Mathew Smith.

I am now at Ganjam, where I arrived this Morning to make out the necessary Papers and shall return to the wreck this Evening or to Morrow Morning.

1794. — No. XX.

The following Dispatches from the Superintendent at the Andamans were received with the foregoing, and Circulated for the Perusal of the Members of the Board.

Superintendent at Andamans 15th June 1794.

To Edward Hay Esq^r Secretary to the Government.

Sir, — On Examining the Amount of Provisions and Stores Now at this Settlement, and calculating our expenditures, with the Supplies that the two Company's Vessels at present

employed can convey us, I conceive that the Services, of the Daphne may be dispensed with I have therefore dispatched that Vessel to Calcutta, as Speedily as her Foremast could be replaced which had been Shattered by Lightning on the passage down; in order that She may be discharged if the Board think fit. On her I have sent Passengers, a few Artificers and Laborers, who the Surgion have thought it proper to recommend being Sent to Bengal.

I am very happy in having it in my power to acquaint the Board, that altho intermitting Fevers are yet frequent amongst all the Classes of people, that the Settlement is generally speaking much more healthy than it was last Season, which I imagine is principally owing to the people being better accommodated and the Space they Occupy being some what extended and cleared of felled timber and decayed Vegetables, which gives hopes, that in proportion as we clear away the Situation will become more healthy.

I beg you will be pleased to inform the board that I have been honored with their letter of the 21st April and that the instructions therein contained shall be paid the utmost attention to.

I have the honor to be Sir, Your most Obedient Humble Servant,

Port Cornwallis
15th June 1794.

(Signed) A. Kyd
Superintendent Andamans.

P. S. Accompanying I send a Copy of the letters that have passed respecting the small Vessel that brought the Packet from Bencoolen to this place.²⁷

1794. — No. XXI.

Fort William 4th July 1794.

Superintendent at the Andamans 15th June 1794.

Colin Shakespear Esq^r Sub Secretary.

Sir, — I have been honored with your letter of the 14th April last, Conveying the directions of the Governor General in Council, that the Accounts of this Settlement from the beginning of May of this year are to be kept in Sicca Rupees, which shall be duly attended to.

I have the Honor to be Sir, Your most Obedient Humble Servant

Port Cornwallis
15th June 1794.

(Signed) A. Kyd
Supt^t Andamans.

1794. — No. XXII.

Fort William 7th July 1794.

Mr. Shaw.

Read a Letter from Mr Shaw.

To Sir John Shore Bart. Governor General in Council.

Honble Sir, — The Snow Daphne, Mathew Smith Commander, and owner, in the employ of the Honble Company to carry Stores &c^s to the Andamans I am sorry to inform your Honble Board was wrecked near Ganjam, on the night of the 24th Ultimo on her return to this Port.

As the Constituted Attorney of Captain Smith I have received from the Marine paymaster, the freight of the Vessel, up to the first day of June, but on application for payment for the Month of June, the Marine paymaster informs me I must Obtain an order from your Honble Board to enable him to discharge the freight due.

From this Unfortunate Accident Captain Smith has been deprived of the little property, he is possessed [of], the Block of his Vessel, not being fully insured, he is a man of good Character and I believe has given perfect satisfaction in the employ, to Major Kyd.

²⁷ These letters are very long and have no direct bearing on the Andamans; they are therefore omitted.

Major Alexander Kyd Superintendent at the Andamans in Account Current with the Honb^{le} Company.

D:

C:

D:				C:				
		Dollars	S ^a Rs.	a. p.		Doll ^{rs}	S ^a Rs.	a. p.
1794 May 16 th	To Balance in hand as per account closed yesterday ...	1860	7042	3 ...	May 16 th	By the Cost of Ten Six pounder Guns for the Sea Horse Brig purchased by the Orders of Sow Cornwallis conveyed to me by Cap ^t George Robinson as per Bill N ^o 1	...	1090 4 4
17 th	To Cash received from the Treasury of Fort William by the Cornwallis Snow .. ..	...	15000	... ..	17 th	Paid Sirian Pistano Master of a Pegu Vessel Yams for the use of the Europeans and Hospital as per Bill N ^o 2	...	150
18 th	To my Drafts on Government in favour of sundry Individuals as per List and Letter of advice to M ^r Sec ^y Hay of this date...	...	16000	... ..	24 th	Paid Captain John Wales for Provisioning Passengers from Calcutta on the Cornwallis as per Bill... .. N ^o 3	...	58 2 ...
					June 1	By advance made to sundry people in Calcutta sent from Port Cornwallis on the Cornwallis and Daphne per Bill N ^o 4	...	782 11 10
					July 1 st	By Sundry Articles furnished for the use of the Hospital and in the Prov ^d Department by my Orders as per En ^s Stokoes Bill ... N ^o 5	...	588
						By Convicts Charges for May and June as per Bill N ^o 6	...	1222 8 ...
						By Pay of Public Establishment of Artificers and Labourers as per Returns and abstracts for May and June N ^o 7	...	4548 2 ...
						Pay of Gun Lascars for May and June as per abstracts ... N ^o 8	...	569 5 6
						Pay of the Commissarys Establishment Do. Do. Do. ... N ^o 9	...	1088 15 2
						Pay & allowance to En ^{sn} Stokoe for May and June as per Bill... N ^o 10	...	800 10 1
						Magazin Serjeant Whites Bill for May and June N ^o 11	...	57 6 8
						Pay of the Sepoy Detachment for May & June as per Return and Abstracts... .. N ^o 12	...	4075 6 10
						By Superintendants Salary for May and June, Pay and Batta for Ditto and arrears of Table allowance as per Bill N ^o 13	...	6457 10 2
						Pay to M ^r David Wood Surgeon for May and June and Hospital Servants for the same Months as per Bill N ^o 14	...	832 7 ...
					July 1 st	By Balance in hand Dollars & S ^a Rs.	1860	22316 9 7
	Dollars & S ^a Rs.	1860	40042	3 ...			...	40042 3 ...

Errors Excepted.

Port Cornwallis
February 1st 1794.

(Sig^d) A. Kyd
Superintendent
Andamans.

Ordered that a Copy of the above Account Current be sent with its Vouchers to the Military Auditor General for his Report thereon — and that the accountant General be furnished with the List of Bills of Exchange, enclosed in Major Kyd's Letter of the 1st. Ultimo.

1794. — No. XXVI.

Sup^t Andamans. Dated 20th July 1794.

To Edward Hay Esq^r Secretary to Government.

Sir, — As the time we had reason to expect the return of the **Sea Horse Brig** is rather past, and as we will soon be in want of Many articles of Provision and Stores, I have thought it prudent to Dispatch the **Cornwallis Snow** for Calcutta, and have directed the Commissary to transmit the necessary Indents to the Military Board.

I before requested you would obtain the Governor General in Councils directions respecting the **Dispatch Brig** that Admiral Cornwallis left here, I beg now that you will be so good as to acquaint the Board that I have had that Vessel examined and find that she is exceedingly fine and well built of the best materials and well provided with rigging and all kind of Stores except Sails which the Admiral carried away — I have therefore hawled her on shore and am proceeding to put her in perfect repair, and have now indented on the Marine Store Keeper for a Suit of Sails and other little necessary articles of Stores to complete her for Sea which I hope the Board will please direct to be complied with — I beg leave to observe that this Vessel will answer for the present purposes of the Settlement Nearly as well as one of the large Pilot-Vessels — and will not be at more than half the expence of Sailing — I beg therefore that I may have the Boards permission to fit her out which shall be done in the most economical Manner. It will appear evident, that if she is even to be sold or applied to any other purposes of Government, that she must at all events soon be proved [? moved] from this place when left exposed to the weather without repair she would soon become of no Value.

I am very happy to have it in my power to acquaint the Board, that the **Settlement** has as yet been infinitely more healthy this Season than the last, which I imagine has been owing to the Rains being less Severe and the People of every class being better accommodated.

Port Cornwallis
20th July 1794.

I have the honor to be &c^a
(Sigd.) A. Kyd Sup^t Andamans.

The Governor General in Council observes upon the Subject of the above Letter that an authority to Equip and employ the **Dispatch Brig** was given to Major Kyd in the Letter written to him by the Secretary to the Government on the 14th of July and that with respect to the Sails belonging to the Brig, they were sent by the **Sea Horse**.

But the Secretary acquainting the Board that he has been advised by the Master Attendant that they were in bad condition, the Acting Naval Store Keeper is to be authorized to provide the New Sails indented for by Major Kyd. He is also to furnish the other Articles required by the Superintendent to complete her for Sea.

1794. — No. XXVII.

Sec^y to the Hospital Board. 2nd August 1794.

Read a Letter and its Enclosure from the Secretary to the Hospital Board.

To I. H. Harrington Esq^r Sub Secretary.

Sir, — I am directed by the Hospital Board to transmit to you the Enclosed Copy of a List of necessaries which they have received from Mr. Robert Reddick Assistant Surgeon to the

Andamans which they request you will lay before the Governor General in Council and to acquaint him that they beg leave to recommend that they may be authorized to direct the Purveyor to furnish the necessaries required.

Fort William Hospital Board Office
the 2^d August 1794.

I have the honor to be &c.
(Sig^d) A. Campbell Sec^y

Indent for necessaries for the use of the Settlement at Port Cornwallis.

Madeira Wine	...	...	...	...	Twelve Dozen.
Brandy	...	...	...	...	Three Dozen.
Arrack	...	...	...	...	Three Dozen.
Vinegar	...	...	...	...	Four Dozen.
Lime guice (<i>sic</i>)	...	...	...	...	Three Dozen.
Stationary for Indents report, &c ^a .					
Wax Candles	...	...	...	...	Twelve Seir.
Sago	...	...	...	...	Half Maund.

(Sig^d) **Rob^t Reddiok**

Port Cornwallis
20th July 1794.

Ass^t Surgeon.
(Sig^d) **A. Kyd**
Supd^t Andamans.

Hosp^l B^d Office
the 2^d [Aug.] 1794.

(a true copy)
(Sig^d) **A. Campbell, Sec^y**

Agreed that the Hospital Board be authorized to direct the purveyor to furnish the Articles Mentioned in the above Indent and to have them sent by the Cornwallis Snow, which will return to the Andamans in a very few days.

1794. — No. XXVIII.

Fort William 8th August 1794. Read a Letter from Lieutenant Wales.

L^t Wales. 5th August 1794.

To Edward Hay Esq^r. Secretary to Government.

Sir, — Having left **Mr. William Somervill** at Port Cornwallis at the particular request of Major Alexander Kyd, to take Charge of the **Dispatch Brig** and fit her out for Sea, until the determination of the Government became known with respect to her being employed, and understanding from you that, that determination is left to Major Kyd, I have the pleasure to inform you that he acquainted me, he wished much to put her in Commission as such a Vessel would be absolutely necessary to guard against any accident that might happen to either of the other two; of course he will equip her on the Sea horse's arrival there; by which means **the Cornwallis under my Command** will be in want of a Second Lieutenant; will you be so good as to represent this to the Board, in order that they may appoint an Officer to fill up the vacancy.

Calcutta
August 5th 1794.

I have the honor to be Your most Obed^t Humble Servant
(Signed) **Jno. Wales.**

Agreed that the Subject of Lieut^t Wales's Application shall lie over for the present.

(To be continued.)

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON OR
GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M. A.

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(To be continued.)

MISCELLANEA.

A MODERN INSTANCE OF THE BELIEF IN WITCHCRAFT.

BY SIR RICHARD C. TEMPLE.

IN 1875, No. 2021 (now ex-convict), Pedatála Lachigádu arrived in Port Blair from Madras as a life-convict for killing an infant with arsenic while trying to poison a man. The character sent with him was that he was a poisoner and a person "skilled in witchcraft." In 1900 he was absolutely released and allowed to settle in Port Blair as a free man, under the rules relating to well-behaved convicts. As long as he was a convict his proclivities seem to have been dormant, but he returned to his old habits of practising "witchcraft" as soon as he was released. At any rate, his neighbours considered he had done so, for, in March, 1902, I received the following petition from them, through the Officer in charge of the Garacherama Sub-division, in which they resided.

The petition is given verbatim, and so is the evidence collected by this Officer, in order that students may have the facts as presented to me unvarnished.

It may be noted that the person charged with witchcraft is a Madrasi. The petitioner himself is a Bengali, and all the witnesses named are North-country Indians, including one Musalmán, Bábú 'Alí, the rest being Hindús. These North-country people knew the South Indian wizard by the name of Lachhmaṇa. I need hardly say that villages in the Penal Settlement of Port Blair are made up of the most mixed population possible, drawn from every class, caste and nationality in the whole Indian Empire, and many persons are only able to converse with neighbours in the peculiar variety of Hindustáni, which has become the *lingua franca* of the Settlement.

From the evidence it would appear that the strict and noisy performance of religious ceremonies and a reputation for witchcraft are all that is necessary to constitute a village wizard in India, combined, of course, with a more or less open assertion of magical powers. So wily a personage as the life-convict ordinarily is would be sure to take advantage for his own benefit of such a situation.

Petition.

The most humble petition of ex-convict No. 15037 Mundâ of Protheroeppore Village. Most respectfully Sheweth :—That your poor petitioner, in behalf of the following villagers of Protheroeppore, respectfully begs to state that petitioner and other villagers are in great trouble by the mischiefs and misbehaviors of one Lachhmana, who is well known as a native medicine-supplier to the people and a magician.

That his usual habit is to say publicly that if some presents are not made to him he will make them suffer a great loss (by sickness) by *mantar* [incantations] and *bhûts* [spirits], and people thus being afraid, give him whatever he wants :—for instance he [the petitioner] gives below a few examples showing how he [Lachhmana] compels people and forcibly derive money from them :—

- (i) If any man's cow calf he (Lachhmana) will go to him and tell him to give him the milk of the newly-calved cows, otherwise he will deprive the cows of the milk by his *mantars*, etc.
- (ii) That he openly tells to the women, seeing their infants somewhat uneasy, "That your children have been troubled by evil ghosts, *shaitâns* [devils] and *bhûts*, and if he [*i. e.*, you] will give me money (for sacrificing hen or goat and presenting *pûjâ* [ceremony of worship] for evil ghosts, etc.) I will soon relieve them of all the troubles, else they will die"; and these ignorant women, believing his statement, soon give him what he wants. That most of good milch cow have been died and still fell sick by his (Lachhmana's) wickedness.

That since one Hâji Karim of Garacherama, whose fame had obtained a wide spread in the Settlement and who was noted as a great magician and poison supplier, has been punished, no one came forward to gain the same fame but the above named Lachhmana.

That he being a low caste man and shows himself a big *panâit* or Brâhman by using *sankh*¹ noise both in morning and evening, and women and rude people being frightened by his threatening deeds, that he will make all *shaitâns* and evil ghosts to attack on them, who are in his (Lachhmana's) possessions by means of *mantars*, magic, etc., use to give him whatever he demands.

¹ Blowing a conch.

As people are in great trouble or distress on account of this wretched man in the village ; therefore, petitioner respectfully prays that, after recording the separate statement of the following villagers, your honor will do justice in the case by removing him from the Settlement, for his being a mischievous great magician and dishonest and troublesome man, as they cannot bear to live further with him. And for which act of kindness and charity petitioner shall as in duty bound ever pray.

His × Mark.

Signature of petitioner.

Dated 7th March, 1902.

Statements of Villagers.

Bâbâ 'Alî,²—on Solemn Affirmation, states that accused since his release defies everyone and states he can do anything he pleases; he performs *pûjâ* and dries up the milk of cows belonging to those villagers against whom he has a grudge.

Râmâ, No. 17922 ex-convict,—on Solemn Affirmation, states that all he knows about the accused with reference to the charge is, that he blows a conch (*sankh bajâtâ hai*) at nightfall.

Dhullâ, No. 13219 ex-convict,—on Solemn Affirmation, states, his wife spoke to accused about doing *pûjâ* and asked him to stop doing so. Accused thereupon got angry with his wife and made her ill for a month. When she got a little better, accused told her that it was he that had caused the illness. She is not quite well yet.

Dhannâ, No. 13235 ex-convict,—on Solemn Affirmation, states, accused since his release has been a regular plague to the village. He has stopped the cows from giving milk, and does nothing, but abuses everyone. All are afraid of him.

Sâbu Singh, No. 18863 ex-convict,—on Solemn Affirmation, states, everyone is afraid of accused; he makes the cows of the village ill and turns their milk into blood and dries them up. He gets intoxicated on *târî* [toddy], and abuses every one; he performs *pûjâ*, and if refused a glass of milk when asked for, he threatens to harm the cows of those who refuse. He is a plague to all villagers.

Padnâ, No. 18635 ex-convict,—on Solemn Affirmation, states, accused quarrelled with him and threatened to burn him up, and blow him away from the earth. He is therefore very frightened. Accused always performs *pûjâ*.

² A local settler, who has never been a convict.

Sanniást, No. 20620 *ex-convict*,—on Solemn Affirmation, states, accused abuses everyone in the village and threatens to burn everyone in the village one by one; he perform *pūjā*, and intimidates everyone in the village. He was all right until released.

Female Rām Dāt,³—on Solemn Affirmation, states, that accused took a dislike to her and made her ill by making *jādū* [magic] against her. He also stopped her cows from giving milk.

Rām Khilāwan,⁴—on Solemn Affirmation, states, he knows that accused performs *pūjā*, but knows nothing else about him.

Notes by the Sub-Divisional Officer.

Accused denies the charge and states it is a false and unjust one. He states he prays to his gods morning and evening and does *pūjā*, but he has never done anyone harm or intimidated anyone.

Enquiry from the *chaukdār* [village watchman] and the rest of the villagers concerning this man elicited that they all admit that accused performs *pūjā*; but beyond this he has never done them any harm. Accused has resided ten years in Protheroeopore Village,⁵ and bears a good character.

NOTES AND QUERIES.

HINDU CHILD MARRIAGES.

(Part of a Petition sent by a prominent Bombay Citizen to the Gaekwar of Baroda.)

THE practice of selling their daughters or own girl offsprings prevalent amongst the various Hindu communities of Gujarat, Kathiawar and Cutch for the time, circumstances, and status of the social conventionalism have reached to such a climax that, unless some thorough and substantial arrangements towards reformation be not made, the corruption would be too heart-rending to describe. We daily come in contact with numerous fresh examples of innocent daughters falling prey to the giant custom, and heartless parents offering them as sacrifices before the altar of their discontented avarice. Is there no remedy for eradicating this most disgraceful and cruel custom? Could anything be done towards the amelioration of the degenerated and disgraceful state of the country and the people wherein this giant and inhumane custom of *Kanaya-Vikraya* is prevalent? Hundreds and hundreds of instances can be quoted and verified in which poor innocent girls have been cruelly thrown into the abyss of destruction and ruin by their money-loving parents amongst several Hindu communities inhabiting the above-mentioned parts of the country. Is not this practice an open dealing or trade in human life? The sale of girls practice, in many parts of Gujarat, Kathiawar, and Cutch, is worse than slave-trade, which has been prohibited by our benign British Government. When we practically see a girl of eight or twelve years offered as bride by her cruel avaricious parents or nearest authoritative relatives to the highest bidder, never mind what his age may be, fifty, sixty or seventy, what do we

think of this practice or transaction, which is in vogue at present and comes daily under our observation?

It is neither a religious necessity nor a stringent duty to be performed in accordance with the *Shastras*; but, on the contrary, disposing of girls in such a way for money consideration is strictly prohibited by the *Shastras*. This is simply a prevailing practice made available for the satisfaction of self-interest by low-minded avaricious parents amongst many Hindu communities, but which is abhorred by other respectable and more intelligent persons of the community, though allowed by them to pass off unprotested for want of joint co-operation with a Luther-like start. Hundreds of girls, as soon as they are sold in marriage, have to deplore the loss of their old husbands, fit to be their grand-fathers, in the prime of life, and many a widow is pining in loneliness and sorrow on account of this most barbarous custom. All the refined men of education and intelligence pity these scenes, which are most horrible to depict. Corruption is rising to its extreme, and has overstepped the bounds of morality. Sins reproduce sins, immorality and degeneration reign throughout in such communities: no alternative left; no redress given; Nature must predominate. It is not necessary to be more explicit. The sins of commission and results ensuing from such enforced child-widowhood may be more easily imagined than described. Generally, persons marrying on a third or fourth occasion are well-to-do and they can only afford to pay high prices for girls, and the consequence is that these rich widows, in a very short time after the death of their husbands, are led astray by some self-interested and debaucherous persons,

³ A free woman, never a convict.

⁴ A free man, never a convict.

⁵ I. e., first on ticket of-leave and then as a released (ex-) convict.

and the crimes they commit are horrible to describe. The cases of infanticide are so numerous in such communities, that, if careful and stringent enquiry were to be made, the result would be most horrible and terrible. The root and cause of all this catastrophe is the prevailing custom of *Kanaya-Vikraya*, sale of girls in marriage by their parents. A girl amongst such communities is considered to be an article of trade, viewed by the brokers or mediators as a commodity for speculation, and by the buyers as a thing handy and at the command of their money. Can we not safely attribute the emaciated condition, unhealthy constitution, and premature deaths to this glaring evil, observed in various communities in which this cruel, immoral, and inhumane practice of selling girls in marriage, without the least consideration being paid to the equality of age, is prevalent?

DESTEMALS, SGARDERBERAL, &c.

IN Mandelslô's *Travels* (1638), speaking of Pâṭaṇ in North Gujarât, we read, — 'The city of Pettan was formerly more than six leagues in circumference, and was defended by a good free-stone wall, which is now ruined in many places since the trade began to fall away. The inhabitants are for the most part Benjans, and are engaged in making silk-stuffs for home use, and cotton cloths, but these are coarse, and only such as are called Destemals, sgarderberal, longis, Allegiens, &c.'

The translation of this passage in Harris's *Collection of Voyages and Travels* (fol. Lond. 1744), Vol. I., p. 765, is very slipshod, and omits altogether the names of the cloths. Col. Yule does not seem to have used Mandelslô; but longis is simply long-cloth (*loongi*), — can any one identify and describe destemals, sgarderberal, and Allegiens? Alleja is, perhaps, the same as Allegiens (Yule, p. 756).

IN Van Twist's *Generale Beschrijvinge van Indien* (Amsterdam, 1648), p. 16, the same statement occurs in Dutch: indeed, Wicquefort and Ogilby seem both to have copied from this work, which is valuable for the information it affords respecting Gujarât in the early part of the 17th century. There we read "De Inwonders . . . haer gheneerende met het maecken van alderley syde Hoffen; . . . mede vallen hier schoone Pettolen ofte syde Chindes, mitsgaders eenighe groove lijnwaten, als Oestemaels ofte neusdoec-

ken, . . . Tulbanden, Sgaderberael, Longis, Allegiens, &c."

Here we have Oestemaels or 'handkerchiefs' where Wicquefort has Destemals—evidently for the Hindustâni *Dastmâl*; and Tulbanden is 'turbans,'—but Sgaderberael is unexplained.

J. BURGESS.

Edinburgh, 6th March 1902.

THE ORIGIN OF THE SUTHRA SHAHIS.

THE story goes:—A boy was born with its teeth already cut and its parents exposed it, as a child so born is unlucky.¹ The tenth Gurû of the Sikhs, Hargôbind, happened to find the child, and told his disciples to take it up, but they refused, saying it was *kuthrâ*, or dirty. The Gurû replied it was *suthrâ*, or clean, and they then obeyed. This boy was the founder of the Suthrâ Shâhi Sect.

This story is noteworthy as showing how unlucky children were exposed, or possibly given to faqirs. The poet Tulsi Dâs was born in Abhukta-mûla, at the end of the asterism Jyêshthâ and in the beginning of that of Mûla, and he was in consequence abandoned and probably picked up by *sâdhûs*. The Jôgis, according to one legend, originated in a similar way.² For another instance in Kumaon Folk-Lore, cf. *Saturday Review*, May 12th, 1877 (*North Indian Notes and Queries*, III. p. 30). It would be interesting to know how far the various sects of faqirs are recruited from unlucky children, or from children vowed to the gods.

The above notes suggest a point for enquiry. Are *unlucky children* devoted to the gods? If so, is a child born under particular circumstances devoted to a particular deity? For example, would a child born with its teeth already cut be *ipso facto* dedicated to any special deity or in the Panjâb to the Suthrâ Shâhi Sect? The Panjâbi custom of giving an unlucky child to a Brâhman and then buying it back again may have originated in this way.

Further, is there any custom by which children are vowed to a deity, or to (what perhaps comes to the same thing) the sect of *faqirs* or devotees who worship that deity? There is one well-known instance of such a custom in the Panjâb according to the received explanation. But is the custom general?

H. A. ROSE,

Superintendent of Ethnography, Punjab.
22nd April 1902.

¹ A world-wide superstition. In the Hebrides a child born with a tooth, or which cut its first tooth in the upper

jaw, will be a bard. *Folk-Lore*, March, 1902, page 32.

² *Ante*, Vol. XXII. p. 235.

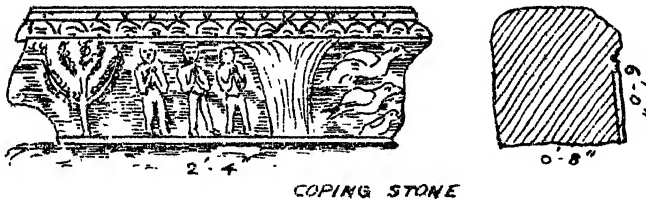
REPORTS MADE DURING THE PROGRESS OF EXCAVATIONS AT PATNA.

BY BABU P. C. MUKHARJI.

REPORT No. I. — DECEMBER, 1896.

I REACHED Patna on the 7th December, 1896, under orders from Government, with general instructions to consult Mr. Mills, P. W. D. Engineer, from time to time. Making a preliminary inspection and studying Dr. Waddell's Report and other papers on the subject, I commenced work on the 11th, on the south bank of the Kallu Pokhrá, Kumráhar, where I traced vestiges of old brick-walls; and on the 13th, excavation was commenced on the north-west corner of the Chaman Taláo, Kumráhar, where some brick-walling, which appeared to be rotten, being as soft as the surrounding earth, was exhumed before long. On the 15th, I began excavating the mound known as Laskari Bibi; so called, because her grave crowns it; where, on the second day, I came down upon some walls. Being successful so far, I made bold to break ground on a fourth mound, about a mile south of the Bankipore Railway Station, where, on a preliminary visit on the 17th, I saw two large stones (sandstone of the Chunar type), which appeared to be rough-hewn architraves, belonging to some buildings, most probably of the Aśóka period. A letter from Dr. Waddell directed my attention to Buland Bagh, Sandalpur, where, in 1895, a colossal capital, carved with ornaments of the Aśóka period, was found. Here I commenced excavations, as also at the field and garden on the south of the Chaman Taláo, where, under a big tamarind tree, I saw a carved coping stone (Fig. 1) that originally belonged to a Buddhistic rail.

FIG. 1.



The excavations at these places fully occupied my attention all the month; for keeping in view my intention to produce the best results at the least cost, I guided the workmen daily, and did not allow them to dig unnecessarily, for which reason the contractors grumbled. The contract system did not satisfy me, the coolies breaking bricks and small relics now and then, and the contractors being careless, my strict injunctions notwithstanding; so I soon had recourse to daily labour. I had no time to explore other ancient sites, except the Dargáh and the Jamuná Dhih, west of the Bankipore Railway Station.



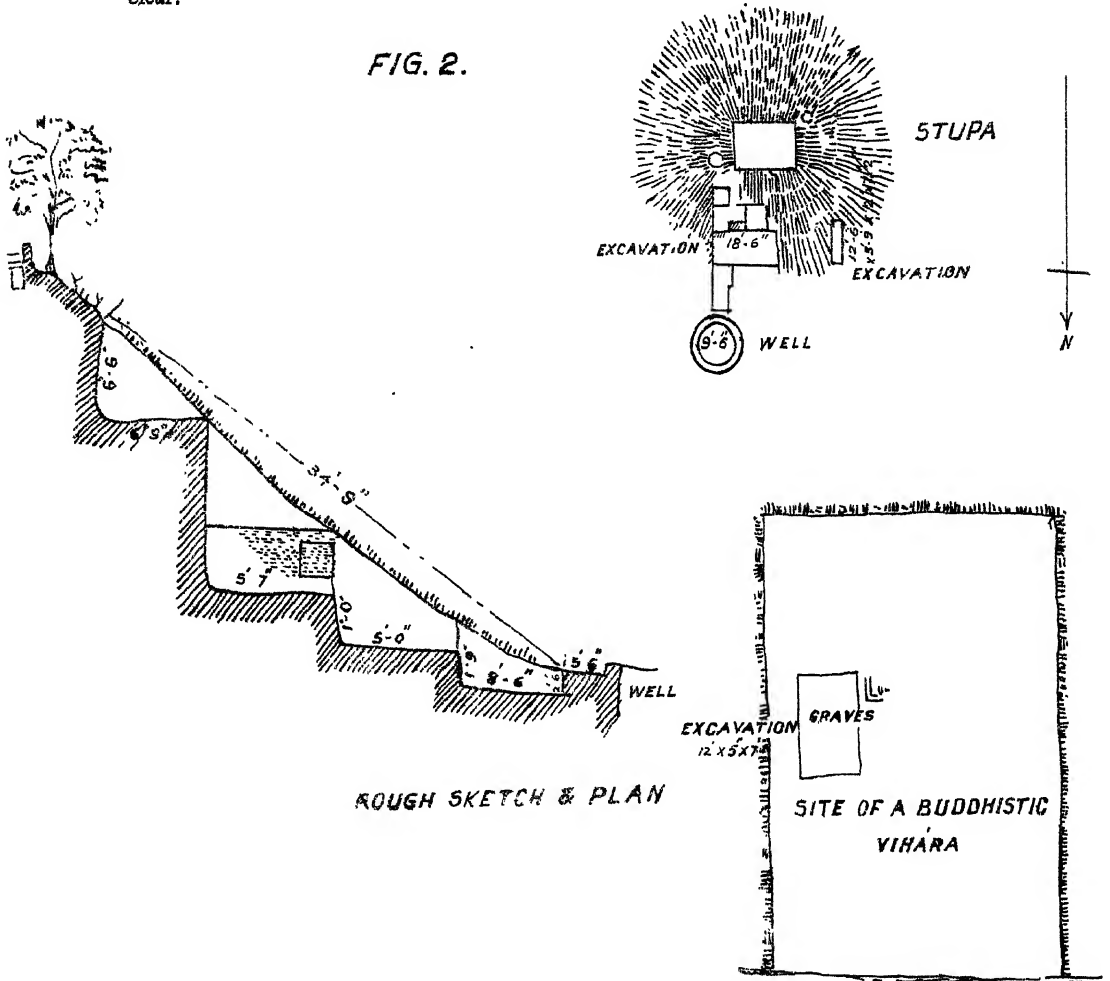
The extensive Dargáh, which stands on the high ground, on the north side of the large and rather sacred tank, called Gunsár or Sagar, appears to contain several relics of the Mauryan period. In the passage of the inner entrance I saw the carved side of several rails placed upside down. I secured two relics here — one a rail post, with a husband and wife in an amatory attitude under a tree carved, and the other a winged but headless lion, whose tail, now gone, was that of a makara (crocodile). On a mound west of the Dargáh, which is crowned with some Muhammadan graves, is a tall pillar of stone, nicely carved with ornaments, which is inscribed with shell characters, that are known to have always marked the Aśóka and Gupta monuments.

The results of the excavations.

I.

The stúpa-like mound, which contains the grave of Laskari Bibi, showed walls on its north-eastern face on the second day of excavation, which, however, yielded pure earth above

and below. This fact shows that this *stūpa* was originally formed of earth, and that subsequently some walls were added at the middle height to strengthen it, and probably also to make small cells for the Buddhist monks to live in, or perhaps to serve as shrines for the statues of the Buddha. Close by is a large well, apparently ancient, whose diameter is 9' 6"; and on the north is an elevated piece of ground, rectangular in plan, which also contains some Muhammadan graves. The sketch plan and section below (Fig. 2) will make my meaning clear.



Finding the Laskarī Bibī mound to be not so promising as the others, I stopped work at this point. Close to the Laskarī is another mound, at Jagipurā, whence a carved stone of the Aśoka period was exhumed in 1895.

II.

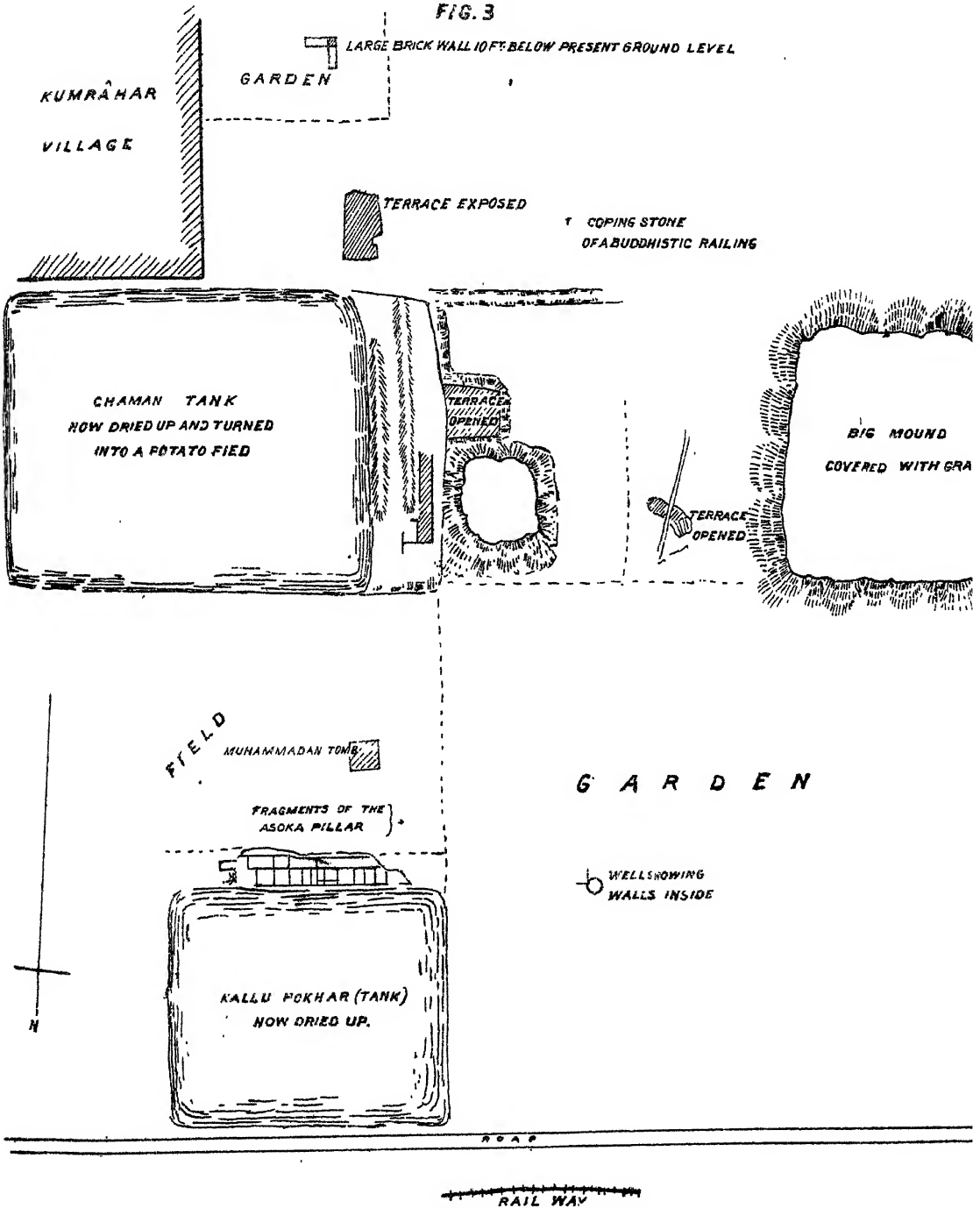
The large mound, about a mile south of the Bankipore Station, was opened; the two architraves, and a large wall with cross ones, was brought to light. Altogether this field appeared to be very promising. But as my excavations began to damage the standing crops, I had to stop work.

III.

The third place of excavation was at Bulāndī Bāgh. Here two portions of a large terrace, or rather two terraces, *i. e.*, brick floors, were cleared; and a large brick-wall, which appeared to be massive, was touched.

IV.

The fourth place, yielding important results, was at Kumráhar. The following rough sketch plan from memory (Fig. 3) will serve to illustrate my descriptions.



Commencing with the southern portion of the sketch map, I drove a trench, north to south at right angles to an old one, dug in 1895, in the garden of the headman of the Kumráhar village. Below 10 feet I found portion of a large wall, made of bricks, each 1' 1" × 0' 10" × 0' 4" in dimensions. The portion of the wall exhumed was 8 feet in length by about 4 feet in breadth. Clearing round it and going down further about 2 feet I found clear earth, and no continuation, following by what Dr. Waddell and I thought to be part of

On the south of the village, not shown in the sketch, is a large earthen well, inside which is visible a brick-wall about 8 feet below the present level of the ground. In a new well close by, which was then dug; a bluish-white sandy earth was found about 12 feet below the surface, which belongs only to the bed of the Ganges. This fact shows that one of the channels of this river used to flow over this spot at some prehistoric period. And just below this Ganges silt, when the sub-soil water was reached, that is, at 19 feet, was found a block of *sál*-wood rotten with age, which might have belonged to the palisade of Palibothra (Pataliputra), mentioned by Megasthenes. I secured some pieces of it for the proposed local Museum. In the neighbourhood were other indications of ancient remains.

North of the garden, where I found the wall of the Mauryan palace, I came across a terrace or brick floor, about 36 by 10 feet, two feet below the present field, which I cleared. And just West of it, and under a big tamarind tree, was a very interesting piece of coping stone, which once crowned a Buddhistic railing surrounding a *stúpa*, most probably the one mentioned by Hiuén Tsiang. This coping stone was carved on one face with three human figures, three birds and two trees—now worshipped by the villagers as a sylvan deity (see Fig. 1 above). So it was not possible to secure it for museum purposes. That the *stúpa* was here is evident, not only from what the Chinese traveller recorded, but from the archaeological indications traceable in this place and its neighbourhood.

V.

On the north-west of the Chaman Taláo (see Fig. 4), I went deeper into an excavation of 1895; and, cutting in different directions, north and south, east and west. I brought to light some walls composed of large bricks, the purpose of which is not yet clear.

They were 10' 6" below the west side mound, down which I went 4' 3" deeper, as shown in sketch section below. Below three feet or so, in the middle of the west bank, was a brick terrace, 13 0" X 13' 0", whose end walls were not then discovered. Going about 7' 6" down still, I came across what appeared to be a floor, just above some thing which looked like an arched drain. Digging 4' 3"

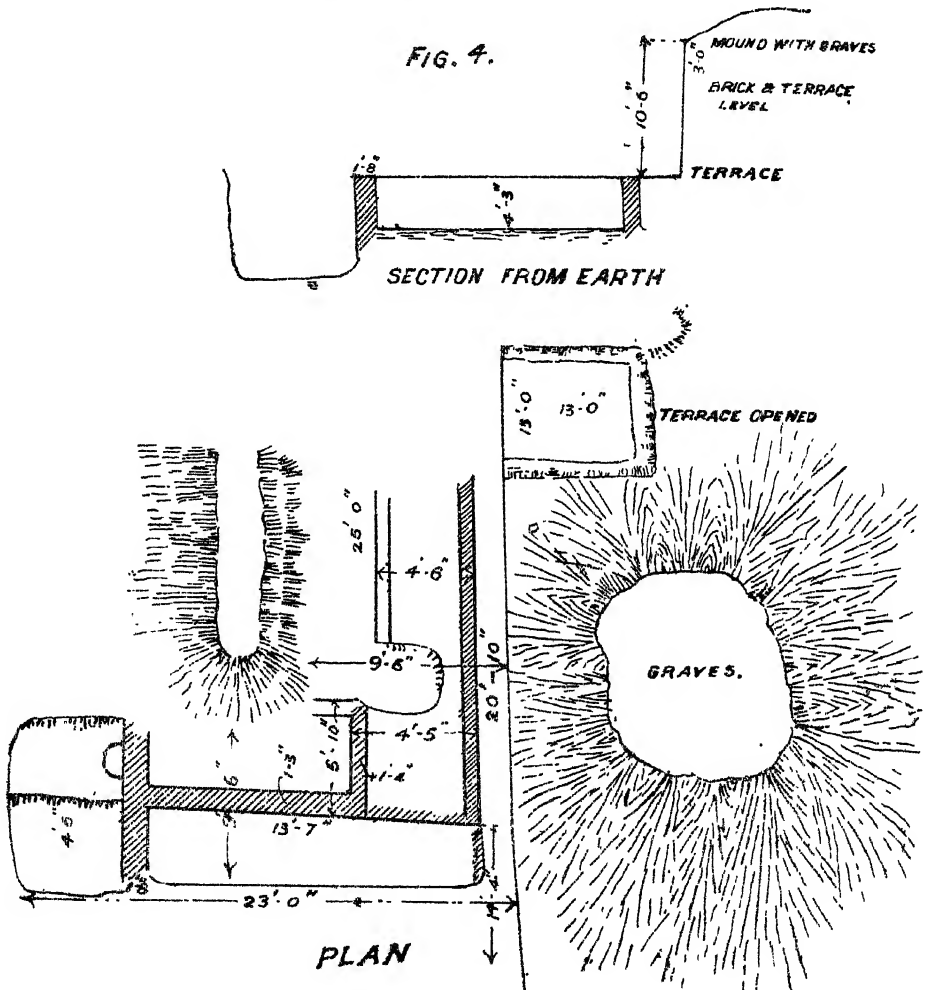
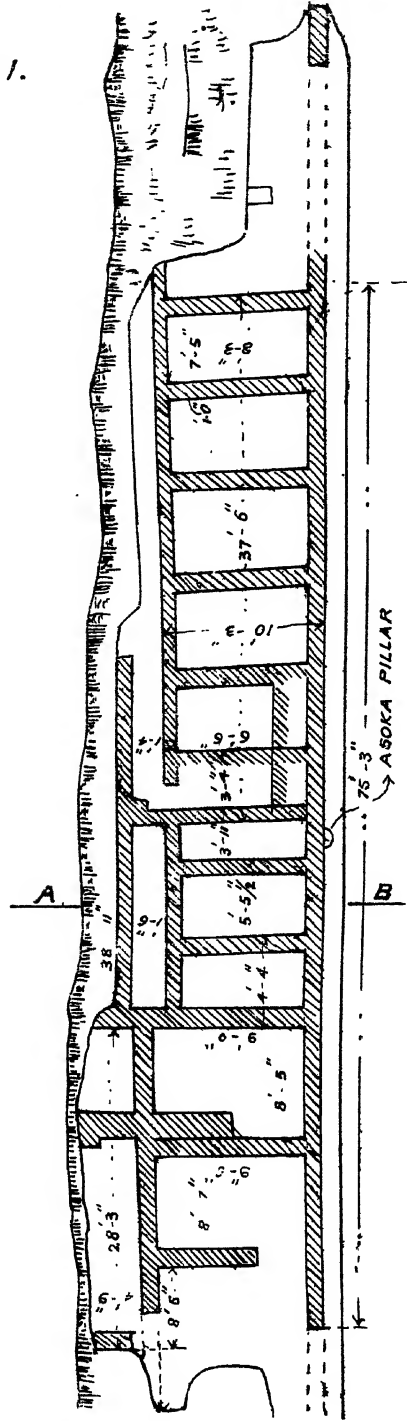
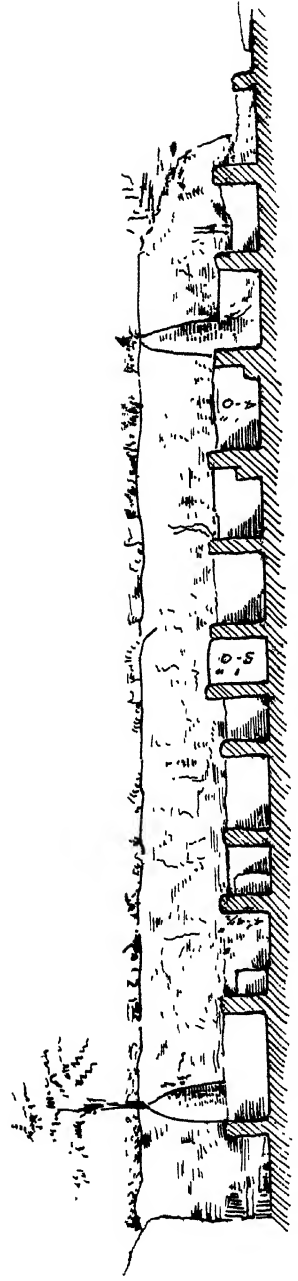


PLATE I.

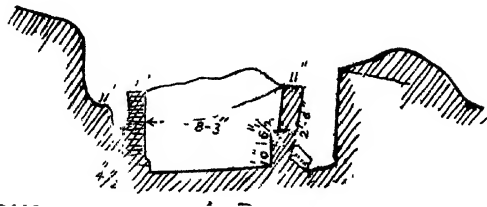

 MUHAMMADAN TOMB.
 + FRAGMENTS OF ASOKA PILLAR FOUND HERE.



PLAN.



LONGITUDINAL SECTION

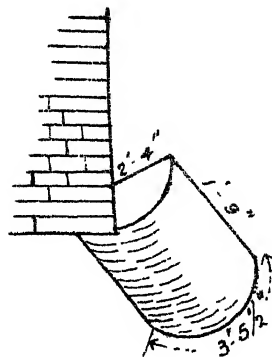


I also cleared another terrace on the west of the Chaman Taláo (flower-tank), where, in 1895, long trenches were cut without apparently any definite results, but the walls were not found.

VI.

The most important results were obtained from the excavations on the south bank of the **Kallu Pokhrá**, where a portion (consisting of a number of rooms or rather cells) of a *vihára* or of the out-houses of the palace were brought to light. The construction was peculiar; for, as will be seen in the sketch plan on Plate I, double walls and projecting bricks at the foundation were visible. Assuming the two parallel walls on the south to be those of a drain, it did not appear to be continuous, and there were others also parallel to the cross and the northern walls. So that the drain theory cannot hold good, and I cannot yet explain them otherwise. The meaning will most probably be clearer on extending the area of excavation, which was then already about $100 \times 20 \times 15$ feet on the average. There were three kinds of bricks — one was $1 - 6 \times 0 - 11\frac{1}{2} \times 0 - 1\frac{3}{4}$ "; a second was $1 - 6 \times 0 - 11\frac{1}{2} \times 0 - 2\frac{1}{2}$ "; and a third, which was on the higher portion of the walls, was smaller in every dimension than the other two. The larger of the bricks were not four-square, but were curved like a bow, owing probably to age and to unequal pressure from the superstructure, of which the roof appeared to be gabled and tiled. Each tile had a hole in it to hold what appeared to be a knob on that immediately below it. This kind of tiling is not prevalent in Bengal at the present day, so far as I have seen.

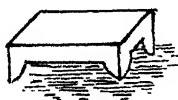
Midway and just below the lowest brick of the northern wall, I discovered a large but semi-circular piece of an **Asóka** pillar in granite, of which the surface appeared to be quite fresh and polished. Innumerable other fragments of smaller size were also found, though no inscribed portion was secured. The diameter of this portion of the shaft appears to be $2' 4"$, and the existing girth (presumably half) is $3' 5\frac{1}{2}"$. From the position of the pillar I conclude that the structure was built subsequently to the breakage of the **Asóka** pillar, which act of vandalism, we learn from Hiuén Tsiang, was performed by **Râja Sasâñka Dêva** in the 6th century A.D.



Position of the Asóka pillar relic under the foundation wall.

Finds.

I secured a few coins and many other interesting things, beads, terra cottas, &c. But unfortunately I only recorded the main results up to the 31st December 1890.



A relic from Kumráhar.

(To be continued.)

NOTES ON A COLLECTION OF REGALIA OF THE KINGS OF BURMA
OF THE ALOMPRA DYNASTY.

BY SIR RICHARD C. TEMPLE.

WHEN in Mandalay from 1887 to 1890, I procured a native drawing, showing all the Regalia of the Court of King Thibaw set out in the orthodox order. To each article was attached its name, and there were also notes on the dates when some of the articles were added to the Regalia. Afterwards, when I found that there was a convict carver at Port Blair, who had been about the Burmese Court and was well acquainted with the Regalia, I took advantage of his presence to have the whole of them carved for me in model to scale by him and other convicts. These Notes are made with a view to illustrating the collection of models and also in the hope that further information will be forthcoming about them.

In the drawing, the Regalia are arranged with the Throne in the centre and in front of it a row of flags and fans. This may be called the central division. The other articles are arranged on either side of the Throne on the right (*le'yálaw*) and left (*le'wédaw*). Level with the Throne on either side stand the umbrellas and great fans. In front of these, in two rows separated by railings, are placed on either side a number of miscellaneous articles of household use.

I give below a list of the articles with their names in the vernacular, with the traditional translation as explained to me, and here and there a note. I shall be very much obliged if any reader of this *Journal* will be so good as to communicate further information, or corrections of that now given. The subject is of some interest, and knowledge of it at first hand is not likely to survive for many years more.

I:

Le'yádaw — Royal Right Hand.

Umbrellas — Tibyúdaw — Royal White Umbrella.

Kambu Tibyúdaw (Páli *kampa*, (?) trembling).

Sinda Tibyúdaw (Páli *chanda*, moon).

Kambu Tibyúdaw Thamôgda Zálingaw (P. *kampa*, plus *samuddachhalanga*, (?) ocean of the six qualities).

Withágyô Tibyúdaw (P. Visakrum for Viśvakarma, the celestial architect—*vide ante*, Vol. XXVII, p. 325).

Large Fans:

Yà'màdaw, Great Royal Fan.

Do. do. do. do.

Regalia of 1188 B. E. (1826 A. D.):

Pàndaung-gyî, Great Flower-vase.

Kadaung Kungwet, Betel-box (with a glass and 2 bowls).

Nagâgàn Kungwet, Dragon Betel-box.

Salíngyâ-gyî, Great Candelabra.

Salíngyâ-ngè, Pickled-tea Bowl.

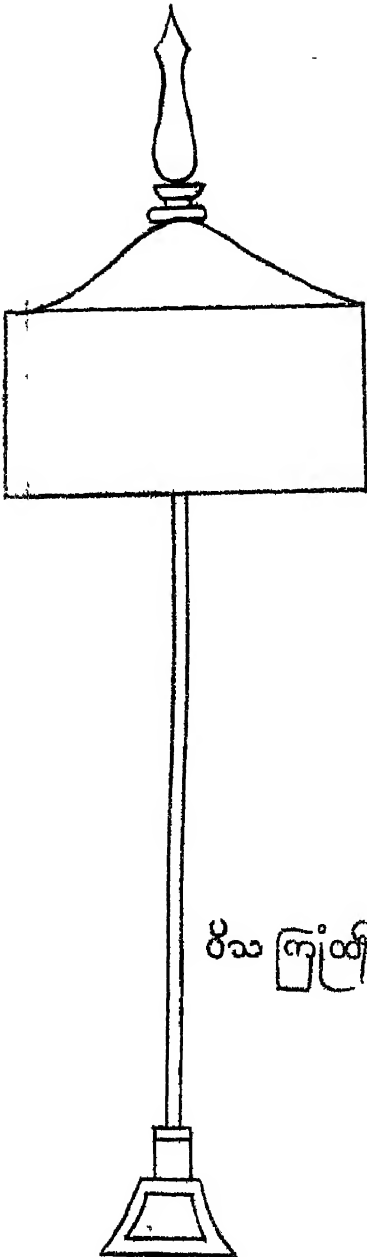
Kunlaung-gyî, Betel-box (with packets of betel).

Kungyàt Thôngzin, Three-tray Betel-box.

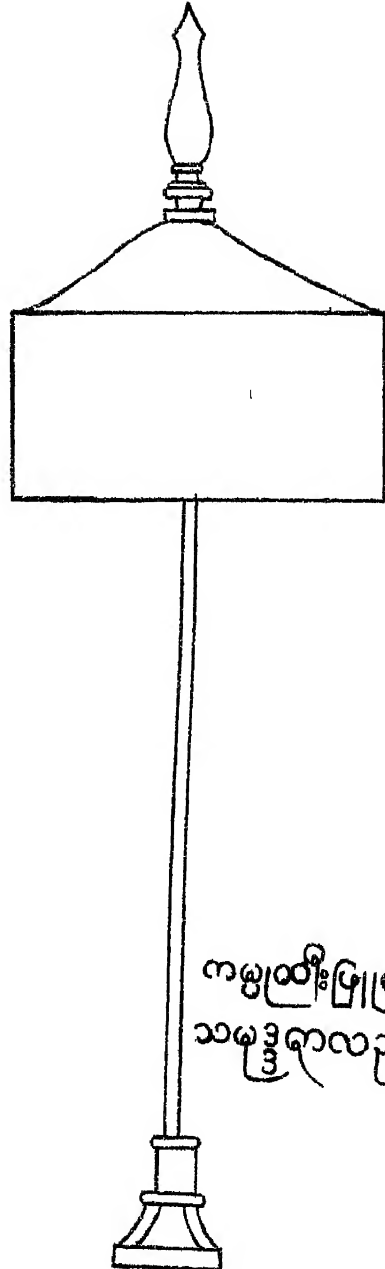
Kundaung-gyî, Great Betel-bowl.

Leyadaw—right hand.

လကျိတ်တော်



ပိသ ကြံ့ထိုးဖြူတော်



ကမ္ဘာထီးဖြူတော်
သမုဒ္ဒရာလှည့်တော်

Second Line.

Nanswè ók, Pickled-tea Bowl.
 Magàngayá, Beggung-bowl (P. Makara, Capricorn).
 Óbyit, Water-vessel.
 Thaukyê-tin, Water-pot stand
 Pyáúó, Scent-box (over this is written "mashí").
 Tagaung, Water-vessel.
 Palá, Golden Bowl.

Regalia of 1227 B. E. (1865 A. D.):

Myúdá, Flower-pot.
 Do. do. (over these two is written "mashí").

II.**Centre.**

Mingándaw — The Royal Throne.

Fans :

Yát, Fan.
 Do. do.
 Do. do.
 Do. do.

Flags — Alàn — (Yók, Emblem) :

Myaukyók Shwéniyaung-alàn : Gold, Monkey.
 Galónyók Ngwólàn . Silver, Eagle (P. Garuda).
 Balúyók Awábyau-alàn : Pale-yellow, Demon.
 Daungyók Alàn-net : Black, Peacock.
 Chinthèyók Alànzêng : Green, Lion.
 Sinyók Alàn-ní : Red, Elephant.
 Nagáyók Alànwá : Yellow, Dragon.

III.**Le'wèdaw — Royal Left Hand.**

Umbrellas — Tíbyúdaw — Royal White Umbrella.

Kanekkadàn Tíbyúdaw (P. *kanaka*, gold).
 Thátriya Tíbyúdaw (P. *Sûriya*, Sun).
 Padumà Tíbyúdaw (P. *paduma*, lotus).
 Thamudí Tíbyúdaw (P. *samuti*, (?) uplifted).

Large Fans :

Yà'màdaw, Great Royal Fan.
 Do. do. do. do.

Regalia of 1188 B. E. (1826 A. D.):

Let-tngyâ Kungwet, Pillow and Aim-rest.
 Chinthègàn Kungwet, Lion Betel-box.
 Kunlaung-ngè, Small Betel-box (with packet of betel).
 Thalàt, Begging-bowl (over this is written "mashî").
 Thalin-myaung, Fruit and Food Vessel.
 Thit-taung, Pot for the *nyaungbin* (Bôdhi) tree.
 Kyàt-shâ, Rice-bowl

Second Line.

Khyènn, Stand for the Queen's shoes.
 Panàt, Stand for the King's shoes.
 Thâmýtjât, Yak's tail Fan.
 Thàn-hlet, Silver Spear.
 Taungwê, Sceptre.
 Chinthègàn-kayâ, Lion Tea-pot.
 Óbyit, Water-vessel.
 Mêdauk, Chin-rest
 Tìdàndàgyi Khyélingaw, Clothes-stand (P. *tdandachhalanga*, the three staves of the six qualities).

Regalia of 1227 B. E. (1865 A. D.):

Myudâ, Flower-vase.

Do. do. (over these two is written "mashî").

The date for the acquisition of some of the Regalia is ascertained as follows: Over the second row of the articles on either side is a note, which occurs twice on the left side. It runs thus in the Burmese.—*Yedandâpâyâ sadôttî Myô-dò Mintayâ le'tet 1888 khâ hnat thêng*, which I take to mean "acquired in 1188 B. E. (1826 A. D.) in the time of the King that built the fourth City of Ratanapura," i. e., King Bâgyidaw (1819-37), who lived at Ava or Ratanapura. The other date is found in a note written over the four *myudâ* or flower-vases on either side of the throne. The Burmese runs thus.—*Khamèdau pyinnamâ Thungayandân Mintayâ le'tet 1227 khâ hnat thêng*, which I would render by "acquired in 1227 B. E. (1865 A. D.) in the time of the King who convened the Fifth Synod as a royal gift" This was Mìndôn Min (1852-78).

The word "mashî," written over some of the articles, means, I suppose, that they were missing when the picture was drawn. I fancy the picture was drawn as a memento for some official, who was responsible for the proper place of each article.

There are 58 articles in the Regalia altogether.

THE TULA-KAVERI-MAHATMYA.

BY G. R. SUBRAMIAH PANTULU.

CHAPTER II.

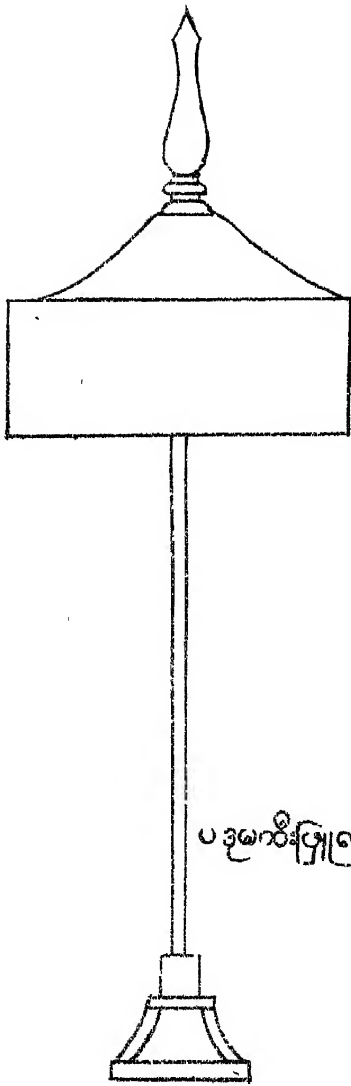
(Continued from Vol. XXX., p. 408)

O DHARMA VARMA! the glittering Agastya, having heard the truth-speaking Harisçandra, began thus to address him from the midst of the sages of the land:—

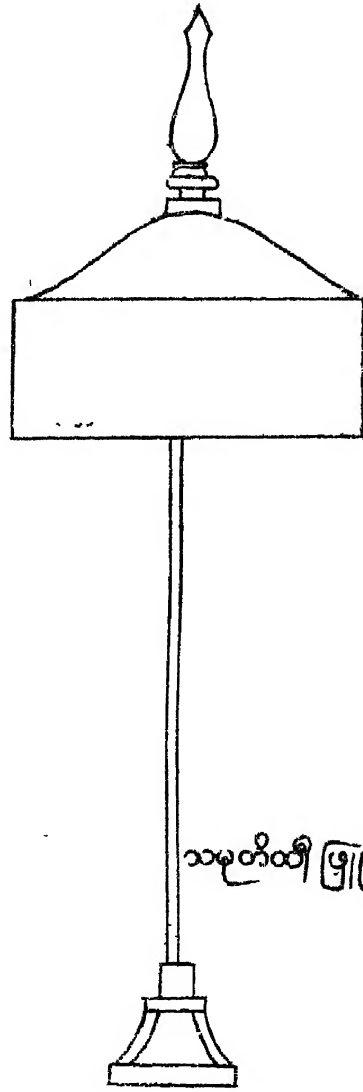
Your question is very excellent. Is it possible for any other than Vishnu to talk in glowing terms of the attainment of final beatitude of the man who, after bathing, reads or hears a chapter or a *śloka* of *Tulâ-Kâverî-Mâhâtmya*? You were able to gain the friendship of the wise by good deeds

Lewedaw—left hand.

လက်ဝဲတော်



ပဒုမာဏိဒြာတော်



သမုတိတိ ဒြာတော်

Large White Umbrellas to the Left of the Throne.

in a prior incarnation. Friendship with the wise is the result of good deeds, the study of sacred texts, the performance of *vraṭas* in a good many previous existences. This friendship would lead to the rare pleasure of hearing incomparably good stories, which would put an end to the three kinds of sins. This in turn would lead to cleanness of the mind, by which we would be able to meditate and centralize in the *hṛidaya kamala* all our thoughts about God. Once meditation makes one come face to face with God, what cannot possibly be attained by *karmas* innumerable. O King! you have at present therefore attained *mukti* by this friendship with the wise. I shall narrate to you in detail **Tulā-Kāvêri-Mahātmya** which be pleased to hear.

On both sides of the Kāvêri the river is flooded with images of Siva as cosmic manifesters, etc. The pools formed on the banks of the Kāvêri are sacred streams in themselves, and the sand and stones are angelic hosts. The Kāvêri which rises in the Sahya mountains is therefore the best of all rivers. It is unattainable by men generally. Of what avail are other *karmas* while this is able to lead us to the unattainable *mōksha*. Many a sacred stream joins it in the Tulā month. It rids us of the five greatest sins and gives us the *phala* of the *āsvamēdha* (horse-sacrifice). The angels, the *pitris*, the great sages and others extol to the skies the Kāvêri in the Tulā month. Who bathes in its sacred waters for three days, is rid of all his sins and on the threshold of Vaikunta (Paradise). He will be worshipped in the Brahmālōka. Any small gift given to a good person in a good time leads to great results. Any gift therefore of rice and water in the Tulā month multiplies a million-fold, and a Vedic text says that any oblation offered to the *pitris* in the shape of rice, *śrāddha*, or water with sesamum seed lasts as long as the world. Brahma and other gods, the Seven Mothers, the Apsaric hosts, Sarasvatī, Lakshmi, Gaurī, Indrāṇī, Rōhiṇī and other feminine angels make it a point to bathe daily in the waters of the Kāvêri in the Tulā month. In days long gone by Brahmā has created the Kāvêri, the best of sacred streams, to bestow on mankind food and final beatitude. Whosoever bathes in the Tulā month in the sacred waters of the Kāvêri, the representative of all the sacred streams of the world, his parents and father-in-law attain *mōksha*. The bath leads to the forgiveness of all sins. The men and women born on its sacred banks are the chief enjoyers of multitudinous pleasures. Moreover, its animals, birds, trees, worms, etc., get *mōksha* as soon as its fine soft cold breeze falls on them. What doubt is there, therefore, for people who bathe in it with *bhakti* to get *mōksha*? Is it possible for Sēsha, who is able to narrate anything in detail for a thousand years, to tell its sacredness? I shall therefore relate to you briefly about it.

Is it possible for any other than the thousand-mouthed Sēsha to talk of the elegance of education, the sacredness of the Tulasī, of the Ganges, the fasting on Ēkādāśī day, the worship of the idol of Siva by Tulasī? Listen with mute attention to all that I tell you about the sacredness of the Kāvêri. Meditating on the Kāvêri, chanting its various names, seeing it, hearing while others are mentioning its name, touching it, bathing in it, etc., are the result of a life of meditation in many previous existences. It is only possible to Hari to talk of its sacredness to those intent on bathing in its crystal transparent waters.

As among rivers, the Ganges, rising from the lotus-feet of Vishṇu, is regarded the best, the Tulasī amongst flowers, the Ēkādāśī day amongst *vraṭas*, the five great sacrifices amongst *yajnas*, mental clearness amongst clear things, Mādhava amongst the gods, the *ōmkāra* amongst sounds, the Gāyatri amongst *mantras*, the *Sāma* amongst the *Vedas*, Sankara amongst the Rudras, Aruntharī amongst Brāhman wives, Ramā amongst womankind, feeding amongst gifts, the moon amongst the planets, the sun amongst radiant objects, sacrifice of the mind amongst sacrifices, charity amongst friends, *japa* amongst *tapās*, worship of Vishṇu amongst worship generally, married life amongst *dāramas*, the Brāhman amongst castes, the earth amongst patient objects, the Brahmāsthira amongst Asthrās, Sriranga amongst sacred places, Rāmasētu amongst the purifiers, the *Puruṣa Sukta* amongst the Suktas, Kamadhēnu (the angelic cow) amongst cows, Kṛita Yuga amongst the Yugas, learn that amongst sacred streams the Kāvêri is the best. Chanting the Ganges, seeing Dhanuṣṭkōṭi, hearing the story of Ramā, meditating on the Kāvêri — these lead to *mukti*. The tract of country lying between Rāmasētu and Mount Kailas, which is one hundred thousand *yojanas* long and nine

thousand *yojanas* broad, is known as Karnic land and would lead to a life of virtue. The others are intended only for enjoyment.

Human life is the result of good deeds in many a thousand prior incarnation. And by good deeds done in millions of previous human existences a man becomes a *divya*, i. e., twice-born. Consider him an ass who, after attaining human life, the most difficult to attain, does not bathe in the Kāvêri. The man who constantly bathes in the Kāvêri in the Tulā month need not be troubled with other *vratās*, etc. By bathing once in the Kāvêri he becomes as Nārāyaṇa. There are expiations for any shortcomings in other *vratās*. A *śhūshṇīm* bath, even without a *mantra* or any *nyama*, rids one of all sins committed in seven former births. If the same is done with *nyama*, the parents for seven generations attain *mōksha*, and the bather reaches Hari. Rising in Brāhma Muhūrta in the early morn, meditating on Hari, cleaning the teeth with flowers in the hand, chanting the Kāvêri, worshipping Kaṅganātha, telling the *Aghamarshana Sūta*, bathing in its sacred waters, after sipping water thrice, rising on the bank, wearing a clean white cloth, with sacred ashes on the forehead, performing the daily ablutions, one should hear the story patiently, after worshipping the Brāhman well versed in narrating the *Purāṇa*.

The people should all assemble at a particular spot, and with mute attention prepare an elevated scrupulously clean seat with a fine soft clean cloth on it, should take the best of Brāhmins, — a subduer of the senses, a patient man, a subduer of anger, an ever-clean person, a man well versed in the *Vedas* and *Vedānas*, a man fondly bent on hearing the *Vedānta*, an observer of the *Dharma Sastras*, one well conversant with the *Purāṇas*, one extremely diligent, one treading always in the path of virtue, — and adorn him with new clothes, new jewels, sandal, etc. They should consider him to be no other than the great Vyāsa, and with hands uplifted should prostrate before him and inform him of their desire to hear the *Kāvêri Mahātmya*. Have mercy on us therefore and make us attain final beatitude. From beginning to end, attention must hold them mute.

The bath in the Kāvêri must be taken with a *nyama*, as one otherwise is utterly useless. If one is unable to maintain a *nyama*, he may take a *śhūshṇīm* bath. A bath taken in the proper way leads to the attainment of *svarga*. Anointing the head with oil, sleeping in the day, shaving, beetle-chewing, partaking of the food of the less virtuous, copulation, friendship with the vicious, useless cant, sleeping on a mat, using forbidden vegetables, receiving of gifts, taking meals in a stranger's house, going on a journey — all these are forbidden. *Kūshmānda*, embylic myrabolan, Bengal gram, gram, *dāl*, drum-stick, cucumber, etc., etc., eating in a plate, supper, eating stale food, eating at dusk, of fried food, of the remnants of food eaten by boys, cold rice, of milk of a she-buffalo and sheep, of bad food, of food not consecrated to the gods, of food which is a feminine remnant, of food filled with hair, *śiddha* remnants, *Sūdra* remnants, — all these must be rejected by the bathers in the Kāvêri. As *mōksha* cannot be got except by hard and often painful application of the physique, these *niyamas* must be observed. A partaker of forbidden food with a sense of strong desire in him becomes a pig. There is hardly any doubt that the person who bathes in the Kāvêri, void of all desire and of the enjoyment of previously enjoyed objects, obtains *mukti*. Even a non-niyamic bath purges a man of all his sins.

This mundane existence of ours, saturated with urine, etc., is a mere bubble. Yama is always pouncing on the *jeva* of ours lying in our body. O King! Morning and evening are devourers of our life-time. We must seek for the attainment of *mōksha* while the senses, etc., are in order and while the body is easily pliable. I tell you over and over again not to waste the day. While sacred streams are available, in the pleasant winter season, one must give up the devil like sleep, rise very early in the morning and bathe in the waters of the Kāvêri. I raise my right hand and hammer my thoughts into you. The Kāvêri, which would rid you of all sins, flows on forever. Its waters, therefore, are capable of yielding excellent results unattainable otherwise.

So said sage Agastya to King Hariśchandra, Dalbhya to Dharma Varma, and Sūta to Saunaka.

(To be continued.)

FOLKLORE IN THE CENTRAL PROVINCES.

BY M. N. VENKATASWAMI, M.B.A.S., M.F.L.S.

*(Continued from Vol. XXX. p. 200.)**No. 18 —The Nymph of the Wire Hill.*

A king had two wives · the elder wife brought forth no children, so he built a separate palace a mile distant from him for her, and lived with his younger wife, and waited, but she also had no issue. "What is the use of my waiting?" thought he, and, handing over the kingdom to the minister to be governed in his name, he set out to a forest. In the forest there was an anchorite practising austerities. He saw the king and asked him

"Where are you going, O King?"

"I have married two wives. Neither of them have borne any offspring, and so leaving my kingdom, I am going to distant countries."

"Why should you go to distant countries? There is a mango-tree yonder; you climb and pluck three mango fruits and give them to your wives. They will bring forth children," said the anchorite.

Accordingly, the king went up the tree and plucked as much fruit as he chose, but only three mangoes remained with him. Again he went up and plucked as much as before, but only three remained, and for the third time he went up the tree and plucked much fruit, but, strange to say, only three remained; and with these he returned to his country and gave them to his young wife. The wife ate the fruit and threw the peel and the seed underneath her cot.

Now it was the duty of the senior queen's maid to go to the younger queen's palace and bring provisions—wheat, rice, vetch, &c.—every morning for her mistress, and, as usual the maid-servant went the morning after the arrival of the king and saw the mango peels and seeds underneath the young queen's cot.

"So the king has brought nice fruit and given it to his younger wife, but nothing to the elder one," thought she, and as she got the food she put the mango peels and seeds under the grain and came to her mistress and said:

"See, Lady, the king has brought such nice fruit. He gave it all to his younger wife, and nothing to you."

"The younger wife is near him and so he gave her the fruit. I am at a distance, and so he gave me nothing," said the elder wife with great calmness, and, taking the seeds, broke them and ate the kernel and gave the husk to her mare.

In due course the king's younger wife, the senior wife, and the mare became pregnant, and in their season the king's younger wife brought forth two sons, the senior wife gave birth to a tortoise and the mare to a foal. The senior queen was very kind to her offspring; she would make it sleep on her cot and nurse it tenderly. Now the tortoise was no other than a human being of tender years, and when all the people were asleep he used to come out of his tortoise covering, and, taking food from the vessels, would eat thereof and then go to the *Dévéndralóka* to learn. For a long time the queen and the servant-maid were very much perplexed as to what became of the food in the vessels.

"This won't do. The thief must be caught," said the queen, and, cutting open her finger and boring a little hole in a lime, put her finger into it and went to sleep.

The lad stirred out as usual, put away the tortoise-covering underneath the cot, and, partaking of some curry and rice, went to Dêvëndralôka. His mother, smarting from the pain of her finger, soon awakened, and got up and found that the tortoise had gone. Her grief had better be imagined than described.

"The gods gave me a tortoise, and I did not despise the gift! And now the tortoise is taken from me," lamented she, and commenced searching about the palace and found a tortoise-covering.

"I understand now," muttered the queen, my child has gone somewhere. He will come back soon" With these words she tore the covering to shreds and went to her slumber again.

Presently the lad returned and could not find the covering and so he aroused his mother. She got up, took him in her lap, and, impressing sweet kisses on his cheeks, upbraided him "Sonnie dear, you have been hiding yourself for so long and have never shown yourself to these sinful eyes even for a day."

"Make me a box, mother dear," said he, "and in it keep my food. That shall be my habitation for a season, because my covering is torn." His mother did as she was bidden, and the lad stayed in the box, receiving his education in the Dêvëndraloka.

Meanwhile the king's two sons received their instruction at the hands of a good Paṇḍit.

One day the minister said to the king: "The palace could be made charming beyond measure if only we possessed the Nymph of the Wire Hill;" the king at once began to long for the unattainable, and became extremely uneasy, and, refusing food and drink, laid himself down on a cot in great depression of spirits. The younger wife got ready his bath and food and came and asked her husband to get up and take his bath and food.

"No, I do not want any," said he. She entreated him with tears, but it was of no avail. "I do not want anything" was all he would say to his wife's entreaties.

In the meantime the princes came and approached the king and spoke: "O father dear, what ails you? why are you so depressed? what do you want? what can we do for you?"

"If you bring me," said the king, "the Nymph of the Wire Hill, I will look on you as brave men. If you don't, I'll have your heads off, and I'll hang them on the gateway of the fortress."

Immediately the two princes set out, and the son of the senior queen also wanted to go; and when she questioned him, "Why do you go, Sonnie dear? you are so beautiful,"

"I *must* go, mother," he replied; "if the Nymph of the Wire Hill is not brought to him, my father will die. He has refused food and drink. My brothers cannot bring her. I *must* go and bring her."

The queen thereupon applied some lamp-black to the boy's face in order that he might appear dark, and he set out on his winged horse, wishing his mother farewell. In due course he came to a city where the water, which issued from the baths of the daughter of the reigning king, formed into a large stream, and the princess had set up a pillar in it with an inscription to the effect that she would marry him who would jump across the stream. The two princes had been there, but after reading the inscription had said, "Who could jump so large a stream," and had forded it and passed on. But the third lad examined the stream, and, saying to himself that it only issued from a bath, spurred on his horse at it, and in the twinkling of an eye leapt across it.

The princess, who was looking on from her balcony, observed the feat and said to her father:

"Two young men have forded the river and a third one, who is following them, jumped across the stream. He is to be my husband."

The king spoke by way of reply : " I saw the two young men myself. They are beautiful. Putting them aside, you say that the dark boy is to be your husband."

" Don't say that, father. He *is* my husband."

The king sent his minister to call the young man.

" I won't go to the king unless the two young men who preceded me come also," replied the prince, and the minister sent for the young men.

" What business has the king with us?" said they. " It is the other young man you want; take him."

" No, no; the king wants all three of you," said the minister.

Then they came to the king, and he asked the two princes what their country was, and they replied that they were the sons of the king of their country, and then the king put the same question to the third youth, who replied, " I have no country, I am a young ascetic visiting the countries of the world." But all the same the princess was given to him in marriage. The marriage was celebrated with great pomp.

For three days the three brothers stayed in that country. On the last day the one who had been married said to his wife, " I hear, my love, that the Wire Hill is in these parts, which is the way to it? Do you know?"

" I do not know, my Lord," replied she, " but in the country before you there is a city, where there is a princess. If you ask her she will tell you," and, lowering her head, added, " My Lord, I see you are going to the Wire Hill. Who knows that you will come back? Suppose you meet your fate, which God forbid, what will be the sign or omen?"

" When your mangalasukram¹ becomes black, you will know that I am dead, and come to the Hill," so spoke the prince, and, bidding his wife adieu, set out with his brothers and arrived at a new country.

Now in that country there was a princess, who, obtaining her father's permission, issued a proclamation that she would marry him who buys all the necessaries of life for one pie.

" Who can get all his provisions for a pie? Let it go! let it go," said the two princes and moved on their course, while the third went to the palace, and, receiving a pie from the steward, went to Bâzâr, gave the money, *i. e.*, the pie, to a Kômâti (grocer), and asked him to tie up in a bundle a specimen of every kind of food in his shop. The Kômâti did so, and the young man, taking it, together with some *ghî* on a leaf and a faggot of wood, went to the steward, and, handing it all over to him, followed his brothers.

In the meantime the princess went to the king and said, " Father dear, the young man who is going away has bought all his provisions for a pie. My marriage with him must be celebrated."

Her father replied : " Yes, the two young men have preceded the third. The two first appear to be princes, and are beautiful; you must marry one of them."

" Father dear, said the daughter, don't say that, please. I will marry that one who acted up to my wishes as set forth in the proclamation."

The king now sent his minister to call the young man. " I will come on condition that those who are in advance of me also come," replied the prince.

The minister called them too. " What concern have you with us?" said they. " If you want the young man, you may take him."

" This won't do," said the minister, and made all the princes come to the palace.

¹ A circular piece of gold (*tâlib*) tied round the bride's neck by the bridegroom in completion of the marriage.

The king first of all asked the first two young men who they were, and what country they belonged to, and they told him. Turning to the third, the king put the same questions and received replies: "I am an ascetic. I have no parents. I wander from one country to another."

In spite of this confession the princess was married by the king to the young man, who stayed for three days, and on the third day asked his wife, "Which is the way to the Wire Hill?"

"I do not know, my Lord, but there is a princess in advance of you, who will tell you if you enquire of her," replied she; and, putting on a woe-begone appearance, added, "you are going to the Wire Hill, my Lord; suppose you come by serious harm or death, which God forbid, how am I to know it? What is the sign?"

The prince gave her a flower, saying, "If this withers and becomes black, know that I am dead, and come to the Hill."

With these words, and bidding a hasty farewell to the princess, he set out. The two princes had already started, and were talking to each other: "We are so beautiful and nobody marries us. He is dark, and every princess falls in love with him and marries him!"

In due course they came to a fresh country, where there was a princess, who hung up on the palace walls a drawing from the *Dévëndralôka*, with a legend underneath in weird characters, and obtaining her father's permission sent forth a manifesto. — "He who deciphers the writing under the picture and explains it, to him shall be given my hand in marriage."

The two princes went and looked at the picture, but they could not read the writing, much less explain it. The third prince went and cast a glance at the picture, read the writing, and announcing himself to the princess, he read and explained the legend fully and lucidly.

The princess was mightily pleased and reported to the king: "Father dear, here is a young man who has read and explained the legend of the picture from the *Dévëndralôka*."

He was also pleased and at once celebrated the marriage of his daughter with the prince. For three days the prince stayed, and on the last day he spoke to his wife. "The Wire Lady is said to reside in the Wire Hill. Which is the road to the Hill?"

The princess replied, "Great kings have come, but no one has managed to carry off the Nymph of the Wire Hill? How can you manage, my Lord? It is impossible."

"But if I don't bring her my father will die," rejoined the prince.

"Suppose you come to grief, which God forbid! the undertaking is so beset with perils. how am I to know it, my Lord," asked the wife, putting a woe-begone appearance.

Upon which he planted a lily and said, "If the plant dies, know that I am dead, and come to the Hill."

Then the princess gave him the directions and said: "If you go to the south side of the Hill, you will come across a wire. If you catch hold of it, it will take you to the palace of the princess; she will come forward to embrace you, when you must say 'Mother, don't touch me.'"

Thanking his wife for the information, and wishing her good-bye, the prince came to the Wire Hill, where he saw that his brothers had already arrived and were wandering about the Hill. He enquired of them, "Why do you wonder about the Hill?" They did not reply, but said to each other, "if we tell him he will marry the Nymph of Wire Hill also and carry her away." The prince muttered to himself, "so that's it," and tethered his steed where the two princes had tethered theirs, caught hold of the wire and went up the Hill. The Nymph

of the Wire Hill appeared before him and said, "You have come at last after such a long time!" and wanted to embrace him, but he said, "Mother, don't touch me." She took the hint, bathed him with hot-water bath and fed him well. After this, the Nymph of the Wire Hill in front, and the prince behind her, set out, and had almost reached the foot of the Hill, where she cried out, "My parrot cage! my parrot cage!" The prince said at once, "Mother, I will fetch it," and went up the Hill by the aid of the wire.

In the meantime the two princes saw the Nymph of the Wire Hill at the foot of the Hill. "He has already married three princesses, and is now carrying away the Nymph of the Wire Hill," said the brothers, greatly bewildered, and what was their astonishment to see the prince descending with the cage along the Wire Hill. "If we cut the wire he will be dead and gone," said one brother to another, and, suiting their action to the words, did as their evil minds bid them, and down came the young man with the parrot cage with a great crash, and was instantly killed. The princes, then, compelling the Nymph of the Wire Hill to mount their steed, set out for home.

The evil omens showed themselves to the prince's wives. The first wife's *mangalasukram* became black. "Some mishap has befallen my husband. He asked me to go to the Hill," said she to herself in tears and set out lamenting. The flower given to the second wife withered and darkened. "My husband had come by some harm. He asked me to go to the Hill," said she to herself and started weeping. On the road the first two wives came together. "Why do you weep?" asked the one, "Why do you weep?" asked the other. "My husband has gone to the Wire Hill. He has come by death. I am going there," said the second wife. "My husband also has gone to the Wire Hill. He has met his fate there. I am going thither," said the first wife. "Then we are both his wives," said the two princesses after a little conversation, and started on their course with one object in common. In the meantime the third lamenting wife of the prince met them. "Why do you weep," asked they of her. "My husband has gone to the Wire Hill. He has suffered death there. I am going thither," replied she. "Your husband and our husband is one and the same. We three of us are his wives. Our goal is the same," said the two princesses, and with one object in common all three moved on and in due course reached the Hill. There they saw their husband's bones scattered.

The youngest wife asked her co-wives to collect and adjust the bones while she retired for a while. She left them and went to a cistern, and, having bathed there seven times, putting on wet clothes and standing in the attitude of half-contemplation, wept, and spread out the folds of her garments as if to receive something. Paramêshwar heard her lamentations and Pârvatî spoke to him:—"She is crying to her gods that her husband be brought to life." Instantly Paramêshwar threw a life-giving rod into the folds of the princess's garments, and she returned to her co-wives, who had by this collected the bones and adjusted them in their proper places. The life-giving rod instilled life into the prince and he sat up and exclaimed "What a sweet sleep I have had slept." The next moment he saw his three wives and asked the reason of their being there, and they explained it to him.

Half an hour after this the youngest princess went again to the cistern, and, having bathed seven times, threw the life-giving rod into it and returned, and very soon afterwards the prince and his three wives set out, and in due course reached the youngest wife's father's capital, where after staying for three days and receiving presents of elephants, horses and retinue from the king, he moved on. He reached the country of the father of his second wife, where staying for three days and receiving presents of elephants, horses and retinue, he set out again. In due course he reached the country of the father of his first wife, where also after staying for three days and receiving similar presents of horses, elephants and retinue, he started once again, and by rapid marches reached his own country, and pitched his camp in a garden.

Calling his wives together he said : " My mother will come. One of you should hold the *pallem*,² another should wash her feet and offer a seat, while the third should wipe them." With these words the prince left them and went to his mother, who, on seeing him, fell on his neck, and, shedding tears, exclaimed . " My son, my son, you have come back after all, and I have been so anxious." He told her that three daughters-in-law were awaiting her ! She went to the princesses and was mightily pleased at their humility and comeliness.

Meanwhile the two other princes had reached their country with the **Nymph of the Wire Hill**, and their father was immensely delighted and applauded his two boys for having brought the unobtainable, and declared to the people that no two princes of equal prowess were to be found on the face of the earth. The princes also on their part went about bragging.

But the Nymph of the Wire Hill fretted, and constantly thought of the young man who had fallen headlong from the Wire Hill, and when the king made overtures to her, she said : " I have certain **Dévendra** vows to perform. If you get me some **cobra lilies** (*nāgu-mallāiru* in Telugu) I will perform the vows and then marry you." Her object in asking for these lilies was to get news of the missing prince, as she was fully convinced that if any one could bring the cobra-lilies, which are only to be found seven and seven, fourteen, seas beyond the sea of milk, it would be he alone.

The king, summoning the two princes, said to them : " Your mother wants some cobra-lilies for the performance of her vows. Will you go and get them ? "

" It is not a difficult affair, father dear. We will go and bring them," said they, and, mounting their steeds, set out.

Now the third prince saw his two brothers going out to fetch the cobra-lilies and he at once ran to his youngest wife and said : " My brothers are going to bring the cobra-lilies; I will go too."

" But how are they going to fetch them ? " asked she. " They are in the sea of milk which is beyond seven and seven, fourteen, seas."

" What do you advise ? " the prince asked in haste, and she gave him some seeds, after repeating certain incantations over them, and also a letter and said : " When you come to the sea, throw these seeds, and the sea will make a way for you, and you can walk straight on dry-shod, and when you come to the sea of milk at the end of seven and seven, fourteen, seas, you will see a tortoise. Throw the letter to it, and it will take the letter to the **Lord of the Serpents**. The Lord of the Serpents will send back the tortoise, and you must take your seat on his back and go to the Lord of the Serpents, who will give the cobra-lilies and send you back."

Cordially thanking his wife for her help, and bidding her, his other two wives and his mother a hasty farewell, he hurriedly started, and when he came to the sea he did as he had been bidden. He threw the seeds on the sea, and the sea opened a passage for him. He passed along it and came to the sea of milk, and, seeing a tortoise, he threw the letter to it. The tortoise took the letter and ran to the Lord of the Serpents, who sent the tortoise back to bring the young man, and the prince, mounting the tortoise, went to the Lord of the Serpents, who received him with every mark of respect, and put him up at his own house and married him to his daughter, the **Celestial Swan**. He plucked some cobra-lilies, gave them to the prince, and said :

" Here take the cobra-lilies and go safely back to your country with your wife, my daughter." And he ordered the tortoise to carry them. The tortoise took the prince and princess on its back across the seven and seven, fourteen, seas, and set them down on the seashore of their own country.

² A small tray of gold or brass on which camphor is burnt and carried before a great personage by his host.

Now the other two princes, who set out in a bragging fashion to fetch the lilies, were at a loss, as they did not know how to cross the vast seas that lay before them, and so in their dilemma they sat down on the sea-beach, and, while they were *still sitting*, the prince and his wife appeared before them.

"Here he is! He is not dead, and has married yet another princess, and that bunch of flowers are doubtless the cobra-lilies. We had better get them from him," said the brothers to each other, and immediately proffered their services to the prince with great eagerness, and one of them took the bunch of flowers.

The prince did not object, and they travelled with the prince and his wife in an orderly manner as far as their own country, and then disappeared as if by magic with the bunch of cobra-lilies, and showed themselves to the king, who, on receiving the flowers, had declared that in the whole world no one had such brave sons as he. Without losing any time he repaired to the palace of the Nymph of the Wire Hill. She received them from the king, but was more than convinced in her heart that the prince was alive and so she said to her suitor :

"I will now perform the Dêvendra vows. Please issue invitations to kings, princes and noblemen."

The invitations were issued, and all the neighbouring kings, princes and nobles, including the king's two sons, came and sat in the Assembly Hall. Their wives, too, including all the blood relatives, such as sisters and daughters, came and sat in the Hall in the places allotted to them. Thither also came the king's younger wife and her maids.

Casting a glance over the assembled crowd, the Wire Nymph said : "I see the younger wife of the king, but nowhere do I see his senior queen or her son in the assembly"

Whereupon the king was confused, and, muttering to himself, "How can she have a son without my knowing it?" sent for her. She came, followed by her son and her four daughters-in-law, all as resplendent as the full-moon in its glory, and took their seats.

The Wire Nymph now began her harangue: "Do you think, O King, that it was your two sons by the younger queen that brought me from the Wire Hill? Nothing of the sort. It was your son by the senior queen. We descended the Hill together, and I cried out for my parrot cage, and quick as lightning he ran up the Hill by the wire and was returning with the cage, when the two princes at the foot of the Hill broke the wire and the young man fell headlong from the summit and was killed; but by the merits of his wives he was given a second birth. Do you want to know who brought the cobra-lilies? Your two sons you think! Nothing of the sort. I knew they could not, and that is why I required special flowers for the sham ceremony of the Dêvendra vows, as a test to find out whether the prince was dead or alive: for I knew that he alone could bring them. And in truth it was your son by the senior queen that had brought the flowers, and your other two sons imposed upon the prince and managed by fraud to palm them off on you as theirs."

The king changed colour, and, calling his two sons from the assembly, cried out, "Are these things so?" They hung down their heads in shame and confusion, and proved their guilt. The king spat in their faces and bade them begone, and, calling forth the real hero, pressed him to his breast and wept, and soon after the assembly broke up. The king then embraced all his daughters-in-law and his senior wife. She at first upbraided him for his partiality to his younger wife and for forgetting her altogether! Then she unfolded to him how their son, of whom they had so much reason to be proud, was conceived after eating the kernel of the anchorite's mango, how he had at first been a tortoise, how she had nursed the animal nevertheless, and how she, to her great joy, found one night that the tortoise was a human child under the tortoise-covering. The king listened to everything in silence and astonishment.

In due course the king married the Wire Nymph, and some days after performed the marriage of his son with the four princesses to which the fathers of the three princesses, as also the foster-father of the fourth princess — the Lord of the Serpents, — were invited. They were delighted to find that their son-in-law was not the son of a humble deceased anchorite as he gave out, but of royal blood like themselves. The next thing the king did was to crown his son with all pomp and glory, and abdicate the throne in his favour.

(To be continued)

EXTRACTS FROM THE BENGAL CONSULTATIONS OF THE XVIIITH CENTURY
RELATING TO THE ANDAMAN ISLANDS.

BY SIR RICHARD C TEMPLE

(Continued from p. 428.)

1794. — No. XXIX.

Fort William 11th August 1794. Read a Letter and its Enclosures from the Secretary to the Military Board.

Sec^y to the Mil^y Board.

To Edward Hay Esq^r Secretary to the Government.

Sir, — I have the honor to transmit for the Consideration of the Governor General in Council the enclosed Proceedings of the Military Board of this date as returned from Circulation, upon Indents No. 393 & 394 for Marine Stores applied for from the Andamans. The Indents accompany the Proceedings for the inspection of Government.

I have also the honor to transmit Lists of Military Stores and Provisions which have been passed on Indents No 392 & 395. Acquainting you that the Indents have been forwarded to the Commissary of Stores and Garrison Store Keeper respectively, with instructions to prepare the Articles for dispatch on Such Ship as Government may be pleased to direct.

I further enclose a Letter Addressed to the Military and Provision Store Keeper at the Andamans which I request may be forwarded, under the Approbation of the Supreme Board, to that Officer.

I have the honor to be, Sir, Your most Obedient Humble Servant

Mil^y Bd^l Office
the 8th August 1794.

(Sig^d) Isaac Humphrys
Sec^y M^y Board.

Proceedings of the Military Board returned from Circulation the 8th August 1794.
Indent N^o 393 on the Acting Naval Store Keeper for Copper Grapenails, Vittry, &c^a for repairs of Vessels & Boats.

Remark.

The quantities of three of the articles in this Indent are left undefined.

Mil^y Aud^r Gen^l

This is not an Indent of a nature that requires hasty decision — the coppering of the long Boats being expensive, the public advantages to be derived ought to have been stated in order that Government, whose sanction is necessary to warrant the expence might judge of the expediency of authorizing it.

If the Establishment of Vessels and Boats of all descriptions for the Service of the Andamans has been laid down by Government — the Secretary can obtain an Account of them, if not, we should be apprized of their intentions, to Guide us in passing applications of this sort if it be expected that we should receive them but they ought perhaps to be made to the Marine Department.

(Signed) John Murray.

Comm^t of Art^y & Chief Engineer.

The Commandant of Artillery and Chief Engineer Subscribe to the above Minute.

Remark.

The Secretary reports that having made the enquiry proposed in the above Minute he has been informed that Government have not laid down any Establishment of Vessels or Boats for the Settlement.

Indent N^o 394 on the Acting Naval Store Keeper for Sundries for the use of the **Honble Company's Brig Dispatch.**

Mily Aud^t Gen^l

This is certainly an Application for reference to the Marine Department — as this Board has no information that can enable us to form any Opinion whether the Articles are necessary or not.

(Signed) **John Murray.**

Comm^t of Art^y & Chief Engineer.

The Commandant of Artillery and Chief Engineer Subscribe to the Military Auditor General's Opinion.

Resolution.

Agreed to send up for the Consideration of the Governor General in Council the two foregoing Indents with the Minutes upon them.

A true Extract

(Signed) **Isaac Humphrys**

Sec^y M. Board.

Ordered that the Indents N^o 393 and 394, received from the Military Board be sent to the Acting Naval Storekeeper, with Directions to comply herewith, and that the Articles to be furnished upon the Indents N^o 392 & 395 be Dispatched to the Andamans on the Snow Cornwallis which will Sail in four or five days.

Ordered that these Resolutions be notified to Lieutenant Humphrys and the Garrison Store Keeper, respectively, and that the Letter for the Military and Provision Storekeeper at Port Cornwallis be forwarded by the next Dispatch.

1794. — No. XXX.

Fort William **11th August 1794.** Read again **Lieuten^t Wales's** Letter dated the **5th August** and recorded on the Proceedings of the **8th Ditto.**

The Secretary lays before the Board a Note which he has received from Lieutenant Wales.

Sir, — A young Gentleman of the Name of **Ried** and who is an **Acting Lieutenant in the Bombay Marine**, is now at Calcutta, having come round as First Officer of the **Pilot Snow** which **Lieut^t Frayer** brought here, he bears an excellent Character from every person that knows him and **Lieut^t Frayer** tells me he is a good Officer, his being a Company's Servant also recommends him to me in preference to a Country Officer as he will need no instruction with Respect to either Conduct or discipline — Will you be so obliging as to propose him as a fitt Person to fill the Station of **2^d Lieutenant on board the Cornwallis.**

I am, Sir, Yours Obediently

(Signed) **Jno. Wales.**

11th August 1794.

Agreed that **Mr. Ried** be Appointed **2^d Officer on board the Cornwallis**, and that the Governor in Council at Bombay, be informed that the Board wish that Mr. Ried may have permission to Serve on board one of the Company's Vessels at the Andaman Station, without prejudice to his Rank and Prospects at Bombay, in the same Manner as Simular Permission has been granted to **Lieut^t Wales & Roper.**

1794 — No. XXXI.

Fort William 22^d August 1794. The Honble Company's Snow Cornwallis being under dispatch to the Andamans the following Sailing orders were given to the Commander Lt Wales, and the letter which will be entered after them, was written to Major Kyd, or, in his absence, the Senior Officer in charge of the Settlement.

To the Commander of the Cornwallis dated 21st August 1794.

To Lieutenant Wales Commanding the Cornwallis.

Sir, — You are hereby ordered, winds and weather [permitting] (and the Consignments for the Andamans embarked) to weigh your anchor and make the best of your way to Port Cornwallis, where, on your arrival you are to deliver the accompanying Packet to Major Kyd, or to the Senior Officer in Charge of the Settlement, and attend to all orders you may receive from him for your future guidance.

I wish you safe and Speedy Passage, and am

Fort William
21st August, 1794

Sir, &c^a

To the Commander of the Cornwallis & to the Superintendant at the Andamans,
dated 25th August 1794.

To Major A. Kyd, Superintendant at the Andamans or to the Senior Officer in charge of that Settlement.

Sir, — I have the Pleasure to acknowledge the receipt of your letters dated the 1st and 20th Ultimo by the Cornwallis Snow which imported here on the 2^d August the former enclosing your Account Current for the Months of May and June last, with the Vouchers, together with a list of Bills of Exchange drawn upon this Government, orders were given for the acceptance of the latter, and the former is under Audit, in the usual course.

It is only necessary to observe, in answer to your letter of the 20th Ultimo, that authority to equip and employ the Dispatch Brig was given to you in my letter of the 14th July by the Sea Horse, and that the Sails belonging to the Brig were sent by that Conveyance, but that as the Master Attendant mentioned that they were in bad condition, and is in the expectation that they would not be found, you have indented for others, directions were given to the Acting Naval Store-keeper to provide new Sails for the Vessel, and they will be sent by the present conveyance which will also take the other Articles you have applied for in your Indents to the different Offices.

I enclose a Copy of Lieutenant Wales's Sailing Orders and am

Fort William
21st August 1794.

Sir &c^a

1794. — No. XXXII.

Fort William 8th September 1794. Read a Letter from the Military Auditor General.
Mil^y Aud: Gen^l 1st of Sept^r

To the Honble Sir John Shore Bart. Governor General in Council &c &c &c Military Department.

Honble Sir, — It is an Established Regulation that all Pay Abstracts shall be accompanied by Review Rolls of the different Discriptions of People for whom the Allowances are drawn, but as Major Kyd generally sends figured returns only of the Artificers on the Andaman Establishment, I beg

leave to request that he may be desired in future to insert the Peons Names, and to remark the dates of all casualties as in the Review Rolls of the regular Corps of the Army.

I have the honor to be with the greatest respect Honble Sir,

Your most Obedient faithful Servant

Mily Audr Genl^s Office

1st Sept: 1794.

(Signed) John Murray

Col. & Mily Audr Genl

Ordered that Instructions be sent to Major Kyd in Conformity with the Recommendation in the above Letter from the Military Auditor General.

1794. — No. XXXIII.

Read a Letter from the Secretary to the Military Board.

Sec^y to the Mily Board 6th Sept^r 1794.

To Edward Hay Esqr Secretary to the Government.

Sir, — Herewith I have the honor to transmit for the Sanction of Government Bill No 59 and 60 Recommended by the Mily Board for Provisions Supplied by the Garrison Store keeper for the use of the Settlement at Port Cornwallis, and of 7 recruits proceeding to that Settlement.

I have the honor to be &c.

Agreed that Authority be given for passing the Bills abovementioned, and ordered that they be returned to the Military Board.

1794. — No. XXXIV.

Fort William the 29th of September 1794. The following Letter was received from Major Kyd on the 26th Instant, by the William Pitt.

Sup^t at the Andamans 15th August 1794.

To Edward Hay Esqr Secretary to Government.

Sir, — Accompanying I have the honor of transmitting you the Account Current of this Settlement, brought up to the present date, with the various vouchers referred to therein. You will perceive that every Establishment is paid up to the first of next Month, which I have thought advisable to do before my departure to Prince of Wales's Island, in hopes that they will not require another payment till my return. Accompanying is a List of Bills I have drawn on Government for Cash received into the Treasury here, which is carried to the Public Credit in the Account now sent.

I have the honor to be &c^a

(Signed) A. Kyd.

Sup^t Andamans.

Port Cornwallis

15th August 1794.

Ordered that Major Kyd's Account Current with its Vouchers, be sent for Audit to the Military Auditor General, who is also to be furnished with a Copy of his Letter enclosing them.

Ordered that the List of Bills drawn by Major Kyd, on the Governor General in Council be sent to the Accountant General's Office.

1794. — No. XXXV.

Fort William 3^d November 1794. The following Sailing Orders Dated the 1st Inst. have been given to Captain Morgotty Commanding the Drake Cruizer.

To Capt. Morgotty, Dated 1st October 1794.

To Captain Morgotty Commanding the Honble Companys Cruizer Drake.

Sir, — You are hereby directed winds and weather permitting, and the Convicts for the Andamans being on board, to weigh your Anchor, and make the best of your way to Port

Cornwallis, where on your arrival, you will deliver the accompanying Letter to Major Kyd the Superintendent, or in his absence to the Senior Military Officer at the Settlement, and having attended to his directions, with respect to landing the Convicts, you will proceed forthwith to Bombay and attend to all orders that you may receive from the Governor in Council there,

I wish you a safe and Speedy Passage, and am &c^a

Fort William
1st Nov^r 1794.

(Sig^d) [Blank]

The following Letter was written, on the 1st Instant, to the Superintendent at the Andaman's by the Drake.

To Major Kyd Dated 1st Nov^r 1794.

To Major Kyd Superintendent, or in his absence to the Senior Military Officer at the Andamans.

Sir, — I am to acknowledge the Receipt of your Letter dated the 15th of August transmitting your account Current and a List of Bills granted by you upon the Governor General in Council for Cash paid into your Treasury.

It being an Established Regulation that all Pay Abstracts shall be accompanied by Review Rolls of the Different Descriptions of People for whom the allowances are Drawn, and as you generally transmit figured Returns only of the Artificers on the Andaman Establishment, I have Orders to desire that in future you will insert the People's names and Remark the Dates of all Casualties as in the Review Rolls of the Regular Corps of the Army.

You will receive enclosed a Copy of the Sailing Orders to Captain Morgotty who Commands the Drake Cruizer now proceeding to the Andamans on her way to Bombay, and with it a return of the Provisions laid in for fifty Native Convicts sent in the Vessel to Port Cornwallis for their Supply during the Passage.

Fort William
1st of Nov^r 1794.

I am &c^a
(Sig^d) [Blank]

1794. — No. XXXVI.

Fort William the 7th November 1794. The following Letter was received, on the 3^d Instant from Mess^{rs} Wilson Downie and Maitland, and Directions were given for receiving the Articles mentioned in it on board the Drake.

Mess^{rs} Wilson Downie & Maitland dated 3^d Nov. 1794.

Edward Hay Esq^r Secretary to the Government.

Sir, — As Lieutenant Wales of the Cornwallis could not receive the following necessaries for the Bazar at the Andamans when he was last here which we were desired to send by that Conveyance we are very apprehensive that they may be much wanted at that Settlement, and therefore beg the favor of an order for their being received on board the Drake.

Calcutta
3^d November 1794

We have the honor to be &c^a
(Signed) Wilson Downie & Maitland.

175 Maunds Flower.
150 Maunds Sugar.
50 Maunds Ghoor.
10 Maunds Dry Mangoes.
30 Maunds Gram.
20 Maunds Mussur Dhall.
10 Maunds Onions.
6 Maunds Garlick.

6 Maunds Chilkes.
 2 Maunds Ginger.
 $\frac{1}{2}$ Maund Pepper.
 3 Maunds Damah [? dâná].
 20 Maunds Oil.

1794. — No. XXXVII.

The following Letter was received, on the 4th Instant, from Lieut. Greene.

Lieut. Greene Dated 4th Nov^r 1794.

To Edward Hay Esq^r Secretary to the Government.

Sir, — I have the honor to acknowledge the receipt of M^r Sub-Secretary Shakespear's Letter of yesterday, and to Acquaint you that, pursuant to the Orders therein Conveyed the 20 Bags of Dhall have been Shipped on board the Drake Cruiser as per Accompanying Receipt from the Officer on board that Vessel.

Fort William Garrison Store
 the 4th Novem^r 1794.

I have the honor to be &c^a
 (Signed) A. Greene officiating in the absence
 of the Garrison Store keeper.

1794 — No. XXXVIII.

The following Letter was written, on the 5th Inst., to Major Kyd, and dispatched by the Drake.

To Major Kyd dated 5th Nov^r 1794.

To Major Kyd Superintendant or in his Absence, to the Senior Military Officer at the Andamans.

Sir, — I am directed to transmit to you the enclosed Receipt for Twenty Bags of Dhall, put on Board the Drake Cruiser for the use of the Convicts proceeding to the Andamans, — also a Copy of a Letter dated the 3^d Instant from Mess^{rs} Wilsons, Downie, and Maitland, — and to acquaint you that the Commander of the Drake has been authorized to receive Articles mentioned in it for the Use of the Settlement.

Fort Wilham
 5th November 1794.

I am &c
 (Signed) E. Hay
 Sec^y to the Gov^t

1794. — No. XXXIX.

Fort Wilham 23th November 1794. The following Duplicate Letter was received this morning from the Superintendant at the Andamans by the Brig Nautilus.

Duplicate.

Superintendant at the Andamans.

To Edward Hay Esq^r Secretary to the Government.

Sir, — I beg you will acquaint the Honble. Governor General in Council that I arrived at this Place on the 7th Instant on the Sea Horse Brig, having left Prince of Wales's Island on the 22^d of last Month.

The accompanying Letters from M^r Mannington will acquaint the Board of the unfortunate Death of M^r Light which happened on the 20th

Upon my arrival here I found that the Stock of Provisions for the Settlement was much smaller than it ever should be, I have therefore directed the Commissary to make out the necessary Indents and have now dispatched the Cornwallis Snow and Nautilus Brig and earnestly request that they may be returned without delay with the Amount of their Indents.

During my Stay at Prince of Wales Island, I took the utmost pains to obtain information on the Various points recommended to me by the Board, and hope to have the honor of personally delivering my Report early in the next Month.

I have the pleasure to say that the Settlers here have been much more healthy this season than the last, altho' the Rains have been more Severe there having fallen from the 1st of last May to this period the extraordinary Quantity of 123 Inches which is more than twice the Quantity that falls in Bengal in the most abundant Seasons.

I have the honor to be Sir Your Most Obedient Servant

(Sig^d) A. Kyd

Superintendent Andamans

Port Cornwallis
10th November 1794.

1794. — No. XL.

Fort William the 1st of December 1794. The following Letters were received, on the 29th Ultimo, from Major Kyd, Superintendent at the Andamans, by the Snow Cornwallis, & Circulated for the perusal of the Members of Government.²⁸

Superintendent at the Andamans. 20th October 1794.

To Edward Hay Esq^{re} Secretary to Government.

Sir, — I have to request you will acquaint the Honble Governor General in Council, that in compliance with his instructions of the 21st April last, & those conveyed in your letter of the 5th August; I have obtained every information in my power respecting the various points therein specified²⁹ * * * * It is now my intencion of proceeding to the Andamans where I shall not have occasion to stay long, & expect to have the honor of presenting my report in person early in Dec^r.²⁹ * * * *

I have the honor to be

(Signed) A. Kyd

Prince of Wales's Island
20th October 1794.

Ordered that the Snow Cornwallis and Brig Nautilus be returned, as soon as possible, to the Andamans with the Supples they are respectively to take to that Settlement.

The Commanders are to be acquainted accordingly, and notice thereof is to be sent to the Garrison Store Keeper, Fort Adjutant & Military Board — The Commanders are, further, to be asked how many Convicts can be accommodated on each of the Vessels, after receiving the Supplies they are both to carry.

1794. — No. XLI.

Read a Letter and its Enclosure from the Secretary to the Hospital Board.

Secy to the Hosp^l Board 29th Nov^r 1794.

To Colin Shakespear Esq^{re} Sub-Secretary.

Sir, — I am directed by the Hospital Board to enclose to you the Copy of a List of Necessaries which they have received from M^r Rob^t Reddick Assistant Surgeon to the Andamans, which they request you will lay before the Governor General in Council, & to acquaint him that they beg leave to recommend that they may be authorized to direct the Purveyor to furnish the necessaries required.

I have the honor to be &c^a

(Signed) A. Campbell Sec^y

Fort William Hosp^l B^d Office
the 29th Nov^r 1794.

²⁸ [The Letter dated the 10th November has been already given under the consultation of the 28th Nov^r where it is headed as 'Duplicate.']

²⁹ [The portions omitted in the above Letter refer to Prince of Wales' Island.]

Indent for Necessaries for the use of the Settlement at Port Cornwallis.

Madeira	Twelve Dozen
Brandy	Four D ^o
Arrack	Six D ^o
Lime Juice	Four D ^o
Vinegar	Six D ^o
Flour	Eight Mannds
Oil Mustard Seed	Four D ^o
Sugar	Eight D ^o
Leather Skins No. 6.	

(Signed) B^t Reddick
Assistant Surg.

Port Cornwallis

10th November 1794.

(Signed) A. Kyd
Supd^t Andamans.

Hosp^l B^d Office

A true Copy

the 29th November 1794.

(Signed) A. Campbell

Sec^y

Agreed that the Hospital Board be Authorized to Comply with the above Indent, & desired to give Directions that the Articles may be procured, & put up immediately to be sent in the Snow Cornwallis

The Situation of 2nd Officer on Board the Snow Cornwallis having become Vacant by the Appointment of M^r Reid to the Jackall.

Agreed that M^r Henry Pelham Davies be appointed to it.

Ordered that Notice thereof be sent to M^r Davies, & the proper Officers.

1794. — No. XLII.

Fort William 5th December 1794. Read a Letter and Enclosures from the Secretary to the Military Board.

Sec^y to the Mil^y Board 1st December 1794.

To Edward Hay Esq^r Secretary to the Government.

Sir, — I request you will submit for the information of Government the enclosed Copies of Indents No. 897 & 98 by the Military and Provision Store Keeper at the Andamans, and Acquaint him that the Originals have been this Day passed by the Military Board and returned to the Garrison Store Keeper's Office with Orders for the immediate preparation of the Articles for dispatch on Such Ship as Government may be pleased to direct.

I have the honor to be &c^{ts}

(Signed) Isaac Humphrys

Mil^y B^d Office

Sec^y Mil^y Board.

1st Dec^r 1794.

Indent No. 3. Duplicate.

To Lieut^t Geo. A. Robinson Garrison Store Keeper
Fort William.

Names of Stores.	Articles indented for	For what purpose wanted	Admitted by the Bd
Arrack Leagur	1	For 3 Mnths Subsistence to the Settlers at the Andamans.	1
Dholl (Hurrah) ... Maunds	400		400
Ghee D ^o	80	For the Subsistence of the Live Stock.	80
Gram D ^o	250		250
Paddy D ^o	200		200
Rice D ^o	1200		1200
Salted Meat (Beef & Pork) Casks	4	For three Months Subsistence to the Settlers at the Andamans.	4
Salt Maunds	80		80
Wheat D ^o	100		100

Port Cornwallis,
1st Nov^r. 1794.

(Signed) Joseph Stokoe
Comm^{dr} Store & Provis^{ns} Andamans.

Passed by the M^r Bd^y this Day
1st Dec. 1794.

(Signed) A. Kyd
Supt^{nt} Andamans.

Indent N^o 2. Duplicate.

To Lieut^t G. A. Robinson Garrison Store Keeper
Fort William.

Names of Stores.	Articles Indented	Purposes for which wanted	Admitted by the M ^r Bd
Dholl Maunds	100	For three Months Subsistence to the Convicts at Port Cornwallis.	100
Ghee D ^o	25		25
Rice D ^o	300		300
Salt D ^o	25		25

Port Cornwallis
1st November 1794.

(Signed) Joseph Stokoe
Comm^{dr} Store & Provis^{ns} Andamans.

The Tonnage of the Snow Cornwallis and Nautilus Brig not being adequate to that of the Stores mentioned in the above Indents, Ordered that the following Articles which the Board understand are Chiefly wanted at the Andamans for early use be Shipped with a Convenient expedition Viz^t.

Port Cornwallis, Lieut^t Wales.

300 Bags of Rice.
 75 D^o of Dhol.
 24 Maunds of Ghee.
 60 Bags of Paddy.
 75 D^o of Gram.
 40 D^o of Whet (*sic*).
 4 Casks of Salt Provisions.
 1 Leagur of Arrack.
 125 Bags of Rice.
 25 D^o of Gram.
 20 Maunds of Ghee.

1794. — No. XLIII.

Fort William 12th December 1794. The following Letter was received, on the 9th Instant, from the Commander of the Nautilus Brig.

Capt. Fimms.

To Edward Hay Esq^r Secretary to the Government.

Sir, — I have the Honor to inform you that the Stores ordered from the Garrison Store Keeper for the Andamans, amounting to 150 Bags, and 5 Casks, are on board which together with the Bazar Articles Permitted to go down, will be the whole we can take and I am sorry to say we have no room for any Convicts.

I am &c^t
 (Signed) Fimms
 H. C. B. Nautilus.

1794. — No. XLIV.

Fort William 19th December 1794. The following Letter was received on the 18th Inst. from the Secretary at Bombay.

Sec^y Bombay 26th November 1794.

To Edward Hay Esq^r Secretary at Fort William.

Sir, — I have had the pleasure to receive your Letter dated the 29th Ultimo and am desired to Acquaint You that the wishes of the Governor General in Council respecting Convicts being sent to the Andamans will be duly Attended to by this Government

I have the honor to be &c^t
 (Signed) John Morris Sec^y

Bombay Castle
 26th November 1794.

1794. — No. XLV.

The following Minute was received from the Governor General on the [blank] and Circulated to the Members of the Board who Concurred in the Propositions it contained, and the necessary Orders were issued accordingly.

Gov. Gen^l's Minute.

Governor General. By the last dispatches from the Andamans it is known that the Settlement was very short of Provisions, and altho' the Indents from thence were Ordered to be Complied with in full, the Cornwallis and Nautilus were not Compitent to Carry down the

whole of the Supplies required, in consequence of which the following Articles remain to be dispatched, in part of the last Indents viz^t

Rice	..	...	...	...	...	...	Mds.	650
Dholl	...	...	...	...	...	...		400
Ghee	...	...	..	...	...	...		61
Salt	...	...	...	...	...	...		105
Paddy	...	...	...	...	...	...		80
Wheat	...	...	..	...	...	..		20

The above Articles may be estimated at a Tonnage equal to about 700 Bags.

There are also about 100 Convicts in the Jail of the 24 Purgunnahs, under Sentence of Transportation.

A Tender has been made by Captain Copestakes of the Snow Druid (formerly freighted for a similar Purpose) who will engage to carry down 100 Convicts with their Provisions and Water for 15 Days, and 1000 Bags of Grain for the Supply of the Settlement for the Sum of S^a R^s 3000, which is the same as was formerly paid him, I propose therefore that his Offer should be accepted, and that the following Orders should be issued in consequence.

1st To the Secretary to prepare for the Embarkation of 100 Convicts on the Druid, as soon as the Vessel may be ready to receive them.

2. To the Garrison Store Keeper to provide and Ship Provisions and Water for the Subsistence of 100 Convicts on their Passage Allowing at this Season 15 Days for their Passage down

3. To the Garrison Store Keeper, to provide and Ship Provisions and Water for the Subsistence of 100 Convicts on their Passage, Allowing at this Season 15 Days for their Passage down.

3. To the Garrison Store Keeper to Ship the Provisions due on the Indents already Passed, and to fill up the Vacant Tonnage with Rice, Dholl & Paddy equal to the 1000 Bags which the Vessel is engaged to Carry, as a further Supply for the use of the Settlement, and of the Additional Convicts to be sent there.

(Signed) { J. Shore.
P. Speke.
W^m Cowper.

1794. — No. XLVI.

Fort William the 19th December 1794. Read a Letter from Captain Copestakes.
Edward Hay Esq Secretary to Government.

Sir, — The Druid will be ready to receive the Convicts on Board, as soon as the Grain and their Water is on Board, but as Yet I have not seen any, but expect it to day Viz^t a part.

19th December 1794.

I am &c^a
Stephen Copestakes.

1795. — No. I.

Fort Willham, 2nd January 1795.
Secretary to the Military Board.

To Edward Hay Esqre Secretary to the Government.

Sir, — I have the honor to enclose for the approval of Government Bill No. 178 for Provisions sent by the Garrison Store Keeper on board the Cornwallis Snow, for Subsistence

of 30 Convicts Ordered to the Andamans and to intimate the recommendation of the Military Board that it may be passed transferring the charge to the Civil Department.

I have the honor to be Sir Your most obedient humble Servant

(Signed) Isaac Humphreys
Secy. Military Board.

Military Boards Office
29th December 1794.

Agreed that the Bill above mentioned be passed and that Lieutenant Robinson Garrison Store Keeper be instructed to present it to the Civil Paymaster for Payment.

1795. — No. II.

12th January 1795.

Similar letter to the above.

1795. — No. III.

Fort William, 19th January 1795.

Read a letter from the Superintendent at the Andamans.

To Edward Hay Esqre. Secretary to the Government.

Sir, — Accompanying I do myself the pleasure of transmitting you the accounts of this Settlement brought up to the 1st of the ensuing Month By the last Account Current sent, you would perceive that there was but a small balance of Cash in hand, I have however by receiving money from Individuals and by giving Notes on my own Agents in Calcutta for part of the pay of almost all the different Classes of people been able to discharge every expence of the Settlements to the 1st of December for which I have drawn Bills on Government according to the accompanying List. I must however now beg that you will acquaint the Governor General in Council that a Supply of Fifteen or Twenty Thousand Rupees in Specie Will be necessary for the next three Months Expenditure, half in Gold and half in Silver, and have to request he will be pleased to direct its being sent by the first Opportunity.

The Dispatch Brig being completely repaired and equipped, I have given Command of her to Mr John Roberts first Officer of the Cornwallis Snow, Who has been employed in fitting her out. While at Prince of Wales's Island I engaged Mr E. Gardiner as an Officer for that Vessel with the Pay of a Second Officer as also the necessary Europeans, and I have fixt her Establishment upon as economical a plan as possible, her expences of every kind are paid up by me to the 1st of December, but from that period it probably will be more convenient for Mr Roberts to indent for Pay and Provisions on the Marine Pay Master in Bengal as is practised by the other Commanders of Vessels on the Establishment.

A few days ago I sent the Dispatch to Chittagong Concerning that at this Season of the Year, it is the readiest and cheapest place from which we can draw Provisions and Stock, and I have written to the Collector of that District requesting he will supply the grain that the Vessel can take, drawing on Government for the amount of its cost which I hope will be approved of.

While I was at Prince of Wales's Island the Government of Bombay sent in one of the Company's Cruizers bound to Prince of Wales's Island, five European Convicts to be landed at the Andamans, but the Officer Commanding there would not receive them but very properly referred the Captain of the Cruizer to me. As it struck me that it never was the intention of the Governor General in Council to send European Convicts to the Andamans, and as there appeared to me many cogent Reasons against the Measure, I thought it best to request the Commander of the Cruizer to take them back to Bombay, and now enclose a Copy of the letter I wrote to the Secretary of Government at Bombay on that Subject.

I have the honor to be, Sir, Your most Obedient Humble Servant
(Signed) A. Kyd Supt. Andamans.

Fort Cornwallis
20th Novr. 1794.

Enclosure.

To John Morris Esqre Secretary to Government, Bombay.

Sir, — Your letter of the 26th July last by the Ship Intrepid giving Notice of five European Convicts having been sent to the Andamans by Order of the Honble the Governor in Council of Bombay was delivered me by Captain Pruett at this place. The Officer I left in Command at Port Cornwallis where Captain Pruett touched did not think it expedient to receive the Prisoners for which he has assigned to me Sufficient reasons, but referred Captain Pruett to me. I must now beg the favor of you to acquaint the Governor in Council that I do not think I can with propriety receive these Convicts at the Andamans without the particular directions of the Governor General in Council and that should he even think the banishment of European Convicts to the Andamans, a measure in itself expedient it would be necessary for me to represent that the Settlement is not yet in a Situation to accommodate them but with much convenience, but I must beg leave humbly to observe to the Governor in Council of Bombay that I conceive the fitness of such sentence of the Court of Oyer and Terminer has not been duly considered as the Andamans cannot in any manner be applicable as a place of banishment for European Convicts.

In all cases of Transportation I presume that two points must be established the one that there is a strong local attachment from habit, Possession of fixt property, ties of consanguinity or affection, the dissolving of which with condemnation to hard labour constitutes the Exemplary punishment, the other that the Country chosen for the place of banishment is to derive benefit by the acquisition of even such bad subjects as was formerly the case in the Transportation of Convicts from Great Britain to its Colonies in North America and at this time to Botany Bay. In the present case neither of these objects seem to be attended to, nor are they I conceive attainable. I imagine the Sentence does not extend to hard labor, as to Europeans in a Climate near the Equator it would be a very rigorous one entailing a certain and speedy death, if it is not to hard labor, there appears no punishment at all, for it cannot be supposed that the class of Europeans most subject to such Sentences can have cause for strong local attachments to any place in India and as they would be as well subsisted at the Andamans as at Bombay and obliged to perform no harder duty, there is no reason why they should not be quite contented with their Situation, neither can the Country reap any advantage from the acquisition of such men, they are unfit for hard labour in such a climate, they could be employed in no Office of Trust, or as Overseers to the Native labourers as it would be placing them in situations far superior to what they probably left nor could they be made to serve in a Corps of European Soldiers without giving a just cause of discontent, they could only therefore remain as Prisoners to be subsisted by Government at a greater expence than in any other part of India, as every Article of Provision must be sent from Bongal and would remain a very great incumbrance and inconvenience to the Settlement in providing them with habitations Clothing, Medical Attendance and other conveniences which humanity requires that Europeans should have in such a Climate. I hope these reasons will appear sufficient to the Governor in Council of Bombay to excuse me in his Opinion for objecting to receive these Men, and that they may Operate with the Court of Oyer and Terminer to induce it to adopt some more applicable punishment for Criminals of this class.

I have the honor to be, Your Obedient Servant

(Signed) A. Kyd
Supt. Andamans.

Prince of Wales's Island,
20th September 1794.

Ordered that the Accounts of the Settlement at Port Cornwallis transmitted with Major Kyd's Letter dated the 20th November, be sent to the Military Auditor General for his report upon them, and that the list of the Bills he has drawn upon the Governor General in Council be forwarded to the Accountant General.

Agreed that an Order on the Treasury for Twenty Thousand Rupees payable half in Gold and half in Silver be issued in favor of the Superintendent who is now at the Presidency, to be dispatched to the Andamans by the first Opportunities that Offer.

Agreed that Major Kyd be informed that the Board approve of his having given the Command of the Dispatch Brig to Mr John Roberts, and of his Nomination of Mr E. Gardiner to be an officer of that Vessel with the pay of a Second, and that they [omission ?] with the Superintendent to lay before them the Establishment he has fixed for her.

The Board approving of the Suggestion that Mr Roberts should indent on Mr Boswell's Office for the pay and Provisions required for the Dispatch subsequent to the 1st of December, to which Time the Expences of the Vessel were provided for by the Superintendent, observe that Indents so made out were passed at the last meeting.

Agreed with respect to the European Convicts sent from Bombay that the Superintendent be informed that the Governor General in Council approves of his having returned them to that Presidency for the Reasons Stated, and observes that Instructions sent upon the subject, some time ago, by this to the Bombay Government will prevent the Transportation of any more European Convicts from thence to the Andamans.

1795. — No. IV.

Superintendent at the Andamans dated 23rd November.

To Edward Hay Esqr. Secretary to Government.

Sir, — I have the pleasure to acquaint you for the information of Government, that the Honble. Company's Snow Drake arrived here yesterday from Bengal with Convicts but I am very sorry to find that there is no provisions on Board for them I have particularly to request that so great a number of people may never be sent to the Settlement without the necessary precaution being taken for their Subsistence for at least four Months, as in our situation at this time it may be the occasion of very serious distress to the Settlement I have also to observe that there were fifty one Convicts landed instead of fifty as expressed by the list sent by the Magistrate of the 24 Pergunnahs and that there are many of them, Old, Sickly and of classes of Men very unfit for labor

I have been honored with your letter of the 1st Instant, and shall rigidly attend to the Board's direction in sending Review Rolls with the names of the different Classes of people paid by the Public at the Andamans As I did not at all perceive the utility of their [these] papers, I have heretofore omitted sending them, conceiving the accumulation of all unnecessary Papers as an evil which the Board would have wished me to avoid.

I have now the pleasure of sending you Review Rolls for the Months of September, October and November the Accounts of which were made up and sent a few days ago.

I have the honor to be Sir Your most Obedient Humble Servant,
(Signed) A. Kyd.

Port Cornwallis 23rd November 1794.

Ordered that Particular Attention be paid in future to the Supplies of Provisions for the Convicts sent to the Andamans, and that it be made the Rule that Subsistence shall be provided for them for at least four Months as the Superintendent recommends.

Ordered that the necessary directions in consequence be sent to the Garrison Store Keeper.

Ordered that an Extract from Major Kyd's letter, relating to the Number and State of the Convicts sent in the Drake be transmitted to the Judicial Department.

Ordered that Copies of the two last Paragraphs of Major Kyd's letter be forwarded to the Military Auditor General with the Review Rolls to which they refer.

1795. — No. V.

Mr. Wood dated 23rd November.

Read a letter from Mr. David Wood

To the Honble Sir John Shore Bart. Governor General in Council, Fort William.

Honble Sir, — It is with great diffidence I take the liberty to address you at this time on the subject of my situation at Port Cornwallis. The precarious and temporary appointment I have filled, for upwards of four years, and the anxiety I feel on that account, will I hope apologize for my intruding my case, on your consideration.

The fifth year is now passing on, since I received the orders of the Governor General in Council to proceed to the Andamans, and execute the Medical duties at that settlement. During that time, I have filled a place, that required constant attendance, and of considerable labour. A situation, from the infant state of the settlement, by no means enviable; upon allowances considerably reduced, and, even to the prejudice of my general health. I candidly acknowledge my acceptance of the situation, unconditionally, but had great reason to hope my services here, which I understand have been satisfactory to my commanding officers would have induced the Honble Court of Directors to confirm my rank on the Bengal establishment. The object I always looked up to and, for which I voluntarily relinquished an appointment on the Madras establishment, which, my friends had procured for me, about the time of my arrival at the Andamans

The number of Assistant Surgeons appointed by the Honble Court of Directors this season, for the Bengal establishment, without any reference to the recommendation forwarded two years ago by the Marquis Cornwallis in my favour, fills my mind with anxiety and the dread of being again thrown upon the world, without any provision, should bad health ever oblige me to relinquish my present temporary appointment.

I have thus presumed to lay my case before you, in expectation that the peculiarity of it may induce you to forward another application to the Honble Court of Directors or to grant me rank on the Bengal establishment (until their pleasure is known) as your wisdom shall best direct.

I have the honor to be with the greatest respect
 Honble Sir Your Most
 Obedient and Most Humble Servant,
 Port Cornwallis, November 23rd 1794. (Signed) David Wood.

Ordered that Mr Wood be informed on the subject of his letter that the Governor General in Council will remind the Honble Court of Directors of the Recommendation submitted to them in the Year 1792 of Mr Wood to be appointed an Assistant Surgeon on this Establishment and advise him of the Answer as soon as it arrives.

1795. — No. VI.

Read a letter from the commander of the Dispatch Brig Captain Roberts dated 14th January

To Edward Hay Esqr. Secretary to the Government.

Sir, — Having succeeded by regular rotation in the Honble Company's Marine service to the Command of the Brig Dispatch on the Andaman Station, on the First of August last; I have to request you will do me the honor to solicit of the Governor General in Council a Commission of Captain, bearing date from that period

I have the honor to be Sir, Your Most Obedient Humble Servant
 (Signed) John Roberts.

Agreed that the Secretary be directed to comply with the above application, and to grant Mr Roberts the Commission he requests.

1795. — No. VII.

Fort William 6th February 1795.

Read a Letter and its Enclosure from the Secretary to the Military Board.

Edward Hay Esqr. Secretary to the Government.

Sir, — I have the honor to transmit Copies of Letters which have this day been addressed to the Commissary of Stores and Garrison Store Keeper by Order of the Military Board together with a Copy of the Indent, which was sent with the former, shewing what Articles have been passed on the Arsenal.

I have the honor to be &ca
(Signed) Isaac Humphreys Secry. Mily Board.

Enclosure

To Lieutenant George Abercromby Robinson Garrison Store Keeper.

Sir, — The Military Provision Store Keeper, in an Indent which has been submitted to the board, applied for some Articles not usually known on the arsenal Books, you are requested to indent for them on the agent of supplies

They are as follows —

- Hooks Fishing.
- Jaggry.
- Knives Common.
- Lines Fishing

After procuring them from Captain Collins be pleased to Ship them on such Vessel as Government may be pleased to direct

I am &ca
(Signed) Isaac Humphreys, Secry. Mily Board.

Military Board Office, the 31st January 1795.

Enclosure.

Lieutenant William Golding, Commissary of Stores.

Sir, — Enclosed I beg to forward to you an Indent No 107³ for Sundries for the Settlement at the Andamans, of which you are directed to prepare such as have been admitted by the Board for dispatch, on such ship as Government may be pleased to direct. The Garrison Store Keeper will receive Instructions to obtain from the Agent of Storcs such articles as are not usually known on the Arsenal Books.

I am Sir, Your Most Obedient humble Servant
(Signed) Isaac Humphreys Secry. Mily. Board.

Military Board Office, 31st January 1795.

Indent No. 3.

To Lientenant William Golding, Commissary of Stores, Fort William.

Names of Stores	Articles indented for	For what purposes wanted	Admitted by the Board.
Adzes Europe	12	Carpentors	12
Chalk Maunds	2	Ditto	2
Firmors Inch Dozen	6	Ditto ..:	6
Hooks Fishing of Sizes	200	For the use of the Settlers... ..	..
Jaggry Mds.	50	For Masonry ... ..	..

Names of Stores.	Articles indented for	For what purpose wanted.	Admitted by the Board
Knives Common	50	For the use of the Lascars ... ..	...
Lanterns Horn	10	Guards and Patroles	10
Lanes Fishing	50	For the use of the Settlers ... ..	...
Needles Packing	50	For the Store Room	50
Ditto Sail	50	Sail Makers	50
Oil Mustard Seed Mds.	50	For Masonry	50
Ditto Lintsèed Boiled ... Do.	5	Painting Public Buildings... ..	5
Paint Black Kegs	1	Ditto	1
Paint Blue Ditto	1	Ditto	1
Ditto Yellow Ditto	1	Ditto	1
Ditto White Ditto	2	Ditto	2
Ditto Verdegrease... .. Ditto	1	Ditto	1
Scissars Pairs	2	For the use of the Store Room	2
Tarpawlins Large and Small (each 10)	20	For the protection of Gran and Stores	20
Twine, Jute Maunds	10	For Thatching &c	10

Indent No. 4.

To Lieutenant William Golding, Commissary of Stores, Fort William,

Names of Stores-	Articles indented for	For what purposes wanted.	Admitted by the Board
Chissels of Sorts Doz.	4	Carpenters	4
Files flat large Do.	2	Smiths	2
Ditto Pit Saw Do.	2	Sawyers	2
Nails, 1 Inch Md.	1	Carpenters	1
Oil Coconut Do.	1	Siclegurs & Cleaning Arms	1
Salamoniac... .. lbs.	10	Smiths	10
Saws Pit with Handles	6	Sawyers	6
Silk Sewing red & blue of each 2 lbs.	4	Repairs	4
Thread Cotton lbs.	2	Repairs	2
Solder Tin Seers	5	Smiths... ..	5

(Signed) Joseph Stokoe, Commissary Stores & Provisions, Andamans.

(Signed) Thomas Ramsay Smith, In temporary charge of the Settlement.

Passed by the Military Board this day, 2nd February, 1795.

(To be continued.)

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON
OR GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M A.

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Coteka, ann. 1633: *s. v.* Outtack, 224, i.
Cotia, *s. v.* 205, ii; ann. 1552 and 1602: *s. v.* 205, ii.
Coton; *s. v.* Cotton, 785, i.
Cotone; *s. v.* Cotton, 785, i.
Cotoneaster acuminata, *s. v.* Rowce, 583, ii.
Cotoneaster bacillaris; *s. v.* Rowce, 583, ii.
Cotonei; *s. v.* Cotton, 785, i.
Cotoxa; ann. 1538: *s. v.* Xercansor, 868, i, 3 times.
Cott; ann. 1673: *s. v.* Cot, 205, i; ann. 1683: *s. v.* Gentoo, 280, ii; ann. 1685 and 1688: *s. v.* Cot, 205, i; ann. 1689: *s. v.* Bichána, 70, ii; ann. 1711: *s. v.* Cot, 205, i; ann. 1747: *s. v.* Bandeja, 760, ii; ann. 1794: *s. v.* Cot, 205, i.
Cotta; *s. v.* 205, ii.
Cottah, ann. 1784: *s. v.* Cotta, 205, ii.
Cottewanien; ann. 1651: *s. v.* Pisang, 540, ii.
Cotton; *s. v.* 785, i, twice, *s. v.* Beiramee, 61, i, *s. v.* Khurreef, 814, i; ann. 1343: *s. v.* Beiramee, 61, i; ann. 1498: *s. v.* Bengal, 64, ii; ann. 1510: *s. v.* Beiramee, 61, i; ann. 1644: *s. v.* Opium, 833, ii; ann. 1653: *s. v.* Goodry, 802, i; ann. 1680: *s. v.* Bulgar, 96, i, *s. v.* Moonga, 824, ii.
Cotton-tree; *s. v.* Seemul, 610, ii.
Cotton-Tree, Silk, *s. v.* 205, ii.
Cotton-works; ann. 1573: *s. v.* Mushn, 459, i.
Cotwal; *s. v.* 205, ii.
Cou; ann. 1553: *s. v.* Cospetir, 202, ii.
Coucal, ann. 1833: *s. v.* Crow-pheasant, 214, ii.
Coucee; ann. 1537: *s. v.* Coss, 203, i.
Couche; ann. 1585: *s. v.* Cooch Behar, 191, i.
Couchin, ann. 1727: *s. v.* Quilon, 570, ii.
Coulaba; ann. 1793: *s. v.* Bungalow, 99, i.
Coulam; ann. 1516: *s. v.* Cael, 108, i, *s. v.* Guardafui, Cape, 305, i; ann. 1553: *s. v.* Travancore, 714, ii, ann. 1572: *s. v.* Quilon, 570, ii; ann. 1666: *s. v.* Factor, 263, i.
Coulám; ann. 1516: *s. v.* Quilon, 570, i.
Coulandi; *s. v.* Pandarāni, 508, ii.
Coulao, ann. 1572: *s. v.* Quilon, 570, ii.
Coulão; ann. 1516: *s. v.* Sambook, 596, i; ann. 1543: *s. v.* Pagoda, 500, ii; ann. 1552: *s. v.* Anchediva, 20, ii, ann. 1572: *s. v.* Cranganore, 211, ii.
Coules; ann. 1630: *s. v.* Gentoo, 280, ii.
Coulete; *s. v.* Pandarāni, 508, ii.
Couley; ann. 1785: *s. v.* Cooly, 193, i.
Couli; ann. 1759: *s. v.* Sepoy, 614, i; ann. 1790: *s. v.* Chullo, 780, i.
Couhes, ann. 1630: *s. v.* Cooly, 192, ii, ann. 1727: *s. v.* Cooly, 193, i.
Couhs; ann. 1791: *s. v.* Cooly, 193, i.
Counsellor; *s. v.* Counsillee, 785, i.
Counsillee; *s. v.* 785, i.
Country; *s. v.* 206, i and ii (twice), 785, i, *s. v.* Beer, Country, 60, i, *s. v.* Europe, 262, ii, *s. v.* Scavenger, 606, ii, *s. v.* Rogue's River, 849, ii, ann. 1420: *s. v.* Ginger, 287, i; ann. 1516: *s. v.* 206, ii; ann. 1554: *s. v.* Saisette (a), 595, i, ann. 1582: *s. v.* 206, ii; ann. 1619: *s. v.* 206, ii, *s. v.* Masulipatam, 429, ii; ann. 1685: *s. v.* 207, i; ann. 1711: *s. v.* Rogue's River, 850, i; ann. 1747: *s. v.* 785, i; ann. 1750: *s. v.* Shroff, 630, ii; ann. 1752: *s. v.* 207, i, ann. 1753: *s. v.* Capass, 772, ii; ann. 1760: *s. v.* Turban, 719, ii, ann. 1775: *s. v.* 207, i, ann. 1782: *s. v.* Sepoy, 613, ii, *s. v.* Leaguer, 819, i, *s. v.* Nuzzur, 833, i; ann. 1793 and 1809 (both twice): *s. v.* 207, i; ann. 1810: *s. v.* Toon, 710, ii; ann. 1817: *s. v.* 207, i; ann. 1825: *s. v.* Country-Captain, 207, i, twice.
Country almond; *s. v.* Country, 206, ii.
Country-born, *s. v.* Country, 206, i, *s. v.* Remol, 576, ii.
Country-Captain; *s. v.* 207, i.
Country Captain, ann. 1769: *s. v.* Country, 207, i, ann. 1792 and 1825 (twice): *s. v.* Country-Captain, 207, i.
Country gooseberry; *s. v.* Country, 206, ii.
Country harness; *s. v.* Country, 206, i.
Country hemp; *s. v.* Sunn, 661, ii.

- Country horses; *s. v.* Country, 206, 1.
 Country potato, *s. v.* Country, 206, ii.
 Country saffron; *s. v.* Country, 206, ii, *s. v.*
 Saffron, 589, 1; ann. 1563. *s. v.* Saffron, 589, ii.
 Country ships, *s. v.* Country, 206, 1.
 Coupang, ann. 1705. *s. v.* Kobang, 374, 1, twice.
 Coupang; ann. 1768-71. *s. v.* Kobang, 815, 1.
 Coupelé, ann. 1399. *s. v.* Siwalik (c), 641, 1.
 Coupole; ann. 1300: *s. v.* Oojyne, 487, ii, twice
 Courge; *s. v.* Corge, 197, 1.
 Couries, ann. 1683: *s. v.* Cowry, 209, ii, *s. v.*
 Maldives, 418, ii; ann. 1727. *s. v.* Cowry,
 209, ii, 210, 1; ann. 1753: *s. v.* Cowry, 210, 1.
 Courim; ann. 1586: *s. v.* Cowry, 209, ii.
 Courh, ann. 1681: *s. v.* Vidana, 738, ii.
 Cournakea; *s. v.* Cornac, 198, i; ann. 1726:
s. v. Cornac, 198, 1.
 Courou; ann. 1665. *s. v.* Lack, 382, ii, twice;
 ann. 1690. *s. v.* Crore, 214, 1.
 Course; *s. v.* Coss, 202, ii, 785, 1, ann. 1583
s. v. 785, 1; ann. 1615: *s. v.* Chittoie, 157, ii;
 ann. 1616. *s. v.* Coss, 203, 1, 4 times, ann.
 1672. *s. v.* Banyan-Tree, 50, ii.
 Courtallum; *s. v.* 207, i.
 Coutewael; ann. 1648. *s. v.* Cazeie, 137, 1.
 Covado; *s. v.* Covid, 207, ii.
 Coveed; ann. 1672 and 1760. *s. v.* Covid, 207, ii.
 Coveld; ann. 1672: *s. v.* Covid, 207, ii.
 Covenanted; *s. v.* Factor, 262, ii
 Covenanted servant; *s. v.* Dustuck, 257, ii.
 Covenanted Servants; *s. v.* 207, i; ann. 1757.
s. v. 207, ii.
 Covermanil; ann. 1780. *s. v.* Cobra Manilla,
 173, ii.
 Covid, *s. v.* 207, ii, ann. 1720 (twice) and 1760
s. v. 207, ii.
 Covid; *s. v.* 207, ii.
 Covit; ann. 1794: *s. v.* Covid, 207, ii.
 Cowan; ann. 1791: *s. v.* Cowry, 785, ii, twice.
 Cowcolly, *s. v.* 207, ii, 785, ii.
 Cowing; *s. v.* Dumbcow, 254, ii.
 Cow-itch, *s. v.* 208, i.
 Cowle; *s. v.* 208, 1, twice, 785, ii; ann. 1611:
s. v. Naisinga, 474, ii; ann. 1672. *s. v.*
 Havildar, 806, ii, ann. 1680; *s. v.* Canhamera,
 772, 1, *s. v.* 785, ii, ann. 1688: *s. v.* 208, i;
 ann. 1719: *s. v.* Mosque, 452, ii; ann. 1800
 and 1804: *s. v.* 208, i.
 Cowlers; ann. 1638: *s. v.* Cooly, 192, ii.
 Cowl-staff, ann. 1638: *s. v.* Cooly, 192, ii.
 Cowpan; ann. 1599: *s. v.* Tael, 675, ii, twice.
 Cowley, ann. 1672: *s. v.* Cowry, 209, ii.
 Cowrie, ann. 1833: *s. v.* Cowry, 210, 1, ann.
 1883. *s. v.* Cowry, 210, ii.
 Cowry, *s. v.* 208, 1 (3 times) and ii (6 times),
 209, 1, 5 times, 210, 1, footnote, 210, ii, and
 footnote, 785, ii and (2), *s. v.* Porcelain, 548,
 1 and ii, *s. v.* Pun, 558, 1 and ii (twice), ann.
 943 and 1020 (twice). *s. v.* 209, 1; ann.
 1030: *s. v.* Maldives, 418, 1, ann. 1346. *s. v.*
 Cor, 180, ii; ann. 1350. *s. v.* 209, 1 (twice)
 and ii; ann. 1554: *s. v.* 209, ii, *s. v.* Porto
 Piqueno, 550, 1, twice, ann. 1662. *s. v.* Naga,
 469, ii, ann. 1683: *s. v.* Pun, 558, ii, ann.
 1747. *s. v.* 210, 1, twice, ann. 1749. *s. v.*
 785, ii; ann. 1759: *s. v.* Sunnd, 661, ii,
 ann. 1760: *s. v.* Corge, 197, ii, *s. v.* Pun,
 846, 1, 3 times, ann. 1762, 1770, 1780 and
 1786: *s. v.* 210, 1, ann. 1791: *s. v.* 785, ii,
 twice, ann. 1803. *s. v.* 210, 1; ann. 1823
s. v. Dumice, 254, ii, ann. 1865. *s. v.* 210, ii.
 Cowry Divahs, ann. 1030. *s. v.* Maldives, 418, 1.
 Cowryes, ann. 1683. *s. v.* Cowry, 209, ii.
 Cow's tail, ann. 1827. *s. v.* Chowry, 779, ii.
 Cowtailed cow; ann. 1774: *s. v.* Cowtails, 210, ii.
 Cow-tailed cow; *s. v.* Chowry, 165, ii, *s. v.* Yak,
 744, i; ann. 1774: *s. v.* Cowtails, 210, ii.
 Cowtails; *s. v.* 210, ii, 785, ii; ann. 1528: *s. v.*
 Siwalik, 641, ii, ann. 1665: *s. v.* 785, ii;
 ann. 1774 and 1784. *s. v.* 210, ii
 Cow-tails, *s. v.* Chowry, 165, ii, *s. v.* Yak, 744, 1,
 ann. 1664. *s. v.* Cowtails, 210, ii
 Cow Tails, ann. 1784. *s. v.* Cowtails, 210, ii.
 Coxman, *s. v.* Caksen, 110, 1.
 Coye, ann. 1616. *s. v.* Harakiri, 312, ii.
 Coylang, ann. 1726: *s. v.* Quilon, 570, ii.
 Coyne; ann. 1300. *s. v.* Faráh, 266, ii.
 Coz, ann. 1711: *s. v.* Gosbeck, 298, 1, *s. v.*
 Hummaul, 327, 1; ann. 1825. *s. v.* Gosbeck,
 298, 1.
 Cozbaugue; ann. 1752 and 1825. *s. v.* Gosbeck,
 298, 1.
 Cozheg, *s. v.* Gosbeck, 802, ii, ann. 1630: *s. v.*
 Gosbeck, 298, 1, 3 times.
 Cozida; ann. 1554: *s. v.* Arrack, 26, ii.
 Crab's eyes; *s. v.* Ruttee, 587, i.
 Cran; *s. v.* 210, ii.
 Crancanor; ann. 1535: *s. v.* Cianganore, 211, ii.
 Cranchee; *s. v.* 211, i, ann. 1878: *s. v.* Palkee-
 garry, 506, ii.

Cranchie, *s. v.* Jutka, 362, u.
 Cianco, ann. 1343 : *s. v.* Sugar, 655, u.
 Cranganor ; *s. v.* Cranganore, 211, 1, ann.
 1572 : *s. v.* Cranganore, 211, u, *s. v.* Quilon,
 570, u, twice ; ann. 1578 : *s. v.* Bamboo, 41,
 1, ann 1672 : *s. v.* Paulist, 521, u.
 Cranganore, 211, 1 and u, *s. v.* Factory, 264, 1,
s. v. Shinkali, 627, 1, see 627, u, footnote,
 ann. 1806 : *s. v.* 212, 1.

Cranganorium, ann. 1510 · *s. v.* Shinkali, 627, u
 Crangelor ; ann. 1614. *s. v.* Cranganore. 211, u
 Cranganor, ann 1554 · *s. v.* Cranganore, 211, u
 Cianny, *s. v.* 212, i, 785, u, *s. v.* Coolcurnee,
 191, u, *s. v.* Curnum, 217, u, ann. 1348. *s. v.*
 Nacoda, 469, 1, *s. v.* Tindal, 703, u, ann. 1793 ·
s. v. 212, u, ann. 1810 · *s. v.* 212, i, *s. v.*
 Duftay, 254, i
 Crany ; ann. 1834 *s. v.* Cianny, 212, u.

(To be Continued)

MISCELLANEA.

INHERITED POWER OF CURING DISEASE OR
 CAUSING EVIL IN THE PANJÂB

BY H. A ROSE,

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THE Balôches have several sub-divisions, who

Gurchanis	Division	Durkani.	can stop
	Sub-division	Bajani.	bleeding by
"	Division	Leshari	reciting
"	Sub-division	Jabrani	charms and
"	Division	Jaskani.	touching the
Legharis	Sub-division	Girani.	wound, and
	Division	Hadiani.	they used to
Khosas	Sub-division	Shahmani	have the
"	"	Chitar.	
"	"	Fakir	

power of bewitching the arms of their enemies so that they became useless In his translation of the *Balôchindama*, Hôtu Râm says — 'The Nôthânîs are the Levitical section of the Bugtîs and guardians of Pi Sohri's shrine, though they have admitted a Gurchânî to a share in the guardianship. Before an expedition each man passes under a yoke of guns (or swords) held by men of the Nôthânî section They can charm guns so that the bullets shall be harmless and get (or claim) a share of all crops grown in the Bugtî country.' The Usiânâs of Khûî Bhââ in Kulâ-chî Tahsil have similar powers

Numerous Pathân sections also have similar powers In Mûsâ Khêl, in Dêra Isma'îl Khân, the descendants of Murat, of the Môî Khêl, can cure burns by applying their spittle to the wound, and reciting the formula, '*Bism-i-lla-ir-Rahmân-ir-Rahim.*' The power was conferred by a Hindustani *faqîr*. The Khwâja Khêl received a similar power from an Indian *faqîr*, and can cure pain of any kind by blowing in a piece of salt or sweetmeat and giving it to the patient Among the Niâzîs is a sept, called Sarang, who cure jaundice by blowing on grains of white *jiwâr*, which the patient eats. This power was bestowed by Miân Khwâja Sâhib of Miân Bâgh, at whose shrine is a *sarînk* tree,

and by eating its leaves on the *sanbrânt* of Baisâkh one becomes immune from *rishîa-narîk* (a disease) for as many years as one has eaten leaves The tomb also has a general power of healing. Another Niâzî sept, the Michan Khêl, is descended from Michan Bâbâ, and has three sub-septs, the Badni, Gôîkt and Akâ Khêls, which have varying degrees of power to cure hydrophobia and snake-bite, and visits to the tomb of the Bâwâ also secure immunity from snake-bite The Burâ Khêl of the Bhitanni comprises six or seven families claiming Sayyid descent, but believed to be Mullâgauris, who can avert the enemy's bullets in war, and the Shâkî sept can cure any disorder if seven members of the sept pray for the patient and spread a *châdar* or sheet over him. This sept is paid for its services. In Tânk is a sept called Tâib, near Gambilâ, also claiming Sayyid descent, but probably of Bhitanni origin, who can cause rain by their prayers, and avert misfortunes. Among the Gandapûr is a Musâ-zâî sept which cures cataract, and another sept, called Buiâ, cures pains by striking the part affected with an iron implement. Three visits must be made. A third sept, the Ibrâzâî, can cure a disease called *dur*, by blowing on the wound two days, the cure resulting on the third Among the Bâbars is a sept, Akhûnd-zâî, of the Bâwan-zâîs, who can cure snake-bite and hydrophobia : they write a charm in three wooden vessels, wash off the writing with water, and make the patient drink it This must be done by them gratis, but the carpenter who makes the bowls may be paid, and an essential condition is that no other treatment, before or after, may be tried. The Ushtarânâ Pathâns, by origin Sayyids, can give immunity from weapons in battle, and the Hart-pâl sept of the Shuannîs have a similar power, and claim a similar descent Finally, some of the Qasrânîs practise divination from the shoulder-blades of goats, and take auguries from the cries of birds.

Various other tribes have similar septs with these curative powers. The Shékhs of Gandī 'Umr Khán in Tahsil Kuláchi cure ulcers by reciting a charm and touching the part. The Mahar Játis in Baháwalpúr can cure sore throats by rubbing salt with the ashes of cow-dung on the patient's neck. The cure is instantaneous, and the belief said to be general in the Panjáb. The Ganglis of Khán Bélá have a similar power. A Hindu Arórá of the Chugh *gót* can cure chuk or pain in the loins by pushing the sufferer from behind. If a Chugh is not on hand, it is sufficient to go to his house and rub one's back against the wall. Chugh may be derived from *chuk*, because the tribe has this power, but perhaps the idea is simply that a Chugh has power over *chuk*. Imitative magic finds scope in the following rite — If your field be suffering from *múla* or blight, call in a man named Múla Mal or Múla Rám and drive him from the field, beating him with shoes *a tergo*. Then as Múla runs away, with lamentations, so, too, will the blight depart. The Duá section of the Arórá's have also an inherited power of curing a sprain in the back or loins by touching the part affected.¹ The pain called *chuk* may also be cured by this section which uses the following charm. — '*Duá sítih bánít, phúlón bhárit darít, bhanné chll (waist) karéndá sárit.*' The charm is read over a cloth and this is then applied thrice to the part, a push being finally given to it to expel the pain. The power was conferred on Séth Harí, the ancestor of the section, by *faqírs*. It is also said to be essential that the patient should go straight home without looking back. The power is exercised gratis.

But these powers, though most common in the south-west of the Panjáb, are by no means confined to that area. For instance, the Patháls of

Pháphl Rájá Rám in Jhélam cure boils on children's heads gratis, by first filling the mouth with salt and then spitting on the sore, and the head of the Paswál Gújars at Jakkai in that District cures a skin disease which causes baldness by pulling out a single hair. He practises on one Sunday in the month and must not accept any fee, because that condition was made by the *faqír* who conferred the power some generations ago. Thus, too, the Khatri's of the Así section at Sankhátrá in Siálkót can cure snake-bite by reciting charms and touching the person bitten with *drek* leaves. Among the Játis the Saléhná of Sidhwán in Tahsil Zafarwál can cure ulcers by administering pepper charmed by them on a Sunday or Tuesday. Sádhu Rám Dás conferred this power on them. In Patná the Bât Khatri's of Bhuwánigarh cure enlarged glands by touching them with a pen dipped in ink. And the males of the Sungal *gót* of the Bamás of the same tract can cure sores by touching them with salt. Among the Sónkhlá Rájputs of Uná Tahsil the descendants of one Sangtí have the power of curing small-pox by inoculation. The power was conferred by a *faqí*. The Nágáná or Nangáná (the play on the words *nág*, snake, and *nangá*, naked, causes constant confusion in beliefs) of Sháhápúr are also believed to be able to cause injury. The popular derivation is from *nág*, because they have that power. The Ghraths have a section, called Rihárá, which has hereditary power to inflict evil.

The above instances of hereditary supernatural or supernormal powers have been collected in the Panjáb. It would be of interest to know if similar septs or clans exist in other parts of India, and what explanations are given of the transmission of the power from father to son.

NOTES AND QUERIES.

CHEE-CHEE.

HERE is a quotation of some importance for the etymology of this word, from *The Times* Weekly Edition of May 16, 1902, Supplement, p. iii, in an article entitled *Personal Reminiscences of St Pierre (Martinique)* —

"Here the Chee-chee, or patois, was 'nigger-French,' indeed the most common of the two patois throughout the Leeward and Windward Islands, and still the language of the back population in St. Lucia and in Dominica."

Now Chee-chee is, according to all authorities, an East-Indian word, denoting the language first, and then the personality of the East-Indian

half-caste. But is it after all one of those words belonging equally to the East and West Indies? If so, a new etymology will have to be sought for it.

R. C. TEMPLE

CORRUPTIONS OF ENGLISH

HINGAIN—ANGLE IRON.

ANTE, Vol. XXX, p. 320, I quoted an instance where the English term angle-iron had become hanging in the mouths of Indian builders. But I have since heard hingain, which has a very Hindi look about it, and is far away from the original.

R. C. TEMPLE

¹ A child born feet foremost can cure pain in the loins by kicking the part affected. Was the progenitor of the Duá Arórá's so born? In Hissár this section of the Arórá's may not wear blue *lénghá* (trousers).

THE SUKRITASAMKIRTANA OF ARISIMHA.

TRANSLATED FROM THE GERMAN OF THE LATE PROFESSOR G BÜHLER, C I E., LL D, VIENNA
BY E H. BURGESS, UNDER THE DIRECTION OF JAS BURGESS, C I E., LL D.

[THE paper, of which the following is a translation, appeared in the *Sitzungsberichte* of the Imperial Academy of Sciences of Vienna (Vol. CXIX., 1889), and some copies of it were struck off in a separate form, chiefly for distribution to friends.¹ There are many scholars, both in Europe and India, who are interested in the subject of the paper but are not familiar with the German language; to them the following translation is offered in order to make its contents accessible — J. B.]

IN my *Report on the Search for Sanskrit MSS.*, 1879-80, p. 5, I announced the discovery of a historical poem which bears the title *Sukritasamkirtana*, and was composed by Arisimha in honour of his patron, the Jaina Vastupāla, who served the Vāghelā prince Bānaka-Viradhavala of Dholkā and his son Visaladeva as minister from Vikrama-Saṁvat 1276 to 1296 or 1297. Although since then, by the publication of Someśvara's *Kīrtiśaunudī*, the most important source concerning the origin of the power of the Vāghelā dynasty of Gujārāt, has become generally accessible, yet a discussion of the contents of Arisimha's poem will not be superfluous. For this touches on several details about which Someśvara is silent, and gives new and in part valuable accounts of other incidents. The manuscript which I have used for the following examination is No. 302 of my collection in the library of the India Office. This was copied in August 1880 from the same original in Ahmadābād from which No. 415 of the Dekhan College Collection of 1879-80 was taken, and it was then carefully collated with No. 411 of the Dekhan College Collection of 1880-81. It is therefore, — with the exception of the confusion between the sibilants, between *a* and *ṛ*, *ra* and *ṛ*, as well as *ta* and *tha*, — pretty free from errors, and the text is almost throughout easily intelligible.

The character and arrangement of the work.

The *Sukritasamkirtana* is, as the inscription of each canto intimates, a *Mahāśāvya* or artistic poem, composed according to the rules of prosody, and it contains 11 Sargas with 553 verses. Five verses at the end of each Sarga are due not to Arisimha but to Amaraṇḍita. It says, I. 46 — "In this work which Arisimha composed, Amaraṇḍita wrote these four last verses canto by canto." The number refers to the preceding four verses 42-45, and the fifth, which is repeated at the end of each Sarga, is not reckoned. These verses have no close connection with the contents of the preceding parts. The first three either contain general praises and blessings upon Vastupāla or mention incidents not described by Arisimha. The fourth always names Arisimha as the author of the work and praises his poetic skill.

The titles of the separate cantos are as follows : —

- I. — *Chāpotsulānāvayavarnana*, Description of the Chāpotkata dynasty (of Gujārāt), 46 verses; principal metre: Vasantatilakā.
- II. — *Chaulukyānāvayavarnana*, Description of the Chaulukya dynasty (of Gujārāt), 56 verses; principal metre: Upajāti.
- III. — *Mantriṇḍakāśa*, Appearance of the ministers, 67 verses; principal metre: Anuśtubh.

¹ The German original is accompanied by the Sanskrit text of the passages that are translated in this paper.

- IV. — *Dharmopadeśana*, Instruction in the holy law, 49 verses, principal metre: Rathodhdhatā.
- V. — *Saṃghapraśthāna*, Departure of the (Jaina) congregation, 55 verses, principal metre. Vamśastha
- VI. — *Sāryodayavarṇana*, Description of the sunrise, 40 verses, principal metre. Mālmī.
- VII. — *Satrunjaya-darśana*, Visit to Satrunjaya, 48 verses, principal metre. Svāgatā
- VIII. — *Srī-Nemīdarśana*, Visit to (the shrine of) the divine Nemīnātha, 48 verses, principal metre. Pramitāksharā.
- IX. — *Shadrituvarṇana*, Description of the six seasons of the year, 56 verses, principal metre. Drutavilambitā.
- X. — *Purapraveśa*, Entrance into the town (Dholkā), 47 verses, the metres vary every two verses or still more frequently
- XI. — Enumeration of Vastupāla's buildings, 41 verses; principal metre. Vasantatilakā.

Besides the metres already mentioned, the following also occur in single verses. Āryā, Indravajrā, Upendravajrā, Pushpitāgrā, Mañjubhāshinī, Mandākrāntā, Sārdūlavikrīdita, Sikkharīṇī and Sragdharā. Amarapandita usually begins his first verse in the metre with which Arisimha ceases. In spite of the pains both poets have taken with the versification, it often happens that the first and third foot of a verse stop in the middle of a simple word. And although the really distinguished poets often use the weak cæsura by ending the first *pādas* of a half verse with one part of a compound, yet they avoid dividing simple words. This abuse first occurs in later poetasters. The more difficult feats of art, like Pratilomānuloma, Gomūtrikā, etc., neither Arisimha nor Amarapandita has tried. On the other hand, there are numerous *anuprāsas* or alliterations, and — although more seldom — even *yamakas* or rhymes. As for the diction, one easily perceives the zealous striving to vary the turnings of the classical models and to find new expressions or figures. The result is not a brilliant one, however, and the *Sukrta-saṃskṛtana* nowhere rises above the level of the mediocre. At some points one may doubt whether the authors are quite sound in grammar. Once, I. 44, the MS. gives the form *asīnapat*, and again VII. 38, *asānapat*. It is possible, however, that these are clerical errors. In another place, VII. 43, there is the incorrect form *pratilābhuta*. One peculiarity is the abrupt commencement of the poem which has neither an introduction nor a long *maṅgala*. The *maṅgala* is represented only by the word *Śi* with which the first verse begins.

The author and his time.

All that we learn from the poem about Arisimha is that his father was called Lāvanya-simha, VIII. 48, or Lavanasimha, X. 16. The latter is, of course, the form really used in ordinary life. We may further infer from the whole manner of representation that the poet belonged to the Jaina sect. Since his own and his father's name both end in *simha*, it is probable that they were both Rājputrs. We learn something more about him from his assistant Amarapandita or Amarayati, whose full name is Amarachandra, and from the later *Prabandhas* of the Jainas. Amarachandra, pupil of Jinadattasūri, was the author of a series of works, among which the *Bālabhārata*, published in the *Pandit* of 1869 ff., the 'instruction for poets,' called *Kāryakalpalatā* (*Kavīśikshā*), and the *Kāryakalpalatopareṃala*² have been known for a long time. In the introduction to the second work he says that the aphorisms in it are composed partly by himself, partly by Arisimha. It is said there, I 2. — "Whilst I esteem

² That the third work, a super-commentary to the second, comes from Amarachandra himself, it says at the end of *Kāryakalpalatā*, I. 5. *etachchhloktavarmyānām vaseshāntarānī kavīsamayodāharānāni matkṛitākāryakalpalatā-parimāḷg jñeyāni.*

the *Kavitārahasya* of the excellent poet Arisimha, who, like the full moon, causes the great ocean of the nectar of poetry to swell, on account of extempore composition, I shall comment upon the aphorisms composed partly by me, partly by him"³ From this it follows, first, that Arisimha wrote a handbook of poetry with the title *Kavitārahasya*, and, secondly, that the text of the *Kāvya-kalpalatā* was written by him and Amarachandra in common.

More is contained in Rājasekhara's *Prabandhakosha*, in which the thirteenth part is dedicated to the poet Amarachandra. It is narrated there that Amarachandra, pupil of Jinadattasūri, received the charm called *Siddhasūrasvata* from an unnamed *Kavyāja*, i. e., from a man who bore the title poet-prince. Through the proper use of the same, Amarachandra compelled the goddess of eloquence to appear to him, and obtained grace from her to become a perfect poet, honoured by all princes. He then wrote the first and second of the above-named works as well as the *Chhandoratnāvalī*, the *Sūktaratnāvalī*, the *Kalākalāpa*, and later, 'upon the word,' i. e., at the desire of a patron, the *Kaushhāgīnīka Padma*, the *Sāstra* called *Padmānanda*. Rājasekhara farther records that Amarachandra, after various adventures, arrived at the court of Visaladeva, king of Dholkā, and won his favour. Once, it continues, the king asked him 'Who is thy teacher in the fine arts?' Amara said 'The poet-prince Arisimha.' 'Then bring him to me to-morrow morning' (answered the king). The following morning Amarachandra led the poet before the king. The king sat leaning on his sword and asked 'Is this the poet-prince?' He answered 'Om.' Then the king said 'Recite something suitable to the occasion.' Thereupon Arisimha recited four verses in which he praised Visaladeva's sword. The prince was so charmed that he bestowed a permanent appointment and a high salary upon the poet. Soon afterwards the salary was doubled because he sang in a masterly manner of a blade of grass which the king held in his hand.

Like the records of most of the *Prabandhas*, this one also contains, besides what is undoubtedly correct, much that is not so. In the first place it is true that Amarachandra wrote a work called *Padmānanda*. Peterson found it and bought it for the Bombay Government (see *First Report*, p. 126, No. 285). From the extracts given there from the Cambay Library MS., it appears that it bears also the title *Jinendracherita* and is a *Mahākāvya*, containing 12 Sargas (cf. also Peterson, *loc. cit.* p. 58).

The statement, then, that Arisimha was the teacher of Amarachandra in the fine arts agrees with the contents of the above second verse of the *Kāvya-kalpalatā*. The reverential way in which Amarachandra expresses himself in his verses about Arisimha speaks for the same thing:—

l. 45. — "Arisimha, a lion for his elephant-like opponents, composed this work, which, like the glances of the ever-gracious Vastupāla, dispenses rivers of nectar."

VII. 48. — "This work, a flood of beams from the moon of the face of Lavanyasimha's son, which draws off the swarms of bees from those waterlilies, the faces of the unworthy, produces mighty waves in the milk-ocean of fame of the excellent minister and prince Vastupāla."⁴

Only a pupil speaking of his teacher, or a client of his patron, would express himself thus.

³ See Aufrecht, *Catalogus cod. S. M. Bibl. Bodleianæ*, p. 210^b. In the beginning of the second Pāda, MS. No. 119 of my collection has *natvā* instead of *natvā*, and I translate accordingly. Compare also Bhāṅḍārkar, *Report on the Search*, etc., 1883-84, p. 6.

⁴ The swarms of bees are the admirers, who formerly hung upon the lips of the bad poets, but now turn to Arisimha.

On the other hand, the *Prabandha* is incorrect in stating that Amarapaṇḍita and, through him, Arisimha came to the court of Dholkā only during the reign of Viśaladeva, circa Vikrama-Samvat 1206 to 1318. For soon after Viśaladeva's accession Vastupāla lost his high position and died, as Narachandra had prophesied, in the Vikrama year 1298⁵ From the *Sukritasamkīrtana* it is apparent, however, that it was written when the minister was in the zenith of his power. This is proved, for instance, by two verses at the end of the first and second cantos —

I. 42. — “Daily, illustrious prince of the council, Vastupāla, the Brāhmins cry blessings on you ‘Long may you live!’ — the bard princes ‘May you attain the age of Brahmā!’ — and noble women. ‘May you never grow old and be immortal!’ But I will also say something: ‘May you rejoice in your life as long as your far-reaching fame dances in the sky!’”

II. 52. — “Heavenly (wishing) cow, (paradise) trees, (wish-fulfilling) precious stones! Why hide ye yourselves in the tottering rocks of the divine mountain (Mēru)⁶ Adorn the earth; nobody demands you! May the illustrious minister Vastupāla alone live for ever!”

It is hence certain that both poets stood in close relation to the minister who served Viśaladeva's father, and their connection with him, according to the last verse, is scarcely doubtful. For when an Indian poet praises the generosity of his hero in the above manner, it is a certain sign that he has either experienced the same or hopes to do so. There are, however, a number of other passages which make it still clearer that Amarachandra and probably also Arisimha belonged to Vastupāla's suite of poets which the *Prabandhas* often mention. The next verse, II. 54, ought to suffice to convince the most incredulous. It says: — “Poverty has resignedly deserted so completely those men who continually rejoice in praising Vastupāla that she, indolent in spite of the command of the gods, does not even cross the threshold of their neighbours' houses.” That is to say, in simple prose, that the singer and other poets were well paid by Vastupāla. If one must accept from this that Rājāśekhara places the prime of Amarachandra and Arisimha too late,⁶ it need not therefore be concluded that they had no connection with Viśaladeva. It is very possible that they kept themselves in favour at the Court of Dholkā after Viradhavala's death and the fall of Vastupāla.

As to the exact date of composition of the poem we need not be content to ascribe it merely in general to the period of Vikrama-Samvat 1276-1296 or 1297, during which Vastupāla occupied his high position. It will be seen later, from the comparison of his statements concerning Vastupāla's buildings with the inscriptions, that it was probably written about the Vikrama year 1285. It is probably some years younger than the *Kīrtikāumudī*. The *Sukritasamkīrtana* seems never to have found much esteem even with the Jainas. Neither Rājāśekhara in the *Prabandhakosha*, nor Jinaharsha in the *Vastupālacharita*, quotes it, although the latter gives long extracts from older sources. Both follow Someśvara's *Kīrtikāumudī*, the greater fame of which put the poem of the less distinguished Arisimha in the shade. Its author Arisimha is perhaps mentioned in Sārṅgadhara's *Paddhati*, where a verse of a certain Arasi-Thakkura, No. 76 (Peterson's edition), is mentioned. Arasi stands for Arisī, and is a quite correct Prakrit form of Arisimha (see *Ueber das Navasahasāṅkīcharita*, p. 39), which is still frequently used in Gujarāt. The identity of the two persons is, of course, by no means proved by the similarity of their names, but is only a possibility

⁵ *Kīrtikāumudī*, pp xviii-xix, *Prabandhakosha*, p 288 — *Śrī-Vastupālo jvararuglāena pōdīstastījapālanasputrapautram svaputram cha jayamitasimhabhāshata* |

vatsah Śrī-Narachandraśarībhūmaladhōrībha 1287 varshē Bhādrapada vadī 10 dinē divagamanasamayē cayanukūlāh |

mantrīm 1298 svargbōhanam bhavishyati ||.

⁶ As a further proof of this, it may be mentioned that the Cambay MS. of the *Padmānanda-Kāvya* was written in the Vikrama year 1297.

Notes on the history of the Chaudās and Chaulukyas.

The first Sarga, which contains the genealogy of the Châpotkata or Châudâ kings, gives the following names :—

I. — Vanarāja	...	...	...	Verses	1-26
II — Yogarāja	...	..	...	„	27-28
III. — Ratnāditya	...	...	...	„	29-30
IV. — Vairisimha	...	...	...	„	31-32
V. — Kshemarāja	...	...	...	„	33-34
VI. — Chāmunda	...	...	...	„	35-36
VII. — Rāhada	...	...	...	„	37-38
VIII. — Bhūbhata	...	...	...	„	39-41

The verses dedicated to these kings contain almost nothing but conventional flatteries in which no historical events are mentioned. Vanarāja and Bhūbhata are the only exceptions. As regards the first, it is mentioned in verse 9 that he founded the city of Anahlapātaka or Anhīlvāḥ, and verse 10 that he built there the temple of Pañchāsara-Pārsvanātha. Both statements are found in most of the later Jaina *Prabandhas*, and are therefore of no special interest. On the other hand, the statement, verse 41, that Bhūbhata ruled the earth long, is of some significance and also the arrangement and number of the Châudâ kings. For both entirely disagree with the statements in Kṛishṇāji's *Ratnamālā*, in some MSS. of Meruṅga's *Prabandhachintāmaṇi*,⁷ and in later works, like Jinamanḍana's *Kumdrapālcharita*, Jinaharsha's *Vastupālcharita*, and Dharmasāgara's *Pravachanaparikshā*.

All these works recognise only seven instead of eight Châudâ kings, whose succession differs from the above, and they ascribe to the last a reign of only seven years. On the other hand, our list is almost identical with that contained in Meruṅga's *Therāvāli*,⁸ and in the Bombay edition of the *Prabandhachintāmaṇi*, pp. 35-38.⁹ In the *Therāvāli* there are differences only with regard to the names of the seventh and eighth kings. The former is called not Rāhada, but Thāghada or Ghāghada, and the latter not Bhūbhata but Pūada. Pūada is doubtless a clerical error for Bhūyada or Bhūvada, which is the usual Apabhraṃśa form for Bhūbhata in the *Prabandhas*. Instead of Thāghada or Ghāghada, Bāghada is to be read, which may be the same as Rāhada if the original form of the name be Rāghavabhata.¹⁰ The edition of the *Prabandhachintāmaṇi* has the form Ākada, which differs still more strongly. On the other hand, it gives for Bhūbhata the form Bhūyada,¹¹ which one expects.

The reign of this last prince extended to 19 years according to the *Therāvāli*, whilst the *Prabandhachintāmaṇi* edition gives even 27. The latter number would, of course, agree best with the expression *chiram*, 'long.' In comparison with the apparently more authentic traditions of Kṛishṇāji (which, moreover, have been printed from bad MSS.) the statements of the *Therāvāli* have hitherto received no consideration. The narrative of the seven Châudâ kings, the last of whom is said to have been murdered after a seven years' reign by Mūlarāja,

⁷ Thus No. 296 of my collection and Bhāṭ Dāji's MSS., *Jour. Bo. Br. R. A. Soc.*, Vol IX. p. 157.

⁸ See *Jour. Bo. Br. R. A. Soc.* loc. cit.

⁹ The passage is in parenthesis in the edition. Also the narrative which follows in the text shews that the MS. which forms the groundwork differs considerably from the other known ones.

¹⁰ It is quite possible to find for the seventh Châudâ king in the *Sukritasamkirtana* a name which comes very near the Ākada given in the published edition of the *Prabandhachintāmaṇi*. We can divide I 37, *prabalaṭatruyaśah saṭṭhaśirirāhu āhada vi*, by which means the form Āhada is obtained. This much may be said for this division, that we gain thereby a construction exactly corresponding to that in verses 37, 31, 35, etc., and also that the word Āhada, which might stand for the Sanskrit Āhavabhata (compare Āhavamalla), would be quite a suitable epithet for a king. Nevertheless I hold it probable that the name was Rāhada; for I do not believe that the poet would have lighted upon the alliteration *rāhurāhadah* if the name had not begun with *rā*. Then the certainly corrupt forms Thāghada and Ghāghada tend to prove that the initial was a consonant.

¹¹ Or Bhūyagada.

his sister's son, and of the Chaulukya prince Râji, is unhesitatingly accepted, though it contains the absurdity of Râji's marriage having taken place and his son having grown up, within these seven years.¹² It is plain from Arisimha's statements that the *Theâvali* does not stand alone in its representations, but rests upon older traditions. Since Kṛishnâji's *Ratnamâlâ* is perhaps as old as the *Sukritasamkīrtana*, the two contradictory accounts of the Châudâ kings existed at least in the thirteenth century, and probably earlier still. It must be left to the future to establish their real history when authentic documents are found. For the present we must be content with the conclusion that the version current in India, through Forbes's *Râs Mâlâ*, has no particular claim to be received and was not uncontested in the older tradition.

The notes about the Chaulukya kings in Sarga II. are considerably fuller. Of the first king Mûlarâja it is related that he particularly venerated Somanâtha, and it is said, verse 3:— "Which hero (Mûlarâja), plainly proving his veneration, prostrated himself every Monday before Somanâtha and obtained great splendour and fame from the hot flames out of the eye on the forehead of that god."

Possibly Arisimha knew the absurd legend of the *Prabandhachintâmani*, p. 43, according to which Mûlarâja made a pilgrimage every Monday to Somanâthapattana near Verâval, until the god, to please the king, settled first nearer Añhilvâd in Mañçalî or Mândal, and at last came even into the capital. Mûlarâja's worship of Śiva is proved besides by his presentation of land. The following verse 4 seems to refer to the erection of the Tripurushaprâsâda in Añhilvâd. From among the military undertakings of Mûlarâja, the victories over Bârapa and Laksha, king of Kachh, are mentioned. The former is made a general of the king of Kanyakubja. Of the next king Châmuṇḍa, vv. 8-9, Arisimha has nothing positive to say. On the other hand, a victory of Vallabharâja over the king of Mâlvâ is celebrated in verse 13, and in verse 14 the remark is made that Vallabha had the *biruda* of Jagajjhampana, which does not occur elsewhere. The *Kīrtikaumudî*, which also mentions the probably apocryphal victory, II. 11, gives him the *biruda* of Jagatkampana. It says of Durlabharâja, vv. 15-16, that he was very modest, and was ashamed when his court poets compared him to Kṛishṇa. In the *Kīrtikaumudî* also Durlabha is praised for this virtue. Of his successor Bhîma I. we are told only that he conquered the celebrated king Bhoja of Dhârâ. This statement agrees again with that of the *Kīrtikaumudî*, II. 17-18, and also with those of the later *Prabandhas*, whilst it does not occur in Hemachandra's *Dvyâśraya*. Bhîma's son Karṇa, vv. 20-23, is praised for his beauty, mentioned also by Hemachandra in the *Prâśasti* to his Grammar, verse 17, in the *Ratnamâlâ* and in the *Kīrtikaumudî*, II. 21. Then Arisimha states that Karṇa conquered the king of Mâlvâ and brought home from there a statue of Nilakanṭha or Śiva. It says, verse 23:— "Who (Karṇa) conquered the king of Mâlvâ with his army and truly brought with him Nilakanṭha; the fame of him for whom the number of paths through the river on the head of this god was multiplied, he extended in the three worlds."

Most *Prabandhas* and even Hemachandra's *Dvyâśraya* mention no kings during Karṇa's reign. The latest discoveries, however, shew that this silence is by no means justified. Bilhaṇa's drama, *Karṇasundarî*, which was found by Pañdit Durgâprasâd and published in the Bombay *Kâvyamâlâ*, speaks of a fortunate war with the Muhammadan princes of Sindh and Ghazni. Since Bilhaṇa was in Añhilvâd during Karṇa's reign, and probably made an unsuccessful attempt to become the court poet of that king, his statement deserves credit. Then Someśvara, Arisimha's contemporary, narrates, in the *Surathoisava*,¹³ found by Dr. Bhandarkar, that his ancestor Âma, house-priest of king Karṇa, compelled an evil spirit (*irityâ*) raised by the house-priest of the king of Dhârâ, to kill its originator. The reason why the Paramâra prince's priest sought to destroy the Chaulukya ruler was that the latter had invaded the dominion

¹² I first drew attention to this atrocious nonsense in the *Indian Antiquary*, Vol. VI. pp. 181-182.

¹³ *Report on the Search*, etc., 1883-84, p. 20.

of Málvā. Someśvara then without hesitation confirms Arisimha's assertion, and we may accept it as a fact that the feud between Málvā and Gujarāt did not rest during Karṇa's reign.

Of Jayasimha's deeds it is related, vv. 23-38, that his cavalry bathed their horses in the Ganges (v. 32), that the 'air-walker Barbaraka' carried him about in the atmosphere (v. 33), that he took prisoner Yaśovarman, king of Dhârâ (v. 34), that he had the tank called Siddhasaras dug (v. 35), and a high pillar of victory (*kīrtistambha*) built (v. 37). All these points are sufficiently known. It is only of interest that Barbaraka has here, as also in most of the other *Prabandhas*, become a purely mythical being. Verse 36 speaks of Jayasimha's worship of his mother, and alludes indeed to the narrative (*Prabandhachintāmaṇi*, p. 139), according to which the king, at the request of Mayaṇallādevi, remitted a tax imposed on pilgrims going to Somanāthapattana by the officials at Bāhuloḍa.

Verses 39-43, referring to Kumārāpāla, first praise the favouring of the Jaina religion by this king, who abolished the confiscation of the goods of tradesmen dying without male heirs, and caused *vihāras* to be built in every city.¹⁴ Then his victories over the Jāṅgaleśa, *i. e.*, Arnorāja of Sākambhart or Sambhar, and over the Kauṅkaṇa emperor, *i. e.*, the Kādambā king Mallikārjuna, who ruled over the Koṅkaṇ (*Kīrtikaumudī*, II. 47-48), are celebrated. With respect to the latter, Arisimha gives a note which contradicts Someśvara's reports, but shews on the other hand that the representation of the later *Prabandhachintāmaṇi* is correct. It says, verse 43: — "What is wonderful in this strong one's (Kumārāpāla's) conquering even the Jāṅgala princes, seeing the ruler of the marshland, the Kaunkaṇa emperor, was defeated by his very tradesman (*banij*)?"

Someśvara, in the *Kaumudī*, ascribes both victories to the king himself, in the *Prāśasti* of Tejalpāla's temple at Ābū (vv. 35-36) on the other hand, the first is ascribed to the Paramāra Yaśodhavalā and the second to his son Dhârāvarsha. Merutuṅga, on the other hand, records in the *Prabandhachintāmaṇi*, p. 201 ff., that the Śrīmāli-Vāpiā Āmrabhata, son of the counsellor Udayana,¹⁵ advanced twice against the king of the Koṅkaṇ. At first he suffered defeat, but in the second campaign he is said to have slain Mallikārjuna.

Kumārāpāla's successor is called in verse 44, Ajayadeva instead of Ajayapāla. This form of the name is also found elsewhere (see *Ueber das Leben des J. M. Hemachandra*, S. 55, note 6). Like all *Prabandhas*, the *Sukritasamkīrtana* mentions with praise that the king sent him as a tribute from Sapādalaksha in Eastern Rājputana, a golden *maṇḍapika*, *i. e.*, a little ornament in the form of a *maṇḍapa* or pillared hall. Not less known is the victory which (v. 46) Ajayadeva's son Mūlarāja II. gained over the Turushkas, *i. e.*, over Muhammad Shahabuddin Ghorī. The Muhammadan authors (see Elliot, *History*, Vol. II. p. 294) confirm this information, which is found also in the *Prithvirājaviṇaya* (*Kaśmīr Report*, pp. 62-63).

Much more important is that part of the work (Sarga II. 48-57, Sarga III. 1-62) which follows next, relating to Bhīmadeva II., representing his relation to Lavaṇaprasāda and his son Viradhavalā, the Rāṇā of Dholkā, and stating how Vastupāla became minister to the latter. Arisimha gives an account here, which differs markedly from Someśvara's narrative in the *Kīrtikaumudī*. It will therefore be as well to give the most important verses of this part word for word: —

II. 48. Now his (Mūlarāja's) brother, the illustrious Bhīmadeva, whose invincible, terrible arm, like the post of a gate, destroyed all his enemies, wears the amulet of the sphere for which the shores of the ocean furnish the pearls.

49. His whole life long he held fast to the reflection: 'This seat of the gods (Mount Meru) ought not to disappear through my liberality, which lasts but for a moment,' —

¹⁴ See Buhler, *Ueber das Leben des J. M. Hemachandra*, Ss. 39-40

¹⁵ See *Ueber das Leben des J. M. Hemachandra*, S. 9 and note 28.

and so he abstained from uprooting the golden mountain (Meru) in order to distribute gifts of gold.

II. 50. That beggars always experienced his liberality we hear from the songs of the pleasure-seekers (nymphs) who settled in the neighbourhood of his palace on the gold-mountains terraced for pleasure, in the belief that these were spurs of Mount Meru.

51. **Bhima** the husband of the earth, whose entire riches had disappeared through continual and too liberal gifts, — whose brilliant glory had departed, whose kingdom was bit by bit violently devoured by the barons, — ate his inmost heart out in long-accumulated cares.

III. 1. All at once, the prince, whose whole possessions had become small, saw in a dream at the end of the night a glorious and splendid god.

12. Thereupon the god poured upon the lord of the earth, who was as it were the root of the creeper of his love, the nectar-waves of his eloquence as follows : —

13. "I, thy grandfather,¹⁶ king **Kumārāpāla**, who have won the bliss of heaven through the laws of Arhat, am come because I love thee in thy misfortune.

14. "Son, I will give thee a proud governor of the kingdom, through which thou obtainest great glory, as fire does by wind.

15. "The great-armed **Arnorāja**, son of the illustrious **Dhavalā**, was an elephant in the forest of the **Chaulukya**-stem, an eagle for the serpents, his enemies.

18. "This man of adventurous spirit, who was the cause of my glory, was made by me, whose heart he won by his courage, lord of the city of **Bhīmapalli**.

19. "When evil counsellors opposed thee, this strong one made thy accession the means of repaying my favour for ever.

20. "His son is **Lāvanyaprasāda**, whose arm, brandishing the sword — one would think it was his tongue — prepares to destroy his enemies in fight."

23. "If thou make this ornament of the sphere lord of all (*sarveśvara*) thou wilt become the husband of Fortuna and rest in happiness like **Viṣṇu** in the Ocean.

24. "He has a son **Viradhavalā**, who for the sake of the battle wishes to perform again the oath of the descendant of **Bṛiḡu** (*Paraśnrāma*) to destroy the *Kshatriya*-race."

27. "Give this strong-armed one, whose shining toe-nails have become jewels on the heads of hostile kings, the rank of heir to the throne (*yauvarūḡya*), and thyself wilt rule yet a long time.

28. "Still more! save thou the *Jaina*-faith which helped me to attain unhindered to the fields of heaven, and which now almost sinks into the *Kali*-(period)"

29. When the king heard this, he embraced smiling the lotus-feet (of the god) as if he wished to hold in his hands the Fortuna that lives in the water-lilies.

30. Honouring him graciously, the god, lovingly attached to him, laid his hand which resembled the Lotus, the house of the *Kamalā*, on his head.

31. When in the morning the sound of the trumpet announced the sunrise to the ruler of the world, sleep, which closed his lotus-eyes, departed, like the night which closes the eye-like water-lilies.

32. When the prince saw with astonished gaze the light of the lamps, (he said): 'There is indeed visibly a god!' and then quickly he left his bed.

33. Then the husband of the earth, who had accomplished the duties of the morning, visited his hall, whose thick buttresses of jewels streamed forth rich splendour.

35. The ruler caught sight of the devoted barons among the company, shining-like sparks of their courage.

36. The father and the son whom the god pointed out, the king anointed lords over all, with his eyes which were like nectar-jars.

¹⁶ If **Kumārāpāla** calls himself **Bhīma**'s grandfather, the expression, as is often the case with the indication of grades of relationship, is very likely only indefinitely used. For **Kumārāpāla** was, according to all the *Prabandhas*, the great-uncle of **Bhīma**, whose grandfather's name was **Mahāpāla** (see *Forbes's Kāśa Mātā* p. 168).

III. 37. Thereupon the king directed joyfully this gracious speech before the nobles to Lāvanyaprasāda : —

38. "Through thy father, the terror of his enemies, I was set up (*as king*) in this kingdom; do thou therefore increase my diminishing prosperity.

39. "Accept from me, thou great in war, the rank of a lord over all, Viradhavala, who shines in virtue, shall be my successor"

40. Thus requested by the king, himself worthy to be entreated in a matter in which they ought to have been the suppliants, the two spake joyfully : 'Your Majesty's command is law to us.'

41. Laying his hollow hands together as if he held in them the fluttering Butterfly (Fortuna), Viradhavala turned again towards the husband of the earth (and said) : —

42. "Master, I am in need of an adviser; without one, the brave lion springs at the thunder-cloud, taking it for an elephant and suffers a great fall.

43. "Give me such a counsellor, distinguished by extraordinary virtues, acquainted with the use of weapons, with books, with the acquisition of wealth and with battle."

44. Greatly delighted by this speech, which was like a stream of nectar poured out to invigorate the liana-(creeper) of his happiness, the master of the world thought a little and then said : —

45. "Once upon a time was Chandapa, fiery in his splendour, a branch of the ever-fresh liana of fame of the distinguished Prāgvāta lineage, a servant (of the king) in this realm.

47. "His son, named Chandaprasāda, was furnished with skill and affability, . . .

49. "To him was born a son named Soma, who flooded the firmament with his glory,

50. "Who had no master but king Siddha and no god but the lord of the Jinas.

51. "His descendant Asvarāja made the universe splendid with his glory; he who accomplished seven pilgrimages to escape the seven hells.

53. "His beloved wife was Kumāradevi, who, though the first among the Jina-believing (women), worshipped the husband of Gaurī.

54. "To these two were born three sons, whose power made their enemies tremble . . .

55. "First among them, Malladeva is famous as a treasury of wisdom, he who obtained autocracy in his kingdom by the will of his preceptor.

56. "His younger brother is the wise Vastupāla, a dwelling-place of the fine arts, whose feet the later-born Tejahpāla daily worships.

57. "These two, like wands to whirl about the ocean of deeds, like paths leading to conjunction with Fortuna, I will give you for counsellors; but they protect their friends."

58. As Viradhavala rejoiced at this speech, the husband of the earth called to these two sons of one mother, who bowed their heads, (and said) : —

59. "May you, who alone have crossed the ocean of state affairs, be clothed with the dignity of counsellors of the great Viradhavala.

60. "His courage will attain to sight, if you serve him as eyes; unceasingly vigilant may he trample down all my enemies.

61. "Yet more—may you two, who hang on the feet of the Jina-prince, like bees on a lotus, glorify the faith in the lord of the Jinas; this great wish of king Kumārāpāla, which he entrusted to me in a vision, must of necessity be fulfilled."

62. When the king had given these instructions, to which a good invisible god called out his approval — falsely taken for the echo from the vault of the audience chamber, — he gave over the two to the heroic Viradhavala."

If we compare this narrative with that given concerning these events by Someśvara in the Kīrtikaumudī, a considerable difference, especially in the rôle allotted to Bhīma II., is unmistakable. According to Someśvara's representation, the Gūrjararājalakṣmī, the Fortuna or protectress of the kings of Gujarāt, appeared in a dream to Lāvanyaprasāda, the Rāṇā of

Dholkâ, and called upon him, with the help of his son, to save the kingdom which had fallen into decay in the unskilled hands of Bhîma.¹⁷ Someśvara further states that he himself was called before Lavanaprasâda on the following morning and asked concerning the meaning of the vision. He convinced his master, he assures us, that he was appointed by Providence to save his fatherland and induced him to obey the command of the goddess.¹⁸ Thereupon Lavanaprasâda entrusted to his son the execution of the duty laid upon him.¹⁹ A short time afterwards, Vastupâla and Tejahpâla were appointed his ministers.²⁰ If we reject the mythological additions in this record, which Someśvara, as a good court poet and artist, held himself bound to put in, it merely says that Bhîma was a weak and unskilful ruler, and that Lavanaprasâda and Viradhavala made use of his weakness in order to found a kingdom of their own. To this understanding we are led particularly by the circumstance, that Someśvara, in the description of the kings of Aphilvâd, expresses himself by no means respectfully concerning Bhîma II., when he says (*Ārīkaumudī*, II. 61). — “Powerful ministers and barons gradually divided the kingdom of this young and foolish (*bālasya*) ruler,” and elsewhere again (*ibid.* II. 4) he gives the king the same not very complimentary epithet *bāla*. On the other hand, there is nowhere a question of Lavanaprasâda’s service, and in the numerous inscriptions in the temples built by Vastupâla and Tejahpâla on Gūnâr and Âbû, and in other places, any mention of the suzerain of Gujarât is entirely wanting. On the other hand, in the Gūnâr inscriptions, which were written V-S. 1288, ten years before Bhîma’s death, Viradhavala receives the title of *Mahârājādhu ūya*, as if he were an independent ruler. Such a disregard of the forms which Indian etiquette prescribes for vassal-princes and their servants, shows that Bhîma did not stand in great esteem at the court of Dholkâ, and that he was not powerful enough to force from Lavanaprasâda and Viradhavala the respect due to him. In spite of this it was probable, before the discovery of the *Sukṛitasanikīrtana*, that Someśvara’s account did not quite correctly represent the true relation of his master to Bhîma II. For Meutunga says in the *Prabandhachintāmaṇi*, p. 250 (Bombay edition), quite clearly, — *Sṛīmad-Bhīmadevarājyachintākarī Vyāghrapallīya-saṅketaprasūdhah sṛīmad-Ānākanandanah sṛī-Lavanaprasādas chīram rājyaṅ chakāra*,²¹ — ‘the administrator of the illustrious Bhīmadeva, the illustrious Lavanaprasāda, son of the illustrious Ānāka (Arnorāja) surnamed Vāghrapallīya (Vāghelā), ruled a long time.’ This note led me in my first discussion of Someśvara’s works (*Indian Antiquary*, Vol. VI 187 ff) to suppose that Lavanaprasâda was for a time in Bhîma’s service, and that he only later, — when Bhîma’s folly, to this day proverbial in Gujarât, his arrogance and extravagance, convinced him that there was no help for it,—undertook to found a kingdom of his own. As the date of this defection, I thought proper to fix the Vikrama year 1276, in which, according to the Gūnâr inscriptions, Vastupâla was appointed minister. Arisūha’s account, which, coming from a contemporary, possesses as much authority as Someśvara’s, confirms only a part of these suppositions, whilst he makes it necessary to modify another part of the same. We learn from him that Bhîma II., through his inability to keep the vassals in order and through various difficulties, was forced to seek help and support, and that he himself chose his relative. The choice was prompted partly by Lavanaprasâda’s personal qualities, the description of which agrees with that of other sources, partly through his father Arnorāja’s having (v. 18 above) already done important service to Kumārâpâla and having been helpful to Bhîma himself in obtaining the throne (v. 19 and 38 above). The title *Sarveśvara*, ‘Lord over All,’ which Lavanaprasâda, according to Arisūha’s representation, received, has much the same meaning as Meutunga’s expression *rājyachintākarīn*, and hints that Lavanaprasâda’s position was a very independent one. The further statement that Viradhavala was at the same time named heir to the throne (*Yuvardya*), takes for granted that Bhîma had no sons. Nor do the *Prabandhas* make any mention of such. It must,

¹⁷ *Kīrtikaumudī*, II 89-107.¹⁸ *Kīrtikaumudī*, II. 83-86, 108-113.¹⁹ *Kīrtikaumudī*, II. 114-115.²⁰ *Kīrtikaumudī*, III 51: compare also II 112, where Someśvara accentuates to his lord the necessity of appointing capable advisers.²¹ The edition and MSS. of my collection write, evidently incorrectly *Vyāghrapallīyan*. *Lavanaprasāda* is the reading of I O. L. B. S. MS No 296, instead of the *Lavanasāhaprasāda* of the published edition.

however, be remarked also that neither is Vīradhavalā's appointment anywhere mentioned. In any case it remained without practical consequences, for Vīradhavalā died several years before Bhīma. Also, in the statement that Bhīma gave the brothers Vastupāla and Tejahpāla to his *Sarveśvara* for counsellors, Arisimha stands alone. Someśvara says nothing particular at all as to how the two Jains acquired their dignity. In the third *Sarga* of the *Kīrtikaumudī* he gives first a description of their genealogy which agrees with that given by Arisimha (vv 45-56 above) and adds (vv. 51 and 52) that the two at once occurred to the prince who desired to win able men: he considered their great qualities and then sent for them. Further on, his address and Vastupāla's answer are given in full, without, however, affording any possibility of learning anything from them of the earlier circumstances of the latter. The later *Prabandhas*, Rājasekhara's *Vastupālaprabandha* and Jinaharsha's *Vastupālacharita*, state that the brothers had come accidentally to Dholkā on their return from a pilgrimage to Satruñjaya, and were immediately engaged by Lavaṇaprasāda and Vīradhavalā who had just seen the supernatural appearance mentioned by Someśvara. These statements, like a great deal more, seem to be borrowed directly from the *Kīrtikaumudī* and are hence of no value. Someśvara's representation is, however, certainly defective, for he leaves it uncertain how Vastupāla and Tejahpāla had so distinguished themselves that Lavaṇaprasāda could take them for suitable instruments for his plans. On the other hand, if one accepts, as Arisimha hints (vv. 57 and 59 above), that they had both been already in the royal service, this difficulty disappears. The probability of these statements is also supported by the circumstance mentioned by Someśvara (*Kīrt.* III. 14) and by Arisimha (v. 50 above), that their grandfather Soma had held a high position under Jayasimha. In the case of the brothers having been in royal service, however, Bhīma's consent was naturally necessary to their entering Lavaṇaprasāda's service. Thus we must declare Arisimha's account to be the more worthy of credit. We can only doubt whether Vastupāla received his appointment at the same audience at which Lavaṇaprasāda was appointed *Sarveśvara*. The date of the former event is fixed, as already mentioned, by the Gīrnāi inscriptions, where it is repeatedly said that, from the [Vikrama] year [12]76, in Dholkā and other cities, he sealed "affairs with the seal"²² The acceptance of Arisimha's statements makes it, of course, necessary to reject the suppositions expressed on a former occasion (*Indian Antiquary*, *loc cit.*) that the appointment of Vastupāla and Tejahpāla marks the period when Lavaṇaprasāda deserted Bhīma and began to found a kingdom of his own.

The new discoveries made since 1877 render it doubtful whether the *Sarveśvara* or his son ever was unfaithful to his master. It appears rather as if Lavaṇaprasāda, in his relation to the latter, although he practically ruled independently over the southern part of the Gūrjara kingdom, yet conducted himself at least outwardly as a vassal, and that Professor V. A. Kathvati is quite justified in comparing²³ his relation to Bhīma with that of the Marāṭha Peshvās to the court of Śātārā. Of special significance for this point is the *Lekhapañchāsikā*,²⁴ discovered by Dr. R. G. Bhandarkar, which, as he correctly acknowledges, was composed in the Vikrama year 1288, that is, twelve years after Vastupāla's appointment as minister and during Bhīma's reign. This little work gives formulæ for letters and documents of different kinds. Among the latter there is a gift of land, dated V.-S. 1288, in which the *Mahāmanduleśvarādhipati*, 'the great overlord of the tributary princes,' Rānā Lavaṇaprasāda, is named as giver. Before his name stands the whole genealogy of the Chaulukya kings of Anhilvād, and it is remarked that, by the grace of his master Bhīma II, he possessed the *Khetakādhrapathaka*, 'the district of Kara'²⁵ Then the same work contains, as

²² *Arch. Reports of Western India*, Vol II p 170. Vastupāla calls himself in this, and in corresponding passages in other inscriptions, *Sarveśvara*, his brother, on the other hand, *Mahāmātya*

²³ *Kīrtikaumudī*, p xxv

²⁴ *Report on Search for Sanskrit MSS*, 1882-83, p. 28 ff and p. 222 ff.

²⁵ This should be written p 223 for *khetakādhrapathake*, and p 224 for *khetakādhrapathake*. As in other passages of the formulary, the expression is incorrect. For *dhāra* originally corresponded approximately to the modern *zillā* and *pathaka* to *tālukā*. Moreover, similar combinations of the two expressions are found in real presentations of land in later times.

an example of a state treaty, an agreement of the same date between the *Mahāmāndalesvara* Rānā Lāvānyaprasāda and Simhaṇa (Singhana), the *Mahārājādhirāja* of Devagiri, in which both contracting parties respectively promise to respect the other's boundaries, to keep peace and to help each other. Although the first of these two documents is evidently nothing more than a formula, and of the second nothing can be certainly proved as to whether it is a copy of a real treaty, yet their value remains considerable. Then, as the author of the *Lekhapañchāśikā* was a contemporary of Lavanaprasāda, we may take for granted that he describes the political relations in general correctly. We may believe him on the one hand that in the Vikrama year 1288 Lavanaprasāda was authorised to make treaties with foreign princes and consequently possessed a high degree of independence. On the other hand we must admit, that if Lavanaprasāda at that time made gifts of land, he employed the form ordinarily used by tributary princes and acknowledged the overlordship of Bhīma. If this be correct, there can be no question of a defection on the part of Lavanaprasāda, at least until V.-S. 1288. The relation must rather have been as Arisimha gives it. Lavanaprasāda stood higher than all other rulers of districts, and governed the kingdom of his master in the strength of the trust committed to him. However free and high may have been his position, he had not become a rebel. The confirmation, which Arisimha's statements receive through the *Lekhapañchāśikā*, make it advisable, in the representation of this period of the history of Gujārāt, to trust him more than the insinuations of Someśvara.

In concluding the discussion of this part of the *Sukritasamīkṛtana*, the mythological clothing must still be mentioned. In the treatise by Zachariae and myself on the *Navasāhasāikachurita*, p. 48, I shewed that the court-poets often deemed it suitable, at crises in the history of their heroes, to make the gods actively interfere. When Arisimha then makes the spirit of Kumārapāla descend from the fields of heaven to move Bhīma to the appointment of Lavanaprasāda as his *Sarveśvara*, it is not difficult to see what moved him to make use of this *deus ex machina*. Kumārapāla was well known as the adherent and protector of the Jaina faith. After his death a Brāhmaṇ reaction took place under Ajayapāla; and though Ajayapāla reigned only a short time, the Jaina sect seems not to have regained its former importance under his sons Mūlaṛāja and Bhīma II. Only when Vastupāla and Tejahpāla became ministers in Dholkā, did it again raise its head. Both belonged to one Jaina family and were filled with great enthusiasm for their religion. They spent a great part of their rich incomes on the erection of temples, asylums and benevolent institutions, so that at least the outward lustre of the name of the Jainas was restored. Arisimha tried to unite the two prosperous periods of his sect by representing Kumārapāla as the intellectual originator of the second. In doing so, he has not refrained from putting words into king Bhīma's mouth which he certainly never spoke, when he makes him call upon Vastupāla and Tejahpāla (v. 61 above) 'to glorify the belief on the lord of the Jainas.' According to all we know of Bhīma, he favoured exclusively the Brāhmins, and especially the 'Saivas, to whom he made many presents. To excite Vastupāla's enthusiasm for his faith was, however, absolutely unnecessary.

Vastupāla's pilgrimage to Satruṃjaya and Girnār.

In the fourth Saiga Arisimha turns to the description of the *sūkrita* or pious works of Vastupāla, by which he adorned the Jaina religion. First he mentions shortly that Viradhavala, with the help of his minister, soon 'conquered the ocean-girt earth' and put down all wrong and violence (vv. 1-7). Then he relates how in that happy time Tejahpāla came to his brother, praised his successes, and advised him to keep in mind the king's command and support the Jaina religion (vv. 8-13). Vastupāla agreed and declared he would at once visit his spiritual director to hear his preaching and begin his works of piety according to his advice (vv. 14-26). On this occasion the succession of the monks of the *Nāgendra gachchha* is gone over, which, since the time of *Chandapa*, had served the family as spiritual advisers. The names are precisely the same as those in the *Prasasti* of Tejahpāla's temple on Mount Ābū²⁶: — (1) Mahendrasūri (vv. 15-16);

²⁶ *Kṛtikāumudī*, App. A., pp 9-10.

(2) Sântisûri (vv. 17-18), (3) (a) Ânandasûri and (b) Amarasûri (who received from king Jayasimha the title of honour *vyâghrasûkhu*, 'the young tigers,' because even in early youth they were able to withstand proud disputants resembling fiery elephants (vv. 19-21); (4) Haiibhadrasûri (vv. 22-23), and (5) Vijayasena (Vastupâla's spiritual counsellor, vv. 24-26). Next we are told how Vastupâla went into the monastery with his brother and offered his homage to Vijayasena. The sermon following by the latter (which fills vv. 33-43) commends, as the most meritorious undertaking, a pilgrimage, and extols, as happy above all others the *samghâdhipati*, the leader of pious pilgrims. The consequence is naturally that Vastupâla resolves to undertake a pilgrimage of the congregation to the holy places in Kâthiâvâd

The fifth Sarga then describes (vv. 1-6) the preparations for this journey. Vastupâla, it says, sent letters to the believers in every town to invite them. He visited personally the monks in the monasteries and invited them respectfully. For those who responded he cared in every way. Whoever had no carriage, he gave him one; whoever wanted provisions for the journey, got them; and for those who had no servants he provided them. Medicines and physicians also were not forgotten, so that those who sickened by the way might have assistance. When all preparations were complete, he had himself solemnly consecrated by his Guru as *Samghâdhipati*, and set out 'surrounded by a wonderful army of carriages' (vv. 7-8). In verses 10-13 the names of some distinguished monks who took part in the pilgrimage are mentioned — Narachandiasûri, Jinadattasûri of the Vâyata gachcha, Sântisûri of the Sanderaka gachcha, and Vardhamânasûri 'the sun of the Gallakas.' In Kâsahrada, which is probably identical with the modern Kâsandra or Kâsandhra near Gâmph,²⁷ a halt was made, and (v. 16) a great festival was instituted in the temple of Rîshabha. Of other stations by the way nothing is said. The Sarga closes with the arrival of the pilgrims at the foot of Mount Satruñjaya, where Vastupâla pitched a great tent-camp (v. 41) and distributed rich presents, especially of provisions, to all in want. He cared not for himself, it says, until he had assured himself by means of his heralds that no one wanted anything.

After, in the sixth Sarga, a conventional description of sunrise, which in a *Mahâblâyaga* must not be wanting, there follows in the seventh the description of the ascent of the mountain and the festivities engaged in there. The ascent took place on the morning after the arrival. The first shrine which the pilgrims reached was that of the Yaksha Kapardin (v. 13). Vastupâla offered his homage and celebrated him in a song of praise (vv. 13-16). Then he hastened to the temple of Âdinâtha, whither the pilgrims followed him in crowds (v. 17). Still covered with the dust of the way, Vastupâla fell down outside before the lord of the Jainas (v. 26), and praised him in a hymn (vv. 27-33). Only then did he purify himself, the pilgrims following his example, and then he entered the Chartya with them amid the performance of dances and songs (vv. 34-37). Thereupon he washed the image, as the rule prescribed, with saffron-water, rubbed it with musk, and wreathed it with flowers. The pilgrims burnt at the same time so much incense that the temple was wrapped in thick darkness. And at last the *drâtrika* was performed, numerous lamps being swung to and fro before the statue (vv. 38-42). The following verse 43 tells us that the stay on the mountain and the worship lasted eight days.²⁸ Then the prince of counsellors, after bestowing rich gifts upon the monks, descended from Mount Satruñjaya, performed the auspicious ceremonies for the journey and longed to bring his homage to the divine Neminâtha on Girnâr.

²⁷ Instead of *hrada*, 'tank,' *drâha* occurs in the Prâkrit, so that Kâsandhra would correspond exactly to the Sanskrit Kâsahrada. The further corruption conforms to the rules of Gujarâti phonetics. Kâsandra lies (see *Trig Surv. Maps, Guj. Ser. N. 82*), in 72° 14' E long and 22° 19' N lat., pretty nearly on the direct route from Dholâ to Pâlitânâ. In the text Kâsahrada is called a *patana*, 'a town.' The modern Kâsandra is a village of about 400 inhabitants.

²⁸ This note, found also in Jinaharsha's *Vastupâlacharita*, has a particular interest, because Jaina pilgrims never pass the night on the mountain now.

According to Sarga VIII. 1, the procession did not go directly to Junâgadh, but first to Devapattana or Somanâtha on the south coast of Sorath. 'There he, who possessed terrible power, worshipped the conqueror of Kâma, the (god) characterised by the moon, he who is beautiful to look upon,' i. e., Siva-Somanâtha. Soon, however, the ocean, 'pure through its shell-mark and blue as the *mâranîla*-stone,' reminded Vastupâla, by these its qualities, of Nemnâtha (v. 10), and drove him to go further. Mount Raivataka (Girnâr) came in sight, and it seemed to the minister as if the creepers of its woods, swayed by the wind, performed a joyful dance in honour of the arrival of the holy congregation (v. 11). This sight inspired Vastupâla to a song of praise (vv. 12-16). After his arrival he had a camp pitched at the foot of the mountain and celebrated the arrival by a festival. On the next morning the pilgrims ascended Girnâr (v. 28). The description which now follows of the worship of Nemnâtha (vv. 29-42) is only a repetition of the scenes in the temple of Âdinâtha. In conclusion, it says that the halt on Girnâr lasted, like that on Satrumjaya, eight days. It is worthy of note that Vastupâla, on leaving, is said to have offered his homage to the Brâhman gods Ambâ, Sâmba, Pradyumna, and the rest, who had temples on the mountain.

The ninth Sarga is, like the sixth, a purely poetical addition without any historical element whatever. It gives a description of the six seasons, which the prince of the wise, whose wishes were fulfilled, saw on the slopes of the mountain.

The tenth Sarga is occupied with the return of the congregation from Girnâr to Dholkâ. Immediately after the descent Vastupâla gave the pilgrims a magnificent banquet and distributed rich gifts among them (vv. 1-5). Then he set out for Vâmanasthali, the modern Vantli, on the way from Junâgadh to Devapattana, and made a solemn entry into the town. Formerly it was forbidden to Jaina pilgrims to enter the city. Vastupâla, however, had "the godless writing" destroyed (v. 6). Concerning the further course of the journey, all that is related is that in every village incense was offered to the Tîrthamkaras (v. 7). When the procession reached the neighbourhood of Dholkâ, not only Vastupâla's relations, but also Vîradhavalâ, with the citizens, came out to meet him. In the midst, between the Râpâ and his brother Tejahpâla, "like a Siva represented in the manner of the Tripurushas" (v. 11) he entered the town amid the praises of the bards (vv. 14-29) and the passionate expressions of joy of the women (vv. 31-42).

Vastupâla's pilgrimage is mentioned in the inscriptions in his temple on Girnâr as well as in Someśvara's Kîrtikaumudî. The inscriptions²⁹ state quite briefly that "Vastupâla, in the year 77 (V.-S. 1277), attained the dignity of a *Samghâdhipati* or head of the congregation by the grace of the illustrious over-god of the gods, who, in consequence of the mighty working of the festive pilgrimage undertaken to Satrumjaya, Ujjayanta (Girnâr) and other shrines, revealed himself." Someśvara, on the other hand, dedicates the whole of the last Sarga of his poem to the pilgrimage, and his description of it agrees on the whole with that given by Arisimha. Yet there are the following differences. The halt in Kâsahrada is not mentioned. It is said on the other hand (*Kîrt. IX. 19, 20*), that the route followed by the minister could be traced by means of the restored old temples of the Jinas and the freshly dug tanks, as also that the pilgrims offered homage in all the temples to which the procession came. On Satrumjaya, Vastupâla stopped according to Someśvara (*Kîrt. IX. 36*), only 'two or three days.' In spite of this, it is said immediately before (*IX. 30-36*) that he presented a flag of yellow-white stuff to the temple of Âdinâtha, that he built two temples to Nemnâtha and Parivanâtha, and had a large tank dug. It is not doubtful that the last two notes refer to a later time. Further on, in the course of his report, Someśvara (*IX. 66-69*), places the visit to Girnâr before that

²⁹ J. Burgess, *Archæolog. Survey of Western India*, No. 2—Memorandum of the Antiquities at Dabhoi, etc., p. 22, l. 4 ff., p. 23, l. 11 ff., etc., and *Arch. Report, Western India*, Vol. II. p. 170.—*Sam. 77 varshê Sri-Satrumjayoj-jayantîprabhîrîtimahâtîrthayâstrosavaprabhîrâvârvîhâta śrîmaddevâdhîdevaprasâdâsâdîitasamghâ - dhipatyena . . . Sri-Vastupâlena* The same date V. S. 1277 is rightly given by Merutunga in the *Prabandhachîntâmanî*, p. 254.

to Devapattana or Prabhāsa (IX. 70-71). He states also that Vastupāla was 'many days' on Gīrnār, and that in Devapattana he worshipped, besides Śiva-Somanātha,³⁰ the Jana Tirthamkara Chandraprabhu. Probably this contradiction is explained, in that two visits to Devapattana took place. Arisimha hints at this when he says the pilgrims went to Vāmanasthali on their return-journey. Vāmanasthali or Vantthli lies about nine miles south-west of Gīrnār and on the direct road to Devapattana. Whoever travels by Vantthli on the return from the Gīrnār cannot readily take any other way afterwards towards the mainland of Gujārāt than that which leads from Devapattana first along the south and then along the east coast of the peninsula. This seems to have been in early times the ordinary route for caravans and pilgrimages.³¹

Vastupāla's buildings and pious institutions.

The eleventh and last Sarga begins with the statement, that Vastupāla, after he was made lord of the town of Stambhatirtha by Viradhavala, began to build temples (*kṛtānāṃ*) which resembled embodiments of his fame on earth, and in verses 2-34 forty-three buildings, restorations and institutions of different kinds are enumerated. This list is much more modest than those which occur in the later *Prabandhas* of Rājasekhara and Jinaharsha. It contrasts also advantageously with the absurd boastfulness of the Gīrnār inscriptions, in which it is said³² that Vastupāla and Tejahpāla caused new places of religion (*dharmasthānāni*), i. e., temples, asylums, abodes for the performance of perpetual vows, tanks and so on, to the number of ten millions (*koṭīśāḥ*), and also caused very many restorations to be made. Arisimha gives the following details:—

I. — In Anahilapuri or Anhilvād-Pāṭaṇ :—

1. The restoration of the temple of Pañchāsara-Pārśvanātha which Vanarāja (p. 481 above) had caused to be built (S. XI. 2) With this agrees Jinaharsha in the *Vastupālacharita* VII 66, where it is added that the building took place when Vastupāla visited Pāṭaṇ after a battle against the Muhammadans at Ābū, which he won by the help of Dhārāvārsha of Chandrāvati. Muhammadan authors mention nothing of attacks upon Gujārāt in the first half of the 13th century. At the same time it is possible that during or after Shamsuddin Altamsh's expedition against Ranthambor, A. D. 1226,³³ parts of the victorious army may have come as far as Ābū and attempted an invasion of Gujārāt. If Jinaharsha's note be correct, we may perhaps accept that the restoration of the temple in Anhilvād took place in the year A. D. 1226 or 1227.

II. — In Stambhatirtha or Cambay :—

2. The erection of a golden, i. e., a gilded, flag-staff and knob on the temple of Bhīmeśa (S. XI. 3) The *Vastupālacharita* (IV. 720) gives the same note, and has, instead of the vague *ketu* (literally "banner"), the plainer expression *dhvajadanda*.

3. The erection of an *Uttānapāṭa* before Bhattāditya and of a golden wreath on his head (S. XI. 4). The *Vastupālacharita*, IV. 719, speaks of an *Uttānapāṭa* (?) in the temple of Bhattāditya. The technical meaning of *Uttānapāṭa* is unknown to me.

4. The excavation of a well in the temple-grove (*pūjanavana*) called Vahaka of Bhattārka (S. XI. 5).

5. The erection of a *maṇḍapa* or vestibule overlaid with stucco (*sudhmadhva*) before the temple of the sun-god called Bakula (S. XI. 6). The *Vastupālacharita* (IV. 721) speaks of a *raṅgamaṇḍapa* or painted vestibule before the temple of Bakulasvāmdeva.

³⁰ The worship of Śiva, unfitting for a Jaina, is also admitted by Jinaharsha — *V. Char.* VI 585.

³¹ In the *Vastupālacharita*, VI 515 ff., the way is more minutely described and the stations between Śatrumajaya and Gīrnār are. (1) Tāladhvaja or Tāldhā, (2) Kotinārī or Koṭinār, (3) Devapattana, and (4) Vāmanasthali or Vantthali.

³² *Arch. Rep. Western India*, Vol II. p. 170, l. 5, transcription.

³³ Elliot, *History of India*, Vol. II. p. 324.

6. The restoration of the *mandapa* and of the temple of Siva-Vaidyanātha (S. XI. 7). The *Vastupādācharita* (VI. 718) says more plainly³⁴ : — “The temple of the god Vaidyanātha, together with the *mandapa*, he made new again to the everlasting safety of his king.”

7. The erection of high-walled enclosures for the sale of sour milk (*talca*, S. XI. 8) Both Someśvara (*Kīrt.* IV. 17) and Jinaharsha (*V. Char.* IV. 716) mention this. The *uchcharhapada* or *vedibandha* must, as Prof. A. V. Kathvate in the notes to the *Kīrtikaumudī* says, have been erected for the purpose of protecting the wares from contamination by people of low caste.

8-9. The erection of two asylums (*upāśrayas*) for Jaina monks (S. XI. 9). Someśvara (*Kīrt.* IV. 36) speaks of many *paushadhasāśāśās*, which Vastupāla caused to be erected in Cambay

10. The erection of a drinking-hall with round windows (*garūksha*) on two sides (S. XI. 10). Someśvara (*Kīrt.* IV. 33) again speaks of many such.

III. — In Dhavalakkaka or Dholkā. —

11. The building of a temple of Ādinātha (S. XI. 11). According to *V. Char.* III. 457, this temple was called Satrumjayāvatara.

12-13. The erection of two asylums (*upāśrayas*) for Jaina monks (S. XI. 12).

14. The restoration of the temple named Rānaka of Bhattāraka (Siva) (S. XI. 13).

15. The construction of a *vāpī* or a square covered water-reservoir (S. XI. 13).

16. The erection of a pump-room (*mapā*) (S. XI. 14).

IV. — At Satrumjaya near Pālitānā : —

17. The erection of an *indrāmandapa* before the temple of Ādinātha (S. XI. 15) : compare *V. Char.* VI. 630.

18-19. The erection of a temple of the Jina of Ujjayanta, i. e., of Neminātha, and of a temple of the Jina of Stambhana, i. e., of Pārśvanātha (S. XI. 16). Someśvara (*Kīrtikaumudī* IX. 31-33) and Jinaharsha (*V. Char.* VI. 631-632) also mention both temples, and the former calls the two Jinās by the usual names.

20. The erection of a statue of the goddess Sarasvatī (S. XI. 17). Neither Someśvara nor Jinaharsha mention this. It is, however, probable, for Vastupāla says, in the Gīrnār inscriptions,³⁶ that he erected in Gīrnār a *prasastisahita-Kāśmīrāvatara-Sarasvatīmūrti*.

21. The erection of statues of his ancestors (S. XI. 18) ; compare also *Kīrtikaumudī*, IX. 34, and *V. Char.* VI. 633. According to the latter passage, these statues, as well as those named further on, were set up in the temple of Pārśvanātha. This statement agrees with the actual state of things found in Tejahpāla's temple on Ābū, where the statues stand in an annex (*balānaka*, *Kīrtikaumudī*, App. A., v. 61) to the right of the adytum.

22. The setting up of three statues on elephants : his own, that of Tejahpāla, and that of Viradhavala (S. XI. 19). With this, Jinaharsha (*V. Char.* VI. 633-634) agrees entirely ; Someśvara (*Kīrtikaumudī*, IX. 35) says the three personages were on horseback, which is certainly a mistake.

23-26. The erection of sculptures representing the four mountain summits consecrated to Avalokanā, to Ambā, to Sāmba and to Pradyumna (S. XI. 20). Jinaharsha says (*V. Char.* VI. 631) that these sculptures were found in the above-mentioned temple of Neminātha.³⁶ The four peaks might be those of Mount Gīrnār, now named after Ambā, Gorakhnāth, Dattātreya, and Kālikā Mātā ; compare also the Gīrnār inscriptions, *Arch. Sur. Rep. W. Ind.* loc. cit. l. 6, and above p. 490

³⁴ *Vasānāthasya devasya mandirān mandapottaram |
Sreyase nyābhābhartus tene yena pūnar navam ||*

³⁵ *Arch. Report W. Ind.*, loc. cit. l. 6.

³⁶ *Tairāmbikāvalokanāśāmbapradīyīmnaśmūhikā |
Sāha Ravatāitīrīhendor asau chaityam asūtrayāt ||*

27. The preparation of a *torāṇa* before the temple of the Jinapati, *i. e.*, probably of Ādinātha (S. XI. 21). Jinaharsha (*V. Char.* VI. 629)³⁷ speaks of a *torāṇa* over the western door of the *īndramandapa*, which last stood before the temple of Ādinātha.

28-29. The erection of temples of Suvrata of Bhṛṅgupura or Broach and of Vira of Satyapura or Sāchor (S. XI. 22).³⁸ Jinaharsha (*V. Char.* VI. 656-658) says the two temples stood right and left of the temple of Ādinātha, and that the first was built for the welfare of Vastupāla's first wife Lalitādevī, and the other for the welfare of the second, Sankhyalātā or Sokhukā.

30. The erection of a *prishthapatta*, *i. e.*, of a tablet, behind the statue of Jina (Ādinātha?) of gold and precious stones, which seemed to give the statue a halo (*bhāmaṇḍala*) (S. XI. 23).

31. The raising of a golden *torāṇa* (S. XI. 24).³⁹

V. — In the neighbourhood of Padalīptapura or Pālītānā : —

32. The excavation of a large tank (*sarah*, S. XI. 26), mentioned also by Someśvara (*Kīrtikaumudī*, IX 36) and by Jinaharsha (*V. Char.* VI. 677). In the latter passage it is added, that the tank lay near Vāgbhatapura, the place built by Kumārāpāla's minister Vāgbhata, and bore the name of Lalitāsarah in honour of Vastupāla's first wife.

33. The erection of an asylum (*upāśraya*) for Jaina monks (S. XI. 27).

34. Of a pump-room (*prapā*, S. XI. 28).

VI. — In the village of Arkapālita or Ankavāliya : —

35. The digging of a tank (*tadḍga*, S. XI. 29). Jinaharsha (*V. Char.* VI. 690) adds, that Vastupāla had this tank dug for his own welfare. According to the same author, he erected in the same place a pump-room for the benefit of his mother, a *sattra* or alms-house for the benefit of both his parents, and further, a temple of Śiva (*purahūdo devasya*), and a rest-house for travellers. There are several villages in Kāthiāvād with the name of Aṅkavāliya. Probably the one meant here is that which lies eastward from Bhīmnaṭh, 71° 59' E. long. and 22° 15' N. lat. (Trigonometrical Survey Map, Kāth. Ser. No 14) on the river Lilkā. There is a large tank, and the village lies on the old road from Dholkā to Śatrumjaya.

VII. — On Mount Ujjayanta or Girnār : —

36-37. The erection of two temples of Pārśvanātha of Stambhana and of Ādinātha of Śatrumjaya (S. XI. 30). These two temples are mentioned in the Guṇāi inscriptions (*Arch. Rep. W. J. Vol. II. p. 170, l. 6*) first among the buildings erected there. Jinaharsha (*V. Char.* VI. 695) speaks only of the temple of Ādinātha.

VIII. — In Stambhana⁴⁰ : —

38. The restoration of the temple of Pārśvanātha which was adorned with statues of Ādinātha and Neminātha (S. XI. 31). Jinaharsha says (*V. Char.* VI. 518) that Vastupāla deposited 1,000 *īndras* in the treasury of Pārśvanātha for the purpose of the restoration, not that he himself had it done.

39-40. The erection of two pump-rooms (*prapā*) near the temple of Pārśvanātha (S. XI. 32).

IX. — In Darbhāvati or Dabhoi : —

41-42. The placing of gold capitals on the temple of (Śiva) Vaidyanātha, because the old ones were carried off by the king of Mālava; and the erection of a statue of the sun-god (S. XI. 33). Jinaharsha mentions these (*V. Char.* III. 371), but ascribes them to Tejapāla.

³⁷ *Pratyagīndriyabalaṁ chandrabakalāsitanāśataḥ |
īndradraṇḍāpamanti ī to aṇa vyarāśatā ||*

³⁸ Sāchor now belongs to Jodhpur in Rājputānā, and lies to the North-East of Tharād. It is still a holy place of the Jains and famous for its temple, it is in 25° 11' N. lat., 71° 55' E. long.

³⁹ In verse 25 the author says that he would be able to describe all the buildings erected on the Śatrumjaya, 'if the creator had given him a place in the firmament like the teacher of the gods (the planet Jupiter)'

⁴⁰ This place lies, as is often mentioned in the *Prabandhas*, on the river Śeḍhī or Sheḍhī, and thus in the eastern part of the present collectorate of Kheḍā. Peterson's identification of it with Stambhatīrtha or Cambay (*Tharād Report*, p. 26) is untenable, for the Sheḍhī is more than 30 miles distant from Cambay, and Stambhana is named along with Stambhatīrtha in the Girnār inscriptions. [Stambhana is an old name for Thāmna on the Śeḍhī, 10 miles south-west from Tharād in Anand tāluka, lat 22° 43' N., long. 73° 9' E. — J. B.]

X. — On Mount Arbuda or Ābū :—

43. The building of a temple of Malladeva (by whom may be meant Mallideva or Mallinātha) for the benefit of his brother Malladeva (S. XI. 34). In the *V. Char* VIII. 76, it is stated that the temple for the benefit of Māladeva was built on Satrumjaya. Since only one temple of Nemīnātha, built by Tejahpāla, is found on Ābū, and its position makes it improbable that a second ever existed, the mistake may be on Arisīmha's side.

In this list of Vastupāla's buildings the restorations of Brāhman temples, as well as of the decoration of such buildings, have a special interest. They prove, as does also his worship of Śiva-Somanātha in Devapattana (p. 491 above), that he was no exclusive Jaina, but was rather lax in his religious views, and thereby confirm some hints in the later *Prabandhas* on this point (see *Kīrtikaumudī*, p. xxii.). The reason for his lax view may have lain partly, as Professor A. V. Kathvate says, in the passage quoted, in his familiar intercourse with the high priest Someśvara and other Brāhman savants, but may partly be due to his position at the Brāhman court of Dholkā. The latter is hinted at by Jinaharsha also. He adds apologetically, on mentioning the worship of Śiva-Somanātha in Devapattana, that Vastupāla performed this act to please his king.⁴¹ He also says further on, that the minister, 'at the command of his master,' prepared a *muṇḍamālā*, or 'skull-chain' or 'tiara,' adorned with rubies, for Śiva. These well-authenticated pieces of information have their significance in the judgment of cases where something similar is stated of court Jains, as, for instance, of Hemachandra,⁴² in works less worthy of credit.

The second interesting point in the catalogue is the mention of only two temples on Girnār. This shows plainly that the great threefold temple, which now forms the principal ornament of the mountain, was not yet finished, perhaps not yet begun. The date of the six inscriptions, identical in their first parts, in the Vastupālavihāra, is Vikrama-Samvat 1288, Phālguna śudi 10, which, according to Jacobi's calculation, *Indian Antiquary*, Vol. XVII. p. 151 f., corresponds with 3rd March A. D. 1232. The *Sukritasankīrtana* must therefore have been written before that time, and we must not put its authorship earlier than Vikrama-Samvat 1285. From a comparison of the list of Vastupāla's buildings in the *Kīrtikaumudī* it is further clear that the latter work was written a little earlier than the *Sukritasankīrtana*. For in the *Kīrtikaumudī* the buildings on Satrumjaya are mentioned, but not the two temples on Girnār.

Notes on Vastupala's warlike deeds.

While Arisīmha, true to his plan, sings only of the *sukṛitas* — the pious deeds of Vastupāla, Amarapandita endeavours to acquaint posterity also with the heroic deeds of his patron. He evidently knows of only one, the victory of Vastupāla over Saṅgrāmasīmha, the son of Sindhurāja, who seems to have been a petty vassal-prince or village chief in Vatakūpa near Cambay, and over his ally Saṅkha. He says, I. 44 : "They call him a Jaina ; but the illustrious minister Vastupāla is devoted also to Śiva. He washed the master who wears the form of air (i. e., goes naked) with the water of shining fame which he took from Saṅkha." Further, VIII. 46 : "Thy sword, illustrious Vastupāla, beautiful in rising and brandishing, valiant in deed, defeated in the world that Saṅgrāmasīmha." And X. 45 : "Thy glory, O Vastupāla, which shines by thy victory over Sindhurāja, is like the moon in the sky, since the spot in it is certainly the face of Sindhurāja, which was blackened by his deep shame."

⁴¹ *V. Char* VI 535-536. —

Śrī-Vīradhavalābhītasvāntasāntośahetave |

Someśvaram tadānarcha mantri nānāvīdhārahanaḥ || 535 ||

Narendradēśato mantri Somanāthīhamahēśitūh |

Mānīkyakhachūtān muṇḍam ālām ayam akṛayāt || 536 ||

⁴² See *Ueber das Leben des Jaina-Mönches, Hemachandra*, S. 27 f.

Vastupāla's feud with Saṅgrāmasiṅha and Sankha is related at length by Someśvara in the *Kīrtikaumudī*, IV-V, and Someśvara also is unable to report any other warlike deed of his friend. Since, then, we possess two eulogies, which, although otherwise independent of each other, mention only this one exploit, we may conclude that the accounts in the later *Prabandhas* of the numerous heroic deeds of Vastupāla and Tejahpāla, in the beginning of their career, deserve no great confidence.

In conclusion, it may be mentioned that Amarapaṇḍita twice addresses Vastupāla by the name of Vasantapāla. This was his poet-name, under which he wrote the *Naranārđyaṇḍanandakāvya*, which I found in Aṅhivâḍ in 1875.⁴³

REPORTS MADE DURING THE PROGRESS OF EXCAVATIONS AT PATNA.

BY BABU P. C. MUKHARJĪ.

(Continued from p. 441.)

REPORT No. II. — JANUARY, 1897.

THE promising results of the work in December 1896 were sustained during January 1897. The excavations at Kumrāhar and Jamunā Dhuh brought to light valuable structural remains and relics, chiefly terra-cottas at the latter place.

I.

At Jamunā Dhuh on the West of the Bankipore Railway Station, and on the south bank of the old and now dried-up bed of the Sôhan, a channel of which used to flow at the spot in ancient times, I commenced work in the beginning of January (see Plate II.). In a few days I exhumed several large vases (*nānds*) and some walls, made of large bricks, on the east side of the mound. On the north side, where I began excavating a week later, some rooms and more *nānds* were brought to light; and, continuing the work during the whole month, other rooms and several walls projecting in different directions were traced out, the *nānds* or jars appearing everywhere. In the last week of the month I commenced tapping the north-west corner, but beyond some uninteresting vessels and terra-cottas, no architectural remains were found. As to terra-cotta figures and vessels, several were discovered. The terra-cotta figures consisted of horses and other interesting playthings. The vessels were innumerable, exhibiting some graceful forms. Regarding stone-work, innumerable fragments of stools and pestles and mortars (*sil-lôḍhā*) were recovered, as also several round stones, between 3 and 4 inches in diameter. As to fragments of sculpture, a defaced base of statue, and a half circular slab, which showed some peculiar ornaments, and the back of which was rounded, was brought to light.

On a close examination of the mound I found that it was not a Rāja's fort, as marked in Dr. Waddell's map. It appeared to be the site of a village that at first had mud houses (which

accounts for the raised level of the land), where, during the period of the Mauryan Emperors, the villagers, chiefly Gawālās and potters, becoming a little richer, built brick and tiled houses. The large bricks, about 1' 6" × 1' 0" × 2" or 3", and the great numbers of the *nānds* and other vessels lead to that conclusion. On the north-east corner of the mound is an elevated spot dedicated to Gaurayā Dēvi, containing a statue of Gaurī Shankar, rather defaced, which shows the goddess seated on the lap of the four-armed Mahādēvā in the style commonly seen. Here I secured a statuette of a Dēvi, about 3 inches in height, seated on a lion, and holding in her right hand a lotus, and in her left a vessel (Fig. 1). These relics show that there was a temple here. The *nānds* were used for feeding the cattle, and the larger ones for storing the produce of the fields. I also obtained some metallic relics (chiefly copper), consisting of some coins (*maddhu sū*), and square pieces, a few diminutive sticks called *silās* for applying *surmā* to the eyes, and a knife in iron — all very much injured by age.

FIG. 1.



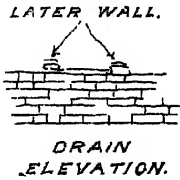
⁴³ A copy of the work is in the Dekhan College Collection of 1875-77, No. 731.

II.

At Kallu Taláo, Kumráhar or Kumbharáj, originally known as Némápúr, I exposed more walls and rooms on the west side and the south-west corner, the fragments of the **Asóka pillars** appearing everywhere, — so much so that in one room the mud floor was faintly covered with smaller pieces of it. Assuming that the original position of the great pillar was somewhere between the exposed *vihára* (monastery) and the Dargáh, I commenced excavating on the north side of the latter, towards which I was also working from the western portion of the *vihára* which I had exposed. No inscribed fragments were found. In the new digging at the Dargáh I exposed two walls, running west to east.

III.

At the Chaman Taláo I drove two tunnels under the highest mound in order to follow the double wall, six feet in thickness, which comes from the west. It appeared to be a large drain, once emptying its contents into the tank. Over and at right angles to it was built another double wall, at which place it had gone to ruin. Wherever the latter structure had fallen down, all the bricks had been taken out and removed for subsequent building purposes, only a few bricks being left at the edges to tell its tale. East of and parallel to it was found another wall. On the east side I also followed the drain by driving a tunnel; but on this side the drain terminated after a short distance. The two parallel tunnels, following the two sides of the drain, went west about 25 feet, where I joined them. I also commenced excavating on the south and north sides of the mound, in order to determine the nature of the original structure, of which the *débris* is now turned into a Muhammadan graveyard. See sketch-plan with rough measurements in Plate III, attached,



IV.

In the garden of the headman of the village, where I reported in December 1896 the finding of a portion of a large wall, 10 feet below the present level of the ground I exposed a brick terrace, about 200 feet east of it, at which place I found also two fragments of the **Asóka pillar**. About 20 years ago here was discovered a very interesting Buddhist statue, which is now worshipped as *Durukhiá Dévi* by the villagers of Nawátólá.¹

V.

On the south of the village of Kumráhar I discovered a log of *sál-wood* in a new well, 19 feet below the present level of the field. It was dug out in pieces, amidst sandy clay, bluish and whitish in colour, the silt found only in the bed of the Ganges. Most probably a portion of the wood-work to which it belonged is still *in situ*. The importance of this find will be understood, if it belonged to the ancient palisade of Pataliputra, described by Megasthenes. Since palisades have also been discovered on the north of Kumráhar, as reported by Dr. Waddell, this village, with the extensive *débris* around it, represents the site of Pataliputra, as he assumes very rightly. There is a tradition, still remembered by the oldest of the villagers, that this was the town of Nandalál (evidently the Nanda king), about 3,000 years ago.

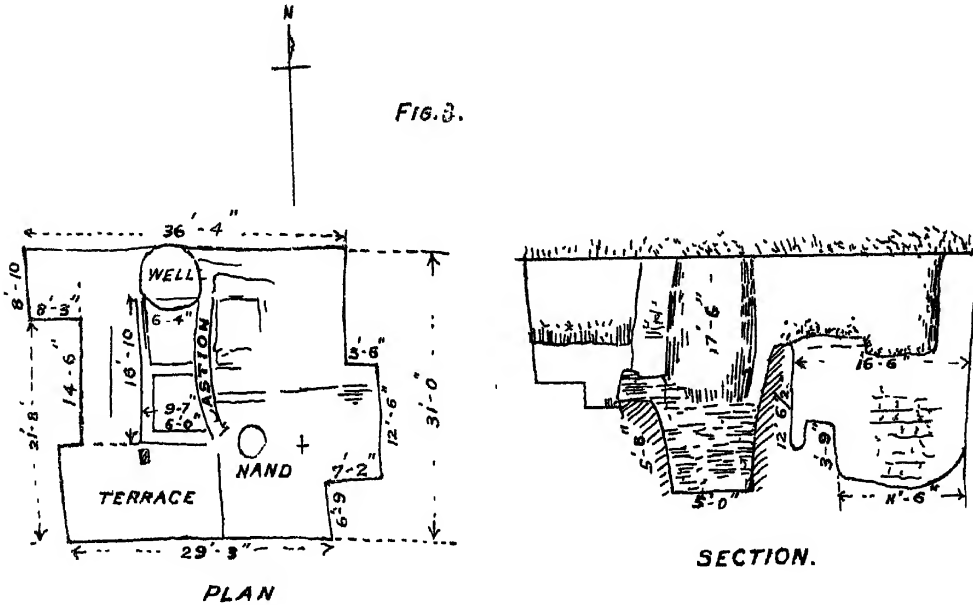
On the east of the village I dug a trial-trench in the compound of a *Gawálá's* house, and found only a little fragmentary wall and terrace, about 8 feet below the surface. The excavated earth here, as elsewhere, consisted of brick and rubble. Terraces were also exposed at several places, but working at their edges I could not trace any walls. This fact shows that the bricks of the walls have been removed long ago, perhaps about a thousand years before the present land surface was formed.

VI.

On the south of the village and near the well, at which place I found the remains of an ancient block of *sál-wood*, I saw slight signs of a wall in another well, known as *Khári Kúán*; and here

¹ Drawn and described it in my second *Bahár Report* in 1894.

I dug deep into the soil, down to about 20 feet, and exposed what I at first supposed to be the portion of an ancient bastion. Clearing it all round I found that the circular wall did not, however, continue towards the north-east and south-east; but on its west face, two reservoirs or cells, about 6 feet square at about 10 feet down, and 5 feet square at 17' 6" below the present level of the ground, were traced out. The slope of the bastion wall, of which 12' 6½" remains now, from the bottom upwards, is 1' 4" on its western face. On its east and north-east face are other walls at right angles to it, of which I did not clear the northernmost. On the south of the cell is a terrace and a little bit of a wall at about 6 feet below the present ground level; and on the south-east corner is a large jar or *nānd*, about 10 feet below.

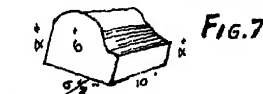
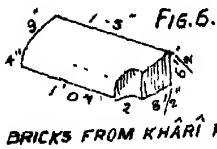
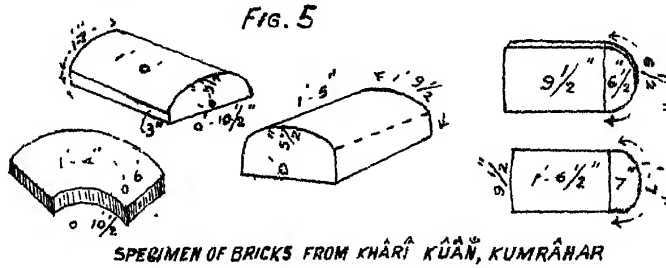
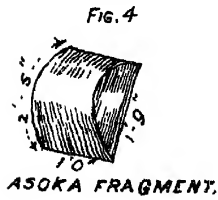


SKETCH PLAN AND SECTION OF EXCAVATION AT KHĀRĪ KŪĀN.

East of it, at the place marked with a cross on the sketch-plan (Fig. 3), and with dots on the section, I exhumed a great number of very interesting bricks (Figs. 5 and 6). I at first thought that they must have belonged to a structure close by, for which I searched, but could not find. The bricks commenced to appear at about 8 feet, and terminated at about 16 feet below the present ground-level.

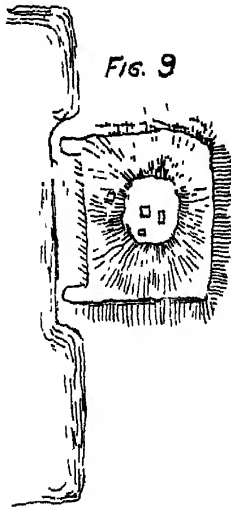
They were roughly placed in irregular layers; but though I carefully worked from the sides, I could find no architectural form, nor a kiln in which they might have been burnt. Two bricks of the semi-circular form were also discovered on the west of the well, and more might be exhumed. The most interesting relic found among the large number of bricks is a fragment of an *Aśoka* pillar (Fig. 4), at 10 feet below the present level of the ground, as also a flat piece of stone. The bricks are very large and of different forms (Fig. 5). One is curved, being limited by two concentric curves, of which the ends have been cut in the radii. One is about one foot square and 2½ inches in thickness. Some are rectangular, varying from 1 foot to 8 inches in width and from 6 inches to 8 inches in thickness, the length being generally 1' 6". The most interesting, however, are the semi-cylindrical bricks, the like of which I have not seen elsewhere in India. They are from 1' 5" to 1' 9" in length, and from 6" to 7" in depth, and from 8½" to 10½" in width. These semi-cylindrical bricks are of two sorts: One, the section of which is less than a semi-circle and the breadth about 10½ inches (Fig. 6).

The other class has a cross-section, which is more than a semi-circle; their breadth is about $9\frac{1}{2}$ inches. Of the former class, one has a corner bevelled off, as shown in the sketch (Fig. 6); half of it is broken length-wise. While on the subject of bricks, I would mention another peculiar brick with an ogee section, found in the south-west room of the *vihāra*, I exhumed at the Kallu Talāo (Fig. 7). Among the number of bricks in the deep excavations at Khārī Kūān I found some pieces of plaster which show cornice and other linings.



VII.

On the west of the village of Kumrāhar, and in the fields, I examined all the wells, new and old, and in many of them I detected remains of walls. In a ruined one, I commenced excavations and exposed some thick walls. On the east of Kumrāhar are also extensive ruins and a big tank, now dried up. About half a mile west of Kumrāhar, and on the east bank of an ancient tank, now known by the name of Wāris 'Alī Khān's Tank, is a high mound, now covered with Muhammadan graves. Thinking it to be a Bluddhist *stūpa*, I began excavating its western face, and exposed both Muhammadan and anterior Hindu walls. It was most interesting to see the different layers of *dēbris*, one above the other. The excavation showed a *ghāt* (flight of steps), which Wāris 'Alī Khān repaired about hundred years ago, with two octagonal bastions at the two ends. See sketch, Fig. 9.



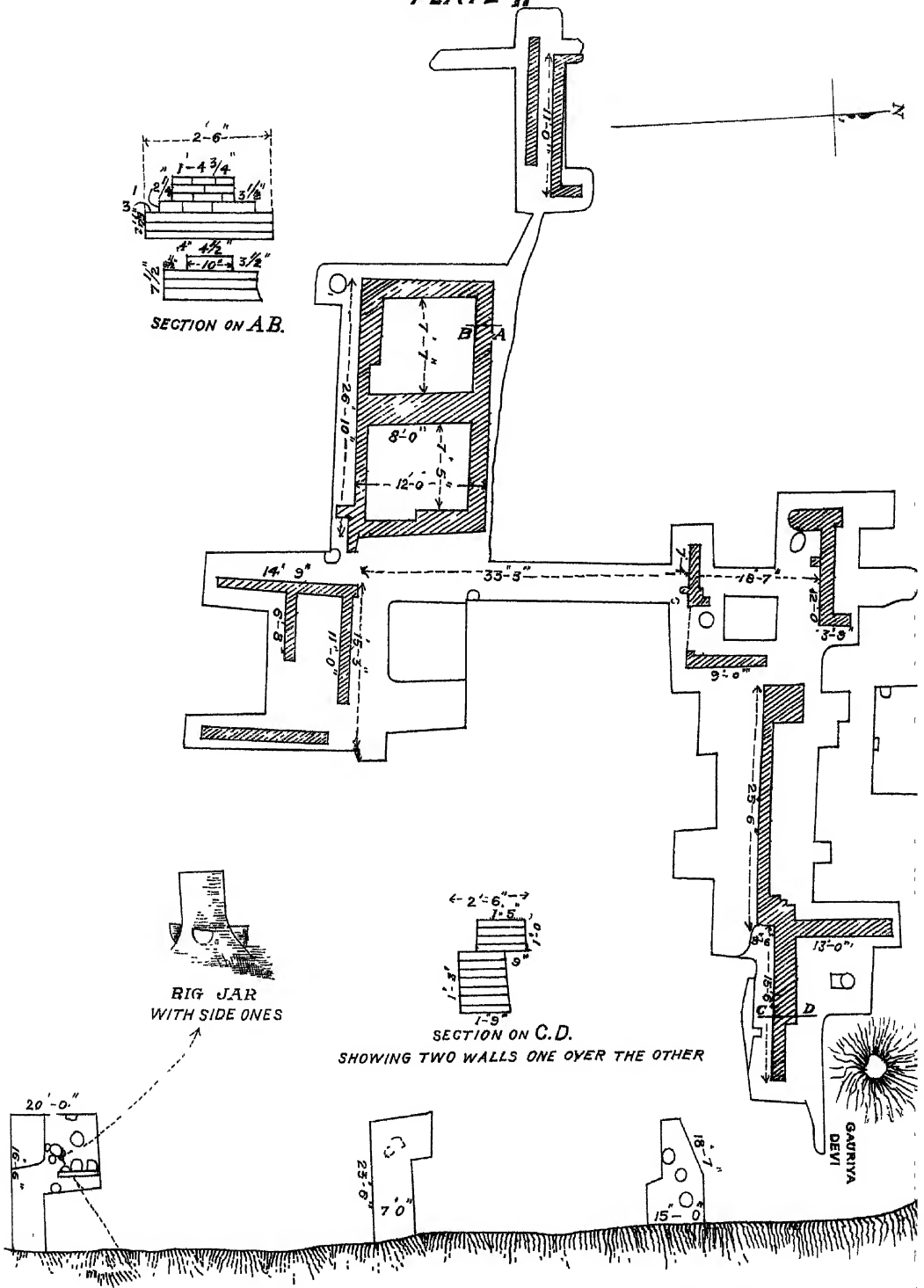
VIII.

North of this tank is the high road, to the north of which is a small brick-field. On the road-side, where the brick-makers had made a deep pit in order to obtain clay, they exposed the old bed of the channel of the Sōhan, which used to flow here in ancient times, as evidenced by the deep layer of yellowish sand — whence the Sōhan was called by Sanskrit writers Hiraṇya-bāhu, the golden-armed. Towards and underneath the road ditch is visible a large portion of a wall, made of large bricks. A little north of the brick-field is the railway line, and about 200 yards still further north is the Buland Bāgh, where Dr. Waddell locates a *vihāra*. The importance of this bit of wall will therefore be understood.

(To be continued.)

EXCAVATIONS AT PATNA, 1897

PLATE II

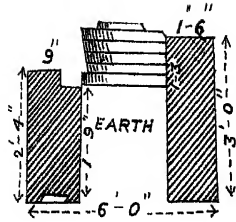


ROUGH PLAN OF EXCAVATIONS ON THE JAMUNA DHAM.

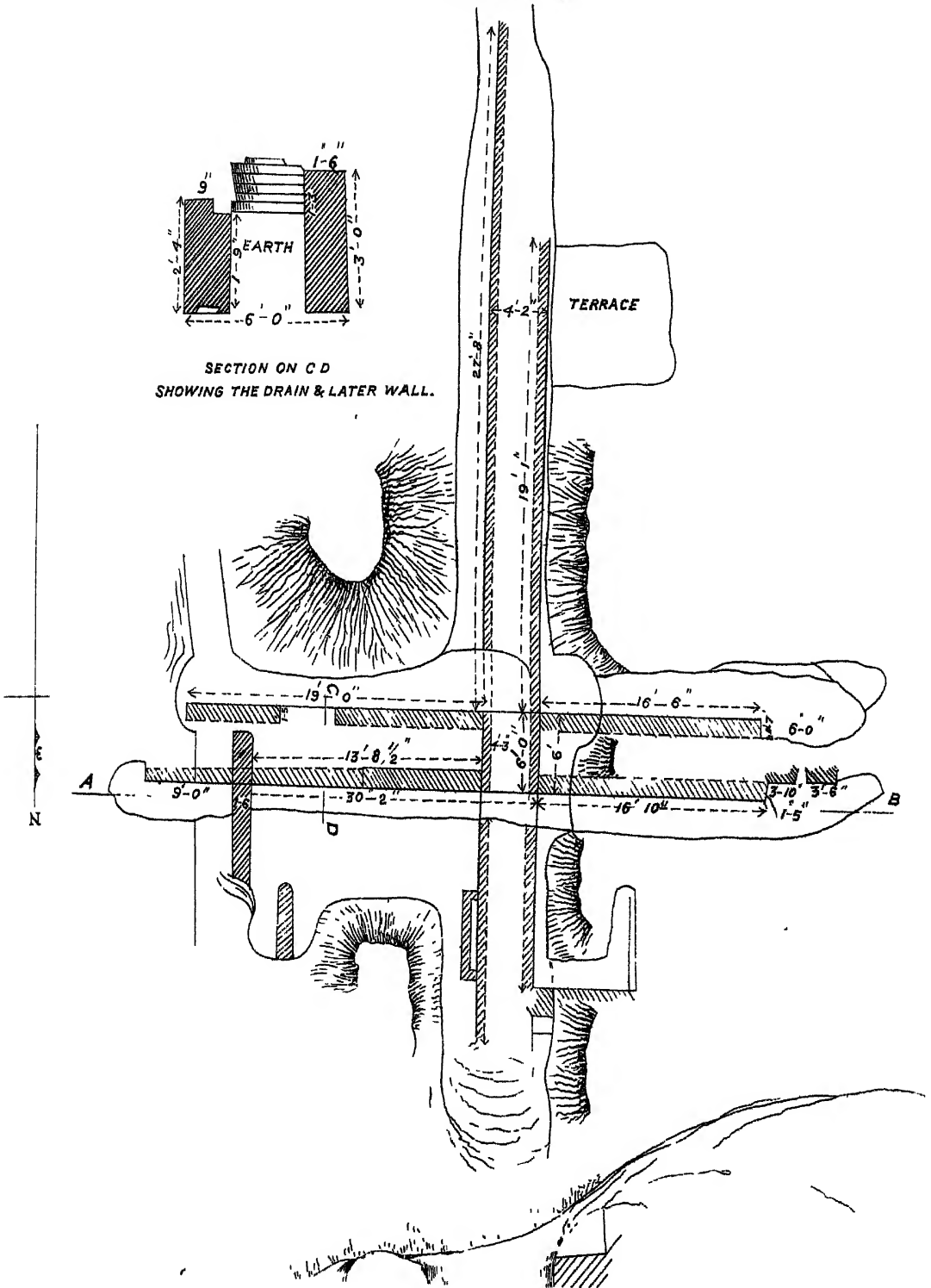
EXCAVATIONS AT PATNA, 1897.

Indian Antiquary

PLATE III.



SECTION ON C D
SHOWING THE DRAIN & LATER WALL.



Serial Number.	Names of Chapters.	Beames' Order.	Prithvirāj- charitra.	M V Pandia's MS of 1862 A. D.	M V Pandia's MS of 1885 A. D.	Asiatic Society's MS.	Canfield MS
4	Lohāno Ajānbāhu Samaya	4	6	4	...	4	4
5	Kānhpattī Samaya	5	4	5	4	5	5
6	Ākhetak Birbardān Kathā	6	5	6	5	6	6
7	Nāhar Rāya Kathā	7	7	7	6	7	7
8	Mewāṭī Yugal Kathā	8	8	8	7	8	8
9	Husen Kathā	9	9	9	8	9	9
10	Ākhetaka Chūka Varnan	10	10	10	9	10	10
11	Chitrarekhā Samaya	11	11	11	10	11	11
12	Bholā Rāya Samaya	12	12	12	11	12	12
13	Salakh juddh Samaya	13	13	13	12	13	13
14	Inchhini Vyāh	14	14	14	13	14	14
15	Mugal juddh Prastāva	15	15	15	14	15	15
16	Pundira dāhimī Vyāh	16	16	16	15	16	16
17	Bhumi supan Prastāva	17	17	17	16	17	17
18	Dillī dān Prastāva	18	18	18	17	18	18
19	Mādho Bhāt Kathā	19	19	19	18	19	19
20	Padmāvati Vyāh Samaya	20	24	20	...	20	20
21	Prithā Vyāh	22	20	21	19	22	21
22	Holī Kathā	23	22	22	...	23	23
23	Dīp Māl Kathā	24	23	23	...	24	24
24	Dhan Kathā	25	21	24	20	25	22
25	Shashivratā nēm Prastāva	26	25	25	21	26	25
26	Devagirī Samaya	27	26	26	22	27	26
27	Rewā tat Samaya	28	27	27	23	28	27
28	Anangpāl Samaya	29	28	28	24	29	28
29	Ghaghar nadī kī larāī	30	29	29	25	30	29
30	Karnāṭī pātra Samaya	31	30	30	26	31	30
31	Pipā juddha Prastāva	32	31	31	27	32	31

Serial Number.	Names of Chapters	Peares' Order.	Prithviraj- charitra.	M. V. Pandia's MS. of 1802 A. D.	M. V. Pandia's MS. of 1885 A. D.	Asiatic Society's MS.	Caulfield MS
32	Samarsî rāj or Indrāvati Vyāheja	33	32	32	62	.....	32
33	Indrāvati Vyāh	33 (34)	33	33	29	33	33
34	Jait Rava juddha	34 (35)	34	34	30	34	34
35	Kāngurā juddh	35 (36)	35	35	31	35	35
36	Hansāvati Vyāh	36 (37)	36	36	32	36	36
37	Pāhar Rai Samaya	37 (38)	37	37	33	37	37
38	Barun Kathā	38 (39)	38	38	34	38	38
39	Soma Badh	39 (40)	39	39	35	39	39
40	Pajjūna chhogānā Prastāva	40 (41)	40	40	36	40	40
41	Pajjūna Chālukya Prastāva	41 (42)	41	41	37	41	41
42	Chand Dwārikā Gaman	42 (43)	42	42	38	42	42
43	Kaimās juddha	43 (44)	43	43	39	43	43
44	Bhīma Badha	44 (45)	44	44	40	44	44
45	Sanjogitā puiba Kathā	45 (46)	45	45	41	45	45
46	Sanjogitā Vinaya Mangal	45 (46)	46	46	42	46	46
47	Shuk Varnana	46 (47)	47	47	43	47	47
48	Bālukā Rai Samaya	47 (48)	48	48	44	48	48
49	Pang Jagya Viddhvans Prastāva	48 (49)	49	49	45	49	49
50	Sanjogitā nem Prastāva	49 (50)	50	50	46	50	50
51	Pratham Hānsî juddha	50 (51)	51	51	47	51	51
52	Dwitiya Hānsî juddha ... ..	...	...	52	48	...	...
53	Pajjūn Mahobā	51 (52)	52	53	49	52	52
54	Pajjūn pātusāh juddha	52 (53)	53	54	50	53	53
55	Samant pang juddha	53 (54)	54	55	51	54	54
56	Samar pang juddha	54 (55)	55	56	52	55	55
57	Kaimāsa Badha	55 (56)	56	57	53	56	56
58	Durgā Kedār Samaya	56 (57)	57	58	54	57	57
59	Dilli Varnana	57 (58)	58	59	55	58	58

Serial Number.	Names of Chapters	Peares' Order	Prithviraj-charitra.	M. V. Pandua's MS. of 1802 A. D.	M. V. Pandua's MS. of 1885 A. D.	Asiatic Society's MS	Canfield MS
60	Jangam Kathâ	58 (59)	59	60	56	59	59
61	Shat ritu Varnana .. ..	...	60	61	57	...	60
62	Kanavajja juddha	59 (60)	61	62	58	60	61
63	Shuka Charitra	60 (61)	63	63	59	61	62
64	Ākhetak Chakh Shrâp	61 (62)	62	64	61	62	63
65	Dhîrpundir	62 (63)	64	65	60	63	64
66	Vivâh Samaya	63 (64)	...	66	...	...	67
67	Barî Larâi	64 (65)	65 + 66	67	63	64	65
68	Bânbedh	65 (66)	67	68	64	65	66
69	Rayanasi	66 (67)	68	69	.....	66	68
...							
<i>Doubtful Chapters.</i>							
1	Alhâ Udâl	21	...	...	...	21	...
2	Birbhadra	68 (69)	...	...	...	67 ¹	...
3	Karhedâ Rupak ... ..	...	...	...	28	...	...

EXTRACTS FROM THE BENGAL CONSULTATIONS OF THE XVIIITH
CENTURY RELATING TO THE ANDAMAN ISLANDS.

BY SIR RICHARD C. TEMPLE.

(Continued from p. 470.)

1795. — No. VIII.

Fort Wilham 20th February 1795.

Read a letter and its enclosure from the Superintendent at the Andamans.

To Collin Shakespear Esqr., Sub Secretary.

Sir, — I have received your letter of the 19th of last Month with an order on the Treasury for Twenty Thousand Rupees to be dispatched to Port Cornwallis by the first opportunity.

I have now the pleasure of Complying with the Governor General in Council's desire by transmitting the Establishment that I fixed for the Brig Dispatch. I beg you will inform the Governor General in Council, that Vessel on her Passage from Port Cornwallis towards Chittagong to which place I before acquainted him I had sent her experienced long Calms and

¹ This name is given in the index attached to the Manuscript, but the chapter itself, being at the very end of the third volume, is missing, and seems to have been torn off by some one.

Violent Currents, till her provisions and Water was nearly expended when the Commander found it necessary to bear up for Bengal; as there was a Great quantity of the Provisions indented for not yet conveyed to the Settlement I immediately requested the Garrison Store Keeper, to load the Dispatch, and have now the pleasure to acquaint you that she is ready to sail — on board of this Vessel I have Shipped Five Thousand Rupees for the immediate use of the Settlement, and shall send the remaining part of the Cash in my hands on the *Sea Horse* and *Nautilus* both of which Vessels will soon be ready to sail with Provisions and Stores.

I also beg leave to acquaint you for the Information of the Board that the *Cornwallis Snow* is arrived from Port Cornwallis, having left that place on the 15th of last Month, and I have the pleasure to say that the Officer in command there acquaints me that the Settlers are at this Season very healthy, and that four Convicts who had absconded, have returned of themselves in a Miserable Starving State and two of them Severely wounded by the Natives, which gives hope that this example will deter any of them from attempting so dangerous an experiment again.

I have the honor to be &ca

(Signed) A. Kyd, Superintendent Andamans.

Calcutta 5th February 1795.

Establishment of the Honble Company's Brig Dispatch.

1 Commander	@	Current Rupees	375	pr Month
1 Officer	@	Ditto	100	pr Month
1 Gunner	@	Sicca Rupees	40	Ditto
4 Quarter Masters	@	Ditto	25	each
1 Serang	...	...	15	
1 Tindal	...	...	12	
1 Cassab	...	...	10	
12 Lascars	...	...	7	each
1 Cook	...	...	8	
2 Captain's Servants	...	...	8	each
1 Officer's Servant	...	...	8	

(Signed) A. Kyd.

Agreed that the above Establishment fixed by the Superintendent at the Andamans, be approved, and ordered that a Copy of it be sent to the Acting Marine Pay Master for his Information.

1795. — No. IX.

20th February 1795.

Read the following Letter and its Enclosure from the Commissary of Stores.

To Edward Hay Esqr, Secretary to Government.

Sir, — I herewith have the honor to forward a List of two Bills of Lading for Stores shipped on the *Sea Horse* Lieutenant George Thomas Commander for the Andaman Islands.

I have the honor to be &ca

(Signed) William Golding Commissary of Stores,

Fort William 19th February 1795.

Enclosure.

List of Stores dispatched by order of Sir John Shore Bart. Governor General in Council, on the Honble Company's Brig Sea Horse Captain George Thomas Commander for the Andamans; and goes consigned to the Commanding Officer there.

Fort William 19th February 1795.

Files $\frac{1}{2}$ Round										72
Nails Tacks or Pump Country										10000
Screws Iron 2 Inch										864
Ditto 1 Inch										864
Locks Door Iron										12
Belt Leather Pouch										12
Vices hand										1
Locks Door Iron										12
Pad Ditto										24
Chissels Firmer										120
Files Flat										2
Ditto Pitsaw										2
Scissars									Pairs	2
Solder Pewter									Seers -	5 -
Silk Sewing									Do. -	2 -
Thread Cotton White									Do. -	1 -
Nesaudal									Do& -	5 -
Needles Packing										50
Sal										50
Iron Wineplate,	in 6 Bundles	...	...	...	...	...	...	...	Maunds 16.	38. 6
Oil Mustard in 13 Casks with Iron hoops	...	...	...	...	...	...	...	...	Maunds 50.	- -
Tow	in one Bale	...	...	...	...	...	...	...	Ditto 1.	- -
Netts Fishing large	in 3 Bales...	...	...	...	...	...	...	...		6
Nails Europe 2d. ...	...	...	...	...	...	...	...	...	Maund 1.	- -
Chalk	in one bag	...	...	...	...	...	...	...	Ditto 1.	- -
Oil Coconut	in one Cask with 4 Iron hoops	...	...	...	...	...	...	...	Ditto 1.	- -
Oil Lintseed	in 3 ditto ditto ditto	...	...	...	...	...	...	...	Ditto 5.	- -
Tarpawhns Small in 4 Bales	...	...	...	...	...	...	...	...		20
Twine Jute in 5 Ditto	...	...	...	...	...	...	...	...	10.	- -
Lanterns Horn in One Mangoe Chest	...	...	...	...	...	...	...	...		10

Package.

Bags Gunny	...	...	...	...	...	...	...	...	...	4
Boxes Mangoe	...	...	...	...	...	...	...	...	...	3
Casks with Iron hoops	...	...	...	...	...	...	...	...	...	17
Chests Mangoe	...	...	...	...	...	...	...	...	...	1
Gunny Chutties	...	...	...	...	...	...	...	...	...	20
Nails Europe, 10d.	...	...	...	...	...	...	...	...	Seers -	1. 8
Okum	...	...	...	...	...	...	...	...	Ditto -	8. -
Rope Jute Lashings	...	...	...	...	...	...	...	...	Skains	10
Twine Bengal	...	...	...	...	...	...	...	...	Seers -	1. 8

Charges Shipping Sonat Rupees 2.3.2.

(Signed) William Golding, Commissary of Stores.

Ordered that a copy of the enclosure in the above letter be sent to the Superintendent at the Andamans.

1795. — No. IX. (a)

Fort William 6th March 1795.

Read a Letter from the Superintendent at the Andamans.

To Edward Hay Esqr., Secretary to the Government.

Sir, — I have to request that you will acquaint the Governor General in Council that the **Lee-board a Schooner**, belonging to the Honble. Comp., has just arrived from **Port Cornwallis**, The accompanying Letter from the Officer Commanding there will acquaint you with the reasons that induced him to send as Prisoners the Frenchman suspected as a Spy and the Commander of the small Pegu Vessel which conveyed him there.

From the private accounts I have had from **Lieutenants Ramsay and Stokoe** of this Circumstance it appears to me that, they had just grounds for acting as they have done, Altho' from an Examination of the Prisoners as well as from their papers that have been transmitted to me it is very doubtful whether the Frenchman made his appearance there with any evil intention, As however **Antoine Charles Cimetere**, the man in question has been distinguished during this war, by several daring enterprizes doubtful if justifiable by the rules of War ; I will beg leave to state what I have been able to collect from his Papers and from the Conversation I have had with him — Cimetere appears to have served in the **French Navy** during the whole of the last war, and obtained the rank of **Lieutenant** — on the 3rd of July 1792 He makes his appearance, as **Captain of the Ship L'Auguste Victoire** fitted out at **Pondicherry**, evidently for Commercial Purposes as appears by the Commission or Passport granted him by **Monsieur Defresne Commandant of Pondicherry** and **Messrs Mottel and Fontaine Commissaries**, which Commissions or Passport appears to me equivalent to those granted by other Governments to Trading Vessels, but by no means analogous to what is termed a Letter of Marque nor indeed could be, as it was granted in the time of profound Peace.

It appears that he navigated the Indian Seas in Commercial pursuits till the 6th May 1793 when, being obliged to put into **Coringa Bay** in very bad weather with his Ship much damaged he heard of the war, between Great Britain and France, when he immediately boarded and Seized the **Phoenix Ketch** of **Calcutta** the property of **Mr Tyler**, sailed for **Bimlupatam**, Here finding the Dutch nation was also engaged in the War, and his own Ship being at the point of Sinking he shifted his Crew with every thing of Value from her to the **Phoenix** on which he sailed for **Pegu**, where he arrived on the 6th of July — It does not appear by any of his Papers, when he left **Pegu**, but by the accompanying letter from **Mr Tyler**, I find he sailed for **Tarray** where his Ketch was seized by the Government of that place.

Cimetere appears again at **Tarray** on the 15th of March 1794 in command of a small Privateer named **La Fortune ou la Mort**, with a Crew of 12 men, from whence he sailed to **Mergui**, and on the 8th of the same Month, entered the Port in their Boat in the Night, boarded and carried off the **Penang Skooner**, of **Prince of Wales's Island**, commanded by **Richard Thompson** which Vessel it would appear was carried to the Coast of **Pedier** and sold — Here I lose sight of Cimetere, till by a Journal of his own Keeping he embarks on board of a **Grab Snow** at **Nancowry** in the **Nicobars**, that was taken on her Voyage from **Surat** to **Siam** with a rich Cargo by the **French Privateer Revenge** ; On board of this Prize he seems to have been employed as Second Officer, and on the death of the Captain as first, — After repeated attempts in opposition to the Monsoon to make their passage to **Mauritius** they were obliged to bear away to **Pegu** and arrived at **Bassem** in the end of October.

From this time I have only to depend on his own Account, He says that, they endeavoured to Equip and Provision the **Grab** at this Port in order to proceed on their Voyage to **Mauritius**, that the Captain and him having been engaged in some Counterband Commerce were detected and Seized

I wish it was in my power to give you any more intelligence in part of the said Grab it certainly should willingly be sent from

Sir your very Obedient Servant

(Signed) John Tayler of the Ship Commerce.

Bassem 20th January 1794.

To the Honble Captain Turner or the Nacoda of the Grab Snow that was taken off Pulo Verella by the Revenge Privateer Pulo Penang.

Enclosure No. 3.

My Dear Sir, — The Person you mention is the same man who carried off the Ketch Phoenix belonging to me from the road of Coring He proceeded with her to Bimlpatam a Dutch Settlement not knowing that Holland was engaged in the War, but on finding no Safety there. he immediately directed his course to Pegue, where he found protection and encouragement for a time but whether the representations I made to the Minister alarmed him or not, he sailed from thence taking with him Several of his own Nation upon another piratical Cruize of which the Minister of Pegue made some mention in one of his letters to the Governor General, I think in the words or to the effect following. “Mr Tylers Ketch is now at Tavey, she was cut off Coringa by a Frenchman named Cimeterre, from Tavey he manned his Boat and proceeded in the night to Mergee where he cut off a small Schooner from Penang, belonging to Captain Thomas Wolff.”

The Governor of Tavey Stopped my Ketch and sent a party to Seize the Frenchman, but Cimeterre and his associates got clear off with the Schooner, and as I understood had gone to the Nicobars since then I have not heard of him, tho' I know to a certainty that some of his party carried a Vessel to and arrived at the Mauritius.

I have also lately understood that some of the same party have been seen here, but tho' I have failed in ascertaining the fact sufficiently to enable me to identify their persons, yet I do not doubt it, and I think it may be well worth your enquiry, as it would not be so difficult to a few such fellows to surprize some rich laden Vessel bound out of the River.

Yours very Obediently

(Signed) Geo. Tyler.

Monday 2nd March 1795.

Major Kyd

Agreed under the circumstances stated in Major Kyd's Letter of the 4th Instant, that Monsieur Antoine Charles Cimeterre, be detained in his present Confinement, till further orders, and that the Governor General be requested to give the necessary Directions to the Town Major accordingly instructing him further to apply to major Kyd, for Monsieur Cimeterres papers to keep them under his Charge to be referred to if Occasion should require.

Agreed further that the Portugueze be discharged from his present Confinement, and that the Superintendent at the Andamans be instructed to send him back to that place, by the Nautilus, considering him at large, and to give orders for releasing his Vessell.

Ordered that Major Kyd be directed to deliver over the Leeboard to the Master Attendant, and to the Master attendant to receive Charge of the Vessel till she be sold, and that the Vendue Master be directed to dispose of her and her Stores at public Auction, and that reference be made to the Master Attendant with respect to the compensation that ought to be made to Mr Leek & the Quarter Master of the Drued who conducted the Schooner from the Andamans to Calcutta.

(To be continued.)

A COMPLETE VERBAL CROSS-INDEX TO YULE'S HOBSON-JOBSON OR
GLOSSARY OF ANGLO-INDIAN WORDS.

BY CHARLES PARTRIDGE, M.A.

(Continued from p. 475.)

- Crape; *s. v.* 212, ii, 3 times.
 Crassa; ann. 1430: *s. v.* Quilon, 570, i.
 Crease; *s. v.* 212, ii, twice, 786, i; ann. 1850-60:
s. v. 213, ii.
 Crease, To; *s. v.* Crease, 213, ii.
 Creased; *s. v.* Crease, 213, ii.
 Credere, Del; *s. v.* 213, ii; ann. 1813. *s. v.*
 213, ii.
 Creek Hongs; ann. 1882: *s. v.* Chop, 161, i.
 Crehgo; ann. 1498: *s. v.* Shereef, 626, i.
 Creole; *s. v.* 213, ii, 786, i, *s. v.* Castees, 132,
 ii; ann. 1782: *s. v.* 786, i; ann. 1830: *s. v.*
 Home, 320, ii.
 Créole; *s. v.* Creole, 213, ii.
 Crêpe, *s. v.* Crape, 212, ii
 Crese; ann. 1586-88: *s. v.* Crease, 213, i.
 Creseau, *s. v.* Kerseymere, 365, i.
 Crespe; *s. v.* Crape, 212, ii.
 Cress; *s. v.* Dam, 228, i; ann. 1727: *s. v.*
 Crease, 213, i.
 Cresset; ann. 1686: *s. v.* Crease, 213, i.
 Crete, ann. 865. *s. v.* Gallevat (a), 276, i.
 Criadas; *s. v.* Creole, 786, i.
 Criadillo *s. v.* Creole, 213, ii.
 Criado; *s. v.* Creole, 213, ii.
 Criados; *s. v.* Creole, 786, i, twice.
 Cric; ann. 1690: *s. v.* Crease, 213, i.
 Cricke, ann. 1580. *s. v.* Crease, 213, i.
 Cricopus, *s. v.* Green Pigeon, 302, ii.
 Crimca; *s. v.* Buxee, 103, i.
 Crinollo; *s. v.* Creole, 213, ii, twice.
 Cris; *s. v.* Crease, 212, ii, 213, ii, 786, i, twice;
 ann. 1515. *s. v.* Crease, 786, i, twice; ann.
 1552, 1602 and 1610: *s. v.* Crease, 213, i;
 ann. 1770. *s. v.* Crease, 213, ii.
 Crisada, *s. v.* Crease, 213, ii; *s. v.* Cucuya,
 215, i.
 Crise, ann. 1584: *s. v.* A Muck, 14, i; ann.
 1586: *s. v.* Suttce, 669, i.
 Crises; ann. 1572: *s. v.* Crease, 213, i, *s. v.*
 Malacca, 416, i; ann. 1634: *s. v.* Crease,
 213, i.
 Crisocola; ann. 1563: *s. v.* Tincall, 703, i.
 Cristapa; ann. 1672: *s. v.* Naik (c), 470, ii.
 Crisses; ann. 1591: *s. v.* Crease, 213, i.
 Crocheteurs; ann. 1610: *s. v.* Boy (b), 84, i.
 Crockadore; ann. 1705: *s. v.* Cockatoo, 175,
 i, 3 times.
 Crocodile; *s. v.* 213, ii, *s. v.* Alligator, 8, ii,
 5 times, *s. v.* Burrampooter, 101, ii, *s. v.* Muggur,
 456, i, *s. v.* Flying-Fox, 799, i, twice, *s. v.*
 Gavial, 800, ii; ann. 943 and 1013: *s. v.*
 Sindābūr, 635, i; ann. 1552 and 1568. *s. v.*
 Alligator, 9, i; ann. 1578. *s. v.* Bamboo, 41,
 i; ann. 1590: *s. v.* 213, ii; ann. 1591 and
 1596. *s. v.* Alligator, 9, i; ann. 1598: *s. v.*
 Cayman, 136, i; ann. 1611: *s. v.* Muggur
 456, i; ann. 1672: *s. v.* Cayman, 136, i;
 ann. 1673. *s. v.* Alligator, 9, i, *s. v.* Guana,
 304, i; ann. 1769: *s. v.* Seychelle, 618, i;
 ann. 1780: *s. v.* Guana, 304, ii; ann. 1809:
s. v. Gavial, 800, ii; ann. 1879 and 1881:
s. v. Muggur, 456, i.
 Crocodile-fish; ann. 1611: *s. v.* Muggur, 456, i.
 Crocodillos, ann. 1613: *s. v.* Alligator, 9, i.
 Crocodilo; *s. v.* Alligator, 8, ii; ann. 1631. *s. v.*
 Cayman, 136, i.
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(To be continued.)

NOTES AND QUERIES.

HOBSON-JOBSON IN LITERATURE

ALTHOUGH Yule called his celebrated *Anglo-Indian Glossary* "Hobson-Jobson," it is well known that he had no literary quotation to produce in support of what was really a soldier's and sailor's expression.

Here is one at last, however, from about the last place in which one would look for it, and used unconsciously too, in this year of Grace 1902.

The Nineteenth Century, No. 302, April 1902, p. 581 title of article "VI, 'The Hobson-Jobson,'" by Miss A. Goodrich-Freer. The whole article is written evidently without any suspicion on the part of the author or editor that there is anything particularly interesting in the title of the article or the expression used without a hint of either of them having ever heard of a very celebrated book on Oriental subjects under the same title: in entire unconsciousness that their naive

ignorance forms the sole claim that a whole article in a first-class English Review has to the serious regard of students of Oriental subjects, in that it provides a *bond fide* literary quotation for a well-known colloquialism.

Passing on to the article itself we find that it commences thus —

" 'THE HOBSON-JOBSON.' "

'To-morrow is the day you ought to have been at the docks,' said the Captain to our host. 'You would have seen the Hobson-Jobson'

'And what is the Hobson-Jobson?'

'Well, it's some sort of a holiday that the Hindū [1] Ed.] sailors keep every year. This year it will be extra good, they say, because the *Jelunga* and the *Manora* and the *Mombassa*¹ all being in docks at the same time, there'll be eight or nine hundred of them for the processions and

¹ [All steamers belonging to the British India Steam Navigation Company.—Ed.]

dances, and so they are extra keen about it. They've done no work for nearly a week, and they've been at their performances ever since Sunday morning.'

'But what is it? What do they do?'

'I don't know what it is, but I can tell you what they do. For weeks they have been collecting every bit of coloured paper, and rags, and tinsel, and wood, and cardboard, they could lay hands on, and they've been rigging up fancy dresses for themselves and making models—sort of pagoda things—and they've been carrying them about, and dancing and acting, these three days. But to-morrow is the great day, and everything will have to give way to it. We shall get nothing done on board ship, and the docks will have to be just given up to them. It is worth seeing, if you don't mind the noise and the dust.'

The next day, the 30th of April last, was one of those bright hot days which the early spring sometimes borrows from summer, and which of late years she has paid back with such liberal interest. On the chance of seeing a new play, not borrowed from a familiar novel, nor plagiarised from the French, we were prepared to mind nothing, and to the docks we went.

'Oh, yes, I shall just have to look in at the docks,' said one in authority to our host, 'and I'll order you lunch, but couldn't you take the ladies to see the boats some other day? It is not fit for anyone this morning. It is the *Hobson-Jobson*, you know.'

Then follow 13 pages of Magazine writing of the superior sort, in the most approved style, on a subject of which the writer evidently knows nothing personally, though she seems to think that she has made some discoveries concerning it worth placing before the public. Witness the following from p. 585 f. —

"The accident of a north-country upbringing suggested to the present writer some possible analogy between the obvious, if not very intelligible, order of what we had seen and the mumming plays of certain districts in Yorkshire and elsewhere, the mysterious drama of 'Alexander and the King of Egypt' performed on Christmas Eve, the morris dancing of New Year's Day, the merry-makings of Handsel Monday, and the processions of Plough Monday, Shrove Tuesday, and May Day. The analogy, though accidental, is, in its degree, correct; for just as such occa-

sions as these are the half-forgotten memories of miracle and morality plays dating from times when the stage was the book of the unlearned and religion was taught by activities of body as well as of mind, so are the mysteries of the '*Hobson-Jobson*' full of deepest meaning, didactic and commemorative.

Indeed, we may go further. While Count Gobineau, formerly Minister of France in Teheran and Athens, and therefore well qualified to speak with authority in regard to Greece and Persia alike, ranks this occasion with the Greek drama in its hold upon the life of the people, Matthew Arnold finds what he considers a more fitting parallel in the Passion play of Ober-Ammergau."

After this the article gives a rough description of the ordinary performances at the Indian Muharram as gone through by the vulgar, interlarded with quotations from old books as to their meaning and origin, but she has not studied her subject much and has not apparently ever heard of Sir Lewis Pelly or one Dr. Herklots. But she can nevertheless write in a good literary style, and so her half knowledge is permitted to grace many pages of such a periodical as the *Nineteenth Century*. A typical instance of the almost contemptuous ignorance of things Indian on the part of English literary personages.

R. C. TEMPLE.

UNLUCKY AND LUCKY CHILDREN, AND SOME BIRTH SUPERSTITIONS

One or two notes on the magical powers of the first-born child in India were given, *ante*, p. 162, and a few more are now added.

The First-born.

In the Panjab the first-born son of a wife is peculiarly uncanny, especially subject to magical influences and endowed with supernatural powers. On the one hand his hair is useful in witchcraft, and on the other its possession would give a wizard power over him. He himself possesses considerable magic powers, for he can stop hail by throwing a stone backwards from, or by cutting a hail-stone with a knife, and he can stay a dust-storm by standing naked in front of it. He is also peculiarly subject to lightning, and is not allowed to go out on a rainy day. Snakes also become torpid in his presence (fuller notes on this or similar ideas would be welcome).

A first-born child, whether a boy or a girl, should not be married in Jêth¹ (or, one account adds, in Mâgh), nor should the mother eat first-fruits in that month (because as she devours them, so too will the fates devour her first-born). The position of the first-born is probably due to the fact that, if a son, his father is born again in him, so that the father is supposed to die at his birth, and in certain Khatris sections, e.g., the Koehhar,² his funeral rites are actually performed—in the fifth month of the mother's pregnancy. Probably here lies an explanation of the *dev-ldj*, or divine nuptials, a ceremony which consists in a formal remarriage³ of the parents after the birth of their first son. The wife leaves her husband's house, and goes, not to her parents' house, but to the house of a relative, whence she is brought back like a bride. This custom prevails among the Khanna, Kapur, Malhotra, Kakar and Chopra, the highest sections of the Hindu Khatris.⁴

These ideas are an almost logical outcome of the doctrine of the metempsychosis, and it inevitably results that if the first-born be a girl, she is peculiarly ill-omened.

Twins.

There appears to be no superstitions in the Panjab connected with twins (*dhilâ* or *jonhri*), but in one part of the Kangra District the child born after twins is called *laukha* or 'littie.'

The Sequence of Births.

There is little to be added to the notes already given, but the following details may be of interest:—In Kangra a child of one sex born after two of the other sex is called *trelar*,⁵ and, with that primitive confusion of thought which makes no distinction between that which is holy and that which is accursed, we have the proverb—'*Trelar vele ya sangele*,' i. e., 'a *trelar* either brings evil or good fortune.'

In the same district a child of one sex born after three of the other is called *cholar*, and is, especially if a boy, propitious. As such he is presumably an object of jealousy to the fates,

¹ But, according to the Math-Khatra Granth, sloka 15, of Bhardwaj Bikhri, it is only necessary to avoid marriage in Jêth, if both parties be *gêthas*, i. e., born in Jêth, or, if it is not possible to avoid Jêth, the ceremony should not be held in the *Kvî* Nakshatra during that month.

² According to one account a Koehhar wife in the sixth month of her pregnancy pretends to be displeased and goes away from her home. Her husband shaves his head, beard, etc., and goes after her with a few men of his brotherhood. On finding her, he entertains her to

and his nose is drilled, like a girl, or he is given away to a low-caste man (a Barar or a Chuhra), from whom the child is redeemed by the parents by paying money or grain.

The Pokhû — (1) Of three male children born one after the other, the middle one is said to be lucky. Of three successive female children the middle one is considered unlucky.

(2) A boy following and preceding a girl is regarded as inauspicious. A girl following and preceding a boy is believed to be lucky.

An inauspicious child is termed *bhârâ-pokhû-waldâ*,⁶ while an auspicious one is called *halhâ-pokhû-waldâ*. When a woman commences to grind wheat, to spin, or to churn milk, she will not allow one or the former to stand by her, because she believes that the presence of such a child will render the work difficult or impossible. She will either send him away or ignore his presence. On the other hand, the presence of one of the latter children is considered a good omen, and women believe that their work will be easily finished if such a child be sitting by them.

Birth Superstitions.

There are some curious customs connected with births at particular times or after certain periods. For instance, a child (unlike a calf) born in the month of Bhadon is lucky, while one born in Katak is inauspicious. In the latter case it is considered sinful to keep the mother in the house, and she should be expelled from it, but instead she may be made over, temporarily, to a Brâhman and afterwards redeemed from him.

'According to the Shastras,' a wife who has no child for some years is called *sundh*, one who does not bear a child for 10 years, *kaj budhia*, and after 21 or 24 years, *sut budhia*. If then she bears a child, a fire of dried cow-dung is burnt in front of the house, and the woman is sent away out of the village to live for 40 days (a period called the *pus sut*) in a thatched hut, after which Brâhmins are fed and she is allowed to return.

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return and promises her a present of jewelry, whereupon she consents to come back home.

³ Should a wife bear 20 children (!), she must also be re-married to her husband. This ceremony of re-marriage is precisely the same as that of a first marriage, but it is performed on the roof of the house.

⁴ The Mahan Gadhidk Sheikhs of Jhelum also retain it. It costs about half as much as a rich marriage.

⁵ *Trel* = 'a third ploughing.'—Jukes, *Western Punjab Dictionary*, s. v.

⁶ *Pokhû* in Multani = an omen or augury.—Jukes, *Western Punjab Dictionary*, s. v.

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