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JOURNAL  
OF  
THE ASIATIC SOCIETY  
OF  
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EDITED BY

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PHILOSOPHICAL SOCIETY OF GENEVA; OF  
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“ It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science, in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta: it will languish, if such communications shall be long intermitted; and will die away, if they shall entirely cease.”

SIR WM. JONES.



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# JOURNAL

OF

## THE ASIATIC SOCIETY.

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*F.—An Examination of the Páli Buddhistical Annals. By the Hon'ble  
GEORGE TURNOUR, Esq. of the Ceylon Civil Service.*

At a period when there is a concurrence of evidence, adduced from various quarters, all tending to establish the historical authenticity of that portion of the Buddhistical annals which is subsequent to the advent of SÁKYA, or GOTAMO BUDDHO, an attempt to fix the date at which, and to ascertain the parties by whom, some of the most important of those annals were compiled, cannot be considered ill-timed; and in reference to the character of the notices that have recently appeared in the Bengal Asiatic Journal, I would wish to believe that discussions in its pages, having for their object the establishment of those points, would not be deemed out of place.

As far as our information extends at present, supported by an obvious probability arising out of the sacred character, and the design of those works, which renders the inference almost a matter of certainty, the most valuable and authentic, as well as the most ancient, Buddhistical records extant are those which may be termed the Buddhistical scriptures and their ancient commentaries, called, respectively, in the Páli or Mágghada language, the PITAKATTAYAN and the ATTHAKATHÁ.

To Mr. HODGSON, the resident in Nepál, the merit is due of having brought into notice, and under direct European cognizance, the Sanskrit and Tibetan versions of these voluminous works. To this important service he has superadded further claims on the gratitude of the literary world, by the publication of various essays, illustrative of the scope and tendency of the creed, of which SÁKYA was the au-



“The *Ká-gyur* collection comprises the seven following great divisions, which are in fact distinct works.

- I. *Dulvá* དུལ་པ་, (Sans. *Vinaya*) or, ‘Discipline,’ in 13 volumes.
- II. *Sher-ch’hin* ཤེར་ཅོ་མིན་, (Sans. *Prajnyáramítá*) or, ‘Transcendental wisdom,’ in 21 volumes.
- III. *P’hal-ch’hen* ཕ་ལ་ཆེན་, (Sans. *Buddha-vata sanga*) or, ‘Bauddha community,’ in 6 volumes.
- IV. *D,kon-séks* དཀོན་པ་སྐྱེས་པ་, (Sans. *Ratnakúta*) or, ‘Gems heaped up,’ in 6 vols.
- V. *Do-dé* མདོ་མེ, (Sans. *Sútranta*) ‘Aphorisms,’ or Tracts, in 30 vols.
- VI. *Nyáng-dás* རྒྱུང་པ་, (Sans. *Nirvána*) ‘Deliverance from pain,’ in 2 vols.
- VII. *Gyut* རྒྱུད་, (Sans. *Tantra*) ‘Mystical Doctrine, Charms,’ in 22 vols.

forming altogether exactly one hundred volumes.

“The whole *Ká-gyur* collection is very frequently alluded to under the name, *De-not-sum* མེ་སོ་བུ་གྲུ་མ་, in Sanskrit *Tripitakáh*, the ‘free vessels or repositories,’ comprehending under this appellation. 1st. The *Dulvá*. 2nd. The *Do*, with the *P’hal-ch’hen*, *Kon-séks*, *Nyáng-dás* and the *Gyut*. 3rd. The *Sher-ch’hin*, with all its divisions or abridgments. This triple division is expressed by these names: 1. *Dulvá*, (Sans. *Vinaya*.) 2. *Do*, (Sans. *Sútra*.) 3. *Ch’hos-non-pa* ཆོས་མདོ་ན་པ་, (Sans. *Abhidharmáh*.) This last is expressed in Tibetan also by *Non-pa-dsot* མདོ་ན་པ་མཛེས་, by *Yum* ཡམ་, and by *Mamo* མ་མོ་. It is the common or vulgar opinion that the *Dulvá* is a cure against cupidity or lust, the *Do*, against iracundy or passion; and the *Ch’hos-non-pa*, against ignorance.”

Enough of identity, I conceive, is demonstrated in this preparatory extract to remove all doubt as to the *Tibetan* version (whether translated from the *Sanskrit* or “the *Prácrit*, the dialect of *Magadha*,” and the *Páli* or *Mághadha* version extant in *Ceylon* being one and the same compilation; designed to illustrate, as well the same sacred history in all its details, as the same religious creed; whatever slight discrepancies may be found to exist between the two in minor points.

Beyond the suggestion of this identity, certifying at the same time that the *Pitakattayan* and the *Aṭṭhakathá* extant in *Ceylon* are composed in the *Páli* language, and that they are identical with the *Páli* versions of these works in the *Burmese* empire, it is not my intention to advance a single assertion; or to reason on the assumption that any one point required to be established has been already either proved or admitted to be such elsewhere. On the evidences and authorities I have to adduce, the decision will be allowed to rest, as to whether the *Ceylon Páli* version of the *Pitakattayan* be, what it purports to be, the one first authenticated in the year SA’KYA died,

(B. C. 543;) and as to whether the *Atthakathá*, also represented to have been first propounded on the same occasion, and ultimately (after various other authentications) recompiled in this island in the Páli language, by BUDDHAGHOSO, between A. D. 410, and A. D. 432, were composed under the circumstances, and at the epochs, severally, alleged. The importance however of satisfactorily establishing these questions, I wish neither to disguise nor underrate. For on the extent of their authenticity must necessarily depend the degree of reliance to be placed as to the correctness of the mass of historical matter those compilations are found to contain. Although the *contemporaneous* narrative of historical events furnished in the *Atthakathá* are comprised between the years B. C. 543 and B. C. 307, (specimens of which, extracted from a *Tíká*, I have been able to adduce in the introduction to the *Maháwanso*) those notices are occasionally accompanied by references to anterior occurrences, which in the absence of other data for the illustration of the ancient history of India, acquire an adventitious value far exceeding their intrinsic merits.

I had contemplated the idea at one period of attempting the analysis of the entire *Pitakattayan*, aided in the undertaking by the able assistance afforded to me by the Buddhist priests, who are my constant coadjutors in my Páli researches; but I soon found that, independently of my undertaking a task for the efficient performance of which I did not possess sufficient leisure, no analysis would successfully develop the contents of that work, unless accompanied by annotations and explanations of a magnitude utterly inadmissible in any periodical. The only other form in which, short of a translation *in extenso*, that compilation could be faithfully illustrated, would have been a compendium, which however has been already most ably executed by a learned Buddhist priest, and as ably translated into English, by the best *Singhalese* scholar in this island, Mr. ARMOUR\*. Under these circumstances, the course I purpose pursuing is merely to array the evidence on which the claim of these sacred works to authenticity is based—to show the extent and the subdivisions of the authentic version of the *Pitakattayan*,—to define the dates at which the three great convocations were held in India—as well as the date at which the *Pitakattayan* and the *Atthakathá* were first reduced to writing in *Ceylon*,—and lastly, to fix the epoch at which the present version of the Páli *Atthakathá* was completed by BUDDHAGHOSO in this island. When these points, together with certain intermediate links

\* We regret we have not yet found space for the insertion of Mr. ARMOUR'S sketch, which will be found in the *Ceylon Almanac* for 1835.—ED.

have been examined, I shall proceed then, by extracts from, and comments on, both the *Pitakattayan* and the *Aṭṭhakathá* to illustrate those portions of these works which are purely of an historical character, commencing with the genealogy of the kings of India. The ensuing extracts will show that Mr. ARMOUR's translated essay on Buddhism, as derived from the *Wisuddhimuggo*, a compendium formed by BUDDHAGHOSO himself, presents an abstract of the doctrinal and metaphysical parts of that creed, which, as being the work of that last great commentator on the Buddhistical Scriptures, acquires an authority and authenticity, which no compendium, exclusively formed by any orientalist of a different faith, and more modern times, can have any claim to.

Before I proceed to my extracts a few preliminary remarks are necessary for the adaptation of dates to the events described.

The Buddhistical era is dated from the day of SÁKYA's death, which having occurred on the full moon of the month of *Wésákkho*, 2,480 years ago, the epoch, therefore, falls to the full moon of that month in B. C. 543.

In that year, the FIRST CONVOCATION was held at *Rájagoḥa* (the modern *Rájmahal\**), then the capital of the *Mágadha* monarch AJÁTASATTO, in the eighth year of his reign.

The SECOND CONVOCATION was held a century afterwards in B. C. 443, at *Wésáli* (the modern *Allahabad*) then the capital of the *Mágadha* monarch KÁLÁSOKO, and in the tenth year of his reign.

The THIRD CONVOCATION was held 134 years after the second one, in B. C. 309 at *Pátīlipura* (the ancient *Palibothra*, and modern *Patna*), then the capital of the Indian empire, in the 17th year of the reign of ASOKO or DHAMMA'SOKO.

At the first of these CONVOCATIONS the orthodox version of the *Pitakattayan* was defined and authenticated, as will be seen by the ensuing quotations, with a degree of precision which fixed even the number of syllables of which it should consist. The commentaries made or delivered on that occasion, acquired the designation of the *Aṭṭhakathá*.

At the SECOND and THIRD CONVOCATIONS certain schismatic proceedings among the Buddhistical priesthood were suppressed, and the above authentic version of the *Pitakattayan* was rehearsed and reaffirmed on each occasion; and additional *Aṭṭhakathá* were delivered, narrative of the history of Buddhism for the periods that had preceded each of those two CONVOCATIONS.

\* This is the usual supposition but, *Rájagriha* of *Behar* is undoubtedly the right place.—ED.

It is maintained, and the Buddhists in *Ceylon* implicitly believe, that the whole of the *Pitakattayan* and *Aṭṭhakathá* were preserved through this long line of the disciples of SÁKYA exclusively by memorial inspiration, without the aid of inscribed record.

In B. C. 306 MAHINDO, the son of emperor DHAMMÁSOKO also recognized to be one of those inspired disciples, visited *Ceylon*, and established Buddhism in it.

The particulars of this interesting historical event will be found in the *Maháwanso*. In this place I shall only observe that the *Pitakattayan* in *Páli*, and the *Aṭṭhakathá* in *Singhalese* are represented to have been orally promulgated by MAHINDO, and orally perpetuated by the priesthood he founded in *Ceylon*, till the reign of the Ceylonese monarch WATTAGANINI, who reigned from B. C. 104 to B. C. 76; when they are stated to have been recorded in books for the first time. The event is thus mentioned in the thirty-third chapter of the *Maháwanso*. I give the *Páli* passage also, to show, how utterly impossible it is to make it approximate to any rendering, which would admit of the only construction which a reasonable person would wish to place on it, viz. : that these sacred records were then for the first time not recorded, but rendered accessible to the uninitiated.

*Pitakattayapálincha, tassá Aṭṭhakathancha tan,  
Mukhapáṭṭhira ánesur pubbe bhikkhú mahámati,  
Hániñ diswára Sattánan tadá bhikkhú samágatá,  
Chiratṭhittathan dhammassa potthakésu likhápáyun.*

The profoundly wise (inspired) priests had theretofore orally perpetuated the text of the *Pitakattayan* and their *Aṭṭhakathá*. At this period, these priests, foreseeing the perdition of the people (from the perversions of the true doctrines) assembled; and in order that religion might endure for ages, recorded the same in books.

In this form (that is to say, the *Pitakattayan* in *Páli*, and *Aṭṭhakathá* in *Singhalese*), the Buddhistical scriptures were preserved in *Ceylon* till the reign of the Ceylonese monarch MAHA'NAMO, between A. D. 410 and 432, when BUDDHAGHOSO of *Magadha* visited *Ceylon*, revised the *Aṭṭhakathá* and translated them into *Páli*. This is an occurrence, as I have noticed above, of considerable importance to the questions under consideration. I am told that in his revised *Aṭṭhakathá* will be found notices explanatory of his personal history. I have not yet come upon those passages, and even if I had met with them, I should prefer the evidence of a third party to an autobiography, especially when I can quote from such an historian as the author of the *Maháwanso*, who flourished between the years A. D. 459 and A. D. 477, being at the most fifty years only after the visit

of BUDDHAGHOSO to Ceylon. The following extract is from the 37th chapter.

“ A bráhman youth, born in the neighbourhood of the great bo-tree (in *Magadhá*), accomplished in the ‘*wijja*’ and ‘*sippa* :’ who had achieved the knowledge of the three *wedos*, and possessed great aptitude in attaining acquirements ; indefatigable as a schismatic disputant, and himself a schismatic wanderer over *Jambudipo*, established himself, in the character of a disputant, in a certain *wiharo*, and was in the habit of rehearsing, by night and by day, with clasped hands, a discourse which he had learned, perfect in all its component parts, and sustained throughout in the same lofty strain. A certain *Maháthéro*, named *REWATO*, becoming acquainted with him there, and saying (to himself), ‘ This individual is a person of profound knowledge ; it will be worthy (of me) to convert him,’ inquired, ‘ who is this who is braying like an ass ?’ (The bráhman) replied to him, ‘ Thou canst define, then, the meaning conveyed in the braying of asses.’ On (the *théro*) rejoining, ‘ I can define it ;’ he (the bráhman) exhibited the extent of the knowledge he possessed. (The *théro*) criticised each of his propositions, and pointed out in what respect they were fallacious. He who had been thus refuted, said, ‘ Well then, descend to thy own creed ;’ and he propounded to him a passage from the ‘ *Abhidhammo*’ (of the *Pitakattayan*). He (the bráhman) could not divine the signification of that (passage) ; and inquired, ‘ whose *manto* is this ?’ ‘ It is BUDDHO’s *manto*.’ On his exclaiming ‘ Impart it to me ;’ (the *théro*) replied, ‘ enter the sacerdotal order.’ He who was desirous of acquiring the knowledge of the *Pitakattayan*, subsequently coming to this conviction : ‘ This is the sole road (to salvation) ;’ became a convert to that faith. As he was as profound in his (*ghoso*) eloquence as Buddho himself, they conferred on him the appellation of BUDDHOGHOSO (the voice of Buddho) ; and throughout the world he became as renowned as BUDDHO. Having there (in *Jambudipo*) composed an original work called ‘ *Nanódagan* ;’ he at the same time wrote the chapter called ‘ *Aṭṭhasālini*,’ on the *Dhammasangini* (one of the commentaries on the *Abhidhammo*).

“ *REWATO THE’RO* then observing that he was desirous of undertaking the compilation of a ‘ *Paritṭatthakathan*’ (a general commentary on the *Pitakattayan*) thus addressed him : ‘ The text alone (of the *Pitakattayan*) has been preserved in this land : the *Aṭṭhakathá* are not extant here ; nor is there any version to be found of the “ *wáddá*” (schisms) complete. The Singhalese *Aṭṭhakathá* are genuine. They were composed in the *Singhalese* language by the inspired and profoundly wise *MAHINDO* ; the discourses of BUDDHO, authenticated at the three convocations, and the dissertations and arguments of *SA’RIPUTTO* and others having been previously consulted (by him) ; and they are extant among the *Singhalese*. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the *Mágadhas*. It will be an act conducive to the welfare of the whole world.’

“ Having been thus advised, this eminently wise personage, rejoicing thereat, departed from thence, and visited this island, in the reign of this monarch (*MAHA’NA’MO*). On reaching the *Maháwiháro* (at *Anurádhapura*) he entered the *Mahápadhano* hall, the most splendid of the apartments in the *wiháro*, and listened to the *Singhalese Aṭṭhakathá*, and the *Thérawáda*, from beginning to

the end, propounded by the three *Sanghapáli*; and became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of *Dhammo*. Thereupon, paying reverential respect to the priesthood, he thus petitioned: 'I am desirous of translating the *Atthakathá*; give me access to all your books.' The priesthood, for the purpose of testing his qualifications, gave only two *gatha*, saying: 'hence prove thy qualification; having satisfied ourselves on this point, we will then let thee have all the books.' From these (taking these *gatha* for his text, and consulting the *Pitakattayan* together with the *Atthakathá*, and condensing them into an abridged form), he composed the compendium called the *Wisuddhimaggo*. Thereupon having assembled the priesthood who had acquired a thorough knowledge of the doctrines of BUDDHO, at the bo-tree, he commenced to read out (the work he had composed). The *déwatas*, in order that they might make his BUDDHAGHOSO'S gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of propounding it, the *déwatas* restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a verse, in a signification, nor in a single misplacement by transpositions; nay, even in the théro controversies, and in the text (of the *Pitakattayan*) was there in the measure of verse, or in the letter of a word, the slightest variation. Therefore the priesthood rejoicing, again and again fervently shouted forth, saying, 'most assuredly this is ΜΕΤΕΥΥΟ (BUDDHO) himself;' and made over to him the books in which the *Pitakattayan* were recorded, together with their *Atthakathá*. Taking up his residence in the secluded *Ganthakaro wiharo*, at *Anurádhapura*, he translated, according to the grammatical rules of the *Mágadhi*, which is the root of all languages, the whole of the *Singhalese Atthakathá* (into *Páli*). This proved an achievement of the utmost consequence to all the languages spoken by the human race.

"All the *théros* and *ácháriyas* held this compilation in the same estimation as the text (of the *Pitakattayan*). Thereafter, the objects of his mission having been fulfilled, he returned to *Jambudipo*, to worship at the bo-tree (at *Uruweliya* in *Magadha*)."

The foregoing remarks, sustained by the ensuing translation of the account of the FIRST CONVOCATION, show that the following discrepancies exist between the *Tibetan* version of the *Káh-gyur* and the *Páli* version of the *Pitakattayan* extant in *Ceylon*.

1stly, in making the age in which SA'KYA lived about one thousand years before the Christian era, instead of its being comprised between B. C. 588 and 543.

2ndly, in the omission of the SECOND CONVOCATION.

3rdly, in placing the THIRD CONVOCATION, which was held in the reign of ASOKO, in the 110th instead of the 234th year after the death of SA'KYA.

4thly, in stating that the next and last revision of the *Pitakattayan* took place only five hundred, instead of nearly a thousand, years

after the death of ΣÁΚΥΑ. In this instance, however, from the absence of names, there is no means of ascertaining whether the revision in question, applies to that of BUDDHAGHOSO, or to that of any other individual. From the date assigned, as well as mention being made of KANISKA, the author of that revision, may possibly be NA'GÁRJUNA, the NÁGASE'NO of Páli annals, whose history I have touched upon in a former article. The foregoing extract from the *Maháwanso* does certainly state that BUDDHAGHOSO returned to India, and that the *Atthakathá* were not extant then, at the time he departed to *Ceylon*, but I have no where met with any intimation of the propagation of his version in India; while in the "Essai sur le Páli par Messrs. BURNOUF et LASSEN," it is shown that BUDDHAGHOSO did visit the eastern peninsula, taking his compilation with him.

5thly, in the *Tibetan* version of the *Káh-gyur* consisting of one hundred volumes\*, while the Páli version of the *Pitakattayan* does not exceed 4,500 leaves, which would constitute seven or eight volumes of ordinary size (though bound up in *Ceylon* in various forms for convenience of reference), the subdivisions of which are hereafter given. This difference of bulk would be readily accounted for, if Mr. KÖRÖSI had explained whether the accounts of the Convocations he gives were found in the text of the *Káh-gyur* which he was analyzing, or in a separate commentary. If they were found in the text, it necessarily follows that the commentaries (which alone could contain an account of Convocations held subsequent to the death of ΣΑ'ΚΥΑ) must have become blended with the entire version of the *Tibetan* text, in the same manner that the "*Játakan*" division of the Páli version in *Ceylon*, has become blended with the *Atthakathá* appertaining to it. By this blending together of the text and the commentary of the *Játakan*, that section has been swelled into three books of nine hundred leaves, instead of constituting the fourth part of one book, comprised in perhaps about one hundred leaves.

I have not yet obtained any accurate table of the contents of the whole series of BUDDHAGHOSO'S *Atthakathá*. They are very voluminous, as may be readily imagined, when it is considered that they furnish both a commentary and a glossary for the entire *Pitakattayan*.

The *Atthakathá* on the whole of the *Winayopitako* is called the *Samantapásádiká*. It commences with an account of the THREE CONVOCATIONS. For the *Sattapitako* there is a separate *Atthakathá*

\* These volumes contain much less than might be thought by those who had not seen them, being printed in a very large type.—ED.

for each section of it. The *Atthakathá* on the *Dighanikáyo* is called "*Sumangala Wilásini*." It opens with a description of the FIRST CONVOCATION only, and then refers to the above mentioned *Samantapásádiká*, for an account of the other TWO CONVOCATIONS. As the *Sumangala Wilásini*, however, gives the most detailed account of the FIRST CONVOCATION, I have selected it for translation, in preference to the description given in the *Samantapásádiká*, to which I must have recourse for the accounts of the SECOND and THIRD CONVOCATIONS. This circumstance will explain why an occasional reference is made in the ensuing translation, to a previous account of the FIRST CONVOCATION.

The histories of the other TWO CONVOCATIONS which I reserve for a future communication, are less detailed, but embody more data of an historical character.

*Translation of Buddhaghoso's Atthakathá, called the Sumangala Wilásini, of the Dighanikáyo of the Suttapitako.*

I adore SUGATO\*, the compassionating and enduring spirit ; the light of wisdom that dispelled the darkness of ignorance—the teacher of men as well as *dévos*, the victor over subjection to transmigration !

I adore that pure and supreme "*Dhammo*," which BUDDHO himself realized, by having attained Buddhohood ; and by having achieved a thorough knowledge thereof !

I bow down in adoration to those well-beloved† sons (disciples) of SUGATO, who overcame the dominion of *Máro* (death) and attained the condition of *arahat*,—the consummation of the eight sanctifications !

Thus, if there be any merit, in this act of adoration, rendered by me, in sincerity of faith, to the RATANATTAYAN‡,—by that merit, may I eschew all the perils (which beset my undertaking).

I (proceed now to) propound, as well as for the edification of the righteous, as for the perpetuation of *Dhammo*, an exposition of the supreme *Dighagamo* (*Dighanikáyo*), which is embellished with the most detailed of the *Suttani*, comprehensive in signification, thoroughly illustrated by BUDDHO and his disciples, and sustaining faith, by the power of virtue ; and for the purpose of developing that exposition (of the *Dighanikáyo*), availing myself of the *Atthakathá* which was in the first instance authenticated by the five hundred *Arahantá* at the (*first*) CONVOCATION, and subsequently at the succeeding CONVOCATIONS, and which were thereafter, by the sanctified MAHINDO, brought to *Sihala*, and for the benefit of the inhabitants of *Sihala*§, transposed into the *Sihala* language, from thence I translate the *Sihala*|| version into the delightful (classical) language, according to the rules of that (the *Páli*) language, which is free from all imperfections ;—omitting only the frequent repetitions of the same explanations,

\* From *su* and *gato* (" deity of) felicitous advent," an appellation of BUDDHO.

† Literally, " bosom-reared."

‡ The three treasures, viz. *Buddho*, *Dhammo* and *Sangho*.

§ Ceylon. || Singhalese.

but at the same time without rejecting the tenets of the théros resident at the *Mahawiharo*\* (at *Anurádhapura*) who were like unto luminaries to the generation of théros, and the most accomplished discriminators (of the true doctrines).

The (nature of the) *Silākatha*, *Dhutadhammá*, *Kammaṭṭhánáni*, together with all the *Chariyáwidháni*, *Jhánáni*, the whole scope of the *Samápatti*, the whole of *Abhiññáyo*, the exposition of the *Paññá*, the *Khandá*, the *Dhátu*, the *A'yatanáni*, *Indriyáni*, the four *Aryáni-sachcháni*, the *Pachchayákkará*, the pure and comprehensive *Nayá* and the indispensable *Maggá* and *Wiphassanabhawana*—all these having, on a former occasion, been most perspicuously set forth by me, in the *Wisudhimaggo*, I shall not therefore in this place, examine into them in detail. The said *Wisudhimaggo* being referred to in the course of the four *A'gamá* (*Nikáyá*) will afford, as occasion may require, the information sought.

Such being the plan adopted, do ye therefore (my readers), consulting also that work (the *Wisudhimaggo*), at the same time with these *Aṭṭhakathá*, acquire the knowledge of the import developed of the *Díghágamo*.

The contents of the *Díghágamo* are, of the *Waggo* (class) three—namely, the *Silawaggo*, the *Maháwaggo* and the *Páṭikawaggo*, consisting of thirty-four *Suttáni* of which (*Díghágamo*) the *Silakkhandho* is the first *Waggo*; and of the *Suttáni* (of that *Waggo*) the *Brahmajálan* is the first *Suttan*.

Concerning the *Bráhmajálan* :—

Its commencement (“*Ewammé sutan*”). “It was so heard by me” is the *Nidánan* (explanation) afforded by the venerable† A'NANDO on the occasion of the FIRST GREAT CONVOCATION (PATHAMA' MAHA' SANGI'TI').

Why was this FIRST GREAT CONVOCATION (held?)

In order that the *Nidánan* of the *Winayapítako*, the merits of which are conveyed in the *Páli* (*Tanti*) language (might be illustrated). On this occasion also (i. e. in the illustration of the *Suttapítako*) the object, be it understood, was the same.

When (was it held?)

On the occasion on which BHAGAWA', the saviour of the three worlds, who had realized the reward of *Nibbánan*, by overcoming liability to further transmigration, having fulfilled the objects of his divine mission,—commencing with the propounding of the *Dhammappawaṭṭanan Suttan* on his first entrance as BUDDHO into *Báránasi*, to his having brought under sacerdotal subjection SUBADDHO, the *Paribbájako*—realized (at *Kasinára* in the *Upawattano* garden of the *Malla* race) his *Parinibbánan* (while reposing) between two sal trees, on the dawn of the day of the full moon of the month of *Wésákkho*.

Upon that occasion, when the *Dháta* (corporeal relics) of BHAGAWA' were distributed (at his funeral pile), the venerable MAHA'KASSAPO was the *Sanghathéro* (the chief priest) of seven hundred thousand priests there assembled. On the

\* Vide Chap. XV. of the *Maháwanso*, for the construction of this *wiháro* commenced before C. B. 306, which is still in existence, though in a ruinous state at *Anurádhapuro*.

† This appears to be a term purely of veneration, without reference to the age of the party addressed.

seventh day after BHAGAWA' had obtained *Purinibbati*, (the said MAHA'KASSAPO) calling to his recollection the following declaration of the aforesaid SUBHADDO, who had been ordained in his dotage (which had been addressed to that assemblage of afflicted priests), viz. : ' Venerables ! enough, mourn not ; weep not ; we are happily released from the control of that great *Samano*\*. We have escaped from the calamity of being constantly told, ' this is allowable to you : that is not allowable to you.' Now whatever we may wish, that we can do : whatever we do not desire that we may leave undone ;—and being convinced also that it would be difficult thereafter to convene such an assembly of the priesthood (MAHA'KASSAPO thus meditated) ' such is the posture of affairs !—sinful priests persuading themselves that the doctrines of the divine teacher are extinct, and availing themselves of the co-operation (of others) may without loss of time destroy the *Saddhammo*. As long as *Dhammo* can be maintained, the doctrines will as fully prevail as if the divine teacher were still in existence ; for it has been thus said by BHAGAWA' himself ; ' A'NANDO ! let the *Dhammo* and *Winayo*, which have been propounded to, and impressed on, thee, by me, stand after my demise in the place of thy teacher !' It will be most proper, therefore, that I should hold a CONVOCATION on *Dhammo* and *Winayo* whereby this *Sásanan* (religion) might be rendered effective to endure for ages. In as much also as BHAGAWA' has said (to me) ' KASSAPO ! thou shalt wear my *Sanapansukúlá*† robes,' and as in that investiture of robes, an equality (with BUDDHO) was recognized, and he having added ' *Bhikkhus* ! by whatever means my object has been gained, and emancipated from the dominion of the passions, and released from the sphere of impiety, I may have arrived at the attainment of the *Pathama Jhánan*, the blessed state derived from the beatitude which is free from the influence of painful doubts, and the besetting sins (of the human world) ; by the same means, *Bhikkhus* ! KASSAPO also is destined to obtain it, and emancipated from the dominion of the passions, &c. is gifted likewise with the power of acquiring the *Pathama Jhánan*.' By this procedure, in having exalted me to a position equal to his own, in the attainment, in due order, of the nine *Sunápati*, of the six distinct *Abhinna*, and of the *Uttarimanussa Dhammo*, he has vouchsafed especially to distinguish me. He has also distinguished me by comparing me, in thought, to the imperturbability of the air though a hand be waved through it ; and in conduct (of increasing grace) like unto the increasing moon. To him what else can constitute an appropriate return ? Assuredly none other. BHAGAWA' therefore, like unto a rája, who with due solemnity confers worldly power on his son, who is to maintain the glory of his race, foreseeing that I was destined to maintain the glory of *Saddhammo* said, ' He will be that person.' By such an unprecedented act of preference, has he exalted me : ' and bearing in mind the reflection, that it was by this pre-eminent token of gratifying distinction that he rewarded him, the venerable MAHA'KASSAPO created in the bhikkhus an earnest desire to hold a CONVOCATION on *Dhammo*, and *Winayo*.

Thereafter he assembled the bhikkhus, and delivered an address to them, commencing with the words ;—“ Beloved ! on a certain occasion, when with a great

\* Priest, alluding to BUDDHO.

† Literally “ hempen robes rejected as rubbish,” the history of these robes cannot be given in the space of a note.

concourse of five hundred bhikkhus, I reached the high road at *Kasinjra* (the capital of) *Páva*." For the particulars (of this discourse) the section regarding *Subhaddo* must be referred to. The import of that section we can discuss at the conclusion of the *Parinibbánan Suttan*.

In a subsequent part (of his address) he (KASSAPO) said—" Well then, beloved, let us have a rehearsal of (or CONVOCAION on) both the *Dhammo* and the *Winayo*. In aforetime (during the dispensation of former Buddhos) also (whenever) *Adhammo* shone forth, *Dhammo* ceased to possess the ascendancy ; (whenever) *Awinayo* shone forth, *Winayo* lost ground ; also in aforetime (whenever) the professors of *Adhammo* attained power, the professors of *Dhammo* became insignificant ; whenever the professors of *Awinayo* attained power, *Winayo* lost ground."

The bhikkhus replied, " In that case, lord ! select the théros and bhikkhus" (who should form the CONVOCAION).

The théro (MAHA'KASSAPO) setting aside the hundreds and thousands of bhikkhus who although having acquired a knowledge of all the nine *angas* of the religion of the divine teacher, were still only *puthujjaná\**, and had only attained the *Sótpatti*, *Sakadágámi*, *Anágámi* and the *Sukkhawipassaná*, selected five hundred, minus one, sanctified bhikkhus who had achieved the knowledge of the *Tépítákan*, with the whole of its text and subdivisions ; had arrived at the condition of *Patisambhidá* ; were gifted with supernatural power ; who had been, on many occasions, selected by BHAGAWA' himself for important ministries, and who were masters of the component parts of the *Téwíjjá*.

In a certain passage, it is thus recorded, " thereafter the venerable MAHA'-KASSAPO, selected five hundred, minus one, *arahantá*."

On what account was it that the théro made this reservation of one ?

It was for the purpose of reserving a vacancy for A'NANDO.

It is also said on this subject : " Whether with or without that venerable personage the rehearsal of *Dhammo* could not be effected."

That venerable individual having yet to fulfil his destiny, and to perfect his works of sanctification : for that reason " with him, it is impracticable."

It having (on the other hand) been also said " there was not a single *suttan gáthá*, &c. propounded by the being gifted with the ten powers (BUDDHO) of which he (A'NANDO) was not a personal witness, for he (A'NANDO) himself has declared, ' I have derived from BUDDHO himself eighty-two thousand, (*Dhammá*) from the priesthood two thousand : these are the eighty-four thousand *Dhammá*, which are to be propagated by me.' On this account, without him (the CONVOCAION) could not have been held. Hence, though he was a personage who had not yet fulfilled his destiny (by the attainment of *arahat* sanctification) being nevertheless of the greatest utility in the CONVOCAION on *Dhammo*, he was considered worthy of being selected by the théro (MAHA'KASSAPO)."

From what cause was it then that he was not selected ?

That A'NANDO might escape the reproaches of other (priests, that though they had attained the *arahat* sanctification they were excluded from the CONVOCAION).

The théro (MAHA'KASSAPO) bore the most confiding affection for the revered A'NANDO : for instance, even when his hair had grown grey, addressing him as a lad would be caressed he would say, " this child has yet to learn his destiny."

\* Uninspired mortals.

He (A'NANDO) was a descendant of the *Sákya* race, and the brother (cousin-german) of *Tathágato\**, being the son of his father's (SUDDHODANO'S) younger brother (DOTO'DANO). Hence, lest some of the bhikkhus prejudiced to a degree to consign them to the *Chhanda-agati*, should raise the imputation that "while there are many who had fulfilled their destiny and were *paṭisambhidá* (the state of perfect arahathood) setting them aside, the théro selects A'NANDO, yet imperfect as to his ultimate sanctification;" (on the one hand) averting such an accusation, and, (on the other,) as the CONVOCATION could not have been held without A'NANDO, he resolved "it is only with the concurrence of the bhikkhus themselves that I will include him," and abstained from selecting him.

Thereupon the bhikkhus of their own accord made a supplication to him on account of A'NANDO. The bhikkhus thus addressed the venerable MAHA'KASSAPO: "Lord! this revered A'NANDO having attained a certain extent of sanctification is not liable to the (four) *agati*, viz.: *Chandó*, *dósó*, *bhayan* and *Móhó*; and from the circumstance of both the *Dhammo* and *Winayo* having been fully acquired by him, by his personal communion with BHAGAWA', therefore, O lord! let the théros select the said revered A'NANDO also." Thereupon the venerable KASSAPO did elect the said revered A'NANDO. Then together with this venerated person the (selected) théros became five hundred in number.

To these théros this question presented itself: "Where shall we hold the CONVOCATION on *Dhammo* and *Winayo*?"

The decision whereon was;—" *Rájagaha* is a most opulent city, full of religious edifices: it will be most proper that at *Rájagaha* we should keep our *wasso*†, as well as hold the CONVOCATION on *Dhammo* and *Winayo*; and that no other priest should resort to *Rájagaha* for the *wasso*."

For what reason was it that it was so resolved?

In order that no individual of the hostile party should interrupt this *tháwara-kammá* (act of ours which is to be effective for ages) by his intrusion in the midst of the CONVOCATION.

The venerable KASSAPO, then explained himself thus by a *kammawáchan*, which followed, or was to second to the *natti*.

"Revered! let the priesthood attend to me. This is the sacred season appropriate to the priesthood. The priesthood have to decide whether these five hundred bhikkhus, keeping their *wasso* at *Rájagaha* should hold a CONVOCATION on *Dhammo* and *Winayo*, and whether it should be permitted to any other bhikkhus to keep the *wasso* in *Rájagaha*. This is the *natti*."

The *kammawáchá* is this.

"Revered! let the priesthood attend to me. The priesthood does decide that these five hundred bhikkhus, keeping their *wasso* at *Rájagaha* should hold a CONVOCATION on *Dhammo* and *Winayo*, and that it shall not be permitted to any other priests to keep *wasso* in *Rájagaha*. To each individual revered personage to whom the selection of these five hundred bhikkhus, for the purpose of holding a CONVOCATION on *Dhammo* and *Winayo* at *Rájagaha*, keeping the

\* One of the appellations of Buddho, derived from *Tatha ágato*, literally "who had come in like manner," i. e. like the other Buddhos.

† The rainy season "from August to November, during which period the pilgrimage of Buddhist priests are enjoined to be suspended."

*wasso* there, or the prohibition of keeping *wasso* at *Rájagaha* by any other bhikkhus, may appear proper, let him remain silent: to whomsoever (the decision) may not be acceptable, let him speak out."

"By (the silence of) the priesthood it is decided that these five hundred priests are selected, for the purpose of holding a CONVOCATION at *Rájagaha*, keeping the *wasso* there, and interdicting all other bhikkhus from keeping *wasso* in *Rájagaha*. To the priesthood (this arrangement) is acceptable; on that account alone they are silent. I shall act accordingly."

This *kammawáchá* took place on the twenty-first day after the *parinibbánan* of *Tathágato*. BHAGAWA' expired on the full moon day of the month *Wésákho* at dawn. For seven days they made offerings of aromatic drugs, flowers, &c To these seven days were given the appellation "*Sádhukklanádiwasa*" (joyous festival days). From that period for seven days, (i. e. during the second week,) the fire (applied) to the funeral pile would not ignite. For (the last) seven days (the cremation having been at length effected) having lined the *santhágára* hall (at *Kusinára*) with lances, making it resemble the grating of a cage, they held a festival of offerings to his *dhátu* (relics.)

At the lapse of twenty-one days on the fifth day of the increasing moon of the month *Jettho* the relics were divided for distribution.

On this very day of the distribution of the *dhátu*, to the assembled priesthood, (MAHA'KASSAPO) imparting the reproach made by SABHADDO who was ordained in his dotage, and proceeding to make his selection of bhikkhus in manner above detailed, adopted the aforesaid *kammawáchá*.

Having recognized this *kammawáchá* the théro (MAHA'KASSAPO) thus addressed the bhikkhus. "Beloved, ye have leisure now for forty days. After that it will not be permitted to plead 'we have such and such excuses.' On that account, in this interval, whether it be an excuse in reference to any person being ill, an excuse in reference to your preceptor or ordaining superior, or in reference to your mother or father, or getting a refection dish, or a robe made, setting all such excuses aside, complete whatever requires to be done."

The *Attákathá* then proceeds to state that in that interval the théros dispersed in different directions, for the purpose of consoling the population of India, afflicted at the death of BUDDHO: MAHA'KASSAPO, repairing to *Rájagaha* and A'NANDO to *Sáwatthi*; and at the appointed time reassembled at *Rájagaha*. The narrative is thus resumed.

They on the day of the full moon of *Asálhi*, having held an *uposátho* (at *Rájagaha*); on the first day after the full moon, assembling together commenced to keep their *wasso*.

At that period there were eighteen great *wiháros* environing *Rájagaha* and they were all filled with rubbish which had fallen into, and accumulated in them\*, (during the absence of the bhikkhus.) On account of the (approaching predicted) *parinibbánan* (of BUDDHO), all the bhikkhus, each carrying his own refection dish and robe, and abandoning their *wiháros* and *parivénos* had departed.

\* It will be subsequently seen that this congregation around BUDDHO took place three months before his predicted death. The *wiháros* at this period, therefore, had been left unoccupied for three months before, and sixty-one days after his death.

It is also recorded (in the Singhalese *Aṭṭhakathá*) that the théros then forming a *katikáwattán* (compact) together, came to the following resolution for the purpose of rendering adoration to the word of BHAGAWA', as well as for the purpose of overcoming the doctrines of the *Titthiyá* (heretics or professors of foreign faiths)—“ Let us devote ourselves to the reparation (of the sacred edifices). The *Titthiyá* may say, ‘ the pupils of the priest GÓTAMO kept up their wiháros while their teacher was alive: on his death they have abandoned them’—they (the théros) apprehended this reproach.” They also thus resolved in order that they might refute another reproach, viz: “ the enormous wealth bestowed by the great (in founding Buddhistical edifices) is lost.”

Having formed this determination they (the five hundred selected bhikkhus) entered into a *katikáwattan*. It is thus mentioned in the *Punchasatikakkhandakan* of the *Pitakattayan*. “ Thereafter, the théros thus said (one to another): ‘ Beloved, the reparation of dilapidations is commended by BHAGAWA'. Wherefore, let us employ ourselves in the first month in repairing dilapidations; in the middle month\*, assembling together we will hold a CONVOCATION on the *Dhammo* and *Winayo*.’ ”

On the second day, repairing to the palace gate, they took their station there. The rája (AJA'TASATTU) approaching them and bowing down inquired: “ Lords! why have ye come?” and asked if there was any thing required which could be provided by him. The théros replied, “ artificers, for the purpose of effecting the repair of dilapidations at the eighteen great wiháros.” The rája provided them with artificers.

The théros having completed the repairs in the course of the first month, thus reported to the rája. “ Mahá rája! the repairs of the wiháros being completed, we will now hold the CONVOCATION on *Dhammo* and *Winayo*.” “ Most excellent, (replied the mahá rája,) ye may rely on me, let the executive part devolve on me, and the religious portion on you. Command me therefore, lords! what can I provide?” “ Mahá rája! a place of assembly for the théros who are to hold the CONVOCATION.” “ Where lords! am I to provide it?” “ It will be proper to do so at the entrance to the *Sattapanni* cave on the side of the *Webhára* mountain.” Replying, “ Willingly lords!” The rája AJA'TASATTU, causing to be prepared a hall, as if executed by the (celestial artificer) *Wissakamwo*, having exquisitely constructed walls, pillars, and flights of steps, embellished with representations of festoons, of flowers and of flower-creepers, rivalling the splendour of the decorations of his palace, and imitating the magnificence of the mansions of the déwos, the abode itself of the goddess SÍRI (splendour), attracting the gaze of déwos and men, as a solitary pond (in a desert) attracts the feathered tribe, the accumulated repository of the admiration of the world, perfected it with every procurable precious material, and having the same decorated with suspended festoons of flowers, beautiful curtains so light that they floated in the air, like unto the palace of BRAHMA', the interior of which is depicted with rubies, with garlands of flowers and exquisitely finished; having also several stories; and further, in that hall, causing to be raised for the five hundred priests, five hundred invaluable and appropriate carpetted seats, as well as the *therásanan* (the chief théro's pulpit) on the southern side facing the north, and

\* Of the three months of “ *Wasso*.”

the *Dhammasánán* (preaching pulpit) in the centre of the hall facing the east, fitted for the sanctified BUDDHO himself; and thereon placing an ivory fan,—sent this message to the priesthood: “Lords! my task is performed.”

On that day, some of the priests made this remark concerning the revered A’NANDO. “In this congregation of priests there is a certain bhikkhu who goes about diffusing a pestilential odour.” The théro A’NANDO on hearing this, felt deeply mortified, and said (to himself) “in this congregation of bhikkhus there is no priest who goes about diffusing a pestilential odour. Most assuredly, these persons speak thus in reference to no other than to me.” Others again said: “Revered! the CONVOCATION is to-morrow, but as thou art deficient in the perfection (of the state of arahathood) and hast still thy allotted task to accomplish; on that account, it will not be fitting for thee to attend the meeting, do not procrastinate therefore (to perfect thyself).” The revered A’NANDO thereupon thus (meditated): “the meeting is to-morrow: should I, who am defective in sanctification, repair to the assembly to-morrow, it would be highly unbecoming.” Spending the greater part of the night in meditation on the *kayagastásatiyá*, towards dawn, he descended from the peripatetic hall of meditation; and retired into the wiháro, saying, “I will repose myself.” He was in the act of reclining, but before his head could touch the pillow, in that precise instant, his mind extricated itself from the dominion of sin, being the condition of subjection to transmigration, (i. e. attained arahathood.)

This A’NANDO, after having past thus the greater part of the night in peripatetic meditation still apprehended that he was incapable of attaining the perfection of sanctification. “Most assuredly, (said he) BHAGAWA’ himself has said to me: ‘A’NANDO! thou art a pious person: by perseverance perfect thyself: thou wilt shortly become sanctified!’ a declaration of BUDDHO admits of no qualification. My own exertion must be over-anxious. By that procedure my mind evinces a vacillation, (implying a mistrust of the prediction) let me therefore repress my over-anxiety to the proper bounds.” Descending thereupon from the peripatetic hall, he repaired to the place provided for washing the feet. Having washed (his feet) there, he entered the wiháro, and seating himself on his bed, he said “let me rest myself for a moment.” In the act of throwing his body on his couch, his feet just raised from the ground and before his head reached the pillow, in that interval, his mind emancipated itself from the dominion of sin. The attainment of arahathood of this théro was effected therefore exempted from the four *iriyápatha*. From this circumstance, whenever it may be asked “What bhikkhu has ever attained arahathood neither reclining, nor sitting, nor standing, nor walking?” it will be proper to reply: “A’NANDO théro did.”

On the second day, being the fifth of the (increasing) moon, the priests having made their meal, and safely laid aside their *pátrá* (refection dishes) and (extra) robes, assembled at the hall of the DHAMMA CONVOCATION.

The théro A’NANDO, who had attained the arahathood, also repaired to the meeting. “How did he go?” saying to himself, “Now I am qualified to enter into the midst of the assembly” with the greatest delight, adjusting his robe so as to leave one shoulder bare, he presented himself, like unto a palmira nut detached from its stalk; like unto a ruby enfolded in a red shawl; like unto the full moon risen in the cloudless sky; like unto the flower expanding its

pollen and feathered leaf, warmed by the ray of the morning sun,—as if proclaiming the attainment of the sanctification of *arahat*, by the extreme sanctity, purity, brilliancy and splendour of his own countenance.

On beholding him, this reflection occurred to the venerable MAHA'KASSAPO. "Surely this beloved A'NANDO has attained *arahathood*: if the divine teacher had been alive he would most certainly have greeted A'NANDO with '*sādhus*;' let me therefore welcome him with the '*sādhus*' which would have been bestowed on him by the divine teacher:" and he greeted him three times with "*sādhu*!"

The *Majjhima-bhānakā* (priests who had learned to rehearse the *Pitakat-tayan* only as far as the *Majjhimanikāyo*) remarked "A'NANDO théro in order that he may indicate his attainment of the arahathood makes his appearance unattended by (other) priests."

The bhikkhus according to their seniority ranged themselves, each on his own appropriate seat, leaving A'NANDO'S place unappropriate: and seated themselves.

On some of them inquiring "Whose seat is this?" "A'NANDO'S" was the reply; and "Where is he gone to?" At this instant, the théro thus decided, "this is the moment for my entrance," and for the purpose of manifesting his own *bhāwanān* (sanctified state) diving into the earth, exhibited himself in the pulpit reserved for himself. Some again say, he came through the air and took his seat. Be it this, or be it that, having most fully satisfied himself that it was he, the greeting conferred on him by the venerable MAHA'KASSAPO was most proper.

On the arrival of this revered personage the théro MAHA'KASSAPO thus addressed the priesthood:—

"Beloved! which shall we rehearse in convocation first, the *Dhammo* or the *Winayo*?"

The bhikkhus replied: "Lord! MAHA'KASSAPO! it is the *Winayo* which is the life of the *sāsānān* of BUDDHO. When *Winayo* is at an end, *sāsānān* is at an end. Therefore let us rehearse the *Winayo* first."

"Making whom the Chief?"

"The venerable UPA'LI."

"Why,—would not A'NANDO be worthy?"

"Not that he is not worthy; but because while the omniscient BUDDHO himself was living, on account of his knowledge of the text of the *Winayo*, he had conferred that office on the venerable UPA'LI, saying 'Bhikkhus, of my disciples, who are the sustainers of *Winayo*, the aforesaid UPA'LI, is the chief:' on that account, let us rehearse the *Winayo* receiving it from the théro UPA'LI."

Thereupon the théro (MAHA'KASSAPO) for the purpose of interrogating on *Winayo*, assigned to himself that task; and the théro UPA'LI was appointed for the purpose of expounding it.

This was the text there (the proceeding in CONVOCATION). The venerable MAHA'KASSAPO thus addressed the priesthood: "Beloved! let the priesthood attend to me. This is the appointed time (for the CONVOCATION): I am about to interrogate UPA'LI on the *Winayo*." The venerable UPA'LI also addressed the priesthood. "Lords! let the priesthood attend to me. This is the time appointed for the priesthood; interrogated on the *Winayo*, by the venerable MAHA'KASSAPO, I am about to propound it."

Having thus imposed on himself that office, the venerable UPA'LI rising, adjusting his robe so as to leave one shoulder bare, and taking up the ivory-wrought fan, and bowing down to the senior priests, took his seat on the *Dhammasanan* (before described).

Thereupon the théro MAHA'KASSAPO taking his seat on the *Thérásanan* interrogated the venerable UPA'LI ou *Winayo*.

“ Beloved UPA'LI! where was the first *Párájikan* propounded ?”

“ Lord! at *Wésáli*.”

“ Who gave occasion to it ?”

“ It originated in reference to (the priest) SUDINNO, a *Kálanda* youth.”

“ On what account ?”

“ On account of his committing fornication.”

The venerable MAHA'KASSAPO then interrogated the venerable UPA'LI on the contents of *Paṭhaman Párájikan*, its origin, the party concerned, the exhortation made, the sequel or application of the exhortation, and the result as to the conviction or the acquittal. The venerable UPA'LI, who had been interrogated on each of these points, explained (them).

“ Is there or is there not (resumed MAHA'KASSAPO) in reference to this *Paṭhaman Párájikan* any thing either to be omitted, or to be added.”

“ There is nothing in the words of the sanctified BUDDHO which ought to be omitted. The *Tathágatá* utter not a single unmeaning syllable. In the words however of the déwos and of the disciples of BUDDHO there may be that which should be omitted.

The théros who held the DHAMMO CONVOCATION rejected that (which should be omitted), that which was to be added was to be found in all parts, accordingly whatever was requisite to be added in any part, they did introduce the same.

“ But what was that ?” either “ at that period” or “ at that particular period,” or “ thereafter” or “ on his having so said,” or “ he thus spoke,” and other similar expressions, only requisite for the connection of the sense. Having thus introduced that which was requisite to be added, they concluded this *Paṭhaman Párájikan*.

While the *Paṭhaman Párájikan* was in progress of rehearsal in CONVOCATION (by MAHA'KASSAPO and UPA'LI, the rest of) the five hundred *arahantá* who were selected for the CONVOCATION, chaunted forth the same, passage by passage. At the very instant their chaunt commenced with the words “ the sanctified\* BUDDHO dwells in *Wéranjá*,” the great earth as if offering up its “ *sádhus*” quaked from the abyss of the waters under the earth.

They, in the very same manner, having gone through the (four) *chatán Párájikaní* ordained that that (portion of the *Pitakattayan*) should be called “ *Párájikkandan*” (section).

The thirteen *Sanghádisésá* they ordained should be called the “ *Térasakan*.”

The first two *Sikkhá*, they ordained should be called “ *Ariyatáni*.”

The next thirty *Sikkhá*, they ordained should be called the “ *Nissaggiyá Páchittiyáni*.”

(These four constitute the “ *Párájika*.”)

\* The opening of the text of the *Paṭhama Párájikan*.

The next ninety-two *Sikkhá* they ordained should be called the “*Páchittiyáni.*”

The next four *Sikkhá*, they ordained should be called the “*Patidásaniyáni.*” (These two constitute the *Páchittiyán*).

The next seventy-five *Sikkhá*, they ordained should be called “*Sekhiyáni.*”

The seven *Dhamma* they ordained should be called “*Addhikarana-samathá.*” (These two constitute the *Chúlawaggo*).

Thus authenticating these two hundred and twenty *Sikkhá*, they ordained that they should constitute the “*Maháwibhango.*” At the completion of the *Maháwibhango*, as in the former instance, the great earth quaked.

They then resolved that the first eight *Sikkhápadáni* in the *Bhikkhuni-wibhango* should form the “*Párajikáni*” (of the *Bhikkhuniwibhango*).

The (next) seventeen *Sikkhápadáni*, they constituted the “*Sattarasakan.*”

The next thirty *Sikkhápadáni* they constitute the *Nissaggiya-Páchittiyáni*.

The (next) one hundred and sixty-six *Sikkhápadáni* they constituted the “*Páchittiyáni*” (of the *Bhikkhuni-wibhango*).

The next eight *Sikkhápadáni* they constituted the “*Pátidesaniyáni.*”

The (next) seventy-five *Sikkhápadáni*, they constituted the “*Sekhiyáni.*”

The seven *Dhammá* they constituted the *Adhikaranasamathá*.

Thus authenticating these three hundred and four *Sikkhápadáni*\* as the *Bhikkhuni-wibhango*, they decided that this *ubhato-wibhango* (double *wibhango*) should be divided into sixty-four *Bhánawára*†. At the termination of the *Ubhato-wibhango* as before described, the great earth quaked.

In the same manner having rehearsed in convocation, the “*Khandhakan*” (also called *Maháwaggo*) containing eighty *Bhánawára*; and the “*Páriwáran.*” containing twenty-five *Bhánawára* they constituted this, “*Winayo-Pitákan.*” At the conclusion of the *Winayo-Pitákan* also, as before stated the earth quaked. They consigned the same to the venerable UPA’LI himself, saying “expound this to thy pupils.”

At the termination of the CONVOCATION on the *Winaya-Pitákan*, the théro UPA’LI laying aside the ivory fan, and descending from the *Dhammásanan* and bowing down to the priests senior (to himself), resumed his place on the seat individually prepared for him.

The CONVOCATION on *Winayo* having terminated the venerable MAHA’KASSAPO desirous of holding the CONVOCATION on *Dhammo*, thus addressed the bhikkhus.

“What individual is most fit to be appointed the chief of the CONVOCATION ON *Dhammo*, by the members of this CONVOCATION?”

The bhikkhus replied “Appoint the théro A’NANDO the chief.”

Thereupon the venerable MAHA’KASSAPO thus explained himself to the priesthood: “Beloved! let the priesthood attend to me. This is the appointed

\* These *Sikkhápadáni* are dispersed through all the five books of the *Winayo*.

† A “*Bhánawára*” consists of 250 gathas, of four *pádáni*, each *pádán* containing eight syllables; the same computation is used in prose also.

Syllable.		Pádán.		Gáthá.		Bhánawáro.
8	=	1		”		”
32	=	4	=	1		”
8000	=	1000	=	250		1

time for the priesthood (to hold their CONVOCATION). I am about to interrogate A'NANDO on *Dhammo*."

The reverend A'NANDO then addressed the priesthood. "Lords! let the priesthood attend to me. This is the appointed time for the priesthood, interrogated by the venerable MAHA'KASSAPO, I am about to expound the *Dhammo*."

The venerable A'NANDO then rising from his seat, and adjusting his robes so as to leave one shoulder bare, and bowing down to the senior bhikkhus, took his place in the *Dhammástanan*, holding up the ivory-wrought fan.

The venerable MAHA'KASSAPO next asked, "Beloved! which *Piṭako* shall we rehearse first?"

"Lord! the *Suttantá Piṭako*!"

"In the *Suttanta Piṭako* there are four *Sangíthyo*; which among them the first?"

"Lord! the *Dighasangíthi*."

"In the *Dighasangíthi*, there are thirty-four *Suttáni*, composing the three *Waggá*, among them which *Waggo* first?"

"Lord! the *Silakkhanda-waggo*."

"In the *Silakkhanda-waggo*, there are thirteen *Suttantá*, which *Suttan* first?"

"Lord! the *Brahmajála-suttan*."

"Let us then rehearse first that *Suttan* which is embellished with the three *Siláni*, which triumphed over the various heretical faiths, sustained by hypocrisy and fraud; which unraveled the doctrinal tissue of the sixty-two heterodox sects, and shook the earth together with its ten thousands component parts."

Thereupon the venerable MAHA'KASSAPO thus addressed the venerable A'NANDO.

"Beloved! A'NANDO! where did (BUDDHO) deliver the *Brahmajálan*?"

"Lord! between *Rájagata* and *Nálanda*, in the palace situated in the *Amba-titthiká* (mango grove)."

"Who gave rise to it?"

"SUPPIYO, the *paribbájako*, and the youth BRAHMADATTO."

"What was the subject?"

"The praise of virtue."

The venerable MAHA'KASSAPO then inquired of the venerable A'NANDO the origin of the *Brahmajálan*—the individual concerned, and the subject.

The venerable A'NANDO explained them. At the termination of his exposition, the five hundred arahanta chanted it forth, and as described in the former instance, the earth quaked.

Having thus rehearsed the *Brahmajálan*, then in succession, together with the *Brahmajálan*, all the thirteen *Suttáni* having been rehearsed in the prescribed form of interrogation and explanation, viz: "Beloved A'NANDO! where did (BUDDHO) deliver the *Samánaphalan suttán*," and authenticated the same, they called that portion the "*Silakkhandawaggo*."

Having then rehearsed *Maháwaggo*, and lastly the *Pátiwaggo* and thus completing the rehearsal of the three *Wagga* comprising the thirty-four *Suttáni*, amounting to sixty-four *Bhánawára* of the text; and calling the same (collectively) the *Dighanikáyo*, they consigned the same to the charge of the venerable A'NANDO, saying, "Propound this to thy pupils."

In the next place, holding their CONVOCATION on the *Majjhima-nikáyo* amounting to eighty *Bhánawárá*, they consigned the same to the disciples of the (deceased) SA'RIPUTTO, the chief minister of *Dhammo*, saying, "Charge yourselves with, and propound, this."

In the next place, holding their CONVOCATION on the *Sangutta-nikáyo*, amounting to one hundred *Bhánawárá*, they consigned the same to MAHA'KASSAPO, saying, "Lord! propound this to thy pupils."

In the next place (lastly) holding their CONVOCATION on the *Angutta-nikáyo*, amounting to one hundred and twenty *Bhánawárá*, consigned the same to the théro ANU'RADDHO, saying, "Propound this to thy pupils."

The *Dhámmasangáni-Wibhangan*, *Katháwatthun*, *Puggalán-Dáthuyamakan* and *Paṭṭhāman*, (compose that which) is called the "*Abhidhammo*." Having thus held a CONVOCATION on (this portion of) the text, the universally lauded alimant of refined wisdom, the five hundred *arahantá* chaunted forth (its title) calling it the "*Abhidhamma-piṭako*" as before described, the earth quaked.

Thereafter the *Játakan*, *Mahániddésó*, *Chúlaniddésó*, *Paṭisambhiddmaggo*, *Suttanipáto*, *Dhammapadán-uddānan*, *Itiwuttakan*, the *Wimára* and *Pétawatthú*, as well as the *Théra* and *Théri-gáthá* having also been rehearsed, as a portion of the text, and having given it the name (collectively) of *Khuddagantho*, the *Dighabhánaká* priests assert, that they were included in the CONVOCATION, in the same *Abhidhammo*, while the *Majjhimahánaká* priests maintain that together with the *Chariyápitakan*, *Apadānan* and *Buddhawanso*, the whole of the *Khuddaganthó* were included in the *Suttantapiṭako*.

Thus, the whole word of BUDDHO by its (rasó) design is "one single class;" by its division into *Dhammo* and *Winayo* consists of "two classes;" by its division into first, middle and last, as well as by its division into the (three) *Piṭakáni*, of "three classes;" by its division into *Nikáya'* of "five classes;" by its division into *Angáni* of "nine classes:" and by its division into *Dhammahandá* of "eighty-four thousand classes."

Why is it, by its "design," one single class?

Because from the moment the supreme omniscient buddhohood was attained by BHAGAWA', till by his having terminated the course of transmiration, he achieved final extinction by his *nibbānan*, in which interval a period of forty-five years elapsed, all that was said (by him) whether to déwos, men, *nága* or *yakkhá* as well monitory as illustrative, had but "one single design," the end being supreme beatitude. Thus, by its "design," it is "one single class."

Why does it by the *Dhammo* and *Winayo* division, consist of "two classes?"

The whole being divided into, and called "*Dhammo*" and "*Winayo*," numeral computation (makes it so); the *Winaya-piṭakan* (alone) composes the *Winayo*; the rest of the word of BUDDHO is denominated *Dhammo*, as well as for the reason that he (MAHA'KASSAPO) had said, "It would be most proper that we should hold a CONVOCATION on *Dhammo* and *Winayo*; that I should interrogate UPA'LI on *Winayo*, and that I should interrogate A'NANDO on *Dhammo*." Thus by the division into "*Dhammo* and *Winayo*," it consists "of two classes."

Why does it by the division into first, middle, and last, "consist of three classes?"

Because the whole consists of three divisions, viz: the first words of BUDDHO, the middle (or central) words of BUDDHO, and the last words of BUDDHO.

The following are the first words of BUDDHO\* :

*Anékajátisansáran sandhávessan anibbisan*

*Gahakárákan, gawésanto dukkhájátis punappunan ;*

*Gahakáráka ! dīṭṭhósi : punna géhan na káhasi ;*

*Sabbáté phásuká bhaggá ; gahakútan wisankhitan ;*

*Wisankhara-gatan chittan, tanhánan khayamajjógá !*

“ Performing my pilgrimage through the (*sansáró*) eternity of countless existences, in sorrow, have I unremittingly sought in vain the artificer of the abode (of the passions) (i. e. the human frame). Now O artificer ! art thou found. Henceforth no receptacle of sin shalt thou form—thy frames (literally ribs) broken ; thy ridge-pole shattered ; the soul (or mind) emancipated from liability to regeneration (by transmigration) has annihilated the dominion of the passions.”

These are the “ first words of BUDDHO.”

There are some persons who maintain, that the *gáthá* commencing with the words, *Yadá havé pátu-bhawanti dhammá* “ most assuredly in due course the *dhammá* will descend (be revealed)” which are in the *Khandhó* (section) were also a part of the hymn of joy composing the first words of BUDDHO.

This *gáthá* of joy of him who had attained the state of omniscience, by his own felicitous intelligence, and who had watched the progress of the *Pachayá-karan* be it understood, was delivered on the day after the full moon.

What he (BUDDHO) said at the moment he was passing into *parinibbánan* (reclining between the two sal-trees at *Kusinára*, on the full moon day of the month *Wésáko*,—*Handadáne*, *bhikkhawé ! ámantayámi wó ; wiyadhammá sankhárá appamádena sampádétha*. “ Now, O *bhikkhus !* I am about to conjure you (for the last time) : perishable things are transitory : without procrastination earn (*nibbánan*).” These were his “ last words.” Whatever has been said by him between those two are his “ middle words.” Thus by the classification into “ the first,” “ the middle,” and the “ last words,” it consists of “ three classes.”

How does it by the *Piṭaka* division, become the “ three *Piṭaka*.”

The whole being divided into the *Winayo-Suttantá* and *Abhidhammo*, becomes three sections. Including therein both what was and † what was not authenticated in the FIRST CONVOCATION,—viz. the two *Pátimokkháni*—the two *Wibhan-gáni*, the twenty-two *Khandakhá*, and the sixteen *Pariwárá*. This (portion) was called the “ *Winaya-Piṭako*.”

The collection of thirty-four *Suttantá* commencing with the *Brahmajálan* is the “ *Dighanikáyo*.”

The collection of one hundred and fifty-two *Suttantá*, commencing with the *Múlapariyáya* is the “ *Majjhimanikáyo*.”

The collection of seven thousand seven hundred and sixty *Suttantá*, commencing with the *Oghakarana suttan*, is the “ *Sanguttanikáyo*.”

The collection of nine thousand five hundred and fifty-seven *suttantá*, commencing with the *Chittapariyáddánan* is the “ *Anguttaronikáyo*.”

\* Uttered at the instant of his attaining buddhohood under the bo-tree at *Uru-wéla*, now *Buddhagayá*.

† Adverting to the few explanatory words which were added, as before described, for the connection of the sense of the text.

The *Khuddakanikáyo* consists of fifteen sections, by being divided into *Khuddakapátan*, *Dhammapadan*, *Udánan*, *Ituwattakan*, *Suttanipátan*, *Wináyawatthú*, *Pétawatthu*, *Thérigáthá*, *Játakan*, *Widdéso*, *Paṭisambhidá*, *Apa-dánan*, *Buddhawan* and *Chariyápiṭako*.

This is called “*Suttanta Piṭako*.”

The *Dhammasangho*, the *Wibhango*, *Dhátukathá*, *Puggalo*, *Katháwattu*, *Yamakan* and *Paṭṭhánan*. These were called the “*Abhidhammapitako*.”

In regard to the *Winayo*, it is said, *Wiwidha wisésanayattó*; *Winayanatochéwa káyawáchánan winayatthawidúhi ayan Winayo* “*Winayóti*” *akkhátó*.

This *Winayo*, is called “*Winayo*” by those versed in the *Winayo*, because it comprises various conflicting doctrines as well as controls the acts and words of men. “Various” because the *Pátimokkhá* comprises five classes of *Uddéso* and the *Parájiko* is only the first of a collection comprising the seven *A’patti*. It has (separate) *Mátika* (indexes) containing conflicting rules in the *Wibhango* and other sections, as well as “subsequent” or “supplementary” rules of opposite tendencies, both of increasing strictness and of modifying laxity. Moreover, from its prescribing rules for controlling the misconduct of men, in deed as well as in word, it thence “controls the acts and words of men,” and on that account, it being both “various” and “conflicting” and as it “controls deeds and words,” it is called “*Winayo*.” For this reason this designation was adopted as expressive of its contents.

In regard to the *Suttáni*, it is said :—

*Itaranpana*, *Atthanan*, *súchanato*; *súwattato pasawanatóthá*, *súdanato*, *suttánú suttasabháyatocha suttan*, “*suttanti*” *akkhátan*.

The next: the *suttan* is called *suttan* from its precise definition of rights; from its exquisite tenor; from its collective excellence, as well as from its overflowing richness; from its protecting, (the good) and from its dividing, as if with a line.

Here, “It precisely defines” by its distinguishing one’s own rights from those of other persons. “It has an exquisite tenor” from its having been pounded in a strain profitable to those subject to the control of *Winayo*. It is stated, that it possesses “collective excellence” because it collects together its contents, like a harvest-produce is gathered. It is said “it overflows” because it is like unto the milk streaming from a cow. It is said “it protects” because it is a safe-guard. It is said “it divides as with a line” because as the line (*suttan*) is (a mark of definition) to carpenters, so is this (*suttan*, a rule of conduct) to the wise. In the same manner that flowers strung together on a line are neither scattered nor lost, so are the precepts which are herein contained united by this (*suttan*) line.

For this reason, this designation was adopted as expressive of the nature of its contents.

In regard to the *Abhidhammo*, it is said :—

*Yé etha wuddhimantá salakkhaná pújitá*, *parichchinná wuttádhi kácha dhammá*; “*Abhidhammo*” *téna akkháto*.

In this case, be there any “*dhammá*” profound in import, glorious in form, celebrated by their renown, and divested of ambiguity, and worthy of being designated “*adhi*,” thence they would be called “*Abhidhammo*.” This word

'adhi' will be found prefixed to each of the foregoing (attributes of) pre-eminence, glory, celebrity and perspicuity.

(Here follow a series of quotations showing the instances in which the prefix 'Abhi' has been so used.)

"Be it understood that those who are versed in the contents of the 'Piṭa-kan' (chest) from its being the (*Bhájanan*) vessel in which the text is contained, as well as from the circumstance of the *Winayo* and the rest (*Suttantá* and *Abhidhammo*) being also comprised therein, call it 'Táyo,' *Three*."

(Here follows another series of quotations and further explanations illustrative of the word *Piṭakan*.)

"How does it by the *Nikáyo* division become of 'five classes?'"

"The whole being divided into the *Dighanikáyo*, *Majjhimanikáyo*, *Sanyutanikáyo*, *Anguttaranikáyo*, and *Khuddakanikáyo*, it becomes of five classes.

"It is recorded (in the former *Aṭṭhakathá*.)

"To that (book) which contained thirty-four *Suttantá* composing three *Waggo*, being the first compiled, the name 'Dighanikáyo' was given."

"From what circumstance did it obtain the name of *Dighanikáyo*?"

"It is called 'Digha' (long) from its containing a collection of the long *Suttantá*; and *Nikáyo* from its being an 'assemblage' of numerous (*Suttantá*), for instance it is said of the word *Nikáyo*, 'O bhikkhus! never have I beheld a single "Nikáyo" like that of the thoughts, nor O bhikkhus! a "Nikáyo" like that of the animal creation, nor like that of the physical world.' In these various ways, both in sacred and profane language, is this word applied. In reference to the other *Nikáyo* also, the same construction is to be placed on the word 'Nikáyo.'"

"Why is it called the *Majjhimo Nikáyo*?"

"It is a *Nikáyo* composed of one hundred and fifty-two *Suttantá* of (*Majjhimo*) middling or moderate length, commencing with the *Suttan* called the 'Má-lapaniyáya,' and classified into fifteen *Waggo*."

"Why is it called the *Sanyutta Nikáyo*?"

"From its being (*Sanyutta*) classed together under different heads, commencing with the *Déwatá-Sanyuttan*, containing the *A'ghataranan* as the first *Suttan* (of that *Sanyuttan*), and comprising altogether seven thousand seven hundred and sixty-two *Suttantá*."

"Why is it called the *Anguttara Nikáyo*?"

"Because it is classed ('*Angatirikawaséna*') under different heads, (or *Angá* members,) each progressively increasing in number, the first only containing the *Chittapariyádánan*, and altogether comprising nine thousand seven hundred and fifty-seven *Suttantá*."

"Why is it called *Khuddaká Nikáyo*?"

"Because it comprises exclusively of the four *Nikáyo* (above mentioned) all that remained of the words of BUDDHO, being the whole of the *Winayo* and *Abhidhammapiṭakan*, and the fifteen sections (of the *Suttantá*) commencing with the *Khuddapátan* as formerly explained."

"Thus by the division of *Nikáyo*s they are five."

"How does it by the *Angá* division consist of nine classes?"

“ The whole of the foregoing comprising in it the nine divisions are, the *Súttan*, *Géyyan*, *Weyyákarán*, *Gáthá*, *Uđanan*, *Itiwuttakan*, *Játakan*, *Abbhutadhammo* and the *Wédattan*.

“ The *Súttan* it is to be understood, contains, the two *Wibhangá* and (two) *Niddésá*, the *Khandako* and *Pariwáro*, and in the *Suttanipáto*, the *Mangalasuttan*, *Ratana suttan*, *Nálaka suttan* as well as the *Tuwařaka suttan*, and all the other discourses of *Tathágato* bearing the signification of ‘ *Suttan*.’

“ Be it understood further that the *Géyyan* contains every *Suttan* composed in *Gáthá* (metre) together with (its prose portions). The whole of the *Sangut-tako* consists throughout of that description (of composition being *Gáthá* together with prose.)

“ The *Wéyyákaránan* be it understood, consists of the whole of *Abhidhamma Piřako*, the *Súttantá* not composed in *Gáthá*, and the words of BUDDHO which are not classified under any of the other eight *Angáni*.

“ Be it known the *Gáthá* consists of the *Dhammapadáni*, *Thérágáthá*, *Therigáthá* and those unmixed (detached) *Gáthá* not comprehended in any of the above named *Súttantá*.

“ The *Uđanan* be it known, consists of the eighty-two *Súttantá* delivered (by BUDDHO) in the form of hymns of joyous inspiration.

“ The *Ittiwuttakan*, be it understood, comprises the one hundred and ten *Súttantá* which commence with the words: ‘ It was thus said by BHAGAWA.’

“ The *Játakan*, be it understood, comprises the five hundred and fifty *Játakáni* (incarnations of BUDDHO) commencing with the *Appanakajátakan*.

“ The *Abhutadhammo*, be it understood, comprises all the *Súttantá* containing the miracles and wonders, commencing with such expressions as ‘ bhikkhus.’ These miraculous and wonderful *dhammá* (powers) are vouchsafed to ‘ A’NANDO.’

“ The *Wédattan*, be it understood, consists of the *Chúlawédattan*, the *Maháwédattan*, the *Sammáditthi*, the *Sakkapanhá*, the *Sankhárabhojaniyá*, the *Mahá-punnáman*, as well as the whole of those *Súttantü* which have conferred wisdom and joy on those who heard them.

“ Thus by the classification into *Angáni*, it consists of nine divisions.”

“ How does it by the *Dhammakkhando* division consist of eighty-four thousand portions?”

“ It comprises the whole word of BUDDHO. (It has been said by A’NANDO,) *Dwásitan*, *Buddható gantun dwésahassáni bhikkhuto*, *chaturásiti sahasáni yé mé dhammá pawattito*. ‘ I received from BUDDHO himself eighty-two thousand; and from the bhikkhus two thousand; these are the eighty-four thousand *dhammá* maintained by me.’ By this explanation of the *Dhammakkhando* it consists of eighty-four thousand divisions. A *Suttan* in which one subject alone is treated (or literally consists of one joint) is called *Ekódhammakkhando*. Any *Dhammakkhando* which treats of a plurality of subjects, or consists of more than one joint, is called by the number (of these subjects treated).

“ In the *Winayo* also, there is the *Watthu*, the *Mátiká*, the *Padabhajaniyan*, the *A’patti*, the *Anápatti* and the *Tikichchabhédo* classifications. In that (division) likewise, be it understood, that each class constitutes a *Dhammakkhando*.

“ Thus by the *Dhammakkhando* division, it consists of eighty-four thousand parts.

“ Thus this word of BUDDHO, from its being left undivided, is by its ‘ design’ one single class. By its division into *Dhammo* and *Winayo*, it consists of two classes, and so forth; and having been separated and arranged by the sanctified priesthood, having MAHA’KASSAPO for their chief who held the CONVOCATION, this classification has been definitively ordained, viz. thus ‘ this is the *Dhammo*,’ ‘ this the *Winayo*,’ ‘ this the *Paṭānā buddha wachanan*,’ ‘ this the *Majjhima buddha wachanan*,’ ‘ this the *Pachima buddha wachanan*,’ ‘ this the *Winaya piṭakan*,’ ‘ this the *Sūṭṭa piṭakan*,’ ‘ this the *Abhidhamma piṭakan*,’ ‘ this the *Dīghanikāyo*,’ and so forth to the *Khuddhanikāyo*, ‘ these the *Sūṭṭāntā*,’ ‘ these the *Angāni*,’ and ‘ these eighty-four thousand *Dhammakkhando*.

“ This was not all, for moreover, having established the further several subdivisions of classifications of *Uddānan*, *Waggo*, *Peyālan*, *Ekanipāto*, *Dakanipāto* and so forth (of *Nipatā*), the *Sanyuttan*, *Panasā*, as set forth in the three *Piṭakāni*, the CONVOCATION was closed in seven months.

“ At the conclusion of this CONVOCATION or its being announced ‘ this religion of the deity gifted with ten powers had been rendered effective to endure for five thousand years, by the théro MAHA’KASSAPO,’ from the exuberance of its exultation, as if pouring forth its ‘ *sadhus*’ the great earth, from the abyss of the waters under the earth, in various ways quaked, (from east to west;) requaked (from north to south); and quaked again (from *Zenith* to *Nadir*); and various miracles were manifested.

“ This is called the ‘ *Paṭima Sanggī*’ (FIRST CONVOCATION). It is also (called) in this world, from its having been conducted by five hundred persons, *Panchasatikā Sanggī*, the (CONVOCATION OF FIVE HUNDRED), and because it was exclusively held by the théros, it is likewise called the *THE’RIKA*.’”

A table of the Pálí version of the *Pitakattayan*.

WINEYAPITAKO,

Consists of the following sections.

1. *Parājikó*, 191 leaves of 7 and 8 lines on each side, each leaf 1 foot, 10 inches long.
2. *Pachitinan*, 154 leaves of 9 and 10 lines on each side, each leaf 1 foot, 9 inches long.
3. *Chúlawaggo*, 196 leaves of 8 and 9 lines on each side, each leaf 1 foot, 10 inches long.
4. *Maháwaggo*, 199 leaves of 8 and 9 lines on each side, each leaf 1 foot, 10 inches long.
5. *Pariwáró*, 146 leaves of 10 and 11 lines on each side, each leaf 1 foot, 9 inches long.

ABHIDHAMMAPITAKO,

Consists of the following sections.

1. *Dhammasangani*, 72 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
2. *Wibhangan*, 130 leaves of 8 lines on each side, each leaf 2 feet, 4 inches long.
3. *Katháwatthu*, 151 leaves of
4. *Puggalan*, 28 leaves of 8 lines on each side, each leaf 2 feet, 4 inches long.
5. *Dhātu*, 31 leaves of 8 lines on each side, each leaf 2 feet, 4 inches long.
6. *Yámukan*, 131 leaves of 10 lines on each side, each leaf 2 feet, 4 inches long.
7. *Paṭṭhanan*, 170 leaves of 9 and 10 lines on each side, each leaf 2 feet, 4 inches long.

## SUTTAPITAKO,

Consists of the following sections.

1. *Dīghanikāyo*, 292 leaves of 8 lines on each side, each leaf 1 foot, 10 inches long.
2. *Majjhimanikāyo*, 432 leaves of 8 and 9 lines on each side, each leaf 1 foot, 11 inches long.
3. *Sanyuttakanikāyo*, 351 leaves of 8 and 9 lines each side, each leaf 2 feet, 2 inches long.
4. *Anguttaranikāyo*, 654 leaves of 8 and 9 lines on each side, each leaf 1 foot, 10 inches long.
5. *Khudakanikāyo*, is composed of 15 books; viz.
  - I. *Khudapāṭan*, 4 leaves of 8 lines on each side, 2 feet, 4 inches long. (Burmese.)
  - II. *Dhammapadan*, 15 leaves of 9 lines each side, each leaf 1 foot, 8 inches long.
  - III. *Udānan*, 48 leaves of 9 lines each side, 8 feet long.
  - IV. *Itti-attakan*, 31 leaves of 8 lines each side, each leaf 1 foot, 9 inches long.
  - V. *Suttānipātan*, 40 leaves of 9 lines each side, each leaf 2 feet.
  - VI. *Wimānawatthu*, 158 leaves of 7 and 8 lines on each side, each leaf 1 foot, 9 inches long.
  - VII. *Pétawatthu*, 142 leaves of 8 and 9 lines each side, each leaf 1 foot, 8 inches long.
  - VIII. *Théragāta*, 43 leaves of 9 lines each side, 2 feet, 4 inches long. (Burmese.)
  - IX. *Thérigāta*, 110 leaves of 8 lines on each side, each leaf 1 foot, 7 inches long.
  - X. *Jātakan*. The commentary is intermixed with the text, and in that form it is a voluminous work of 900 leaves.
  - XI. *Niddēso*, not ascertained yet.
  - XII. *Paṭisambhidan*, 220 leaves of 8 lines on each side, each leaf 1 foot, 11 inches long.
  - XIII. *Apadānan*, 196 leaves of 10 lines on each side, each leaf 2 feet long.
  - XIV. *Buddhawanso*, 37 leaves of 8 lines, each 2 feet long.
  - XV. *Chariyāpīṭako*, 10 leaves of 8 lines each side, 3 feet long.

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II.—On the "Indian Boa," "Python Tigris." By Lieut. T. HUTTON,  
37th Native Infantry.

It is erroneously supposed that the Boas, after having crushed their prey lubricate it with saliva for the purpose of rendering it less difficult to be swallowed.

I possessed three of these reptiles alive at one time, and frequently watched them very narrowly through the whole process of crushing and swallowing their prey, which consisted of fowls, partridges, rabbits, &c., but never did they put the least saliva on it previous to swallowing it. The mistake, however, is easily accounted for; having seized and smothered its prey, the Boa cautiously and partially unwinds the death knot he has tied round his unfortunate victim, and resting awhile as if to recover from the exertion he has undergone proceeds to measure or examine the object still held in his embrace, and during this process the tongue is constantly darting out, as he proceeds.

This, at first sight may appear to be for the purpose of lubricating the feathers or the hair of the prey, but it is in reality nothing more than feeling the way and ascertaining where the head lies.

It appears to me by no means improbable that the tongue in serpents is rendered highly sensitive, and may be deemed in a great measure the organ of touch or feeling, by which it is enabled to assist the senses of sight and smell, and so in some degree be considered analogous to the antennæ of insects\*.

I am led to this belief by observing how constantly the tongue is darted out and brandished, as it were, whenever the reptile is in motion or at all disturbed.

When I offered water to the Indian Boas, of which they are very fond, they invariably darted out the tongue rapidly and repeatedly as they moved along, and seemed to feel the pan all round with it, darting it over the edge several times until it touched the water, when they immediately raised their heads, and gliding forwards dipped the nose fairly into it, and drank by long draughts.

The body in serpents is by no means so callous to the sense of feeling, as the hard protecting armour in which they are encased, would perhaps lead one to suppose; I have seen them shrink from a very slight touch. This sensitiveness, however, would not enable them to distinguish different objects, were they not furnished with some organ adapted for that purpose; that organ I suppose to be the tongue.

As the Boa swallows its prey the parts as they descend become thickly coated with glutinous saliva, but this is derived from the inside of the mouth and throat, as the prey is drawn in, and not from any previous lubrication, as may be seen by taking away the object from the snake, when it will be perceived that those parts which were in the throat and jaws, are slimy, while the remainder is quite free from saliva.

They always endeavour to seize their prey by the head, but it not unfrequently happens that in making the spring, their destined vic-

\* Last year, (1836), I dipped a feather into spirits of turpentine, and then held it near the antennæ of a stag-beetle which was crawling along the table; the insect immediately withdrew the antennæ, and turned away. I repeated this several times, and always with the same result.

Another beetle very common at *Simla* during the rains and which appears to be the *Scarabæus Phorbanta* of OLIVER'S insects, showed a much stronger aversion to the smell of the turpentine, withdrawing the antennæ even while the feather was at some distance, and bending down its head. This would plainly indicate the sense of smell to be in the antennæ?

tim moves away, in which case they seize anywhere they can, but having crushed it, they invariably commence at the head in swallowing it, by which means they have less difficulty in drawing in the wings and legs of animals, than if they commenced at the tail, and indeed it would be totally impossible to swallow a large bird or quadruped unless they began at the head, for the wings would open out across the mouth, and prevent the bird descending into the throat, and so would the legs of a quadruped.

As it is, they often meet with difficulty in swallowing even a moderate sized prey.

A Boa eight and a half feet long, which could swallow a large sized full grown rabbit, had often great difficulty in taking in a partridge, for if he did not begin cleverly at first in getting the body to follow the head and neck tolerably straight, i. e. if he seized it rather too much on one side, the opposite wing would not enter his mouth; but in such cases he had an infallible remedy for smoothing down the obstacle, which consisted in throwing a coil tight round his own neck, and then drawing his head, and prey backwards through it, by which means the wings were smoothed down and lengthened out, so as to be easily swallowed.

They appear to be nocturnal,—at least I judge so, from their lying coiled up all day, and moving about in the cool of the evening about nightfall.

They make a loud hissing when irritated by being touched, but otherwise emit no sound.

About the middle of November they became lazy and sluggish, and refused food when offered to them on the 1st December, although they had not been fed for a month before. From that time until the beginning of April, they refused to feed and generally remained folded coil above coil, the head surmounting all.

During this period they were easily provoked to bite, but never made any attempt to throw a coil round their disturbers.

From the month of April they took food freely, whenever it was offered to them, which was generally once a fortnight, although sometimes more than a month would intervene. They were fond of water which they were frequently supplied with, and had it thrown over them in the evening during the hot weather.

On the 26th May the large one killed and swallowed a partridge and soon afterwards began to cast his skin. This he did, by first rubbing his muzzle against the side of his cage until the skin became detached at the lips, and then by gliding slowly through and through

the tight drawn folds of his own body, by which means the skin was shoved farther and farther back until it was all off, or in fact until he had fairly *crept out of it!*

His colors which for some time previous had been very dim and dark, now became quite bright and clean, possessing a fine bluish or purplish bloom; and his eye which but a few minutes before, had the dull bluish hue, of a sightless orb, now shone keenly and savagely on the spectator.

Before he had cast his skin, and when he was about to swallow the partridge he had just killed,—he made several attempts to swallow it by commencing both at the tail, and at the middle of the body;—the feathers and the wings, however, offered such impediments that he was, each successive time, obliged to relinquish it, nor could he, with all his efforts, swallow it until he commenced at the head, when the wings and limbs lying in their proper direction no longer offered any resistance.

It was evident that the snake was partially blind from the scales of the old skin obstructing its sight, or it would not have attempted to swallow its prey in such an "*un-snake-like*" manner.

This snake could with ease swallow a large full grown rabbit, and therefore the partridge\* was a mere trifle,—yet until he began to swallow it head foremost, it was impossible for it to pass into his throat;—from my observations, I should certainly be inclined to agree with Mr. WATERTON†, when he ridicules the idea of a Rattlesnake (*Crotalus horridus*) swallowing a large American squirrel tail foremost, as related by Audubon. Nevertheless, I should be sorry to say that the Rattlesnake could *not possibly* have so swallowed it, because I hold nothing to be impossible in nature, and we know that many incredible things may nevertheless be very true.

The snake may have been a very large one, and capable of swallowing a more bulky prey in which case it might be *quite possible* for him to swallow it as described by Audubon, although the instinct and habits of these reptiles and indeed common sense, would at once point out that the head is the easiest place to commence at.

In the Oriental Annual for the years, 1834 or 1835 is a story of a "Boa Constrictor," having seized upon a boatman as he lay asleep in the bottom of the boat, which was made fast to the shore of an Island in the *Sunderbunds*. The description evidently shows that the author is unacquainted with the manner in which these enormous reptiles seize on their victims. He states that the snake had coiled

\* *Perdix picta*.

† Vide LONDON'S Mag. Nat. Hist.

itself round the body of the sailor and was just in the act of crushing him, when the rest of the crew appeared and disabled the monster, which was found to be 62 feet in length.

Now the manner in which the Boa is here stated to *have coiled himself* round the body, and to be *just* in the *act* of crushing his prey is directly contrary to the habits and manners of the reptile, for instead of deliberately coiling round its prey and then crushing it, the whole is done with the speed of thought,—the eye cannot follow the rapid movement of the folds in which the victim is enveloped. Gliding gradually and as it were almost imperceptibly towards his trembling victim, until he finds himself fairly within reach,—with a sudden dash he throws himself on his prey, seizing it by the head or leg with his powerful jaws, and at the same instant rapidly winding coil on coil round the neck and body. It is in this first movement that the tremendous muscular power of his body is brought into play, and the folds which are formed at the very moment of seizure, are compressed with such desperate energy as to render the victim powerless in his grasp and the most convulsive efforts are useless, merely shaking the dreadful monster without in the least loosening his folds,—nay, on the contrary, only rendering them still tighter, until life is fairly fled. I have tried with my utmost strength to uncoil a Boa of seven feet from a partridge, but without a shadow of success, for he tightened his folds in spite of my endeavours.

Had the "Boa Constrictor" (the existence of which in India is more than doubtful!) once succeeded in coiling itself round the sailor—no earthly power could have saved his life. The crew might cut the monster to pieces but his fatal grasp would have done its deadly work, and life would have left the poor sailor, ere the folds of the Boa could have been loosed.

The velocity with which the Boa darts on his prey, not only overthrows it, but hurls his own body in advance of his head and thus formst he first coil, the rest of his length being rapidly twined at the same time.

So conscious is he of his enormous power, that if the prey be small, the scaly monster does not deign to coil himself around it. Rats, pigeons, young fowls, or any thing of that size, were seized with a sudden snatch and simply twisted under the neck of the snake;—the reptile apparently using only the weight of his body and power of his jaws to destroy life.

The usual method of feeding them, was by opening a small door of the cage and introducing a living bird or beast. On first perceiv-

ing its prey, the snake darts out his forked tongue as if licking his lips at the thoughts of the banquet, and gradually prepares himself for the deadly spring.

I introduced a full grown buck rabbit, into the den of the largest snake, which there lay coiled up in one corner.

The rabbit eyed the monster in evident uneasiness, with his ears thrown back, and nose elevated and stamping firmly with his hind feet, on the floor. The snake in the mean time was incessantly brandishing his long forked tongue, and gradually opening out the close drawn coils of his body in order to give himself room for the deadly spring.

His head then slowly and almost imperceptibly glided forward over the upper coil, towards the rabbit, which intently eyed every movement of his foe.—In an instant and with a suddenness which made me start, the snake dashed forward, but to my surprise the rabbit eluded his grasp, by springing over him.

With a loud and threatening hiss the Boa sullenly gathered himself again into his corner, where he lay still for an instant, with his head still pointing towards the rabbit.—Not liking his position, the poor buck turned to move away, and that movement decided his fate, for with the speed of lightning, both snake and rabbit rolled in a fast embrace, with a heavy crash against the side of the cage. The Boa had seized his victim by a fore leg, with one coil round the throat so closely drawn that the eyes seemed starting from their sockets; a second coil was thrown around the body, immediately below the shoulders, and another round the loins. So instantaneous was the spring, that not even one cry escaped the rabbit, and though the last convulsive motion of the hind legs, was strong enough to shake the boa, it lasted but a few minutes and all was over. For some seconds, after life had to all appearance fled, the snake still held his firm position as if to allow no chance of escape, and proceeded first to disengage his teeth from the hold he had taken and then to uncoil from the neck;—with the remaining coil he still held fast.

For some little time he continued to open and twist his jaws about most frightfully, to clear his mouth of the rabbit's fur, which done, he commenced searching for the head, and measuring the carcass all round with his nose;—during this time the tongue was ever on the move, darting and quivering about in all directions; but although constantly in contact with the animal's hair, not a vestige of saliva was left behind. There was no lubrication here.

The fore leg of the rabbit where the snake had seized him, was covered with mucus, but only there.

The monster now with a slow and frightful expanding of the jaws, took in the rabbit's nose, and then proceeded with gradually increasing distention of his mouth and the skin of the throat beneath, to suck in his prey\*.

The chief difficulty seems to lie, in getting the head cleverly into the throat, which done the rest of the body soon follows, and having passed the jaws and fairly entered the gullet it may be traced quickly gliding down the lengthy brute until it arrives at the stomach.

Having thus far succeeded, the next effort is to reduce his dislocated jaws to their proper position, which is done apparently with some little trouble, by yawning and shoving them about in all possible shapes, until the end in view is accomplished. He then slowly retires to his retreat and remains quietly coiled up to digest his meals.

If the prey offered be small, I have known them not only to feed for two or three successive days, but even more than once on the same day.

On another occasion I supplied the same snake with a large "Goh†," expecting to see the monster puzzled by so ugly a customer as the lizard was reported to be; his claws were tremendous, and as his head was nearly as large as that of the snake, I expected him to show fight. He had no more chance than the poor rabbit!

The Boa lay as usual coiled up in one corner of his cage, and when I opened the door to introduce the lizard, the poor animal was so rejoiced to escape from me, that without heeding where it went, it ran and perched itself on the top of the snake.

The Boa apparently conscious of the sharpness of the "Goh's" claws, remained quite still, but evidently kept his savage eyes fixed on his intended victim.

The Goh at length left his position and retreated to the farther end of the cage, as if he had at last discovered himself to be placed in an awkward situation.

The snake widened his folds and prepared to spring, and at the same time the Goh faced him, so that I really thought a fight would

\* The manner of taking in the prey, appears to me almost incapable of a true description.—The frightful distending of the jaws and throat cannot be fully conceived, by those who have not witnessed it. The snake with mouth wide open, seems to draw himself over the prey, in the same manner as a stocking slips on the leg!

† A species of monitor?

ensue;—but the sudden dash of the Boa soon settled the point, and in a second, both, as in the instance of the rabbit, lay entwined in a confused knot before me.—The snake had seized the lizard by the nose, and with such tremendous force had he thrown himself on his prey, that the head was pointed backwards towards the tail, and the neck bent double, with a tight coil round it to keep it so.—Two other coils were on the body and a last one above the whole to add weight to his enormous power.

Astonished to find the Boa close coiled round his victim a full hour after he had seized it, I took a stick to provoke him, thinking that he was not inclined to feed,—but I soon perceived the reason for his remaining thus inactive. The Goh still lived and moved its legs when touched, in spite of the suffocating pressure and weight on its body, and so tenacious of life was this reptile, that the Boa did not uncoil until  $3\frac{1}{2}$  hours after he had seized it. Thus allowing him sufficient instinct to know when his prey is dead, which he assuredly does, the Goh must have lived in the horrid embrace of his destroyer nearly all that time.

The rabbit died in less than 10 minutes,—the Goh lived upwards of 3 hours!!

Part of the skin and several ova of the Goh were afterwards voided, but I could find no trace of its long horny claws.—The ova were covered with a strong skin, like those of a snake, and were still whole.

The grain which was in the crop of a recently fed partridge was afterwards voided whole and apparently healthy.

The long quills of a kite (*falco cheela*) were voided in a compact bundle, much better packed together than any from a *stationer's shop!*

In a work called the "Tower menagerie," is a figure of the Indian Boa, supposed to be the *Pedda Poda* of Dr. Russell, and in the short account which accompanies it, allusion is made to its lubricating its prey "with the fœtid mucus secreted in its stomach."

Reference is also made to an account "given by Mr. BRODERIP in the second volume of the Zoological Journal from actual observation of the specimens now in the Tower. In this account it is said that, "the serpent after slowly disengaging his folds, placed his head opposite to that of his victim, coiled himself *once more* around it to compress it into the narrowest possible compass, and then gradually propelled it into his separated jaws and dilated throat; and finally presents a disgusting picture of the snake when his meal was at an end,

with loose and apparently dislocated jaws dropping with the superfluous mucus which had been poured forth." In this account the long-cherished opinion of lubricating the prey is again set forth, and the mouth of the serpent is said to *drop* with the "*superfluous mucus* which had been *poured forth*!"

This latter expression would lead one to suppose that the mucus flowed copiously from the mouth,—which it certainly never does\*.

These snakes are kept in a state of artificial warmth and in a climate far different from that of their native forests, and therefore the great flow of mucus may perhaps be induced by disease. My snakes were in their own proper climate and in perfect health and vigour, and yet they never either lubricated their prey, nor did their jaws *drop* with *any mucus at all*;—nor did they ever coil round their prey again, after having once quitted their hold. I may remark, that I have not seen Mr. BRODERIP'S account in his own words.

A large cat was once sent to me for my Boa, by some friends who maintained that the snake would not kill it, and this proved to be the case,—not from any want of power or inclination on the part of the reptile, but simply because he was not allowed to have fair play.

It is well known to naturalists that these powerful reptiles lie concealed, in expectation of some animal passing within reach of their retreat, and should an unfortunate creature stray near enough,—it is from the thicket or jungle grass that the deadly spring is made upon the unsuspecting victim. But if a Boa be surprised in open ground, instead of springing upon its disturber, it would endeavour to make its escape to the jungle, and unless closely pressed or actually assailed would make no attempt to destroy its pursuer.

I had always been in the habit of introducing the prey into the cage by a side door and from a corner of the den, the spring was made, almost before the animal introduced was aware of the danger in which it stood. Had the cat been thrust in in like manner, she would have had no time to prepare for combat;—nothing however, would satisfy my visitors, but turning the snake out of his den into an open verandah, in which the cat was already tied by one leg.

The Boa frightened by the noise and number of people collected, endeavoured to make his escape, and for this purpose was passing on without noticing the cat, when to my surprise she seized the Boa

\* If the snake had lubricated the prey, the jaws should rather have been *deserted* of mucus after swallowing it, than *dropping* with superfluous mucus!

by the thick part of the tail, with her teeth, shaking him forcibly from side to side, whilst her claws were making sad havoc on his sides.

The Boa made no attempt to bite, but as soon as the cat quitted her hold, took refuge in the cage, and coiled himself up as usual.

Victory, of course, was awarded to the cat as if there had been a fight between them. A second trial brought the same result, and I then shut the snake up, as he appeared hurt from the sharpness of the cat's teeth and claws. The cat was then introduced into the cage, and the Boa disturbed and discomfited as he was, instantly sprung at and seized her by a leg; but the cage proving too confined for so large an animal as the cat, he could not coil round her, and puss finding her legs at liberty again brought her claws to play upon the sides of her antagonist, who gave up the struggle and coiled himself again in one corner.

Not wishing to torment him longer in such a ridiculous manner, and my visitors being *fully satisfied* that a Boa had no chance with a cat,—I opened the cage door and allowed the animal to escape, which she lost no time in doing, for notwithstanding her victory, she evidently felt ill at ease in the snake's presence.

Had the cage been large enough to have allowed the Boa to throw his coils round the cat when he seized her, the legs of poor puss would have been firmly bound to her sides, and all power of biting or scratching very speedily put an end to.

One interesting circumstance was however, produced by this failure of the Boa, which was the instinct shown by the cat in her mode of attacking the snake. Had she seized him by the head or throat, the tail would instantly have been coiled round her with such force as not only would have obliged her to quit her hold, but would, in a very short time, have killed her. By seizing on the tail, she showed that nature had implanted in her a knowledge of her enemy's mode of attack, and she at once put it out of his power to bring his enormous muscular strength into play.

The mongoose (*Mangusta grisea*) a decided enemy and destroyer of the deadly Cobra di capello (*Naja vulgaris*) would be easily crushed by a Boa because it generally seizes by the throat; (I say generally, because it sometimes fails, but in this case it shakes the snake so violently as to prevent its biting;—or it may chance that the snake kills it.) Instinct teaches this little animal to avoid the poisoned fangs of the Cobra, by seizing on the throat, and putting it out of the snake's power to bite; and the cat in like manner seizes

on the tail of the Boa to prevent the death-knot being thrown around its body. Were these animals to reverse their mode of attack, both would infallibly be destroyed; for were the Mongoose to seize a Cobra by the tail, the reptile would turn and bite,—were the cat to seize the Boa by the throat the tail would twine round and suffocate her.

Thus, throughout nature, has the all-wise and merciful creator bestowed on his most inoffensive creatures, the knowledge necessary to preserve them from their deadliest enemies.

NOTE. When I first procured these snakes they appeared to be half stupified, and the Jugglers from whom I purchased them, threw the largest one, ( $8\frac{1}{2}$  feet) round my neck. For a fortnight or three weeks after this I continued to handle them with impunity; but one morning while in the act of stooping with a pan of water in my hand, the large snake sprung at me, striking the pan with such force as to dash it out of my hand. By striking his nose against the pan, it turned his head away from me and he darted past;—had he missed the pan, he would have seized me by the arm and thrown himself round my neck.—A friend who was with me, thinking that the snake had seized me, ran into the house for a knife to cut the muscles of the back—but fortunately this was unnecessary or I fear I should have been strangled before the folds could have been loosed.

I found afterwards that they had been drugged with opium in their water, in order to render them quiet and harmless, but as I did not pursue this system, the effect wore off, and I was obliged to be cautious in approaching them afterwards, as they frequently sprung against the bars of their cage at any person passing them.

*Simla, 4th April, 1837.*

### III.—*Notice of a skull (fragment) of a gigantic fossil Batrachian.* By Dr. T. CANTOR.

[From the Asiatic Researches, Vol. XIX.\*]

This interesting fossil remain was discovered by Col. COLVIN in the *Nahun* field from whence the chief part of the *Dádúpur* fossils were extracted. Through the care of Mr. J. PRINSEP, with whom it was deposited, the sandstone in which it was imbedded, has been removed as much as possible, and the fragment appears now in the state in which it is represented in the accompanying sketches. It is to be regretted that a transversal fracture, pointing to a remote period, has left the fragment offering very few data for conclusions; to which may be added the altered position of several parts, evidences of the

\* [This is so very extraordinary a fossil that we make no apology for outstepping strict rules (as we did in the case of the *Sivatherium*), and publishing it from the text of the quarto Researches, before the latter have appeared.—ED.]

bones having undergone a severe compression, most probably at the moment the animal perished.

The general appearance indicates beyond doubt the animal having belonged to the third great class of vertebrata, the reptiles: the difference however in the formation of the skulls of the Chelonians and Saurians renders these two orders quite out of question. The formation and structure of the teeth, the separation of the lower jaw in the middle afford certainly characteristics of the Ophidians; Mr. PRINSEP indeed was led by these very circumstances when he examined the fossil in its original state, with only the anterior part of the jaws exposed, to suppose them belonging to a serpent\*. The clearing of the matrix however soon shewed the total difference from several skulls of serpents, as represented in the *Règne animal*, which animals however have the two above mentioned characteristics in common with the Batrachians.

With those skulls of recent Batrachians, which I have been able to consult, (represented in CUVIER's *Ossemens fossiles*, tome V. 2e. partie, Plate XXIV.) the present one disagrees particularly in the formation of the intermaxillary bone situated rather over, than between the maxillary, the branches of which are immediately united in the middle, covered by the arches, extending to both sides, assisted by two slender apophyses, which are fixed to the skull between the parietal and the anterior frontal bones.

The rounded profile of the upper and lower jaw afford in their general appearance a characteristic of the Batrachians, in some of which—the frogs, the jaw, generally speaking the upper, is provided with minute teeth, corresponding in form and distribution with those of the fossil.

The separation at the symphysis, the wide arch of the lower jaw, the excavation of the inner surface, in short the development of this bone, serving for insertion of the tongue and muscles, which solely perform the function of inspiration, exhibit phenomena exclusively repeated in the recent Batrachians, to which order I am thus induced to look upon the extinct owner of the present skull as closely allied.

CUVIER characterises the frogs (*Rana*, *Laurenti*) by their being furnished by a row of small teeth in the upper jaw, and an interrupted

\* It was the supposition of its being a serpent's head that led to my placing the fossil in the hands of Dr. CANTOR, whom I knew to have paid particular attention to this department of natural history. Colonel COLVIN, when it was still half hidden by matrix imagined it to belong to the *Lacerta*. It was at his suggestion that I attempted to clear it and examine its peculiarities, which he anticipated would be found of high interest.—ED.

transverse range of palatal teeth, while the toads (*Bufo*, Laur.) have no teeth whatever (Règne animal: Batrachians). Mr. BLAINVILLE in his masterly 'Analyse d'un système général d'herpétologie and d'amphibiologie (Nouv. Annales du mus. d'hist. nat. t. IVe. p. 279) offers as a diagnostic of his second genus 'Rainette,' *Hyla*, the tree-frog, its having palatal and maxillary teeth: in his third genus, 'Grenouille,' *Rana*, some species partake in this formation, while others are void of teeth in the lower jaw.

Notwithstanding the very minute inquiry instituted by Mr. PRINSEP, no teeth are found immediately situated in the lower jaw and it is impossible to decide, whether the teeth imbedded in the matrix along the inner margin of the left lower jaw are palatal or belonging to either of the two jaws. This however is of less consequence, for if it be at all allowed to use the teeth as guides, the fossil representative can but be approximated to either the *Hyla* or *Rana*. A comparison in the mode of life of either might perhaps carry a step farther: the recent tree frogs, confined to trees, feed exclusively upon insects, while the frogs properly so called, in their mixed aquatic and terrestrial hunts, prey not only upon insects, but also upon other animal matters. Considering the fossil teeth, it appears as nature intended these sharp hooks to fix objects different from the slender bodies of insects.

By comparing the fossil length of which is  $7\frac{1}{2}$  inches, to a skull of the common green frog, (*Rana esculenta*, LINN.) it appears, that at least one fourth is missing or, that the original length of the skull must have been about 10 inches. Following up this comparison, we find the skull of the common frog is to the total length of the body as one to four, which proportion, applied to the fossil representative, gives this, from the muzzle to the extremity of the body, the gigantic length of forty inches, a proportion between fossil and recent species, which however is met with in the neighbouring family, the salamanders, of which the recent members are of small size compared to the skeletons, one of which, (the renowned 'Homo diluvii testis' of SCHEUCHZER,) discovered in the schist of Oeningen, measured three feet in length.

*Explanation of the sketches, Pl. XXXI. (about  $\frac{2}{3}$ th linear dimensions.)*

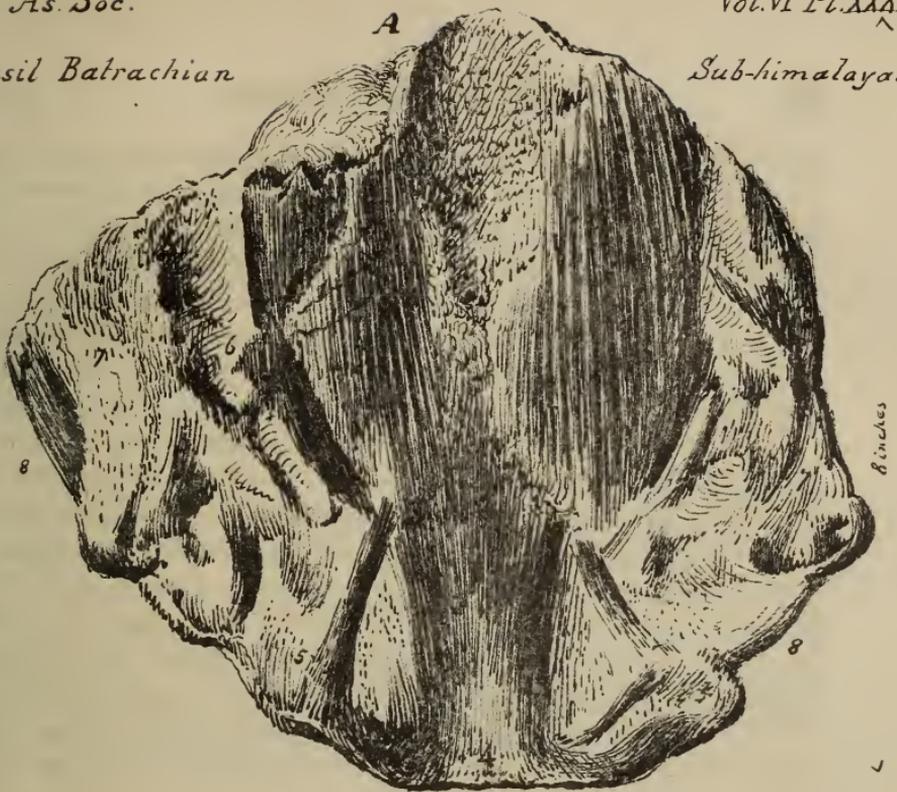
A. The upper surface.

1. The parietal bones, about  $\frac{1}{8}$  of an inch in diameter, strongly marked with the rays of ossification, united by a very fine suture to
2. The frontal, formed somewhat similarly to the same of *Rana boans*, L. (Cuv. Ossem. foss. loc. cit.)

Fossil Batrachian

Sub-himalayas

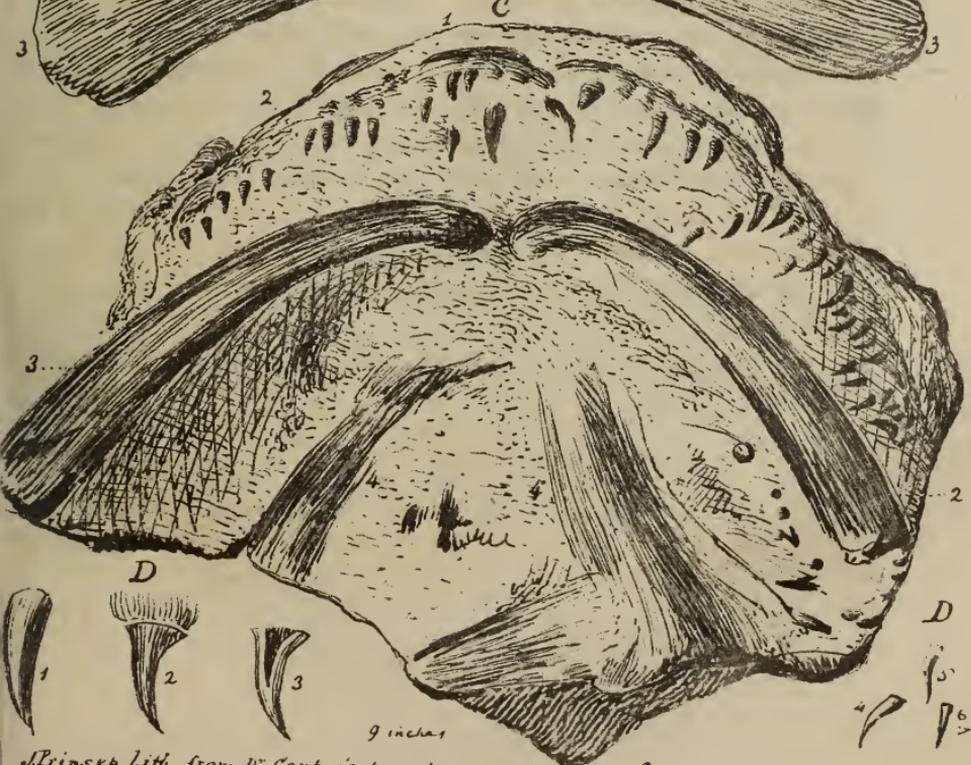
A



B



C



Skinner Lith. from Dr. Cantor's drawing and from the fossil.



3. The anterior frontals; their suture is entirely effaced, a case not uncommon in aged specimens of recent reptiles.

4. The intermaxillary bone; the muzzle having suffered a great deal, it is impossible to discover the junction between this and the anterior frontals.—Between the arch and the corresponding part of the maxillary there is a longitudinal space, filled with matrix, so that the intermaxillary appears superincumbent over the upper jaw, while it, in the recent frogs, forms the anterior part of the jaw, and is as well as the latter furnished with teeth.

5. The apophyses of the intermaxillary, proportionally long and slender, support the arches, a distribution observed in the axolote as represented by CUVIER, (loc. cit. pl. XXVII. figs. 24 and 25.)

6. The apophysis which terminated the anterior part of the cavity of the eye, analogous to the apophysis, which in recent frogs proceeds from the side of the anterior frontals.—In front of this and nearer towards the muzzle we are to search for the situation of the nostrils.

7. Matrix with projecting indistinct fragmina of bones.

8. Part of the lower jaw.

#### B. A front view

of the fossil shewing the compression, the position of the teeth, and the angle of the lower jaws, pressed up into the cavity of the palate: the references as in fig. A.

#### C. The lower surface.

1. The intermaxillary bone.

2. The upper jaw: in this and the surrounding matrix a number of teeth, the largest of which in the middle toward the symphysis.

3. The lower jaw formed by two wide arches separated at the symphysis, the external surface convex, the internal excavated.

4. Fragments probably of the pterygoid bone. (Vide CUVIER, loc. cit. p. 389.)

#### D. Teeth, (nat. size.)

The teeth are comparatively small, conic and recurved, of the same formation as those of the serpents, (<sup>3</sup>shews a lateral section of a tooth.)

The larger are fixed close to each other and in a single row, while two or three rows of small teeth appear in the left lateral branch of the upper jaw. The matrix covering the left side of the palate contains several fragmina, the original situation of which, whether in the palate or in either of the jaws, it would be, as before said, difficult to determine.

IV.—*Some account of the Wars between Burmah and China, together with the journals and routes of three different Embassies sent to Peking by the King of Ava : taken from Burmese documents. By Lieutenant-Colonel H. BURNEY, Resident in Ava.*

[Concluded from p. 451.]

The last embassy sent by the king of *Ava* to *Peking* accompanied a Chinese embassy, which arrived at *Ava* in the month of April, 1833. The principal envoy from *China* was distinguished by a great attachment to strong liquors, with which the Burmese Government liberally supplied him, and he was often publicly seen in a state of intoxication. The principal envoy of the Burmese deputation was a *Tsaredo-gyih* whose family name is MAUNG WENG, and with whom I was well acquainted. But on his return from *China* he caught a jungle fever which brought on mental derangement, from the effects of which the poor man is not recovered at this date, 1836. The fever was caught after the envoy had entered his own country again, for a large tract of territory above *Ava* is considered by the Burmese as particularly unhealthy.

The following is a translation of such portions of the proceedings of this last embassy as I have yet been able to procure.

*Letter from the Emperor of China to the King of Ava in 1833.*

Elder brother TAUK-KUON, king of *U'di*, who, assisted by the *Thagyá Nat*, governs the great kingdoms and countries to the eastward, affectionately addresses younger brother, the sun-descended king, lord of the golden palace, and owner of mines of gold, silver, rubies, amber and noble serpentine, who governs the great kingdoms and countries and a multitude of umbrella-wearing chiefs to the westward. Elder brother, who obtained possession of the throne through the glory of his ancestors, is in amicable relations with various kingdoms and countries. In elder brother's empire also, elder brother himself, his queen, sons, daughters, nobles and officers, together with the inhabitants of the country, are in good health; and he desires to hear and know, that in younger brother's empire also, the sun-descended king, his queen, sons, daughters, nobles, officers, the poor people and royal slaves, are all well and happy. In pursuance of the custom which has existed since the year 1149, (A. D. 1787,) in the reign of (his) grand-father KHYENG-LOUN, king of *U'di*, for a royal letter with presents to pass once in ten years, the ten years having expired, a royal letter with gifts, four good horses, and various cloths, such as are always presented, are now sent with TSHEIN-TA'-LO'-YE', and YENG-TSHENG-YE'. On their arrival, let younger brother, the sun-descended king, agreeably to the friendship and love subsisting between the two countries as if they were one, and according to existing custom, prepare a royal letter and envoys in return and forward them. When the men deputed by the sun-descended king and the royal letter and gifts arrive at the city of *Maing:tsù* (*Yunan*), the *Tsoún-tú* of *Maing:tsi*, (governor general of *Yunan*), will appoint officers to convey them safely on the road as far as the great city (*Peking*), and the envoys deputed by the sun-descended king with the royal letter and presents shall be suitably taken care of and entertained. Let the men, TSHEIN-TA'-LO'-YE', and YENG-TSHENG-YE', whom elder brother deposes, return soon; and when the envoys come back, it will be like having seen the countenance of younger brother, the lord of the golden palace.

*Answer from the King of Ava to the letter from the Emperor of China, received at Ava in the month of April, 1833.*

The lord of the *Tshaddan* elephant, the master of many white elephants, the owner of mines of gold, silver, rubies, amber and noble serpentine, who bears the

title and designation of *Thiri turi bawana ditiya dipadi pawara pandita mahá dhamma-rájá\** *dirájá*, the royal supporter of religion, the sun-descended king, lord of life and great king of righteousness, who governs the great kingdoms and countries and a multitude of umbrella-wearing chiefs to the westward, affectionately addresses (his) royal friend TAUK-KUON, king of *U'dá*, who governs the great kingdoms and countries and a multitude of umbrella-wearing chiefs to the eastward. In accordance with the friendship which (his) royal grand-father MEN:DARA'-GYI'H, (great king of righteousness,) who founded the golden city of *Amarapura*, and king of *U'dá's* royal grand-father, KHYENG-LOUN, affectionately cultivated for a long period of years, royal letters with presents were reciprocally sent once in ten years without interruption. On the 8th day of the waning moon of *Tagu* in the Burmese year 1194, (April 12th, 1833,) when royal friend (king of *Ava*) had been in possession of the throne for fourteen years, and TAUK-KUON king of *U'dá* for 12 years, TSHEIN-TA'-LO'-YE', YENG-TSHENG-YE', TSO'-LO'-TSOUN, TSA'-N-LO'-TSO'UN, LA'-TSHENG-YE' and YAN-LA-TSHENG-YE', having arrived with a royal letter and various presents, consisting of three cups of the noble serpentine; two cups of the same, carved with flowers; one goglet of the same; two jackets of fur lined with yellow silk, four jackets of the same fur lined with plum-colored silk; eight rolls of gold cloth or brocade; six rolls of various kinds of velvet; six large rolls of satin, and four horses: they were received and brought (to *Ava*) in a suitable manner. On the day on which the New year's *Kado* (beg-pardon audience) was held, the royal letter and presents being arranged in the palace in front of the throne, his majesty came out and took his seat attended by the royal son, younger brothers, kinsmen, and all the nobles and officers, and had the royal letter submitted and read out. His majesty was pleased to hear, that the king of *U'dá* himself, his queen, sons, daughters and kinsmen are well and happy. Royal friend himself also, his queen, son, daughters and kinsmen are well and happy. Agreeably to the friendship subsisting between the two great countries, his Majesty has appointed as his envoys in return MEN:THA'-YA'ZA'-GYÓ, of the royal household, NE'-MYO'-YA'ZA', NE'-MYO'-YE'-GAUNG NORATHA' and NE'-MYO'-BULA-THU', and sends them with the following presents: two ruby rings for royal friend's own wearing; two sapphire rings; two blocks of noble serpentine weighing forty-eight viss and forty ticals; four elephants' teeth weighing forty-four viss and sixty ticals; three whole pieces of scarlet broad cloth, three of green and two of yellow; ten pieces of fine muslin; ten pieces of long cloth, ten pieces of Europe chintz, ten pieces of Europe handkerchiefs; ten foreign carpets; one hundred books of gold leaf, one hundred of silver leaf; three viss of white sandal-wood, three viss of red, three viss of bastard sandal-wood; ten bottles of otto of roses; ten bottles of rose water; two lacquered ware boxes with high conical covers, gilded and inlaid with pieces of looking glass; two of the same with flowers engraved on the lacquered work and gilded; two of the same engraved according to the *Ywon* pattern, two of the same with high stands and engraved in the same manner, four round lacquered boxes, each capable of containing half a basket and engraved according to the *Ywon* pattern, 50 small round boxes of a quarter of a basket measure each; fifteen peacock's tails, with four male elephants and one female.

Let these envoys return soon, and when they come back, it will be like having met and seen royal friend, king of *U'dá*.

*Copy of the instructions given by the Ministers of Ava to the Ambassadors appointed to proceed to China from Ava.*

MEN:THA'-YA'ZA'-GYÓ, NE'-MYO'-YA'ZA', NE'-MYO'-YE'-GAUNG NORATHA' and NE'-MYO'-BULA-THU', who have been appointed by his majesty ambassadors to proceed to *China*, having received charge of the royal letter and presents, and having been furnished with boats and crews complete, namely, the governor of *Ba-mó's* gilded paddle boat with a brass *pya-that* for the king's letter, a *phaung* or accommodation boat with a double roof for the royal presents, a war boat for MEN:THA'-YA'ZA'-GYÓ, a *phaung* with a plain roof for the other ambassadors, and another *phaung* with a roof partly plain and partly double for the Chinese envoys: they will depart from *Ava* on a propitious day. They must travel the proper stages in the following order. In front of all, the boat with the king's letter, then that with the royal

\* This is a title conferred upon himself by the king of *Ava* since the date of the war with the British Government, and the meaning of the *Páli* words is thus translated by the Burmese: "The Illustrious Lord of Life, who exercises boundless dominion and possesses supreme wisdom, the exalted king of righteousness and king of kings."—It is, I believe, the *third* title which he has given himself since his accession to the throne in 1819.

presents, then MEN:THA'-YA'ZA'-GYÓ's boat, then the boat of the other ambassadors, then the boat of the Chinese envoys, and last the governor of *Ba-mó's phaung* with the war and other paddle and row boats.

At each halting-place the sheds and provisions which have been built and collected, are to be allotted and distributed by the head men of the place, who will, agreeably to the orders issued by the ministers, calculate the number of men, and deliver provisions sufficient for each man from one halting-place to another.

On arriving at *Ba-mó*, the 215 boatmen with the *phaungs* and other boats must be sent back to *Ava*, the governor and officers of *Ba-mó* supplying the men with provisions sufficient for their journey back. Letters reporting the day of arrival there and every other particular, must also be sent down by these men for the information of the king and ministers.

MEN:THA'-YA'ZA'-GYÓ, and some of the officers with him, will have a shed with a square roof built at *Ba-mó*, and lodge the royal letter and presents in the same. For the more easy conveyance of the royal letter the governor of that place will construct a plank *Ta-zauny* (a portable pyramidal structure) having three roofs, and an umbrella and other ornaments, with a door on one side with a lock and key, and varnish and gild the whole. In this the royal letter must be placed, the lock fastened and care taken that no rain is admitted and it must be carried carefully by men whom the town of *Ba-mó* will furnish.

The four male elephants and one female, intended as presents for the emperor of *China*, will proceed by land to *Ba-mó*, so that they may travel with ease and be fully supplied with grass.

Two hundred men being expeditiously supplied to proceed from *Ba-mó*, to the Chinese boundary, the ambassadors will travel by the usual stages, and having in front two men with rods.

On your arrival at *Maing:tshi* via *Mo:myin*, you will represent that you are to promote the advantage of both sovereigns; that friendship has existed between the countries of the two kings (here some of the long titles of the two kings are given), from the time of their ancestors; and that you have been deputed and are come as ambassadors with a royal letter and presents. That in the eastern empire YUEN-TA'-YAIN the *Tsoin-tú* of *Maing:tshi*, and in the western MENTH'A-YA'ZA' the governor of *Ba-mó* are placed like boundary flags and out-posts, and are required to promote the advantage of both countries, conformably to the qualifications essential to governors and generals\*.

Do not remain long at *Maing:tshi*: request that the royal letter and presents and the elephants may be conveyed, so as to reach *Pekin* properly; speak boldly, and as persons who are well acquainted with what is due to kings, to religion and to this world, and then proceed.

Speak also on the subject of *Ma-ha-weng*, and *Maha-nué* of *Kyain-youn-gyít*, in the manner you have been instructed, following the memorandum given you on this point, and taking care that much discussion may not arise, and that you may persuade and overcome.

Prepare and transmit a report to *Ava* of all that may be proper to be submitted without any omissions, once from *Mo:myin*, and once from *Maing:tshi*.

After leaving *Maing:tshi*, and when you reach *Pekin*, observe and record every thing carefully and unreservedly, so as to justify the confidence and favor of his majesty, who has selected you, and speak daily with firmness.

You must note and bring back with you, after making inquiries secretly and ascertaining, what the emperor of *China* worships in order to obtain *Neibban*; what he practises and worships in order to obtain advantages in this world; as well as an account of his queens, concubines, kinsmen, children, nobles and officers, and of

\* The Burmese have lists of the qualifications required from, or characteristics of every public officer and condition of life. Those appertaining to a general are nine. namely: 1st. Skill in overcoming the enemy. 2nd. Knowledge of good ground or post in which to defeat an enemy. 3rd. Not deserting his army in adversity, or when defeated. 4th. Sharing good or evil with his army. 5th. Possessing great physical powers. 6th. Possessing purity of mind. 7th. Well versed in the *The-nen-ga-byu-ha-kyan* (a work on tactics). 8th. Ability to direct an army without fatiguing or distressing it. 9th. Full of activity and courage.

The qualifications of an ambassador are these eight. 1st. Expert in hearing intelligence. 2nd. Expert in conveying intelligence. 3rd. Clever in learning and observing every thing. 4th. Clever in repeating the whole of a communication. 5th. Ready in comprehending the object and meaning of a communication. 6th. Clever in making a communication fully understood. 7th. Clever in comprehending the advantage or disadvantage of any communication. 8th. Keeping a guard over his mind, words and acts, so as to prevent disputes and misunderstandings.

their equipage, dress and ceremonies, with a map and description of *China* and *Tartary*. You must express a desire to go and worship the genuine teeth of *Gou-DAMA*, and in order that you may obtain positive information, you must go yourself and see and take an account of every thing curious or worthy to be seen and known.

You must also apply for permission to go and see and take, an account of caves, pagodas, and *zayals* in every quarter.

You must always keep in mind the interest of his majesty, and execute his service boldly and truly, in fulfilment of his majesty's belief when he appointed you, that you would accomplish every point in which the two countries are concerned, and in accordance with the favor which you have received from, and the obligation which you owe to his majesty.

The royal *Woondauk MAHA'-MEN-GYA'-YA'ZA'* submitted and read the above on the 28th June 1833 to the prince of *Tsalen*, and to the *Wún-gyih*s, *KYI'-WUN Men-gyih*, *MYA'WADI Men-gyih*, *PADAIN Men-gyih*, *NGARANE Men-gyih*, and *KYOUK-TSHAUNG Men-gyih*.

*Route of a Journey from the City of Ava to the City of Peking, travelled by a Mission deputed by the King of Ava to the Emperor of China in the year 1833.*

Date.	Names of places.	Taings.	Remarks.
27th June, .. 1833.	Left the city of <i>Ava</i> by water, and stopped at the temporary buildings occupied by the Chinese Ambassadors at the pagoda of <i>Shue-gyet</i> , .	..	The boats of the Chinese envoys were made to follow those of the Burmese envoys.
28th. ....	Proceeded to <i>Amarapura</i> at which the Chinese envoys desired to stop a day with some of their relatives and friends residing in that city,..	3	
30th. ... ..	Stopped at <i>Shyáh-yaung</i> village under <i>Tságain</i> ,.....	3	
1st July, ..	Village of <i>Shein-ma-gá</i> , .....	7	
2nd. ....	City of <i>Kyauk-myaung</i> ,.....	11	
3rd. ....	Jungle village of <i>Thein-kha</i> ,.....	7	
4th. ....	City of <i>Tsam-bay-nagó</i> ,.....	6	
5th. ....	City of <i>Henga-mó</i> , .....	9	
6th. ....	City of <i>Ta-gaung</i> ,.....	6	
7th. ....	City of <i>Khyun-daung</i> ,.....	4	
8th. ....	Village of <i>Thí-gyain</i> under the city of <i>Mya-daung</i> , .....	4	
9th. ....	Village of <i>Thá-gaya</i> under ditto, ...	5	
10th. ....	Village of <i>Nyaung-khye-dauk</i> under city of <i>Ka-thá</i> ,.....	5	
11th. ....	City of <i>Ka-thá</i> where the fleet stopped a day, as the boats of the Chinese envoys had not come up, and the stream was very violent,	4	
13th. ....	Village of <i>Let-pán-zín</i> (line of silk-cotton trees) under city of <i>Yen-gé</i> or <i>Yeng-khyé</i> , .....	3	
14th. ....	Village of <i>Tshí-byú-góun</i> under city of <i>Shúe-gú</i> , .....	5	
15th. ....	City of <i>Shúe-gú</i> , .....	5	
16th. ....	Village of <i>Tsin-khan</i> under city of <i>Kaung-toun</i> ,.....	5	
17th. ....	Village of <i>Len-ban:gya</i> under city of <i>Ba-mó</i> , .....	5	
18th. ....	City of <i>Ba-mó</i> ,.....	3	The Chinese envoys, <i>TSHEIN-TA'-LÔ-YE'</i> , and <i>YENG-TSHENG-YE'</i> , had 34 followers, the 4 Burmese envoys had 46, and the crews of the boats amounted to 218 men. All these men were supplied with provisions by the chiefs of the different towns and villages on our route from <i>Ava</i> to <i>Ba-mó</i> , and the current being very strong between the village of <i>Thí-gyain</i> and <i>Ba-mó</i> , the fleet was assisted by additional paddle boats and men sent by the chiefs of the different places lying in that portion of our journey. On the 26th June,

the officer in charge of the elephants intended as presents for the emperor of China arrived at *Ba-mô*, with four of these animals only, and reported, that on the journey from *Ava*, they had all got loose at the village of *Mo-wún*, under *Kaung-touán*, and that on pursuing and overtaking them on the *Nga-zín Ka-khyen* hill, in the territory of *Mo-meit*, he found one dead. The mission stopped 23 days, at *Ba-mô*, preparing for their land journey and collecting horses and porters. The governor made a small pyramidal box with a lock and key and gilded it all over, for holding the King of *Ava's* letter. On the 11th August, 1833, the embassy left *Ba-mô* in the following order: first, 2 men holding gilded rods; then the box containing the royal letter; then the boxes containing the royal presents; then the baggage of the ambassadors; then a couple of jingals; then 100 musqueteers; and then the Burmese ambassadors dressed in full uniform and mounted on elephants. On both sides of the streets, the women poured\* out pots of water, and the officers of the city escorted the embassy outside, with music and dancing. Sacrifices were also made, by order of the Governor, to the guardian *Nats* of the place. There were 200 porters, and 50 bullocks for conveying the baggage, and a guard of 100 musqueteers and 100 lancers with 2 jingals, besides 15 men sent by the governor of *Ba-mô* to return from *Yu-nan*, with letters from the ambassadors, reporting progress. Outside of the city the principal Burmese ambassador entered a covered sedan chair, and the rest of the Burmese and the Chinese envoys mounted horses.

Date.	Names of places.	Taings.	Remarks.
11th Aug.	Left <i>Ba-mô</i> and slept at the village of <i>Mó:mauk</i> , . . . . .	6	
12th. . . . .	Slept at the <i>Ta-dá-gyíh</i> (great bridge),	4	
13th. . . . .	Slept at the village of the <i>Ka-khyen</i> chief of <i>Tein</i> mountain, . . . . .	6	
14th. . . . .	Slept at the village of the <i>Ka-khyen</i> chief <i>Ma-theng</i> , . . . . .	6	Here the mission stopped a day in consequence of the porters not having come up with the baggage.
16th. . . . .	Slept at the foot of the <i>Main-khah</i> mountain, . . . . .	6	As far as this place provisions were brought for us all from <i>Ba-mô</i> .
17th. . . . .	Slept at the <i>Luay-laing-ken</i> or chokey (Shan <i>Lóai-leng</i> , red hill or mountain), . . . . .	7	Here the mission was met by a party of Chinese, under <i>Tsoun-ló-tsóun</i> , which had been sent by the governor of <i>Mó:myín</i> ( <i>Theng-ye</i> ) and to which we transferred the charge of the royal letter and presents and all our baggage. The Burmese porters and guard who came with us from <i>Ba-mô</i> , were paid what was right and proper and sent back to that city on the 18th.
18th. . . . .	Left the frontier chokey and reached the city of <i>Mó:wún</i> (Chinese <i>Long-tchuen-fú</i> ) (Shan <i>Mung-wan</i> ), . . . . .	8	This is one of the 8 Shan cities. The mission considering that it was the rainy season when the streams are full, and difficult to cross, stopped at this city 3 days, for the purpose of recruiting the royal elephants properly.
22nd. . . . .	Left <i>Mó:wún</i> , and slept at the <i>Kendat</i> or fortified chokey on the top of the <i>Shyá-mue-loúe</i> mountain, . . . . .	..	Here the mission found <i>TA-LÓ-YE</i> , the <i>Nan-ten</i> officer, having authority over 1,000 men, and <i>TSOUN-YÍN</i> having authority over 500 men, who were sent by the governor of <i>Mó:myín</i> to meet the mission, and who, after communicating with the envoys, returned to <i>Mó:myín</i> .
23rd. . . . .	Slept at the village of <i>Man-toun</i> , . . . . .	8	
24th. . . . .	Slept at the village of <i>Nan-teng</i> , . . . . . (Shan <i>Mung-tí</i> and Burmese <i>Maindi</i> .)	7	Here the mission stopped a day to refresh the elephants.
26th. . . . .	Reached the city of <i>Mó:myín</i> , (Chinese <i>Theng-yi-chows</i> , Shan <i>Mung-myen</i> ), . . . . .	10	The governor of <i>Mó:myín</i>

\* Libations to GAUDAMA here made with prayers and wishes for the success of the mission and the glory of their sovereign.

came out in state with troops half a *taing* in advance of the city to meet the Burmese envoys, whom he conveyed into the town in sedan chairs, and entertained with a play. The walls of *Mó:myín* are of brick, 1,050 cubits square and 10 cubits high, with one gateway on each side. There is a governor and the military officer. The former has charge of the revenue and judicial affairs and the latter commands the military. There are 3,000 soldiers and only 10 guns and mortars. The governor's house is at the north-west angle of the town, and to the westward there are two granaries capable of holding about 2,000 baskets of paddy each. The envoys reported their arrival at *Mó:myín* to the King of *Ava*. On the 4th September, the governor of *Mó:myín* dispatched the Burmese Interpreter, THÍRI-GYÓ-DEN, with the Chinese Interpreter NGA-SHUE-THA, under charge of HA-TSOUN-YÍN, KYÍ-PU-TA-YÍN and YAN-LÔ-TSOU'N, to proceed to *Peking* in advance of the mission. The envoys and the royal letter and presents were then put in charge of the officer TSU-TA'-LÔ-YE', who wore a blue button and commanded 1,000 men, the interpreter MAIN-THA, who was a Shan, and a Chinese interpreter NGA-PA-NOUK, and 5 other men who wore a white button. The mission stopped nine days at *Mó:myín*.

Date.	Names of places.	Taings.	Remarks.
7th Sept. ..	Left the city of <i>Mó:myín</i> , and slept at the village of <i>Kán-lan-tshan</i> , ..	8	
8th. ....	Stopped at the village of <i>Pá-weng</i> , after crossing an iron bridge 7 cubits broad and 70 long, over the <i>Shue-lí</i> river, .....	8	
9th. ....	Stopped at the village of <i>Phú-pyauk</i> , after crossing the Salween river in a boat, .....	7	
10th. ....	Slept at the city of <i>Wun-tsheng</i> Chinese <i>yong-tchang-fú</i> and Burmese <i>Wun-zen</i> .....	6	The governor and military commander came out in state and met the mission a <i>Taing</i> in advance of this city where we stopped a day. The walls of this city are 1750 cubits square and 6 cubits high. There are 2 arched gateways on each face, and there is a military officer as well as a governor here.
12th. Sept...	(Slept at the village of <i>Kuonbó</i> ,.....	4	
13th. ....	Stopped at the village of <i>Shyá-muhó</i> , after crossing an iron bridge 105 cubits long and seven broad, over the <i>Mé-khaung</i> river, .....	8	
14th. ....	Slept at <i>Yoún-pyen-hien</i> , .....	9	
15th. ....	Slept at the village of <i>Khuon-leng-phú</i> , .....	9	
16th. ....	Five <i>taings</i> beyond <i>Khuon-leng-phú</i> (we) crossed an iron bridge seventy cubits long and seven broad, over a river which separates from the <i>Hó-kyán</i> and falls into the <i>Mé-khaung</i> and stopped at the village of <i>Yan-pyin-hien</i> , .....	..	
7th. ....	Crossed, in the village of <i>Yan-pyin-hien</i> , an iron bridge 56 cubits long and 7 broad over the <i>Hókyán</i> river, which flows from the <i>Táí</i> lake, and stopped at the village of <i>Hó-kyánpo</i>	6	
8th. ....	Slept at the city of <i>Tsauk-chow</i> subject to the jurisdiction of the city of <i>Táí</i> , .....	9	There is no wall round this town, but there is an
9th. ....	Slept at the village of <i>Khoún-haik</i> ,..	8	arched gate-way with a
0th. ...	Slept at the village of <i>Yít-nán-yí</i> , ..	9	double roof.
1st. ....	Slept at the village of <i>Phú-póún</i> ,...	6	
2nd. ....	Slept at the village of <i>Shyá-khyauk</i> ,	8	
3rd. ....	Passed the city of <i>Kyen-nán-chow</i> ,..	3	The walls of this town are
	ve cubits high, 700 cubits long from east to west, and upwards of 560 cubits from north to south, with a gateway on each face. There is a governor and a commander of cavalry here.		

Date.	Names of places.	Taings.	Remarks.
23rd. ....	Slept at the village of <i>Lí-hó</i> , .....	3	
24th. ....	Slept at the city of <i>Tshú-shyóún</i> ( <i>Tchou-hiung</i> or <i>Tchou-yung</i> .) ....	6	The walls of this town are about 5 or 6 cubits high, 2,100 cubits long from east to west, and 2,800 cubits from north to south. There are 2 gates in the eastern and western faces, and one only at each of the other two faces. A governor, a military officer, a Shyeng-gueng and three other officers have charge of the town.
25th. ....	Slept at the city of <i>Kueng-toún-hien</i> ,	7	
26th. ....	Slept at the village of <i>Shyé-tshe</i> , ..	6	
27th. ....	Slept at the city of <i>Lú-thóún-hien</i> , ..	8	The walls of this town are upwards of 2,100 cubits square and 4 or 5 cubits high, with a gateway on each of the 4 sides. A governor has charge of the town.

28th. .... Slept at the village of *Ló-ya-kwon*, .. 6  
 29th. .... Slept at the city of *An-léng-chow*, .. 8  
 The walls of this town are upwards of 4,900 cubits square and 5 or 6 high, with 1 gateway on each face. There is a governor here also. Seeing but few houses within and without the city, we asked the inhabitants the cause, and they told us that the town had been ruined by an excessive salt tax.

30th. .... Reached the city of *Maing-tshi*, (*Yu-nan*,) the residence of the *Tsoún-tú*, ..... 6  
 The walls of this town are upwards of 6,300 cubits square and 6 cubits high, with battlements complete. On each, the eastern and western faces, there are two gateways, and on the southern and northern only one. At each gateway there are 6 pieces of cannon capable of carrying shot weighing a *viss* or half a *viss*. The gateways are arched and have double roofs over them. There is a large lake which extends from the south to the west of the town, in which there is a great deal of cultivation. Two or three severe shocks of earthquake had been daily felt in this town between the 6th and 28th September, 1833, and upwards of 600 brick houses had been thrown down, and upwards of 90 men killed. We saw portions of the walls of the town and a great many houses in ruins, and found the inhabitants of the country much alarmed.

On inquiry we learnt, that at *Yu-nan*, there is a *Tsoún-tú* named *YUENG-TA-YENG*, and a *Titú* named *LO'-TA'-YENG* and there are 8 officers under them *Lí-tá-yeng*, *Phan-tá-yeng*, *Khô-tá-yeng*, *Nyo-tá-yeng*, *Tsheín-tá-lò-yé*, *Tshan-tá-lò-yé*, *Lò-tá-lò-yé*, and a royal teacher named *LI'-TAN*. The *Tsoún-tú* superintends the revenue and civil affairs; *Titú* governs the military. The *Lí-tá-yeng* conducts, under the orders of the *Tsoún-tú*, all civil matters which occur at any place subject to the jurisdiction of the *Tsoún-tú*. The *Phan-tá-yeng* takes charge of all the revenue collected therein, and disburses pay to the military when ordered by the *Tsoún-tú*. The *Khô-tá-yeng* examines and tries all criminal offences committed within the same extent of jurisdiction. The *Nyo-tá-yeng* collects the land and salt taxes. The three officers, *Tsheín-tá-lò-yé*, *Tshan-tá-lò-yé* and *Lò-tá-lò-yé* have jurisdiction within the city of *Yunan* only, in which they conduct the revenue and judicial duties. The royal teacher, *LI'-TAN*, examines all men within the *Tsoún-tú*'s jurisdiction who come to him, as to their learning and skill in archery, and in the musket, sword and lance exercises, and reports whether they are qualified for the public service, or not.

The royal elephants joined the mission at *Yunan* on the 16th October, and on the following day the Burmese envoys waited on the *Tsoún-tú* and communicated to him the two subjects comprised in their instructions from *Ava*. The envoys requested the *Tsoún-tú* to solicit the Emperor to put a stop to the difference which exists between *MAHA'-WENG* and *MAHA'-NUE* the *Thin-ví* or Shan chiefs of *Kyain Youn-gyih*, (a town 8 days journey to the east of *Kyain-toun*, situated on the great Cambodia river and on the frontiers of *China*, the chiefs of which pay tribute to both *Ava* and *China*.) The envoys also requested the *Tsoún-tú* to make certain subjects of *China*, who had worked the royal silver mines at *Bó-duen* during the years 1829, 1830, 1831, and 1832, to pay up the balance of the duty they owe the king of *Ava*. The duty was upwards of 200 *viss*, but these men had only paid 30 *viss* and had gone off to the towns of *Tshú-shyóún Táí* and *Mó:myín*.

The envoys sent back from *Yunan* the elephantteers and men whom the governor of *Ba-mó* had ordered to accompany the mission so far. Chinese were appointed by the *Tsoún-tú*, agreeably to ancient custom, to take charge of the elephants. The

mission now consisting of the four envoys and their thirty followers, besides two men acquainted with the Chinese language, whom the Governor of *Ba-mó* had attached to the envoys, left *Yunan* on the 21st of October 1833, attended by the undermentioned Chinese appointed by the *Tsoán-tú* to take charge of the mission. Two military officers, *Kue-tá-yeng* who had a red button, and *Tsú-tá-ló-yé* who had a blue button; and two civil officers, *Tsheng-tá-ló-yé* who had a blue button, and *Teng-tá-ló-yé* who had a transparent white button; and 8 subordinate officers, *Ti-tá-ló-yé*, who had a white button, and *Tshue-tá-ló-yé*, *Shya-ló-yé*, *Tsoun-ló-yé*, *Mo-wé-ló-yé*, *Houn-ló-yé*, *Thoun-ló-yé*, and *Han-ló-yé*, each of whom wore a brass button.

Date.	Names of places.	Taings.	Remarks.
21st. Oct. 1833.	Left the city of <i>Yunan</i> , and slept at the village of <i>Wún-khyauk</i> , .....	5	
22nd. ....	Slept at the village of <i>Yan-leit</i> , ....	7	We learnt from <i>PYENG-TA'-LO'-YE</i> the governor of this place, and some men of rank, who came and paid us a visit, that this town had consisted of upwards of 2,000 houses, but that at 9 o'clock on the morning of the 6th September last, an earthquake had completely destroyed the place, leaving not a single house or shed standing, and killing upwards of 1,000 of the inhabitants.
23rd. ....	Slept at the village of <i>Yí-lóun-tsan</i> ,	9	
24th. ....	Slept at the city of <i>Má-loun-chow</i> , ( <i>Malong</i> ,) .. .. .	7	The walls of this city are 6,300 cubits in circumference and 10 cubits high, with a gateway on each of the 4 sides. The name of the governor is <i>Lhyó-tá-ló-yé</i> .
25th. ....	Slept at the city of <i>Shyá-yi-chow</i> , ..	5	The walls of this city are 4,900 cubits in circumference and 9 cubits high, with a gateway on each of the 4 sides. <i>Lhyó-tá-ló-yé</i> is the governor.
26th. ....	Slept at the village of <i>Pé-shue</i> , ....	7	
27th. ....	Slept at the city of <i>Pyeng-yeng-hien</i> ,	6	The walls are about 4,900 cubits in circumference and 5 cubits high, and has a gateway on the east, west and south faces, but none on the north. The governor is <i>Tsán-tá-ló-yé</i> .
28th. ....	Slept at the village of <i>Yí-za-khoún</i> ,	7	
29th. ....	Slept at the village of <i>Yó-kuon-teng-tsan</i> , .....	7	
30th. ....	Slept at the village of <i>Shyan-tsain</i> , ..	7	
31st. ....	Slept at the village of <i>Pé-shyá-tí</i> , ..	4	
1st Nov. ....	Slept at the village of <i>A-tú-teng</i> , ....	6	
2nd. ....	Slept at the city of <i>La-taing</i> , .. ....	6	The walls are upwards of 2,800 cubits in circumference and 10 cubits high, with 1 gateway on each of the four sides. The governor is <i>Tsheng-tá-ló-yé</i> .
3rd. ....	Slept at the village of <i>Bó-koun</i> , ....	6	
4th. ....	Slept at the city of <i>Tsein-leng-chow</i> , ( <i>Tchin-ning</i> ?) .....	6	The walls are upwards of 4,900 cubits in circumference and 12 cubits high, with 1 gateway on each of the 4 sides. <i>Tshauk-tá-ló-yé</i> is the governor.

Date.	Names of places.	Taiguns.	Remarks.
5th. Nov. 1833.	Slept at <i>An-shue-fú</i> , ( <i>Ngan-chan</i> ?)	6	The walls are about 7,000 cubits in circumference and 10 high, with 1 gateway on each of the 4 sides. <i>Ky-eng-tá-lò-yé</i> & <i>Tshein-lò-yé</i> are the governors.
6th. ....	Slept at the city of <i>Ngan-pyeng-hien</i> ,	8	The walls are 4,900 cubits round and 10 high with 1 gateway on each of the 4 sides. <i>Tsó-tá-lò-yé</i> is the governor.
7th. ....	Slept at the city of <i>Tsheng-tsein-hien</i> ,	6	The walls are about 1,400 cubits round and 10 high, with gateways on each of the 4 sides. <i>Myen-tá-lò-yé</i> is the governor.
8th. ....	Slept at the city of <i>Kue-chow</i> , ( <i>Koei-ngang</i> ?) .....	8	The walls are about 10,500 cubits round and 15 high, with 4 gateways on the north face, 2 on the east, 1 on the south, and 2 on the west. The officers here are <i>Tsoún-tá-yéng</i> , a military officer and 4 governors, <i>Lán-tá-yéng</i> , <i>Tsán-tá-yéng</i> , <i>Lhyó-tá-lò-yé</i> and <i>Tsán-tá-lò-yé</i> . The <i>Tsoún-tú</i> of <i>Yunan</i> has jurisdiction in all civil, criminal, and revenue affairs, in all places subject to both <i>Kue-chow</i> and <i>Yunan</i> cities; but he has no power in military affairs, which are superintended by the military officers <i>Tí-tú</i> and <i>Tí-taik</i> . The officers of the <i>Tsoún-tú</i> only disburse the pay of the military. The mission stopped at this city one day.
10th. ....	Slept at the city of <i>Loún-lí-hien</i> ,....	6	The walls are about 600 cubits round and 10 high, with 1 gateway on each of the 4 sides. <i>Pá-má-tsoún</i> is the governor. The mission stopped here a day as the porters with the baggage had not come up.
12th. ....	Slept at the city of <i>Kue-tein-hien</i> , ..	7	The walls are about 3,500 cubits round and 8 high, with one gateway on each of the 4 sides. <i>Tsauk-tá-lò-yé</i> is the governor.
13th. ....	Slept at the village of <i>Lhyó-yan-tsán</i> ,	6	
14th. ....	Slept at the city of <i>Yeng-pyeng-hien</i> ,	8	The walls are about 6,300 cubits round and 10 high, with one gateway on each of the 4 sides. <i>Yan-tá-lò-yé</i> is the governor.
15th. ....	Slept at the city of <i>Khan-pyeng-chow</i> , ( <i>Koang-ping</i> ?) .....	7	The walls are upwards of 4,900 cubits round and 5 high, with 1 gateway on each of the 4 sides. <i>Shyeng-tá-lò-yé</i> is the governor.
16th. ....	Slept at the city of <i>Tsí-pyeng-hien</i> , ..	7	The walls are about 5,600 cubits round and 12 high, with 1 gateway on each of the four sides. <i>Tsán-tá-lò-yé</i> is the governor.
17th. ....	Slept at the river's side in the city of <i>Tsein-yuón-fú</i> , ( <i>Tchin-yuen</i> ,).....	7	The walls are about 7,000 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Tsán-tá-lò-yé</i> is the governor. The mission stopped here 3 days preparing boats and embarking in them.

Date.	Names of places.	Taings.	Remarks.
20th Nov. 1833.	Dropped down the stream in boats from <i>Tsein-yuón-fú</i> and stopped at the city of <i>Tshi-tshein-hien</i> , .....	6	The walls are 4,900 cubits round and 14 high, with 1 gateway on each of the 4 sides. <i>Slyen-tá-lò-yé</i> is the governor.
21st. ....	Slept at the chokey of <i>Tá-yí-tán</i> , ..	9	
22nd. ....	Slept at the village of <i>Pyan-shue</i> , ..	10	
23rd. ....	Stopped at the city of <i>Yí-pyen-hien</i> and received provisions, .....	7	The walls are 5,600 cubits round and 7 high, with 1 gateway on each of the 4 sides. <i>Lhyó-tá-lò-yé</i> is the governor.
..	Slept at the city of <i>Yuón-tsó-fu</i> , ....	3	The walls are 7,000 cubits round and 9 high, with a gateway on each of the 4 sides. There are a great many small villages dependent on this city. It has 3 governors, <i>Tsoún-tá-lò-yé</i> , <i>Phu-tá-lò-yé</i> and <i>Lí-tá-lò-yé</i> .
24th. ....	Left <i>Yuón-tsó-fú</i> at 3 o'clock in the afternoon, and dropped down as far only as the chokey village of <i>Kyín-leng-dan</i> , .....	3	
25th. ....	Slept at the city of <i>Khyay-ya-hien</i> , ..	10	The walls are 4,900 cubits round and 6 high, with 2 gateways on the south side and one only on each of the other sides. <i>Tsoún-tá-lò-yé</i> is the governor.
26th. ....	Slept off the landing place at the village of <i>Tshi-tshí</i> , .....	9	
27th. ....	Slept at the village of <i>Shyeng-yí-wun</i> , .....	16	
28th. ..	Slept at the city of <i>Tseng-kyí-hien</i> , ..	13	The walls are 4,200 cubits round and 9 high, with 1 gateway on each of the 4 sides. <i>Taik-tá-lò-yé</i> is the governor.
29th. ....	Slept at the city of <i>Lú-kyí-hien</i> , ....	8	The walls are 4,200 cubits round and 8 high, with 1 gateway on each of the 4 sides. <i>Lyéng-tá-lò-yé</i> is the governor.
30th. ....	Slept at the city of <i>Shyeng-tsó-fú</i> , ( <i>Tching-tcheou</i> ?) .....	6	The walls are 8,400 cubits round and 10 high, with 4 gateways on the south side and 1 only on each of the other 3 sides. <i>Wun-tá-lò-yé</i> is the governor.
1st Dec. ....	Slept at the village of <i>Kaing-shyo</i> , ..	17	
2nd. ....	Slept at the village of <i>Tsoún-seh</i> , .....	15	
3rd. ....	Reached the city of <i>Tshan-tek-fú</i> , ( <i>Tchang-té</i> ), .....	6	The mission disembarked from the boats and remained here during the 4th Dec. making arrangements for prosecuting their journey by land.
5th. ....	Proceeded by land and slept at the village of <i>Tá-loun-tsan</i> , .....	6	
6th. ....	Slept at the village of <i>Tsí-Khuá-yí</i> , ..	6	
7th. ....	Slept at the city of <i>Lí-chow</i> , .....	6	The walls are 8,400 cubits round and 9 high, with two gateways on the western, and only one on each of the other three sides. <i>Tshein-tá-lò-yé</i> and <i>Tsán-tá-lò-yé</i> are the governors. The mission stopped here three days, as the porters with the baggage had not come up.
10th. ....	Slept at the village of <i>Shue-leng-yeng</i> , ..	6	The mission was detained at this village a day, a relief of porters not being immediately procurable.

Date.	Names of places.	Taings.	Remarks.
12th Dec. .. 1833.	Slept at the city of <i>Koun-gan-hien</i> , ..	8	The walls are 5,250 cubits round and 7 high, with 1 gateway at each of the 4 sides. <i>Tsú-tá-lò-yé</i> is the governor. The mission was detained here a day, in consequence of the porters with the baggage not having come up.
14th. ....	Slept at the village of <i>Tshuon-léng-ye</i> ,	5	
15th. ....	Slept at the city of <i>Kyeng-tsó-fú</i> , ( <i>Kin-tcheou</i> ,) .....	6	The walls are 21,000 cubits round and 10 high, with 2 gateways on each the eastern and western sides, and one only on each of the other two sides. <i>Tsán-tá-lò-yé</i> , <i>Tsheng-tá-lò-yé</i> and <i>Lhyó-tá-lò-yé</i> are the governors. The walls of this city are very handsomely and properly built, and the ditch surrounding them is full of water, on which we saw a great many boats plying. The Mission was detained here a day, in consequence of the porters with the baggage not having come up.
17th. ....	Slept at the village of <i>Kyeng-yeng-ye</i> ,	9	The Mission was detained in this village 2 days in consequence of a great fall of snow which had covered the roads and made them impassable.
20th. ....	Slept at the city of <i>Kyeng-mein-chow</i> , ( <i>Kinmen</i> ,).....	9	The walls are 4,900 cubits round and 9 high, with 2 gateways on the southern, and 1 only on each of the other three sides. <i>Lú-tá-lò-yé</i> is the governor. The Mission was detained here a day, in consequence of the porters not having come up with the baggage.
22nd. ....	Slept at the village of <i>Shí-Khyauk</i> ,..	6	
23rd. ....	Slept at the village of <i>Leng-yan-yé</i> , .	6	
24th. ....	Slept at the city of <i>Yí-tshein-hein</i> , ..	9	The walls are 4,900 cubits round and 8 high, with one gateway on each of the 4 sides. <i>Tshauk-tá-lò-yé</i> is the governor.
25th. ....	Slept at the city of <i>Thuon-tshéng</i> , ( <i>Syang-yang</i> ,) .....	9	The walls are 10,500 cubits round and 12 high, with one gateway on each of the 4 sides. <i>Weng-tá-yeng</i> and <i>Gsueug-yeng</i> are the governors. In consequence of the whole of the country between the cities of <i>Tshan-tek-fú</i> and <i>Thuon-tshéng</i> having been destroyed by an inundation in the year 1829, great difficulty is now experienced there in procuring post horses and porters. The Mission was repeatedly obliged to wait, and was unable to travel the distance between the two cities in less than 22 days, although the same journey formerly occupied only 12 days. The officers, appointed by the <i>Tsoun-tú</i> of <i>Yunan</i> to escort the mission, here stated, that they had received letters, ordering them to make all haste, as the feast of <i>Lanthornas</i> in the month of February was near at hand, and they requested that, in order to facilitate the journey, the Burmese envoys should each proceed in a covered chair, having a <i>Ló</i> (mule), harnessed to it before and another behind. The mission stopped at this city 6 days, and hired 50 sumpter-horses and mules at 50 ticals each, to convey the presents and baggage, leaving the lighter articles only to be carried by porters.
1st Jan. .. 1834.	Left the city of <i>Thuon-tshéng</i> in covered chairs with large horses, and stopped at the village of <i>Lhyó-yeng-yí</i> , .....	6	
2nd. ....	Stopped at the city of <i>Yí</i> or <i>Rí-hien</i> ,	6	The walls of this city are 4,200 cubits round and 10 high, with 1 gateway on each of the 4 sides. <i>Wún-tá-lò-yé</i> is the governor.
3rd. ....	Slept at the village of <i>Wá-teng</i> , ....	6	

Date.	Names of places.	Taings.	Remarks.
4th Jan. .. 1834.	Slept at <i>Nan-yan-fú</i> ( <i>Nanyang</i> ),....	6	The walls are 7,000 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Yéng-tá-lò-yé</i> and <i>Shyauk-tá-yéng</i> are the governors.
5th. ....	Stopped at the village of <i>Tseng-teng</i> , in consequence of the porters with the baggage not having come up,	3	
6th. ....	Slept at the village of <i>Tsò-hò</i> , .....	6	
7th. ....	Stopped at the city of <i>Yi-chow</i> , being unable to proceed in consequence of a fall of snow, ( <i>Yu?</i> ) .....	4	The walls are 4,900 cubits round and 14 high, with 1 gateway on each of the 4 sides. <i>Tsoún-tá-lò-yé</i> is the governor.
8th. ....	Slept at the village of <i>Kyó-sheng</i> , ..	9	
9th. ....	Stopped at the city of <i>Yuí-hien</i> , the porters with the baggage not having come up,.....	3	The walls are 4,200 cubits round and 9 high, with one gateway on each side. <i>Lò-tá-lò-yé</i> is the governor.
10th. ....	Slept at the city of <i>Shan-hein</i> , .....	6	The walls are 10,500 cubits round and 11 high, with 2 gateways on the eastern, and one only on the 3 other sides. <i>Tsán-tá-lò-yé</i> is the governor.
11th. ....	Slept at the city of <i>Tshan-kó-hien</i> , ..	11	The walls are 3,500 cubits round and 9 high, with 1 gateway on each side. <i>Wún-tá-lò-yé</i> is the governor.
12th. ....	Slept at <i>Sheng-tseng-khyeng</i> , .....	6	The walls are 9,300 cubits round and 8 high, with 1 gateway on each of the 4 sides. <i>Tsán-tá-lò-yé</i> is the governor.
13th. ....	Slept at the city <i>Tseng-chow</i> , ( <i>Tching?</i> )	10	The walls are 7,000 cubits round and 7 high, with a gateway on each of the 4 sides. <i>Lò-tá-lò-yé</i> is the governor.
14th. ....	On leaving <i>Tseng-chow</i> we found the <i>Whún-hò</i> ( <i>Hò-ang-hò</i> ) river was frozen, and being unable to proceed by the same route as that travelled in the year 1823 by the present governor of <i>Ba-mò</i> , we deviated to the north-west and stopped at the city of <i>Yoún-yán-hien</i> , .....	7	The walls of this city are 3,500 cubits round and 8 high, with one gateway on each of the 4 sides. <i>Tseng-tá-lò-yé</i> is the governor.
15th. ....	Stopped at the city of <i>Hú-lò-kuon</i> to change post-horses and porters, ..	4	The walls are 9,800 cubits round and 8 high, with 1 gateway on each of the 4 side. <i>Wún-lá-lò-yé</i> is the governor.
Ditto,.....	Slept at the city of <i>Koun-hien</i> , .....	4	The walls are 8,400 cubits round and 8 high, with 1 gateway on each of the 4 sides. <i>Koun-tá-lò-yé</i> is the governor.
6th. ....	Slept at the city of <i>Yan-tsé-hien</i> ,....	6	The walls are 4,200 cubits round and 9 high, with 1 gateway on each of the 4 sides. <i>Lí-tá-yéng</i> is the governor.

Date.	Names of places.	Taings.	Remarks.
17th Jan. .. 1834.	Slept at <i>Moín-hien</i> ,.....	6	The walls are 7,000 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Hú-tá-lò-yé</i> is the governor.
18th. ....	Stopt at the city of <i>Huáik-kyeng-fú</i> to change horses and porters, ( <i>Hoai-king?</i> ) .....	6	The walls are 7000 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Wún-tá-lò-yé</i> is the governor.
Ditto, .....	Slept at the city of <i>Tsán-fú</i> ,.....	4	The walls are 5,600 cubits round and 10 high, with 2 gateways on the eastern and 1 on each of the other 3 sides. <i>Shyán-tá-lò-yé</i> is the governor.
19th. ....	Stopt at the city of <i>Tsheng-huá-yí</i> to change horses and porters, ..	3	The walls are 2,100 cubits round and 8 cubits high, with an arched gateway of brick having a double-roofed shed over it on each of the 4 sides. <i>Hò-ní-hien</i> is the governor.
Ditto, ....	Passed the city of <i>Tít-su-hien</i> , .....	8	The walls are 21,000 cubits round and 10 high, with an arched gateway of brick covered by a double-roofed shed on each of the 4 sides. The walls have also parapets of brick.
Ditto,.....	Slept at the city of <i>Hó-'yá-hien</i> , ....	2	The walls are 17,500 cubits round and 13 high, with 1 gateway on each of the 4 sides. <i>Shyá-tá-yé</i> is the governor.
20th. ....	Stopt at the city of <i>Shyeng-nán-hien</i> , to change horses and porters, ....	2	The walls are 6,300 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Tsú-tá-la</i> is the governor.
Ditto,.....	Slept at the city of <i>ue-fú</i> , ( <i>Oue-kiun?</i> ) where we d again the road which the or of <i>Ba-mó</i> travelled in .....	5	The walls are 7,000 cubits round and 13 high, with a gateway on each of the 4 sides. <i>Ly-n-tá-lò-yé</i> and <i>Tshin-ta-lò-yé</i> are the governors.
21st. ....	Stopt at the city of <i>Khyí-hieng</i> , 2 taings distant from the above, ....	..	The walls are of mud with brick parapets. They are 7,000 cubits round and 2 high, with an arched gateway of brick, covered by a double-roofed shed on each of the 4 sides.
Ditto,.....	Passed through the city of <i>Tsan-tek-fú</i> , ( <i>Tchang-te</i> ), .....	..	The walls are 6,300 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Hú-tá-lò-yé</i> and <i>Tsán-tá-lò-yé</i> are the governors.

[There is some mistake here. The Mission of 1823-24 reached *Tsan-te-fu* on the second day after leaving *We-kue-fú*, and passed the village of *Yi-koun* before coming to *Tsan-tek-fú*.]

Date.	Names of places.	Taings.	Remarks.
21st Jan. .. 1834.	Passed the figure of a <i>Nat</i> 70 cubits high within a 4 roofed building, and having a figure of <i>DIPENGARA BUDDH</i> on its head, $\frac{1}{2}$ a taing distant from the above, ....	..	
Ditto, .....	Slept at the village of <i>Yi-koun</i> , distant from <i>We-kue-fú</i> , .....	12	
22nd. ....	Passed through the city of <i>Tsan-chow</i> ,	..	The walls are 6,300 cubits round and 10 high, with 1 gateway on each of the 4 sides. <i>Lyó-tá-lò-yé</i> is the governor.
Ditto, .....	Slept at the village of <i>Oun-lò-kyeng</i> , distant from <i>Yi-koun</i> , .....	11	
23rd. ....	Slept at the city of <i>Han-tan-hien</i> , .....	10	The walls are 4,900 cubits round and 12 high, with 1 gateway on each of the 4 sides, and <i>Yoún-tá-lò-yé</i> is the governor.
24th. ....	Stopt at the city of <i>Youn-leng-hien</i> , to change horses and porters, ....	5	The walls are 5,600 cubits round and 12 high, with 1 gateway on each of the 4 sides, and <i>Hó-tá-lò-yé</i> is the governor.
Ditto, .....	Passed through the city of <i>Shya-hók-hien</i> , .....	3	The walls are 4,900 cubits round and 9 high, with 1 gateway on each of the 4 sides, and <i>Yuéng-tá-lò-yé</i> is the governor.
Ditto, .....	Slept at the city of <i>Yuon-tek-fú</i> , ( <i>Chun-ti</i> ?) .....	5	The walls are 7,000 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>T'hán-tá-lò-yé</i> is the governor.
25th. ....	Passed through the city of <i>Nue-shyú-hien</i> , .....	6	The walls are 5,000 cubits round and 12 high, with 1 gateway on each of the 4 sides, and <i>Lyó-tá-lò-yé</i> is the governor.
Ditto, .....	Slept at the city of <i>Pó-shya-hien</i> , ..	6	The walls are 3,500 cubits round and 7 high, with 1 gateway on each of the 4 sides, and <i>Nyó-tá-lò-yé</i> is the governor.
26th. ....	Stopt at the city of <i>Tsauk-chow</i> , to change horses and porters, ( <i>Tcha</i> ?)	6	The walls are 14,000 cubits round and 14 high, with 1 gateway on each of the 4 sides, and <i>Teng-tá-lò-yé</i> is the governor.
Ditto, .....	Slept at the city of <i>Luon-tshoun-hien</i> ,	6	The walls are 10,500 cubits round and 12 high, with 1 gateway on each of the 4 sides, and <i>Hú-tá-lò-yé</i> is the governor.
27th. ....	Slept at the city of <i>Tseng-tein-fu</i> , ( <i>Tching-ting</i> ), .....	6	The walls are 10,500 cubits round and 13 high, with 1 gateway on each of the 4 sides, and <i>Li-tá-lò-yé</i> is the governor.

Date.	Names of places.	Taings.	Remarks.
28th Jan. .. 1834.	Stopt at the city of <i>Teng-chow</i> , to change horses and porters, ( <i>Ting</i> .)	3	The walls are 8,400 cubits round and 13 high, with 1 gateway on each of the 4 sides, and <i>Hú-tá-lò-yé</i> is the governor.
Ditto, .....	Passed the city of <i>Wún-tu-hien</i> , ....	6	The walls are 14,000 cubits round and 10 high, with 1 gateway on each of the 4 sides, and <i>Yó-tá-lò-yé</i> is the governor. (The route of the mission of 1787 makes this place much more distant from <i>Tseng-tein-fú</i> .—B.)
Ditto, .....	Slept at the village of <i>Myeng-yi-teng</i> ,	3	
29th. ....	Slept at the village of <i>Puon-tsheit-khyó</i> , .....	12	
30th. ....	Slept at the city of <i>Pauk-teng-fú</i> where a <i>Tsoún-tú</i> resides ( <i>Pao-t. ng</i> )	6	The walls are 7,000 cubits round and 12 high, with 1 gateway on each of the 4 sides. <i>Tshi-hauk-yé</i> is the <i>Tsoún-tú</i> , and <i>Tschein-tá-lò-yé</i> and <i>Oun-tá-lò-yé</i> are the governors.
31st. ....	Stopt at the city of <i>Ngan-shyú-hien</i> to change horses and porters ( <i>Ngan?</i> )	5	The walls are 5,600 cubits round and 7 high, with 1 gateway on each of the 4 sides, and <i>Tschein-tá-lò-yé</i> is the governor.
Ditto, .....	Slept at the village of <i>Pe-khó</i> , .....	6	
1st Feb. ....	Passed through the city of <i>Teng-tsi-hien</i> , .....	2	The walls are 8,400 cubits round and 7 high, with 1 gateway on each of the 4 sides, and <i>Lyó-tá-lò-yé</i> is the governor.
Ditto, .....	Slept at the city of <i>Tsue-chow</i> , ( <i>Tso-tcheon?</i> ) .....	7	The walls are 10,500 cubits round and 13 high, with 2 gateways on the eastern, and 1 on each of the other 3 sides, and <i>Tshauk-tá-lò-yé</i> is the governor.
2nd. ....	Slept at the city of <i>Leng-yan-hien</i> , ..	7	The walls are 7,000 cubits round and 10 high, with 1 gateway on each of the 4 sides, and <i>Tschein-tá-lò-yé</i> is the governor.
3rd. ....	Reached the city of <i>Pé-kyín</i> , the residence of the emperor of <i>China</i> , ( <i>Pekin</i> ), .....	10	

“From the city of *Mō:myín* to *Pekin*, there is a fortified *chokey* or post, with an officer at every *taing* or half *taing* of the road as considered necessary; and from a distance of 10 days before you reach *Pekin* to that city, there is at intervals of one quarter of a *taing*, and between every two *chokies*, a small building with a centinel on duty. At each *chokey* the

guard of four or five men came out to receive us, when we arrived there, and fired five guns. At every large town where we were to stop for the night, a party of 5 or 600 armed men came outside of the town to meet us, and fired three volleys with 50 or 60 muskets, and in these towns three guns were fired on our arrival at night, and departure in the morning. At each stage we were furnished with horses, boats, porters, &c. at the expence of the town, and officers of the government conducted us from one stage to another, as far as their jurisdiction extended.

“Including the (inner) wall of the palace enclosure, there are three lines of brick wall on the eastern, western and northern sides of the city of *Pekin*, and four on the southern. The line of wall outermost\* is 28,000 cubits square and 20 high, with four gateways on the eastern and western, six on the southern, (apparently including the gateways in the southern wall of the Tartar city) and two on the northern side. In the middle† line of wall there is one gateway on the eastern and western, and four on the southern side (apparently one within the other). In the inner wall of the palace enclosure there is one gateway on each of the four sides. The middle wall is 10 cubits high, and the wall of the palace enclosure 13 cubits. There are battlements on the outermost, and on the inner wall of the palace enclosure, but none on the middle line of wall, which is covered with yellow tiles. The gateways in the outermost, and in the inner wall of the palace enclosure are of brick arched, with sheds of three roofs over them; and those of the middle wall have sheds of plain square roofs only over them. There is a tower at the four angles of the outer wall. There is a ditch full of water surrounding the outer wall; another between the outer and middle walls; another between the middle and palace enclosure walls; and a fourth inside of the palace enclosure wall.

“The palace of the emperor consists of a brick terrace with posts, over which is placed a double roof, the upper part of which is square and covered with yellow tiles.

“The age of the emperor is 52 years, of which he has reigned 17 years. He has seven queens, but his principal queen is dead. He has one son eight years old, and another four years old. He has two daughters also by one queen. One daughter fifteen and the other ten years of age. He has two younger brothers by a different mother.

“The emperor entrusts the superintendence and direction of public affairs to the following officers. All affairs relating to the interior (palace) are superintended by three men, *Shyan-tā-yeng*, *Tshan-tā-yeng*, and *Shyi-tā-yeng*, who reside at the *Nue-we-pū* brick building. The business outside of the palace is thus carried on. War and military affairs are under the superintendence of the *Pyin-pū-tā-yeng*. The *Li-pū-tā-yeng* takes

\* Both the Tartar and Chinese city appear to be here included.

† This appears to be the external wall of the palace enclosure.

charge of ambassadors and receives the reports of all *Tsoǎn-tū*s and military and civil officers, and after examination, submits the same to the emperor and issues the necessary replies. The *Koun-pū-tā-yeng* superintends persons employed on public works or service.

“The *Shyeng-pū-tā-yeng* inquires into and decides on criminal affairs. The *Kyō-mein-ti-tū* has no business; but the gates of which he had charge have been placed under the *Li-pū-tā-yeng*. The *Hu-pū-tā-yeng* superintends the public lands and revenues and the census of the population. The *Li-pū-tā-yeng* superintends the ceremony of doing homage to the emperor. There is no *Yoǎn* or *Lhuot-tó* (court of justice or council chamber of ministers), but each chief examines and issues his orders, and then reports to the *Tā-yeng* of the interior, who submits the same to the emperor. The *T,hī-pū-tā-yeng*, who superintend affairs outside, are called within the palace, whenever the emperor has occasion for them. The following is a list of the governors and military officers at a distance from the capital. There are ten civil officers. The *Tsoǎn-tū*, the *P,hū-taik*, the *Lyǎn-taung*, the *Lyīn-taung*, the *An-tsha-tshīn*, the *Pū-teng-tsin*, the *T,hauk-taik*, the *Phū-khueng*, the *Tsō-khueng*, and the *Shyeng-khueng*. There are ten military officers also. The *Ti-tú*, *Tsi-taik*, *Shyīn-taik*, *Tshan-kyan*, *Yō-kyi*, *Tū-tsin*, *Shyō-pe*, *Tsheng-tsoǎn*, *Pa-tsoǎn*, and *Waik-we*. Under one *Tsoǎn-tū* there are two *P,hū-taik*, civil officers, and two *Ti-tú*, military officers, and subordinate officers without number. The *Tsoǎn-tū* and the civil officers and governors take cognizance of crimes, thefts, fires, lawsuits and revenue matters. The *Titú* and the military officers superintend the military and their affairs. There are seven kinds of distinction on the top of the head-dress (buttons) copper, white-coloured, glass, opaque blue-coloured, transparent blue-coloured, opaque red, and transparent red-coloured. The civil officers *Tsoǎn-tū* and *P,hū-taik*, and the military officer *Ti-tú* have transparent red buttons, and the subordinate officers of different colours according to their different ranks. The *Tsoǎn-tū* and all the civil officers wear a long robe with the figure of a bird worked in gold thread on the breast and back. The *Ti-tú* and some of the military officers wear a long robe with the figure of a lion worked in gold thread on the breast and back, and some with the figure of a Tiger or of a *To* (fabulous animal) on the breast and back. The musqueteers wear a blue jacket reaching to the waist, with a border of red two fingers in breadth, and some Chinese letters in white on the breast and back. The musqueteers and lancemen also wear the figure of a *Bhi-lu*'s head (monster's) or of a tiger's head on their head-dress. The feathers of peacocks are not conferred upon officers according to their situations. They are given to military officers only, to men near the emperor who may have distinguished themselves in any action and pleased the emperor. All the civil and military officers of towns and villages come once in three years to *Pekin*. No presents are allowed to be taken from any of the towns and villages, but the emperor gives a monthly salary in silver to every officer according to his situation.

“We did not see any images or pagodas connected with **Buddh**, his precepts and disciples, sculptured or built, and worshipped by the inhabitants of *China*. We only saw in every town and village, buildings dedicated to *Nats*, and large images of *Nats*, before which buffalos, bullocks, goats and hogs were killed and sacrificed. The Chinese priests wear trowsers and jackets of black, blue or yellow colours, and shave the hair of their heads, and wear caps. They eat at night, but have no wife or children. They do not drink spirituous liquors and do not study books. They guard the buildings dedicated to *Nats*, and the figures of *Nats*, day and night, and after sweeping the floor or ground clean, they burn lights at night before the figures of the *Nats*, and remain in attendance; and when the inhabitants of the country kill buffaloes, cows, goats and hogs, and offer them in sacrifice, the chief of the priests superintends and directs the ceremony.

“Children learn to read by paying money to a teacher. From *Luay-laing* chokey to *Pekin*, all the towns and villages on our road presented us with money and clothes agreeably to former custom. On our arrival at *Pekin* we delivered the royal letter and presents and had audiences of the emperor, and he gave us presents. These particulars, with the days on which they occurred and the quantity of presents we received, having been already reported, (in separate letters to the king and ministers, of which I still hope to procure copies) they are omitted here, and only a description of the different towns we saw in our journey, and of the city of *Pekin*, and an account of the military and civil officers and of their dress are inserted.

“We left *Ava* on the 27th June, 1833, reached *Pekin*, the residence of the emperor of *China* on the 3rd February, 1834. We remained at *Pekin* 32 days and left it on the 6th of March, with the letter from the emperor, his presents of cloth for the king and queen of *Ava*, and the letter addressed by the ministers of the emperor, to the *Lhuot-tô* at *Ava*. We returned by the same route as that by which we went to *Pekin*, and arrived at *Yunan* in a certain number of days, and remained there for some days, whilst the *Tsoÿn-tû* prepared his letter for the *Lhuot-tô* at *Ava*. We then came to *Mô-myÿn*, and having written a petition for the king and a letter for the ministers of *Ava*, we inserted these documents into bamboos covered with red cloth, and sealing them carefully, delivered them to the governor of *Mô-myÿn* for the purpose of being forwarded to the governor of *Ba-mô*, who transmitted them to *Ava*. We requested that governor also to send a party to meet us at the chokey of *Luay-laing* and escort us in safety agreeably to former custom. From *Mô-myÿn* to *Luay-laing* we were escorted by a party of musqueteers with a suitable officer, and the *Tsô-buâhs* and chiefs of the eight Shan cities conveyed to *Ba-mô* the emperor of *China*'s letter and presents, and all our baggage.”

V.—On a new genus of the *Plantigrades*. By B. H. HODGSON, Esq.

In your 52nd No., for April 1836, I described, summarily but carefully, fourteen new animals of this kingdom, including, with those priorly described by myself in various numbers of your Journal, and in the Society's Transactions, all the mammals then known to me as inhabitants of *Nepal*\*, of which descriptions had not been given by others. To General HARDWICKE, science is indebted for an account of the Ghoral antelope, and of the yellow-necked marten: to Messrs. VIGORS and HORSFIELD, for an account of the Nipalese Cat. But I am not aware that any more mammals of *Nepal* had been given to the world, when I commenced the task of recording them; and I believe I have added essentially to the correctness of the descriptions of those three. The *Mulsampra* or yellow-necked marten (of BODDAERT, by the way, originally) had always been stated to be a *mustela* merely. By the examination of its skull I ascertained that it belonged to the subgenus *Martes*. In like manner, the *Nemorhædine* Ghoral had been alleged to have suborbital sinuses—a mistake which I corrected. This gradual emendation of the record of species is the necessary fruit of continuous attention; a fruit that ripens slowly with the recurring sunshine of opportunity; for, with so many things to note in every animal, it is odds but the specimen or the observer will be wanting somewhere, if there be no room or inclination for reiteration. I speak apologetically for myself, and, on the present occasion, purpose to correct some errors and deficiencies in the descriptions of No. 52 of your Journal.

Two animals are there described by the names of *Gulo Nipalensis*, and *Gulo Urva*. The latter proves not to be a *Gulo*, but an osculant new form between *Herpestes* and *Gulo*, which, I shall now endeavour to do justice to, previously amending the statement of the colors of the former as follows.

*Gulo Nipalensis*, nobis. Glutton, above, saturate glossy brown; below, with a dorsal line extending from the middle of the head nearly to the lips; a transverse band drawn obliquely across the brows to the middle of the cheeks; and the terminal third of the tail, brilliant orange yellow. Superior and inferior colors strongly contrasted, occupying the lateral as well as inferior aspect of the head, but the inferior only of the face, neck and body. Edge merely of the upper lip, paled: inner margin of the ears the same, and both concolorous

\* See the recent Systematic Catalogue transmitted to the Curator of the Museum. It contains 98 species and varieties, of which 45 are, I believe, new.

with the lower surface: a dark small patch behind the gape, on either cheek: fore limbs, paled, internally to the wrists, and frequently spreading over the digits: hind, only to the os calcis or less. Four teats placed in a parallelogram, in the postea region of the belly; two of them, inguinal, and two ventral. In young animals, and in the winter dress of mature ones, the dark superior surface is earthy grey brown, and the pale inferior, as well as the marks above, canescent; the dark moustache is also wanting.

Tribe PLANTIGRADES. Genus *Urva*, nobis.

*Character*. Teeth as in the Genus *Herpestes*. Structure and aspect precisely mediate between *Herpestes* and *Gulo*, subvermiform and digito-plantigrade. Snout elongated, sharpened and mobile. Hands and feet largish; with the digits connected by large crescented membranes. Sole and palm nude. Hind feet clad half-way from the os calcis. Nails subequal before and behind, *Gulo-herpestine*. On either side the anus a round, hollow, smooth-lined gland secreting an aqueous foetid humour which the animal squirts out posteaally with force. No subsidiary glands, nor any unctuous fragrant secretion. Teats six, remote and ventral. Stomach purely membranous, without neck or fundus. A short blunt cœcum of equal diameter with the great gut. Orbits incomplete\*.

*Habits*. Cancrivorous and ranivorous; dwelling in burrows in the valleys of the lower and central hilly regions of *Nepal*.

*Type*. *Gulo Urva*, of the Journal No. 52 for April 1836. *Urva cancrivora hodie*, nobis. Affinities various, closest with *Herpestes* and *Gulo*, connecting *Mydans*, *Mephitis* and *Ursitaxus*, on one hand, and *Herpestes* and *Viverra* on the other, and forming a singular link between the odoriferous and foetid genera of the *Digitigrade* and *Plantigrade* Tribes; its obvious station being at the end of the one, or at the beginning of the other tribe.

*Color*. That of the jackal or fulvous iron grey, darker and embrowned on the inferior surface of the neck and on the chest. Limbs black brown. A white stripe on either side the neck from ear to shoulder. Edge of the upper lip and the whole lower jaw canescent. Terminal half of the tail rufous yellow. Fur of two sorts, very ample and laxly

\* Some of these marks of our genus, or subgenus, are, I am aware, only significant by their combination with others. And, as to their number, it appears to me that we shall only reach the more intimate affinities of the mammals by carrying into this department of Zoology a portion of the precision and minuteness which have been applied to the Ornithological department.

set on; the exterior, quadrannulated from the base with hoary or fulvous and with black; the interior, dusky at the base, fulvous upwards.

<i>Structure and Size.</i>	<i>Feet. Inch.</i>	
Tip of snout to root of tail (dorsal), .....	1	6
Length of head (snout to jut of occiput straight), .....	0	4
Tail only, .....	0	11
Tail and terminal hair, .....	1	11
Snout to fore angle of the eye,.....	0	1 $\frac{3}{4}$
Thence to base of ear (lobe),.....	0	1 $\frac{3}{4}$
Girth of body, behind shoulder, .....	0	8
Mean height, .....	0	8
Elbow to tip longest finger,.....	0	5 $\frac{3}{8}$
True knee to tip longest toe, .....	0	7 $\frac{3}{8}$
Top wrist to base finger (superior), .....	0	1 $\frac{3}{8}$
Longest finger, .....	0	1 $\frac{3}{8}$
Its nail (straight), .....	0	0 $\frac{1}{2}$
Jut of os calcis to base long toe (superior), .....	0	2 $\frac{3}{4}$
Longest toe, .....	0	1 $\frac{3}{8}$
Its nail (straight),.....	0	0 $\frac{1}{2}$
Length of external ear (vertical),.....	0	1 $\frac{3}{4}$
Its free exertion from the head, or depth of the helix,..	0	0 $\frac{7}{8}$
Weight of the animal, .....	4 lbs.	

It is impossible to describe the general and particular external conformation of this animal more precisely than by saying that they are *Gulo-herpestine*, reference being had to the more slender-bodied species of the former genus, such as *Orientalis* and *Nipalensis*. In *Herpestes*, the structure is more vermiform, with greater length of tail and of neck, (palpably noticeable in the skeletons;) and the hands and feet are shorter in proportion to the leg and arm, the metacarpi and metatarsi being more compactly knit. In *Gulo* as before limited, the bulk of the body and length of the neck, agree with those of our animal; but the tail is shorter; the anterior limbs heavier and their talons more decidedly fossorial; the agreement in these latter respects being closer with *Herpestes*, and indeed, almost identical in reference to the *proportional* strength and size of the anterior and posterior extremities, with their digits and talons. The talons, however, are, in our animal, more fossorial, that is, blunter and stronger, than in *Herpestes*. In the general contour of the cranium, and in the number, position and character of the teeth, *Urva* agrees with *Herpestes*, with the two following marked differences, and approximations of our animal to *Gulo*, viz.: the orbits are incomplete, and the ample swell of the parietes reduces the longitudinal and transverse cristæ, but especi-

ally the latter, to less than half their size in the skull of *Herpestes*\*. The thorax is much more capacious in *Urva* than in *Herpestes*; the spinous processes of the cervical vertebræ are smaller and more equal; and there are only 21 caudal vertebræ instead of 28, as in *Herpestes*. In both *Herpestes* and *Gulo* there are but four mammæ: in our animal there are six. The snout of our animal is much more elongated and mobile than in *Gulo*: more so palpably than in *Herpestes*. Lastly, the anal apparatus of *Urva*, differs from that of both genera, approximating it very closely to the mephitic weasels, to HORSFIELD'S *Mydans*, and to our *Ursitaxus*.

Too little is known of the anal and quasi-anal organs of many odorous and fœtid genera to enable me to speak with much confidence on this subject; but I take the present occasion to retract the assertion made in your April No. for last year relative to *Herpestes*. Both the Nipalese species of that genus (*Herpestes*.) have a congeries of small glands surrounding the caudal margin of the anus like a ring, and secreting a thick musky peculiar substance, which is slowly protruded in strings like vermicelli, through numberless minute scattered pores. And the lowland species (or *Nyula*, nobis) has also on either side the rectum, two larger and hollow glands, of similar character with the others, apparently, but distinguished by a rather thinner secretion by the hollowness of these glands, and by each being furnished with a larger and palpable pore. The peculiarity of our *Urva* is that it has only the lateral glands; that their secretion is aqueous, horribly fœtid, and projectile to a great distance by the living animal by means of the muscular rings which surround the neck of the duct; not to mention that the central cavity is much larger, and has a more distinct neck or duct, which points obliquely backwards or outwards, causing the discharge to be in that direction, I append to this paper a note by Dr. CAMPBELL, taken at my request, on the anal apparatus of our *Urva*, upon which type of our proposed new genus, I shall add no more at present save that its manners, so far as known to me, agree much more nearly with those of *Gulo* than with those of *Herpestes*.

Genus *Mustela*; subgenus *Putorius*, CUVIER. Species new. *Subhemachalanus*, nobis. Structure, and aspect of *Cathia vel auriventer*, nobis. Vide Journal Asiatic Society of Bengal, December 1835.

\* The compressed parietes and large cristæ of *Herpestes* are interesting points of agreement with *Viverra*; as the tumid parietes and small cristæ of *Gulo* and of *Urva*, are with *Mustela*. The former or odoriferous races bear in respect to the form and size of the encephalon the same analogy with the third section of the caninæ, as the latter or fœtid races do with the second section.

Eleven and half to twelve inches long from snout to base of tail: Tail five and half inches, or six and half with the terminal hair. Uniform bright brown, darker along the dorsal line. Nose, upper tip and forehead, with two inches of the end of the tail, black brown: mere edge of upper lip and whole lower jaw, hoary. A short longitudinal white stripe, occasionally, on the front of the neck and some vague spots of the same, laterally, the signs, I suspect, of immaturity. Feet frequently darker than the body, or dusky brown. Whiskers dark. Fur close, glossy, and soft; of two sorts, or fine hair and soft wool: the latter, and the hair basally, of dusky hue; but the hair, externally, bright brown. Head, ears and limbs, more closely clad than the body; tail, more laxly, and tapering to a point. It may be worth while to add that I have recently procured some fine specimens, from the *Himálayan* districts, of the *Ermine*, in the winter dress of the species.

*Putorius Erminea* must, therefore, be added to the catalogue of Nipalese mammalia.

In *Nepal* the *Putorii* (of which I have now ascertained the existence of three species) are exclusively confined to the northern region. Are there any species of this subgenus in the plains of India?

P. S. With reference to our type of the genus *Ursitaxus*, the following accidental omission in the description, is material. "The penis is large, bony and ringed with two or three corkscrew processes, not unlike those of the same member in *Rhinoceros Unicornis*. The testes are large, nude, and applied to the buttocks, without any pendency of the scrotum."

It appears somewhat doubtful whether the molar teeth of *Ratellus mellivorus* be  $\frac{1}{4}$  or  $\frac{1}{2}$ . But, even if they prove to be the former, there will still remain such striking differences of conformation and habits between that animal and our *Ursitax* as may well entitle the latter to the distinct station I have assigned to it, let the *value* of the distinction be generic or only sub-generic.

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*Urva Cancrivora*, HODGSON, (male.) March 3rd, 1837.

The testicles, included in a neat, and very hairy scrotum, are not remarkably pendent, but are well braced up to the pubis. The penis pointing downwards (to the ground) hangs directly from the pubis as in the tiger, it is terminated by a slender depressed bone  $\frac{3}{8}$ ths of an inch long, and of  $\frac{2}{16}$ ths an inch in diameter; the urethra opening on its lower side one line from the point. The prepuce is attached to the os penis close up to the point, rendering it impossible to extend the

organ from its sheath more than  $\frac{3}{8}$ ths of an inch. In copulation the point alone of the penis can be introduced, unless in this animal the organ is not bared, but used sheathed. The prepuce, however, is hairy to its attachment; which renders this unlikely.

The anal orifice is bare and very capacious. On each side of the orifice (central and lateral) rather without, than within, the sphincter, there is a round opening, large enough to admit the point of a common dissecting blowpipe, through which, on pressure of the sides of the anus, a whey-colored, fœtid fluid, the consistence of thin gruel passes in a jet. The direction of these openings is posterior (towards the tail) the fluid not passing into the rectum, but being thrown behind the animal. The blowpipe, ere it passed into the cavity communicating with these orifices, had to be directed anteriorly and laterally\*. On removing the integuments from the perineum, two globular white-colored bodies, each the size of a cherry, were found in contact with the rectum, one on each side, and in the centre. The membranous attachments of these bodies to the gut being removed, there remained a connecting neck about  $\frac{2}{3}$ ths of an inch long, (the duct from their centres) which opened as described, and through which the fluid was discharged. A medial section of these globular bodies separated them into two cups, the hollows of which when united were large enough to contain the largest marrowfat pea. The cavities of their bodies were lined with a very delicate white, smooth, and shining membrane, external to which, and surrounding it entirely, was a layer of white glandular substance,—the secreting organ. The whole was enveloped in a thin membranous covering. The two lateral openings described were the only ones apparent, on the anal orifice. Immediately under the integuments, and close to the sphincter and at its perineal margin, lay the vesiculæ seminales, white, of an oval form, and  $\frac{1}{2}$  an inch in length. I call these bodies vesiculæ seminales as they were connected closely with the urethra at their opposite sides, from that in contact with the rectum. If they are not vesiculæ seminales, what are they? they are not prostates; but they may however correspond to the glands of COWPER in the human subject†.

A. CAMPBELL, M. D.

\* When sitting, with the animals vent towards me about a foot off, the bodies which secrete this fluid were pressed upon, when a portion of it was squirted in my face.

† I am aware that it is said, the whole of the *Carnivora*, *Ruminantia*, *Cetacea*, *Marsupiatæ*, and *Plantigrada*, with the exception of two of the latter, are without these vesiculæ.

VI.—*Interpretation of the most ancient of the inscriptions on the pillar called the lát of FERÖZ SHÁH, near Delhi, and of the Allahabad, Radhia and Mattiah pillar, or lát, inscriptions which agree therewith.*  
By JAMES PRINSEP, Sec. As. Soc., &c.

I now proceed to lay before the Society the results of my application of the alphabet, developed by the simple records of Bhilsa, to the celebrated inscription on FERÖZ'S column, of which facsimiles have been in the Society's possession since its very foundation, without any successful attempt having been made to decipher them. This is the less to be wondered at when we find that 500 years before, on the re-erection of the pillar, perhaps for the second or third time, by the emperor FERÖZ, the unknown characters were just as much a mystery to the learned as they have proved at a later period—"Round it" says the author of the *Haftaklím*, "have been engraved literal characters which the most intelligent of all religions have been unable to explain. Report says, this pillar is a monument of renown to the rájas or Hindu princes, and that FERÖZ SHÁH set it up within his hunting place: but on this head there are various traditions which it would be tedious to relate."

Neither MUHAMMED AMÍN the author of the *Haftaklím*, nor FERISHTEH, in his account of FERÖZ'S works alludes to the comparatively modern inscription on the same pillar recording the victories of VISALA DEVA king of *Sácambharí* (or *Sámbar*) in the 12th century, of which Sir WILLIAM JONES first, and Mr. COLEBROOKE afterwards, published translations in the first and seventh volumes of the *Researches*. This was in quite a modern type of *Nágari*; differing about as much from the character employed on the *Allahabad* pillar to record the victories of CHANDRA and SAMUDRA-GUPTA, as that type is now perceived to vary from the more ancient form originally engraven on both of these pillars; so that (placing CHANDRA-GUPTA, in the third or fourth century, midway between VISALA, in the Samvat year 1220, and the oldest inscription) we might have roughly deduced an antiquity of fourteen or fifteen centuries anterior to VISALA'S reign for the original *lát* alphabet, from the gradual change of form in the alphabetical symbols, had we no better foundation for fixing the period of these monuments.

But in my preceding notice, I trust that this point has been set at rest, and that it has been satisfactorily proved that the several pillars of *Delhi*, *Allahabad*, *Mattiah* and *Radhia* were erected under the orders of

king DEVÁNAMPĪYA PĪYADASI of *Ceylon*, about three hundred years before the Christian era.

I have there also explained the nature of the document, and have now only to disclose its contents in detail, as far as my hasty scrutiny, and my very imperfect acquaintance with the languages of ancient India will permit.

The difficulties with which I have had to contend are of a very different nature from those presented by more modern inscriptions, where the sense has to be extracted from a mass of hyperbolical eulogy and extravagant exaggeration embodied still in very legible and classical Sanskrit. Here the case is opposite:—the sentiments and the phraseology are perfectly simple and straightforward—but the orthography is sadly vitiated—and the language differs essentially from every existing written idiom: it is as it were intermediate between the Sanskrit and the Páli; and a degree of license is therefore requisite in selecting the Sanskrit equivalent of each word, upon which to base the interpretation—a license dangerous in the use unless restrained within wholesome rules; for a skilful pandit will easily find a word to answer any purpose if allowed to insert a letter or alter a vowel ad libitum. There are some substitutions authorized by analogy to the Páli which require no explanation—such as the preposition ५ or *paṭi* for the Sanskrit प्रति; *kaṭe* for कते; *dhamma* for धम्म; the use of १ *kh*, and sometimes ५ *chh*, for च *ksh*, &c.; while others again, as ५ ५ ५ *hidatè* for हृदि or हृदिायते, *hrīdhi* or *hidayate*; + ५ ५ ५ *kayánāni* for कल्याणानि *kalyánāni*, &c. have for their adoption the only excuse, that nothing better offers: but it is unnecessary to dwell upon these peculiarities here, as attention has been directed to all that occur in the notes appended to the translation.

On searching the society's portfolio I found the five original manuscript plates of Captain HOARE, whence the engravings published in the *Researches* seem to have been copied. Their collation has been of essential service in detecting a few errors of the vowel marks that have crept into the engraving. I found also two much larger drawings of the first and last inscription of the series, apparently of the actual dimensions.—These I suppose to have been the originals presented to Sir WILLIAM JONES by Colonel POLIER, and therefore of themselves venerable for their antiquity! But they are by no means so faithful as Captain HOARE's copy, and the inscription round the column has the singular blunder of the two lowermost lines being copied in an inverted order, that is, written from right to left in the *boustrophedon* fashion. Nevertheless in one or two doubtful points they

have rendered good service by supplying a vowel, or an *anuswara* required for the plural of a verb, omitted through mistake in the smaller copy.

In contriving a fount of type adapted to this ancient and highly elegant form of *Nágarí*, I have made but a few insignificant alterations which I trust will not be thought unwarrantable.—The □, ○, and ⊙, being of smaller size than the other letters in the original :—I have elongated them to square with the rest. The vowels also are in the original attached to the sides of these letters as □- *bá*, ○<sup>ˆ</sup> *thi*, -⊙ *thé*; I have made them □̄, ○̄, ⊙̄ to avoid an unseemly gap. The letter Ç is inflected on the centre with *é* and *á* thus -Ç, Ç; these I have for uniformity made Ç̄, Ç̄: it is necessary to notice this, lest consulters of the originals should imagine I had been taking liberties with my materials. For the compound vowel *o* also I have been forced to content myself with a prolonged stroke (the *e* and *a* united) as Ī *no*, in lieu of the more elegant break given in the original to shew the two vowel marks as Ī̄ *no*. Nothing material however is lost through these trifling modifications; while with them the ancient alphabet becomes easier to print, and certainly easier to read, than the more complicated letters of the (so-called) perfected (*Samskrita*) alphabet of the *bráhmans*.

The four inscriptions facing the four cardinal points on the pillar, appear to be enclosed in frames and to be each complete in itself. These four edicts are repeated verbatim on the three other *láts*, with exception of the lower half of the eastern tablet which is wanting in all, as is likewise the long inscription round the shaft below the separate tablets.

On the other hand the *Allahabad* pillar has five short insulated lines at foot\* which are not to be found elsewhere. They are curious from their allusion three times to the second queen of *DEVÁNAMPRIYA*; but from the incompleteness of the lines on the right hand the context cannot thoroughly be explained: the three letters at the end of the third line look like numerals.

𑀧𑀢𑀤.𑀓𑀢𑀣𑀤𑀥𑀦𑀧𑀨𑀩𑀪𑀫𑀬𑀭𑀮𑀯  
𑀰𑀱𑀲𑀳𑀴𑀵𑀶𑀷𑀸𑀹𑀺𑀻𑀼𑀽𑀾𑀿  
𑀿𑀰𑀱𑀲𑀳𑀴𑀵𑀶𑀷𑀸𑀹𑀺𑀻𑀼𑀽𑀾𑀿

\* See plate IV. of Vol. III.



another place I have rendered a final expression *agnim namisati*, 'shall give praise to *Agni*'—a deity we are hardly at liberty to pronounce connected with the Buddhist worship, though points of agreement and harmony may be adduced. But in any case *AGNI* if rendered generally as 'god' keeps him distinct from *BUDDHA* 'the teacher,' of whose deification no evidence is afforded by the inscription; for neither is there any allusion to images of him, nor to temples or shrines enclosing his relics. It is only by the general tenor of the dogmas inculcated, that we can pronounce it to relate to the Buddhist religion. The sacred name constantly employed—the true keystone of *SHÁKYA*'s reform—is *Dhamma* (or *dharma*), 'virtue;' upon the exceeding excellencies, and the incontestable supremacy, of which divine attribute the whole of his system seems to have originally rested, and by which it may have won its way to the hearts of a people whose inclinations were already imbued with admiration of this quality in their own ancient system, though it had since been mixed up with an unseemly mass of inconsistencies and gross idolatries: and the pious and reflecting must have been glad to reject them, when an opportunity was afforded of saving their consciences from the dreadful alternative of being thought to throw off all religion, if they discarded the one in which they were born and bred. Buddhism was at that time only sectarianism; a dissent from a vast proportion of the existing sophistry and metaphysics of the Bráhmancial schools, without an absolute relinquishment of belief in their gods, or of conformity in their usages, and with adherence still to the milder qualities of the religion, to all in short that it contained of *dharma*,—virtue, justice, law. The very term *Devánampiya*, 'beloved of the gods,' shews the retention of the Hindu pantheon generally; and this might be easily confirmed by reference to Mr. *CSOMA*'s note on the birth and life of *SHÁKYA*.

Those who have studied the mystics of Buddhism from the lucid dissertation of Mr. *HODGSON* in the January and February Nos. of last year's Journal, will know that *DHARMA* is the second member of the *Triámniya*, or triad,—(*Buddha, Dharma, Sangha*,—) according to the theistical school; while what Mr. *HODGSON* calls the atheistical school exalts *Dharma* to the first place. With them "*Dharma* is *Diva natura*, matter as the sole entity, invested with intrinsic activity and intelligence, the efficient and material cause of all:—*Buddha* is derivative from *Dharma*, is the active and intelligent force of nature first put off from it and then operating upon it:—*Sangha* is the result of that operation; is embryotic creation, the type and sum of all

specific forms, which are spontaneously evolved from the union of *Buddha* with *Dharma*\*." Happily in our inscription there is no necessity to resort to these subtleties of the schools which have rendered a plain matter perplexed. The word is here evidently used in its simple sense of "the law, virtue, or religion"—and though its gifts and excellencies are vaunted, there is no worship offered to it, no godhead claimed for it.

The word *dhamma* is in the document before us generally coupled with another word, *vaḍhi*, in its several cases, *dhamma-vaḍhi*, *dhamma-vaḍhiyá*, &c. according to the Sanskrit grammatical rules of combination or *samása*.

The most obvious interpretation of the word *vaḍhi* is found in the Sanskrit वृद्धि *vridhhi*, increase, whence are derived the vernacular words *baḥná*, to increase; *baḥtá*, increasing; *baḥat*, increase, &c., differing imperceptibly in pronunciation from the *vaḍhi* and *vaḍhitá* of the inscription. The constant recurrence of the same expression would lead to the conclusion that the religion of BUDDHA was then generally known by this compound title, as 'the increase of virtue,' 'the expansion of the law,' in allusion to the rapid proselytism which it sought and obtained.

Against this interpretation if it be urged that the dental *dh* ढ is in other cases used for the Sanskrit *dh* ध; as in the word *dharmma* itself; in *vadha*, murder; *bandha*, bound, &c. Such objection may be met by instancing other undoubted cases where the cerebral *ḍh* is used for the Sanskrit *dh* ढ as in ढक ढरु ढरु ढरु *aḍhakosayáni* (for *arddha*) 'half kos;' and in like manner the dental *rth* is generally expressed by the cerebral *ṭh*, as *aṭha*, *aṭháya* for अर्थ, अर्थाय.

The only other word by which *vaḍhi* can be rendered is the Sanskrit वृत्ति *vritti*, 'occupation, turning.' Now we have examples of the dental *t* being represented by the cerebral *d* in the inscription, especially when double or combined with *p*, as ढढ *saḍḍa* for *sapta*, (or *satta*, Páli) seven; and in one compartment (the commencement of the under inscription round the shaft), the same letter, ढढ *ḍḍ* is used indifferently for ढ, *ḍh*, in the very word, *dhamma vaḍḍiyá*, which we are discussing. It is hardly possible to imagine that two expressions so strikingly similar in orthography as *dhammavaḍhi* and *dhammavatti* or *vaḍḍi*, yet of such opposite meaning should be applied to the same thing. One must be wrong; and I should have had no question which to prefer, were it not for a curious expression I remembered to have met with in the Tibetan translation of the Buddhist volumes.

Of the twelve principal acts in SHÁKYA'S life described in the *Gyachherrolpa* (*S. Lalitavistára*), the tenth is translated by Mr. CSOMA KOROSI, "He turns the wheel of the law, or publishes his doctrine;" now it was possible that the Sanskrit of this expression might be found धर्मं वृत्तिं विवक्ष्यते or in the Páli, *dhammavutti vavetthayati*, *vutti* signifying explication or doctrine, as well as 'wheel.'

Finding a copy of the *Lalita Vistára* in Sanskrit amongst Mr. HODGSON'S valuable collection of Buddhist works transferred from the College of Fort William to the Asiatic Society's library, I requested my pandit KAMALA'KA'NTA to look into it for this expression 'wheel of the law' adopted by the Tibetan translators; and he was not long in extracting an abundance of examples of its use: thus in the 299th leaf, in the 25th *adhyáya*, TATHÁGATA (*Buddha*) is made to say:—

बाराणसीं गमिष्यामि गत्वा वै काशिकापुरीं ।

धर्मं चक्रं प्रवर्त्तिष्ये लोकेषु प्रतिवर्त्तितं ॥

'I will go to Benares:—having arrived at the city of *Káshi*, I will turn the wheel of the law, which is revolving amongst mankind, (i. e. I will run my religious course.)'

The word *dharmachakra* is here distinct enough, and not to be confounded with our *dharmavañhi*. The following example from the 213th leaf, I therefore add less to strengthen the evidence than as a curious employment of many of the expressions met with in other parts of our inscription, particularly in the eastern tablet.

शिरसाह्निःप्रणिपत्य तथागतमध्येसक्तस्य धर्मचक्रं प्रवर्त्तनाय प्रवर्त्तयतु भगवान् धर्मचक्रं । प्रवर्त्तयतु सुगतः धर्मचक्रं । बह्व जन हिताय बह्वजन सुखाय लोकानु कम्पायै महते जनकार्यस्यार्थाय हिताय सुखाय देवानां च मनुष्याणां यस्य भगवन् धर्मयज्ञं । प्रवर्षं महा धर्मवर्षं । उच्छ्रापय महा धर्मध्वजं । प्रपूरय महाधर्मशंखं । प्रताडय महाधर्मदुन्दुभिं ॥

"Having bowed the head in reverence:—Do thou, oh BHAGAVA'N, be pleased to set about turning the wheel of the law of him that hath firmly embraced TATHA'GATA. Turn thou the wheel of the law oh SUGATA! For the benefit of much people, for the delight of much people, for compassion to the world, for the urgent reason of the necessities of man,—for the benefit, for the delight alike of angels and men,—perform thou, oh BHAGAVA'N, the sacrifice of the law:—pour down the plentiful shower of the law:—lift up on high the great banner of the law:—blow forth the great conch of the law:—strike loud the great drum of the law!"

The multitude of metaphors employed in this example and throughout the volume, in connection with *dharmā*, prepares us for the *dhamma kámatá*, *dhamma pekhá*, *dhamma vañhi* of our inscription. Still a more

direct illustration by the actual employment of the term *dharma vridhhi* was wanting; and, although on further search the precise expression was not found; the pandit met with many instances of the word *vridhhi* occurring in connection with *bodhi*, which as applied to the Buddhist faith was nearly synonymous with *dharma*: *Bodhi vridhhi*, the growth of knowledge, or metaphorically the growth of the *bodhi* or sacred fig tree—the tree of knowledge, being as applicable to Buddhism, as *dharma vridhhi*, the growth of grace. Thus in the 181st leaf:

भिक्षवस्त्रिंशत्समयेष्टौ बोधिवृद्धि देवताः ॥ तस्यथ ॥ श्रीवृद्धिः दया श्रेयसीचित् ।  
ईडावला सत्यवादिनी ॥ समगुनीचयाः ताःबोधिसलं श्रुत्यातः गभीराकारै बोधि  
सत्त श्रिया वर्द्धयन्तिस्म ॥

'The *bhikshus* (priests) at that time (said there were) eight goddesses of *bodhi vridhhi*: that is to say:—*Srī vridhhi*, *dayá*, *sreyasī*, *chit*, *idavalá*, *satyavádini*; *samagúnī*, *chayá\**:—these (eight divine personifications) from doing service to the great saint, by the practice of asceticism, as well as by the grace of the great saint, (the said priests) have magnified.'

This passage is corrupt and consequently obscure, but it teaches plainly that *dharmavridhhi* of our inscription may always be understood, like *bodhivridhi*, in the general acceptation of 'the Buddhist religion.'

Proselytism, turning the wheel, or publishing the doctrines, whichever is preferred, was evidently a main object of the Buddhist system, and it is pointed at continually in the pillar inscription. Not content with injunctions to spread the tenets among the rich, the poor, the householder, and the ascetic;—bráhmans, the arch-opponents of the faith, are also named, under the disguise of the corrupt spelling *bábhana*; even the court and the zenánah (if the term is allowable for a period anterior to the seclusion of the fair sex)—are specifically recommended to the discreet and respectful endeavours of the missionary.

I have said that the founder of the faith is not named. Neither is the ordinary title of the priesthood, *bhikhu* or *bhichhu* to be found, though the word is so frequently met with among the Bhilsa *dánams*. The words *mahámatá*, (written sometimes *mátá*) and *dhamma mahámatá* seem used for priests 'the wise men, the very learned in religion.'

\* Grace, increase, mercy, happiness, genius, praise-giving, truth-speaking, equality.—*Dayá* is written *tayá*: *idavalá*, *ajávalá*, and *samagunī*, *samagintī*: in fact the whole volume is so full of errors of transcription that it was with difficulty KAMALA'KA'NTA could manage to restore the correct reading.

The same epithet is found in conjunction with *bhikkhú* in the interesting passage quoted by Mr. TURNOUR in the preceding article on the *Pitakattayan*, (see page 506.)

But it is possible that this expression has been misunderstood by the pandit: *mahámátá* ४ ५ ६ even if by shortening the *a* it be read *mahámata*, the greatly wise, can only metaphorically be said to become *vyáptá* or 'pervading' all orders of society, in order to conversion: while Mr. HODGSON's epitome, above alluded to, gives us another mode of interpretation perhaps more consonant with the spirit of the system. *Mahámátrá* (in Páli *mahámátá*) is another name for *Dharma*, as *Prajná Paramitá* the great mother of *Buddha*—the universal mother, omniscience, illusion, *máyá*, &c.—and as such may be more correctly supposed to pervade than *mahámata* the priests, which moreover is always written in Páli, *mahámátá*.

It will be remarked that assemblies are mentioned (*nikáyyáni*), and preachings (*dhammasávánáni*), and ordinances of all sorts, but there is no allusion to the *vikára* by name, nor to the *chaitya*, or temple: no hint of images of *BUDDHA*'s person, nor of relics preserved in costly monuments. The spreading fig tree and the great *dhátris*, perhaps in memory of those under which his doctrines were delivered, are the only objects to be held sacred, or to have rites performed at them; and in those rites, the meat-offering—the sacrifice of blood, is interdicted as the highest sin.

The edict prohibiting the killing of particular animals is perhaps one of the most curious of the whole.—The particularity with which it commences on the birds is ill supported by what follows regarding animals, which are dismissed with a *savachatupadè* 'all quadrupeds'—as if the sculptor or scribe had found the engraving of such a list too long a job to complete.—The two first birds, *suke*, *sárike*, the green parrot and *maina*, are the principal pet birds of the Hindus, still universally domesticated, and not rivalled by the nightingale of Persian introduction. Many of the names in the list are now unknown, and are perhaps irrecoverable, being the vernacular rather than the classical appellations. I have pointed out such endeavours as have been made by the pandits to identify them, in my notes. Others of the names in the enumeration of birds not to be eaten, will remind the reader of the injunctions of Moses to the Jews on the same subject. The list in the 11th chapter of Leviticus comprises 'the eagle, the ossifrage, the ospray, the vulture and kite: every raven after his kind, the owl, night hawk, cuckoo and hawk; the little owl, cormorant and great owl: the swan, pelican, and gier-eagle; the stork, heron, lapwing and bat,'—those marked in italics being found in our list. The verse imme-

diately following the catalogue of birds, "All fowls that creep upon all four shall be an abomination unto you," presents a curious coincidence with the expression of our tablet 'savechatapade ye paṭi bhogan no etè,' which comes after *gámakapote*, the tame dove.

But the edict by no means seems to interdict the use of animal food—probably this would have been too great an innovation. It restricts the prohibition to particular days of fast and abstinence, on the chief of which, fowls that have been killed are not even to be offered for sale—and on these days, beasts of burthen are to be exempted from labour: 'the ox even shall not be tied up in his stall.'

The sheep, goat, and pig seem to have been the staple of animal food at the period—they are expressly mentioned as kept for fattening, and are only not to be slaughtered while with young or giving milk: but merit is ascribed to the abstaining from animal food altogether.

RATNA PAULA tells me no similar rules are to be found in the Páli works of *Ceylon*, nor are the particular days set apart for fasting or *upavásun* in the inscription, exactly in accordance with modern Buddhist practice which observes only the *atḥami* and *panaradassami*, or 8th and 15th of each half luration, (that is, nearly every 7th day.) All the days inserted are however of great weight in the Hindu calendar of festivals, and the sectarians may not yet have relinquished them. Thus the two lunar days mentioned in the south tablet, *tishya* (or *pushya*) and *punarvasu*, though now disregarded, are known from the *Lalitu Vistára* to have been strictly attended to by the early priests. In the 14th leaf we have the following example.

अथ खलु भिक्षवो वेधिसत्व सर्वं नगरजनं प्रसुप्तं विदित्वार्द्धरात्रि  
समयंचोपस्थितं ज्ञात्वा व्यपु नक्षत्राधिपति युक्तं ज्ञात्वा सांप्रतं निष्क्रमण  
कालमिति ज्ञात्वा खान्दक मामंत्रयतिस्म ।

'The priests perceiving the people of the cities of Bodhisatwa to be sleeping, and knowing too that the middle of the night had arrived, and knowing that *the moon had entered into the mansion of Pushya*; knowing that this was the time of night to depart (for some religious observance), called their disciples.'

In one respect the mention of these days is of high interest, as proving that the luni-solar system of the bráhmans was the same as we see it now, three centuries before our era, and not the modern invention BENTLEY and some others have pretended. The astronomy of the *Puránas* was (as Mr. WILKINSON has shewn) as much a bone of contention between the two sects, as were their other branches of metaphysics.

None of the fierce conflicts between the followers of the two religions had yet probably taken place. Occupying the throne and the court it had

nothing yet to fear. Nevertheless (if I have read the passage aright) opposition was contemplated as conversion should proceed, and the weapons prescribed to meet it are "the foolishness of preaching," and a steadfast adherence to ordinances. Meantime the example of royal benevolence was exercised in a way to conciliate the *Ninápásandas*, the Gentiles of every persuasion, by the planting of trees along the roadsides, by the digging of wells, by the establishment of bazars and serais, at convenient distances. Where are they all? On what road are we now to search for these venerable relics, these banyan trees and mangoes, which, with the aid of Professor CANDOLLE's theory\*, would enable us to confirm the assumed date of our monuments? The lát of FEROS is the only one which alludes to this circumstance, and we know not whence that was taken to be set up in its present situation by the emperor FEROS in the 14th century—whether it had stood there from the first? or whether it was re-erected when it received the inscription recording the victories of VISALA DEVA in the *Samvat* year 1220 or A. D. 1163?—This cannot be determined without a careful re-examination of the ruinous building surrounding the pillar, which I hope some of my antiquarian friends will undertake. The chambers described by Captain HOARE as a menagerie and aviary may have been so adapted from their original purpose as cells for the monastic priesthood—a point which the style of their architecture may settle. The neighbourhood should also be examined for traces of a *vihára*, a holy tree, a road, and boulees or large *pakka* wells:—the texture of the stone also should be noticed, that the quarry whence it was brought may be discovered, for now that we know so much of its history we feel a vivid curiosity to pry into the further secrets of this interesting *silastambha*, even to the difficulties and probably cost of its transport, which, judging from the inability of the present Government to afford the expense even of setting the *Allahabad* pillar upright on its pedestal, must have fallen heavily on the coffers of the *Ceylon* monarch!

But I must now close these desultory remarks, in the hope of hereafter rendering them more worthy of the object by future study and research; and proceed to lay before the Society, first a correct version of the inscription in its own character, and then in Roman letters which I have preferred to *Nágarí*, because the *Páli* language has been already made familiar to that type by MM. BOURNOUF and LASSEN, as well as by Mr. TURNOUR's great edition of the *Mahávansa*, now just issued from the press.

\* See translation of his Essay on the Longevity of Plants, J. A. S. vol. III. p. 196.









*Translation of the Inscription of the North compartment.*

Thus spake king DEVĀNAMPIYA PIYADASI:—In the twenty-seventh year of my anointment, I have caused this religious edict to be published in writing. I acknowledge and confess the faults that have been cherished in my heart. From the love of virtue, by the side of which all other things are as sins—from the strict scrutiny of sin, —and from a fervent desire to be told of sin:—by the fear of sin and by very enormity of sin:—by these may my eyes be strengthened and confirmed (in rectitude).

Line,	Transcript of the Inscription on the North compartment.
1	<i>Devānampiya piyadasi Lāja evam āhā. Suḍḍavisativasa</i>
2	<i>abhisitenamé, iyam Dhammalipi likhāpitā 1.</i>
3	<i>Hidatapālītē dusampātipādāye 2. Aṇṇata ugāyā dhammakāmatāyā</i>
4	<i>agāya palikhāyā, agāya susūsyā, agēna bhayenā,</i>
5	<i>agena usihenā, esa chakhomama anusathiyā 3.</i>

1. The opening sentence has been fully explained and commented on in the preceding Journal, page 469.

2. The whole of the northern tablet, although composed of words individually easy of translation, presents more difficulties in a way of a satisfactory interpretation than any of the others. This first sentence particularly was unintelligible to RATNA PAULA, who for *Dusampati* would have substituted *Dasabala*, 'the ten (elephant) powered' a name of *Buddha*. The pandit's reading seems more to the purpose, *हृदिपालितं* (or nearer still to the text) *हृदयतः पालितं दोषं प्रतिपादय*, 'I declare or confess the sins cherished in my heart;' *पादये* being the *proper* or *regular* form as opposed to the *common* form of the verb according to the rules obtaining in the Pālī, as in the Sanskrit, language.

3. The sense of this passage, although at first sight obvious enough, recedes as the construction is grammatically examined. I originally supposed that *Annata* was meant for *Ananta*, the anuswara being placed by accident on the left, and had adopted the nearest literal approach to the text in Sanskrit for the translation:—अनन्ताघाया धर्मकामताया अघाय परीक्षया अघाय शुश्रूषया अघन भयेन अघेन उन्नितेन एतेन चक्षुर्मम अनुष्ठेयात्, viz. : 'through the examination, &c. of the sinfulness of the numberless sins connected with the worldly passions;' but in this it was necessary to omit two long vowels (in *parikhāyā* and *susūsyā*) to place them in the third case. By making them of the fifth case, (in Sanskrit the *nyabalope panchamī*) and by reading *Anyata*, every letter can be exactly preserved with the sense given in the present translation; thus: अनन्तोघाया धर्मकामताया अघाय परीक्षाया अघाय शुश्रूषया; the rest as before. In this the most doubtful words are *usritena* and *chaksho*; the latter RATNA PAULA would break into *cha-kho*, 'and certainly' (*kho* for *khalu*); the former may be replaced by उत्साहिना, 'by perseverance,' but this is hardly an improvement. It is also a question whether *Dhamma kama* is to be applied in a good sense as 'intense desire of virtue,' or in a bad, as 'dominion of the sensual passions.'

The sight of religion and the love of religion of their own accord increase and will ever increase : and my people whether of the laity, (*grihist*) or of the priesthood (*ascetics*)—all mortal beings, are knit together thereby, and prescribe to themselves the same path : and above all having obtained the mastery over their passions, they become supremely wise. For this is indeed true wisdom: it is upheld and bound by (it consists in) religion—by religion which cherishes, religion which teaches pious acts, religion that bestows (the only true) pleasure.

Thus spake king DEVÁNAMPĪYA PIYADASI :—In religion is the chief excellence :—but religion consists in good works :—in the

- 6 *Dhaṇṇma pekhá, dhaṇṇma kámatá cha suve suve vadhitá vadhisati cha vi 4*  
 7 *pulisápi cha me ukasá chu gevayá cha maritímcha anuvīdhiyanti 5,*  
 8 *saṃpaṭipádayanti cha : alaṇṇapalan samádayāyitave hemeva aṇṭa*  
 9 *mahámátápi 6 esahi vidhi yá, iyam dhammēna páliná dhammēna vidhāne*  
 10 *dhammēna sukhiyaná dhammena gōtiti 7. Devānampīya piyadasī Lhja*  
 11 *hevam dhá. Dhamme sádhu, kiyamcha dhammēti ; apóssinavai 8 bahukiyāne 9 ;*

4. This sentence is equally simple in appearance, though ambiguous in meaning from the same cause ; धर्मप्रेक्षा धर्मकामता च स्वयं स्वयं वर्द्धिता वर्द्धियन्ते च वै ; *kámatá* is however here applied in the good sense with *dharma*.

5. Two readings here offer, both nearly similar in meaning—पुरुषा अपिचमे राक्षसाश्च गीर्वाणाश्च मध्यमाश्च—‘ my people, yea, the demons, the gods, and those of a middle state :’—or औकसाश्च गिरयश्च मर्त्ताश्च, (my people) ‘ both family folk, ascetics, and mortals (in general),’ अनुविद्धान्ते संप्रतिपद्यन्ति च, are united together (like the threads in a cloth) and follow together in one path, (or consent together :) for *pádayanti* read *padayanti*.

6. Either समाधिप्राप्तय, ‘ having obtained devout meditation,’ or (which is nearer the text समादि प्राप्य, from सम, ‘ abstinence from passion,’ the participle termination त्वा *twá* from the prefixing of *pra*, becomes *yáp*, or is changed to यः it seems preserved in the Páli *payitave*, quasi *payitwá*. इमेवायन्ति महामता अपि, *mahá-matá*, supremely wise, may be made nearer to the text, where the third *á* is long, by reading महामात्रा अपि, *mahámátrá*, being the holiest act of bráhmanical reverence, accompanied by the closing of every corporeal orifice.

7. This passage is somewhat obscure—but it is tolerably made out by attention to the cases of the pronouns and the four times repeated *Dharma* in the third case : thus एषाद्विविद्या इयं धर्मेणपालिना धर्मेण विधिना धर्मेण सुखात्मना धर्मेण ग्रथिता from the root ग्रथ, to knit or string together. The text gives the literal translation according to this reading : but the aspirated *d* and the separation of *yá* would favor the reading एषाद्विविधि यो अयं, &c. ‘ this is the true path, or rule,’ &c. In either case there are errors in the genders of the pronouns.

non-omission of many acts : mercy and charity, purity and chastity ;— (these are) to me the anointment of consecration. Towards the poor and the afflicted, towards bipeds and quadrupeds, towards the fowls of the air and things that move in the waters, manifold have been the benevolent acts performed by me. Out of consideration for things inanimate even many other excellent things have been done by me. To this purpose is the present edict promulgated ; let all pay attention to it : (or take cognizance thereof,) and let it endure for ages to come : and he who acts in conformity thereto, the same shall attain eternal happiness, (or shall be united with SUGARO.)

- 12 *dayādane, sacha sochaye ; chakhodāne pīme* 10 ; *bahu vidha dīne, Dupada*  
 13 *chatupadesu, pakhi-vālichalesu, vividhame anugahe kaṭe* 11 ; *apāna*  
 14 *dākhindye aṇḍnipicha me bahūni kayānāni katāni* 12 : *ēdāye me*  
 15 *aṭhāya iyam dhammalipi likhapitā. Heva anupaṭipajantu chiran*  
 16 *thitikācha hotutiti* 13, *Ye cha hevam sampatapajisati se sukutam kachhatīti* 14.

8. *Apasnavai* (in other lāts with a double *s*), is the Sanskrit अपास्यन्वै, 'not certainly omitting,'—alluding either to the words क्रियाँ, or the non-omission of deeds just mentioned, or to what follows.

9. By *kiyāne*, both my Pālī and my brāhmanical advisers insist upon understanding *kalyāne* कल्याणे, happiness ; *bahu kalyāne* in the seventh case (*nimitat saptami*) 'for much happiness.'—But I prefer the more simple क्रियाणि acts—in the neuter like the preceding *kiyam* : the Sanskrit *kriyā* is however feminine.

10. दयादाने सत्यशौच चतुर्दानेपिमे ; शुचये may also be read, of the same signification—purity from passion or vice. *Chakhurdān* is explained in WILSON'S Dictionary as 'the ceremony of anointing the eyes of the image at the time of consecration'—but it is also allegorically used for any instruction, or opening of the eyes derived from a spiritual teacher.

11. A very easy sentence ; बहुविधेदीने द्विपदचतुष्पदेषु पञ्चवारिचरेषु विविधमे अनुग्रहं कृते—the construction is as that of the Latin ablative absolute, 'many kindnesses being done of me, towards the poor,' &c.

12. This is also equally clear :—अप्राण दाक्षिण्याय अन्यानि अपि चम बहूनि कल्याणानि कृतानि—*apāna* may here allude to vegetable life, or to that which doth not draw breath ; benevolence to inanimate things.—For अन्यानि also अन्नानि grain, food, may be intended. A better sense for *apāna* may be obtained by reading आप्यायन दाक्षिण्या pleasing and conciliatory demeanour.

13. एतस्मै मे अर्थाय 'on this account, or with this intention,' एवं अनुप्रति पयन्तां—the Sanskrit verb is in the *ātmane-pada* or regular form, the Pālī in the *parasmai-pada* or ordinary form—'let all pay attention to : ' चिरंस्थितिकाच भवतु इति—'let it (the ordinance) be enduring for ages.'

14. If *ye* and *se* are here preferred, the verbs must be plural, otherwise *ya* and *sa* are required. एच एवं संप्रतिपत्स्यति ते सुगतं गच्छन्तीति. In this, the only method of reading the text, there is a corrupt substitution of *k* for *g* twice : but other instances of the same substitution occur elsewhere.

Thus spake king DEVĀNAMPIYA PIYADASI :—Whatever appeareth to me to be virtuous and good, that is so held to be good and virtuous by me, and not the less if it have evil tendency, is it accounted for evil by me or is it named among the *asinave* (the nine offences?). Eyes are given (to man) to distinguish between the two qualities (between right and wrong) : according to the capacity of the eyes so may they behold. The following are accounted among the nine minor transgressions :—mischief, hard-heartedness, anger, pride, envy. These evil deeds of nine kinds shall on no account be mentioned. They should be regarded as opposite (or prohibited). Let this (ordinance) be impressed on my heart, let it be cherished with all my soul.

17 *Devānam piya piya dasi Lāja hevam dhā. Kayānammeva dekhati iyam me*  
 18 *kayānekaṭeti. Nomina pāpam dekhati, iyam me pāpekaṭeti : iyamvā asinave*  
 19 *nāmāti 16. Dupaṭavekha chukho esa hevam chukho esa dekhīye 17. Imāni*  
 20 *asinava gaminindma (ti) 18 ; atha chaṇḍīye niṭhūriye kōdhā māne isyā :*  
 21 *karananavahakam 19 mōpalibhasoyisanti : esa bādha dekhīye 20 iyam me*  
 22 *hidatikāye iyam mana me pāliti kāye (ti) 21.*

15. By the pandit कल्याणमेव देख्यति इयं मे कल्याणे कृतेति literally '(whatever) may direct or tend to the happiness of me—this for my happiness is done.' Again नेमिन (by iteration for) नमेपापं देख्यति इयं मेपापेकृतेति (whatever) may exhibit the sinlessness of me—this for my sinlessness is done, (*mé-apāpe.*) In the translation I have supposed *iyam* to be *ayam*, in the neuter, and have taken *dekhati*, as allied to the vernacular *dekhna*, which in Sanskrit changes in this tense to *drishyate* or दृश्यते is seen.

16. इयं वा असिनवे नाम्नीति—or this is called *Asinava*—a word of unknown meaning. The pandits would read *adūava*, transgressions—but the word is repeated more than once with the same spelling, and must therefore be retained.

17. An obscure passage, *chakho* (written *chukho*) being neuter does not agree with *esa m.*—overruling this as an error, we may make, द्वैप्रतिबोद्धितुं चचुरेतते एवं चचुरतत्पश्यतु—*dekhīya*, is precisely the modern Hindī subjunctive, 'may or shall it see.'—See note 15.

18. The *ti* does not exist on the Feroz lāt though it is retained on the others. —*Asinava gāmini* is the former unknown term—which seems here to mean the *nine asa* or petty offences. गामोनिनाम (are) 'included amongst, or called :—'

19. अथ चण्डल, नैष्ठुर्य, क्रोध, मान, दुर्षा, कारण नवकं—Some of these agree with the nine kinds of subordinate crimes enumerated in Sanskrit works :—which are as follows :—मोह ज्ञाया राग मद काम दम्भ द्वेष लोभ मल्ल ignorance, deceit, envy, inebriety, lust, hypocrisy, hate, covetousness, and avarice. These several vices सापरिभाषयिष्यति shall not even be named.

20. एषबाधा दृश्यः 'count these forbidden' (making *esa* agree with *bādha* as in Latin) and for *bādha* reading *bādha*, opposition—hindrance.

21. इयं मे हृदि कार्या, इयं मनसि मे पाञ्चिताकार्यैति, 'This is established in my heart—this is cherished in my mind.'

## Translation of the West inscription.

Thus spake king PIYADASI, beloved of the gods. In the twenty-seventh year of my anointment, I have caused to be promulgated the following religious edict. My devotees, in very many hundred thousand souls, having (now) attained unto knowledge; I have ordained (the following) fines and punishments for their transgressions. Wherever devotees shall abide around, (or circumambulate) the holy fig-tree for the performance of pious duties, the benefit and pleasure of the country and its inhabitants shall be (in making) offerings: and according to their generosity or otherwise

## Transcript of the Inscription on the West compartment.

Line,	
1	<i>Devānampiya piyadasi Lāja hevam dhā. Saḍḍavṣati vasa</i>
2	<i>abhisitenamē iyam dhammalipi likhāpitā. Lajakāme 1</i>
3	<i>bahusu pāna sata sahasesu janasi āyatā 2, tesam ye abhihāreva</i>
4	<i>daṇḍeva atapatiya me kaṭe 3. Kinti rajakā asvatha abhitā 4</i>
5	<i>kaṃmāni pavataye vu (ti) 5 : janasajanapadasā hitasukhaṃ upadahevu (ti) 6</i>

1. रञ्जका मे *ranjakāme* my devotees or disciples; from रञ्ज to have the affections engaged by any object:—Had the *ā* been long the preferable reading would have been *rājakā*, assemblies of princes or rulers, quasi courtiers or rulers.

2. बह्वसुषुणाणि मतसहस्रेषु जनेषु आयत I is the pandits reading, making *rajakā* in the vocative—'o devotees who are come in many souls, in hundreds of thousands of people:—but in this reading *janasi* which is found alike in all the texts must be placed in the 7th case plural, *janēsu*. ज्ञानेस्मिन् आयत्ता *jñānasm in āyatā* (Pāli *janasi āyatā*) 'having come into this knowledge' is, I think, preferable; and is accordingly adopted. In Pāli *janasi* and *janē* are both used.

3. तेषां ये अभिहारो व दण्डेव अतिपातये मे कृतः 'of them' the following confiscations (fines) or punishments for neglect of duty 'by me (are) made' (ordained).—*Abhihāra*, confiscation or seizing in presence of the owner. *Atipāta*, transgression or omission of duty.

4. अश्रय्य अभितः 'around the *asvattha*' holy fig-tree or (*ficus religiosa*). If the *i* be long, the word would signify, 'without fear, fearless.'

5. क्रमणानि प्रवर्त्तयानि, 'circumambulations must be practised'—or कर्माणि 'pious acts,' will be closer to the original. To the termination *evu* the other *lāts* add *ti* in this and the following instances. The former agrees with the vernacular *hovē* 'let be,' the latter with the Sanskrit भवन्ति 'is to be.' The former is perhaps derived from the Sanskrit future participle termination *taviye* or *aviye*.

6. जनस्य जनपदस्य हितसुखं उपदा भवति—'of the village and its inhabitants (including animals) the benefit and pleasure, a small present or offerings (उपदा a nazar), shall be.'

shall they enjoy prosperity or adversity : and they shall give thanks for the coming of the faith. Whatever villages with their inhabitants may be given or maintained for the sake of the worship, the devotees shall receive the same and for an example unto my people they shall follow after, (or exercise solitary) austerities. And likewise, whatever blessings they shall pronounce, by these shall my devotees accumulate for the worship (?). Furthermore the people shall attend in the night

- 6 *anugahinéva ch* 7 *sakkhīyana-dukkhīyanam janisanti* 8 : *Dhammayatenacha*  
 7 *viyo vadisanti* 9. *Janañjanapadam kintihi datamcha palitam cha*  
 8 *aladhayevuti* 10 *rajukāpilahanti ; pañchalitavemañ pulisānipi mē*  
 9 *chhandanāni pañchalisanti* 11, *tepi cha kōni viyo vadisanti : yenamerajakā*

7. अनुग्रहेणैवच, 'through their benevolence or otherwise,' that is in proportion to their bounty.

8. सुखीयन्तः दुःखीयन्तः जनियन्ति, 'shall they become prosperous or unfortunate,' according to the pandit ; but a nearer approach to the construction of the text may be formed ; सुखिनं दुःखिनं ज्ञास्यन्ति, 'shall know good or bad fortune.'

9. It is best to regard धर्मायतेन as a compound of *dharma* and *āyatam*, length, endurance,—or (from *āyat*), 'the coming.' The word *viyo* is unknown to either the Sanskrit or the Pāli scholar, they suppose it to be a term of applause attached to वदिष्यन्ति 'they shall say,' as in the modern Hindvī *tumko bhalā kahengé*, they shall say 'well' to you, they shall applaud you. वीभ to praise, may be the root of the expression. It also something resembles the *Io* of the Greeks, which however like *eheu* is used as an expression of lamentation ; and this meaning accords also with the word *viyo* in CLOUGH'S Singhalese Dictionary.—*Viyo*, *viyov*, *viyoga*, 'lamentation, separation, absence.' *Vīyo-dhamma* is translated 'perishable things' by Mr. TURNOUR, in a passage from the *Pitakattayan*. See p. 523.

10. जनः जनपदः किञ्चिद्दत्तञ्च पालितञ्च आराध्ने भवति, perhaps the 'some little' given of the inhabitants of the village, and preserved, shall be on account of worship,' (or they shall give trifling presents to make *pūjā* ?)

11. This passage is rather obscure in its application to the preceding, the pandit reads रज्जका अपिलपन्ति, 'the devotees also speak,' but the letter *p* is uncertain, and I would prefer ज्ञास्यन्ति, shall receive. प्रति चक्षिते पुरुषा अपि स चन्दनानि प्रति चक्षिष्यन्ति, and having proceeded my devotees shall obtain the sacred offering of chandan ;—चन्द being read by the pandit as चन्दन, sandal-wood, an unctuous preparation of which is applied to the forehead in *pūjās*, but the aspirated *ch* makes this interpretation dubious : *chhandani* are solitary private (occupations) or desires.

the great myrobalan tree and the holy fig-tree. My people shall foster (accumulate) the great myrobalan. Pleasure is to be eschewed as intoxication (?).

My devotees doing thus for the profit and pleasure of the village, whereby they (coming) around the beautiful and holy fig-tree may cheerfully abide in the performance of pious acts. In this also are fines

- 10 *chappanti áradhayitave* 12. *Athá hi pajañ viyatáye dhátiye nisi jata* 13  
 11 *asvathè hoti ; viyata dháti chappati me pajañ* 14 ; *sukham halá hátave (ti)* 15.  
 12 *hevam mama rájaká kaṭá* 16, *janapadasa hitasukháye, yena ete abhitá*

12. An unknown letter  $\text{w}$  in the word *chayanti* or *chapanti* leaves this sentence in the same uncertainty. Adopting the former we have *येन मे रञ्जका चयन्ति चाराधयितुं*, 'by which my devotees (may) accumulate for the purpose of the worship:—to pay the expenses of the worship from the accumulated *nazars* and offerings.'

13. A new subject here commences. *अथाहि प्रजा वियताये घात्रे निशि यातु*, 'moreover let my people frequent the great myrobalan trees (which also the Hindus prize very highly and desire to die under) in the night.' Thus reads the pandit, but the last word is *जातु*, not *yatu*; and it may be an adverb implying 'occasionally'—or prohibiting altogether. *Viyatáye* may also mean 'for the learned,' *viyatá* in Páli being a scholar: in which case I should understand *निशिजात* as the name of some third tree (like *निशिपुष्पा* the *nyctanthes tristis* or *निशाहस्* the white water-lily which opens its petals (or smiles at night) so as to connect the *dhátri* with the *asvattha* अश्वत्थ, or holy fig-tree, thus: *अथाहि प्रजवियताये घात्री निशिजाति अश्वत्थ भवति*, 'the *dhátri*, *nisijáti* and *asvattha* shall be for the learned.'

14. The same expression here recurs: *वियत घात्रीं* (or *घाट*) *चयति मे प्रजं*, 'my people accumulates (or plants?) the auspicious, or the great myrobalan'—perhaps *चपति* 'caresses' is to be preferred in both places.

15. A new enjoiner; *सुखं हला हातयं* or, following the Bakra and Mathia texts, *हातं भवति*, may mean 'the pleasure of drink (हला vinous liquor) is to be eschewed, but for this sense the words should be inverted, as *हला सुखं*. The exact translation as it stands is, 'pleasure, as wine must be abandoned,' a common native turn of expression,—'do this,—(as soon) take poison.'

16. *Kaṭá* must here be read as *हला*—my devotees having done the foregoing.

and punishments for the transgressions of my devotees appointed. Much to be desired is such renown ! According to the measure of the offence (the destruction of *viyo* or happiness ?) shall be the measure of the punishment, but (the offender) shall not be put to death by me. Banishment (shall be) the punishment of those malefactors deserving of imprisonment and execution. Of those who commit murder on the highroad (dacoits ?) even none whether of the poor or of the rich shall be injured (tortured) on my three especial days (?). Those guilty of

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- 13 *asvatha saṅgaṃ avimaṇḍaṃ kamāni pavatayevuti* 17 : *Etena me rajakānaṃ*  
 14 *abhihāreva daṇḍevā atapatiye kaṭe* 18. *Ichhātaviyehi eśā kīti* 19 !  
 15 *viyohara samatācha siya daṇḍa samatācha ; ava ite picchame avuti* 20.  
 16 *Baṇḍhana budhāna muhiśānaṃ tīrita daṇḍana* 21 ; *pata vadhānaṃ tinne divasāni me*  
 17 *yote* 22 *dānendāti kāvakāni nīrīpayitahanti* 23 ; *jīvitaye tānaṃ* 24
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17. अभितः, अश्रत्यसंतं अविमनः 'around the holy tree cheerful.' कर्मणां प्रवृत्तये भवन्ति, 'shall they be in the performance of pious acts.'

18. A new subject : एतेन मरुज्जकानां अभिहारो वा दंडो वा अतिपाताय कृतः, 'in this (edict) confiscations (or fines) and punishments for the transgressions (or non-fulfilment) of my devotees are appointed.'

19. A curiously introduced parenthesis, इच्छितव्याहि एषा कीर्तिः, 'much to be desired is such glory !'

20. वियोहर, destroying *viyo*, happiness or 'well' (as we say 'let well alone') . . . . . समता च स्यात् दंडसमता च, 'according as the measure of the offence may be so the measure of punishment,'—something is wanting to make the next word intelligible *avaitē*, &c. as if अवहता अपि च मे अभवन्ति, 'but they shall not be put to death by me.'

21. बन्धन बभार्ह मनुष्याणां तीर्थदंडन—'of men deserving of imprisonment or execution, pilgrimage (is) the punishment (awarded) ?' This, the only interpretation consonant with the scrupulous care of life among the Buddhists, is supported by the genitive case of *munisāndm* :—yet a closer adherence to the letter of the text may be found in तीरित दण्डन, 'the adjudged punishment.' If by तीर्थ, pilgrimage, be intended, 'banishment,' there is no such disproportion being the punishment awarded as might be at first supposed. It is in the eyes of natives the heaviest infliction.

22. The general meaning of this sentence can easily be gathered, but its construction is in some parts doubtful, the words पात (or पय) बधानां

cruelly beating or slaughtering living things, having escaped mutilation (through my clemency) shall give alms (as a deodand) and shall also undergo the penance of fasting. And thus it is my desire that the protection of even the workers of opposition shall tend to (the support of) the worship; and (on the other hand) the people whose righteousness increases in every respect, shall spontaneously partake of my benevolence.

18 *násantam vá ni rīpayitá dánam dahanti 25 paritikaṃ, 26—upavásaneva kachhanti 27.*

19 *Ichháhi me hevaṃ nirodhasipi kárasī palitaṃ aradhaye vuti ; janasacha*

20 *varhati vividha dhamma charane, sayame dānasa vibhāgeti 28.*

नीणदिवसानि follow the same idiom as above—the three days of (or for) the highway robbers or murderers : मे, my, generally placed before the verb or participle (as *me kaṭe passim*) inclines me to read *yote* as भवति or भवन्ति though usually written *vule*.

23. *Dinè nātikavakāni* is transcribed by the pandit दीने नास्तिकवाक्यानि, 'among the poor people, blasphemies, or atheistical words,' but this does not connect with the next word *ni rīpayihanti*, where we recognize the 3rd plural of the future tense of root कृष् to hurt or injure रेफिष्यन्ति with the prohibitive नो, not, prefixed. Perhaps it should be understood दीनेनाथे (janè) येकेचित 'neither among the poor or the rich shall any whatever (criminals) be tortured (or maimed).'

24. Here are two other propositions coupled together तानं नाशयंतवा *tānam* I think should be ताडं beating, and नाशं destroying—*jivitayētāram*, might thus be cruelty to living things. But I adopt this correction only because I see not how otherwise sense can be made.

25. दानंदाहन्ति must be the vernacular corruption of दानं दास्यन्ति—'they shall pay a fine, or give an alms.'

26. पारत्रिकं relating to the other world, just as we should say, a *deodand* should be levied : उपवासं वा गच्छन्ति, lit. 'or they shall go and fast.'

27. A doubtful passage for which I venture thus : दृच्छाद्दिने ष्वं निरोधस्य पिकारस्य पालितं आराधाय भवति, 'It is my desire thus that the cherishing of these workers of opposition shall be for the (benefit) of the worship,' meaning that the fines shall be brought to credit in the *vihāra* treasury ?

28. The wind-up is almost pure Sanskrit : जनस्य च वर्द्धते विविध धर्मचरणं सयमे दानस्य विभागेति—'lit. and of the people as increases in every respect the walking in the path of virtue, so shall they of my charitable donations have division ;' or perhaps स्वयं 'spontaneously.'

*Translation of the Inscription on the Southern compartment.*

Thus spake king DEVÁNAMPĪYA PIYADASI :—In the twenty-seventh year of my anointment. The following animals shall not be put to death ; the parrot, the maina (or thrush), the wild duck of the wilderness, the goose, the bull-faced owl, the vulture, the bat, the *ambāka-pillika*, the raven, and the common crow, the *vedavēyaka*, the adjutant, the *sankujamava*, the *kaḍhaṭasayaka*, the *panasasesimala*, the *sāṇḍaka*,

Line,	Transcript of the Inscription on the South compartment.
1	<i>Devānampīya piyadasi Laju hēvam dhā. Saḍḍavisati vasa</i>
2	<i>abhisitenāme 1. Imāni jātāni avadhīyāni kaṭāni seyathā 2.</i>
3	<i>Suke, sḍlikā 3, ārane-chakāvāke, haṅsa, nandimukhe 4, gerātē 5</i>
4	<i>jatukā, ambā kapḷlikā 6, daḍḍī, anaṭhi kamave 7, vēdavēyakē 8,</i>

1. The words *iyam dhamma lipi likhapitā* are here to be understood ; otherwise the abstaining from animal food, and the preservation of animal life prescribed below must be limited to the year specified, and must be regarded as an edict of penance obligatory on the prince himself for that particular period.

2. In Sanskrit this sentence will run इमानि जातानि अबध्यानि कृतानि सुः यथा. The *Radhia* and *Mathia* versions have *avadhyani*, the *y* being subjoined, ॡ both here and in the two subsequent instances of its occurrence.

3. सारिका a species of maina. The classical name of this bird, *turdus salica*, follows the vernacular orthography of the inscription.

4. In Sanskrit अरण्यचक्रवाक हंस नन्दिमुखः the first of the three is precisely 'the wild-duck of the wilderness ; the modern *chākwi-chakwa*, (*anas casaca*, the brahmany duck)—the last is not to be found in dictionaries, but I render it 'owl' on the authority of KAMA'LAKA'NT who says rightly that this bird may alone challenge the title of 'bull-faced !'

5. The nearest Sanskrit ornithological synonyme to *gerā a* is गिद्ध the *giddh* or vulture, which I have accordingly adopted. *Jatuka*, the bat, is the same in Sanskrit, जातुका.

6. *Ambā kapḷlikā* is unknown as a bird. The name may be compounded of the Sanskrit words अंबा mother, and कपलिका, a tree bearing seed like pepper, (*pothos officinalis* :) perhaps therefore some spotted bird may have received the epithet.

7. The next two names are equally unknown : but the former may represent the *danḍi kāk* दंडिकाक, or raven of Bengal ; and the latter in this case may be safely interpreted the common crow, 'the thing of no value,' अनर्थकर्म, as the word imports.

8. The next word *vedaveyake* may be easily Sanskritized as वेदव्ययक (disbelieving the vedas) but such a bird is unknown at the present day.

the *okapaḍa*, those that go in pairs, the white dove and the domestic pigeon. Among all fourfooted beasts the following shall not be for food,—they shall not be eaten : the she-goat of various kind, and the sheep, and the sow, either when heavy with young or when giving milk. Unkilled birds of every sort for the desire of their flesh shall not be put to death. The same being alive shall not be injured : whether

- 5 *gangāpuputakè* 9, *saṅkujamavè* 10, *kaḍhaṭa sayakè*, *paṇṇasa sèsimalè*,  
 6 *saṅḍake*, *okapaḍe*, *parasatè* 11, *setakapotè*, *gāmakapotè* ;  
 7 *Save chatapadè* 12, *ye paṭibhogaṇ no èti*, *na chakhādiyati* :—*Ajakānāni*  
 8 *eḍakāchā*, *sukarichā*, *gabhinīva payamīnāva* : *avadhaya*—*pataka*  
 9 *pi chakāni ḍsaṇmāsikè vadhikakatè no kaṭaviyè* 13 : *tase sujivè*

9. The *gangā puputāka* seems to designate a bird which arrived in the valley of the Ganges at the time of the swelling of its waters गंगाप्रपूरक, or in the rains ; as such it may be the ' adjutant,' a bird rarely seen up the country but at that season.

10. The *sankujamava* and the two names following it in the enumeration are no longer known. The epithet *karhatasayake* might be applied to the *chikor*, quasi कन्धरशायक sleeping with its head on one side—a habit ascribed in fable to this bird according to the pandit : or it might be rendered कर्करेटु or करेतु the Numidian crane. The *panasasesimala* may derive its name from feeding on the *panasa* or jak fruit.

11. I feel strongly inclined to translate these three in a general way as the perchers, सडक, the waders or web-footed, रेखपद ; and those that assort in pairs परसङ्गत. The first epithet might also apply to the common fowls in the sense of *capon*. The mention of the wild and tame pigeon immediately after the above list obliges us to regard all included between the known names at the commencement, and these winding up the list, as birds ; or nearly allied to the feathered race : otherwise *panasasesimare* might easily be broken into पनस, a monkey, and शिशुमार, the gangetic porpoise ; and in the same way *rekapade*, (रेखपद) might be aptly translated, frog : *sandak*, *sadaka*, or *salaka*, शलकी the porcupine.

12. The sense requires that a new paragraph should begin with this word although from the final *e* of the preceding list they might seem all to be classed together in the locative case. As a noun of number *savechatupade* may remain singular :—in Sanskrit the sentence would run सर्वचतुष्पदेषु ये प्रतिभागं नोयन्ति नचखाद्यन्ते : *ye* should equally govern a plural verb in the text, where perhaps the anuswara is omitted accidentally in *èti* and *chakhādiyati*.

13. This paragraph as translated in the text would run in Sanskrit with very slight modification अजकजातीय एडकाच शूकरोचगभिखोवा पयस्वि

because of their uselessness, or for the sake of amusement they shall not be injured. Animals that prey on life shall not be cherished.

In the three four-monthly periods (of the year) on the evening of the full moon, during the three (holy) days, namely, the fourteenth,

10 *no ripetaviye 14; dāve anaṭhāyevā vihāsiyevā no ripeyitaviyē 15:*

11 *jivēnajivē no pusitaviyē 16. Tisuchātummdātsu tistāyaṃ puṇnamāsiyaṃ*

श्रेया अर्थायैवा पतगा अपिच के एषामांसाय बधक्रिया नो कर्त्तव्या. But the expression is awkward from the repetition, (particularly in the original) of the participle *kakaṭe* with its gerund *kataviye*. Another very plausible reading occurs to the pandit; making *āsanmasike vadhi kakaṭe* represent the three holy months of the Buddhist as of the brahmanical year:—आश्विनमासि भाद्रे कर्कटे, 'in the months of *Asvina*, *Bhādra*, and *Karkaṭa* (or *Kārtik*), to which these prohibitions would particularly apply: but there are two strong objections to this reading, 1st, that the order of the months is inverted, *Kārtik*, the first in order being found last in the enumeration; and 2nd, the gerund *kataviye* would be left without specification of the act prohibited. Neither of these is however an insuperable objection, as the act had been just before set forth, and the months may be placed in the order of their sanctity. The construction of the succeeding passages may determine which reading is entitled to a preference.

14. This passage varies little from the Sanskrit तदशेषाजीवा नो रेफितव्या: from the root ऋफ् to hurt, or injure. I was led to this root from the impossibility of placing the letter ॠ of the inscription in any other place in our alphabet than as ऋ. In the Girnar inscription the ordinary र or *r* is rendered by ॠ which is not to be found in the lāts of *Delhi*, *Allahabad*, &c. where *r* is always expressed by ॠ, or a curved form of *r* ॠ, nearly similar in figure. Adding the vowel mark ॠ or *i*, we have precisely ॠ to express the short sharp *rī*, in which the burring sound of the *r* is not convertible so easily into the more liquid sound of *l*. The aspirated letter फ *ph* must necessarily be represented by simple ॠ, *p*; at least the corresponding aspirate has not yet been met with on the stone.

15. The Sanskrit version of this passage hardly differs from the *Magadhi*, नावन्तः अनर्थायेवा विहास्यावा नो रेफितव्याः. The termination differs only from the circumstance of the Sanskrit masculine or feminine being replaced by the neuter in the vernacular, as in the Pāli language. The contrast, "whether *useless*, or whether for amusement," does not sound to us so striking as 'whether for use or for amusement,' might have done; but the meaning of the injunction is that even the uselessness of the object shall not be an excuse for depriving it of life.

16. *Jivēnajivē* ॠ ॠ ॠ ॠ ॠ ॠ might admit of three interpretations: 'alive or not alive'—*jīva najivē*, *i. e.* either living or dead, but this is at variance with the gerund ॠ ॠ ॠ ॠ ॠ ॠ, Sanskrit नोपोषितव्याः not to be nurtured. Again जीवञ्जीव is one name for a pheasant, or *chakōr*. But the most obvious and most accordant interpretation is 'that which liveth by life,' to wit a carnivorous animal; which a strict Buddhist could not countenance with consistency.

the fifteenth, and the first day after conjunction, in the midst of the *uposatha* ceremonies (or strict fasts), unkilld things (or live fish?) shall not be exposed for sale. Yea, on these days, neither the snake tribe, nor the feeders on fish (alligators) nor any living beings whatsoever shall be put to death.

12 *tīṇḍivāsānti chāvudasaṃ paṇṇādasam paṭipadāyē dhavāyēcha 17*  
 13 *anuposatham machhē 18 avadhīyē nopiviketaviyē : etāni (yevā) divāsāni*  
 14 *nāgavanasi-kevaṭabhogasi yāni apnāni pi jīvanikāyāni*

17. We now come to the specification of those days wherein peculiar observance of the foregoing rules is enjoined. त्रिषु चातुर्मास्येषु seems to embrace the whole year, 'in the three four-monthly periods, or seasons :' the expression १५ १५ १५ तिष्यं पुण्णमासियां might admit of translation as 'the third full moon,'—but a closer agreement with the Sanskrit is adopted in the text by making the १५ which in fact on the stone is separated from the rest, an expletive, quasi तु सायं पौर्णमास्यं 'the evening of the full moon' generally : and this agrees with the Hindú practice—see Sir WILLIAM JONES' note on the calendar (As. Res. III. 263) where a *syāmāpuja* is noted for the 15th or full moon of Aswina (Kártika) a day set apart for bathing and libations to *Yama*, the judge of departed spirits. It will be remarked that the numbers *tīnni*, *chāvudāsam*, *paṇṇādasam*, are almost as near to the modern Hindí words *tin*, *chāuda*, *pandara*, as to the genuine Páli, *tini* (neuter), *chuddasa* and *pannarasa*, three, 14th and 15th. The *paṭipad* (Sanskrit प्रतिपदः) is the first day after the full; the Hindus keep particularly the *pratipad* of the month Kártika (*dyúta pratipad*) when games of chance are allowed. *Dhavāye*, I have translated 'current' (Sanskrit घवत्तः) although this word has rather the signification of 'running' in an active sense.

18. The *anúposatham* or rather *uposatha* is a religious observance peculiar to the Buddhists; उपासण, a fast, hardly expresses enough: it requires an abstinence from the five forbidden acts to the laity, or the 8 and 10 obligatory on the *upásikas*, disciples, and *Samaneras*, (priests.) 1, destroying life; 2, stealing; 3, fornication; 4, falsehood; 5, intoxication; 6, eating at unpermitted times; 7, dancing, singing and music; 8, exalted seats; 9, the use of flowers and perfumes; 10, the touch of the precious metals. The affix *machhē*, ४७ is equivalent to the Sanskrit मध्ये or the Páli *majjhē*, 'midst;' for in our alphabet the *jh* is always found replaced by *chh*: had it been separated in the text from *anuposatham*, it might have been construed with the ensuing words, 'fish unkilld are not to be exposed for sale (during the days specified), Sanskrit मत्स्य अवध्यः नोपि विक्रोतव्यः As it stands however *avadhya* must refer either to 'things unkilld' or the things whose slaughter is above interdicted

On the eighth day of the *paksha* (or half month) on the fourteenth, on the fifteenth, on (the days when the moon is in the mansions of) *tirsha* and *punarvasuna*; on these several days in the three four-monthly periods, the ox shall not be tended: the goat, the sheep, and the pig, if indeed any be tended (for domestic use), shall not then

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- 15 *nohaṅtaviyāni* 19. *A hamṭpakhāyē* 20, *chāvadasāyē*, *pañṇaḍasāyē*, *tisāyē*  
 16 *punavasune* 20 *tisuchātumast sunsu divasāyē gonē nonīlakhitaviyē* 21.  
 17 *Ajākē*, *eḍakē*, *sukulē*, *evāpāṇṇē nīlakhiyati no nīlakhitaviyē* 22.
- 

must not be sold. The Buddhist scriptures count among the *uposatha divasāni* or fast days, the *pañchami*, *atthami*, *chātuddasi* and, *pañṇarasi* or full moon of every month. The first of these is not alluded to in our text, and the *pratipat* is perhaps included in the 15th day, which begins with the evening of the full and reaches into the day after.

19. The interdiction is here extended to snakes and alligators, the most noxious and destructive reptiles: at least *nāgavānsī*, and *kevaṭabhogasi*, Sanskrit नागवंशीयाः क्वैवर्त्ता भोग्याः 'the generation of nāgas, and the feeders on fish,' admit of no better explanation. The whole sentence is perfectly Sanskrit, except that the neuter gender is substituted according to the Pāli idiom (?) in lieu of the Sanskrit masculine.

20. ऋ०४१७११ *aṭhamipakhāyē*, Sanskrit अष्टम्यां पक्षयोः means the eighth day of each *paksha* or half-month; but perhaps it alludes particularly to the *gōshthāshtami* of Kārtika, when according to the *Bhima parākrama* 'cows are to be fed, caressed and attended in their pastures; and the Hindus are to walk round them with ceremony, keeping them always to the right-hand\*.'

21. As *punavasune*, पुनर्वसुनि, is one of the nakshatras or lunar asterisms, (the 7th,) the preceding word *tisāyē* must be similarly understood as तिथे the asterism *Pausha*. For the reverence paid to this lunar day see the preliminary remarks. Otherwise it might be rendered त्रिंशे *trinsyē (tithi)* on the 30th or full moon, as *pañṇadasa* the 15th is employed for the *amāvāsī*, or new moon; but against this reading it may be urged that the vowel *i* should be long (as in the Hindi *tisain*): and again the enumeration of the days in the luni-solar calendar is never carried beyond the 15th; for as the lunar month contains only 28½ solar days, there would be great trouble in adopting the second period of 15 *tithis* or lunar days to them continuously without an adjustment on the day of change.

22. Sans. गावो नो निरीक्षित्वा, 'cattle shall not be looked at,' or regarded with a view to employment. Were the word simply *no-rakhitaviyē* it would imply that they were not to be 'kept' for labour on such days. See the foregoing note.

\* Sir W. JONES on the Lunar Calendar, As. Res. III. 266.

be tended. On the *tirsha* and the *punarvasuna* of every four months, and, of every *paksha* or semilunation of the four months, it is forbidden to keep (for labour) either the horse or the ox.

Furthermore in the twenty-seventh year of my reign, at this present time, twenty-five prisoners are set at liberty.

18 *Tisṭye punāvasune chātunmāsiyē chatunmāsipukhāyē, asvasā gonasā*  
 19 *lakhanē nokaṭaviyē 23 : yāva sadḍavatsativaśa abhisitēnamē etḍyē*  
 20 *āntalikayē paṇnavatsati bandhana mokhāni kaṭāni 24.*

23. The expression *nirakhitaviye* is here applied to the other domestic animals with the remarkable addition *evāpi anne nirakhiyoti* 'if any such is regarded at all for such purpose,' Sans. एवापि अन्य निरोद्ध्याः or रक्ष्या implying that such animals were then bred for food.

24. 'On the *tishya* and *punarvasu* days of the *nakshatric* system' must here be understood ; as the term 'of every four months, and every four half-months would otherwise be unintelligible. The division of the Zodiac into 28 asterisms, each representing one day's travel of the moon in her course is the most ancient system known, and peculiar to the Hindus. From the motion of the earth, it will follow that the moon will be in the same stellar mansions on different days of her proper month at different times of the year, hence the impossibility of fixing their date otherwise than is here done. Although the *nakshatras* days do not seem now to be particularly observed, yet they are constantly alluded to in the narration of the first acts of the priests.—See observations on this head in the preface.

We find the word *rakḥane* (S. रक्षणे नो कर्त्तव्यं) now introduced, so that it was purposely reserved for application to the beasts of burthen in the climax of the prohibitory law, 'horses and oxen shall not be tied up in the stall on these days!' The termination in *ḥ* in this and the former instances is curious. It is the 7th case used like the Latin ablative absolute, even with the gerund.

25. The concluding sentence requires no comment being, except as to genders, identical with the Sanskrit, यावत् सप्तविंशतिवर्षे अभिषिक्तेन मया एतस्यां अन्तरिकायां पञ्च विंशतिबन्धन मोक्षः कृतः, 'Moreover by me having reigned for twenty-seven years, at this present time, five and twenty liberations from imprisonment (are) made.' The verb 'are' or 'shall be' being understood. It is perhaps ambiguous whether 'in this interval' applies to the duration of the 27th year, or to the time previously transpired, *yāvat* signifying both 'until, up to ;' and 'as long as, when.'

*Translation of the Inscription on the Eastern compartment.*

Thus spake king DEVĀNAMPĪYA PIYADASI :—In the twelfth year of my anointment, a religious edict (was) published for the pleasure and profit of the world ; having destroyed that (document) and regarding my former religion as sin, I now for the benefit of the world proclaim the fact. And this, (among my nobles, among my near relations, and among my dependents, whatsoever pleasures I may thus abandon,) I therefore cause to be destroyed ; and I proclaim the same in all the

Line,	Inscription on the East side of the column.
1	<i>Devānampīya piyadasi Lāja hēvaṃ śhā. Duwadasa</i>
2	<i>vasa abhisitenamē, dhāmmalipi likhapita 1 lokasā</i>
3	<i>hitasukhādyē 2 : sētaṃ apahātā 3, tamtam dhāmmavaḍḍhi pāpovā</i>
4	<i>hevam lokasā hētuvakkhāti paṭivekkhāmi 4. Atha iyam 5 :—</i>
5	<i>ndātsu, 6 hevam patiyāsaṃnesu, hevam apakaṭṭhesu</i>

1. The omission of the demonstrative pronoun *iyam*, this, which in the other tablets is united to *dhāmmalipi*, requires a different turn to the sentence, such as I have ventured to adopt in the translation : In the 12th year of his reign the rāja had published an edict, which he now in the 27th considered in the light of a sin. His conversion to Buddhism then must have been effected in the interval, and we may thus venture a correction of 20 years in the date assigned to PIATISSA'S succession in Mr. TURNOUR'S table, where he is made to come to the throne on the very year set down for the deputation of MAHINDA and the priests from ASOKA'S court to convert the Ceylon court.

2. I have placed the stop here because the following word, *setam* seemed to divide the sentence ' an edict was promulgated in the 12th year for the good of my subjects, so this having destroyed, or cancelled, I—' *setam* seems compounded of *sa* employed conjunctively as in modern Hindī, and *etam* this.

3. *Apahātā अपहता* (is) abandoned : viz. the former *dhāmmalipi setam* (neuter) is perhaps used for *सेयं sā-iyam* (feminine) so, that ; or supplying the word *कर्म* it may run in the neuter *तदेतत् अपहतं* and continuing *तत्तत्* (Pāli *tam-tam*) *धम्मवर्द्धिपापायैव* this (being) as it were a sin according to *dharma vardhi* (my new religion, so), the expression being connected by *tatpurusha samāsa*.

4. The text has *pētavakkhāti*, which may be either read *hitavakkhāti* (S. *हितव्याख्याति*) a description for the benefit ; or *hetu vakkhāti* (S. *हेतुव्याख्याति*) 'description for the sake,' to wit *लोकस्य* of mankind. 4. *Paṭi vekhāmi* (vakhāmi) S. *प्रतिवक्ष्यामि* I now formally renounce,—the affix *prati* gives the sense of *recantation* from a former opinion.

5. *Lipi* or *kathā* understood to agree with *iyam* ; *atha iyam*, may be rendered " furthermore."

6. Sanskrit, *नाथेषु, प्रसासनेषु, उपहतेषु*, among lords, companions, and lieges. The last word may also be read *अकपटेषु*, among the sincere or faithful (adherents).

congregations ; while I pray with every variety of prayer for those who differ from me in creed, that they following after my proper example may with me attain unto eternal salvation : wherefore the present edict of religion is promulgated in this twenty-seventh year of my anointment.

Thus spake king DEVÁNAMPIYA PIYADASI:—Kings of the olden time have gone to heaven under these very desires. How then among mankind may religion (or growth in grace) be increased ? yea through the conversion of the humbly-born shall religion increase.

- 6 *kimaṅkāni sukhaṃ avahānti 7 ; tathacha vidahami ; hēnevā*  
 7 *savanikāyesu paṭivekhāmi 8 ; savapāsaṅḍapimē pujitā*  
 8 *vividhāya pujāyā echa iyam ātanā pachupagamanē*  
 9 *sēmē mokhyamāṭe 9. Saḍḍarīsativasa abhisitēnamē*  
 10 *iyam dhammalipi likhapitā.*  
 11 *Devānampiya piyadasi Lājā hevam āhā. Ye atikata*  
 12 *ataram rājāṅṇē 10, hesa hevaṃ ichhāsu. Kathaṃ jane*  
 13 *dhammavadhīyā vadhēyā ? nichajāṅṇe 11 anurūpāyā dhammavadhīyā*

7. Sanskrit, क्रियन्ति यत्सुखं अवजहामि इति, 'how many pleasures I forego ; तथाच विद्धामि, 'and I altogether burn and destroy.'

8. *Hemevā*, for *imaṅva* or *imaneva*, Sanskrit, इमं एव सर्वं निकायेषु प्रतिवक्ष्यामि—*nikāya*, an assembly, may signify the congregations at each of the principal *vihāras* or monasteries.

9. The construction of this passage is not quite grammatical: *echa* must be read *evamcha* ; then in Sanskrit इयं आत्मनः पश्चादुपगमन सा मे मोक्षमते, 'this (is) for the following after (or obedience) of the soul (myself) as connected with my faith or desire of salvation,'—the word *upagamane* in what is called the *nimitta saptamī* case. I have given what appears the obvious sense.

The inscriptions at *Allahabad*, *Mathia* and *Bakra* all end with this sentence : and there is an evident recommencement in the Feroz tablets as if the remainder had been superadded at a later period.

10. I am by no means confident that the precise sense has been apprehended in the following curious paragraph. The word *katham*, how, implies a question asked, to which the answer is accordingly found immediately following, and a second question is proposed with the same preliminary "thus spake the rāja" and solved in like manner, each term rising in logical force so as to produce a climax, that by conversion of the poor the rich would be worked upon, and by their example even kings' sons would be converted ; thus shewing the necessity and advantage of continual preaching. For *atikata*, my pandit reads *atikrānta*, making the whole line ; ये अतिक्रान्ता अतरन् राजानः एषु एवं दृच्छासु कथंजने

Thus spake king DEVĀNAMPIYA PIYADASI:—The present moment and the past have departed under the same ardent hopes. How by the conversion of the royal-born may religion be increased? Through the conversion of the lowly-born if religion thus increaseth, by how much (more) through the conviction of the high-born, and their conversion, shall religion increase? Among whomsoever the name of

- 14 *vadhithó etaṇ. Devānampiya piyadasī Lāja hevaṃ aḥá. Esama*  
 15 *hutha átikāṇṭaṇcha 12 añṭaraṇ hevaṇ ichhásu rájaṇne katham janne*  
 16 *anurúpáyá dhamma vadhiyá vadheyáti 13? naichajane anurúpáyá*  
 17 *dhamma vadhiyá vadhihó: se kina sujane anupaṭipajáyá*  
 18 *kina sujane anurúpáyá 14 dhamma vadhiyá vadhiyáti; kinasukani*

धर्मद्विः वर्द्धत? *ataran* 3rd. per. pl. 1st. pret. from *ह* went to heaven, 'as ancient princes went to heaven under these expectations (departed in the faith) how shall religion increase among men through the same hopes?'

11. The first syllable of this word should perhaps be read *no*,—*nochajanne*, though differently formed from the usual vowel *o*: nor will the meaning in such case be obvious. By adopting the pandit's modification *nichajanne*, 'vile born' we have a contrast with the *sujanne*, well born of the next sentence: thus नीचजन अनुरुपायते धर्मद्विः वर्द्धयथ; but though the  $\ominus$  *tha* of the word *vadhitha* belongs only to the second person plural and requires the noun to be placed in the objective case, 'you increase religion,' I incline to read it as a corruption of the future tense *vadhisati*, or the potential *vadheyáti*.

12. The letter *h* in *esa mahurttā* (सुहूर्त्त an hour, 15th of the day or night) being rather doubtful, I at first took it for a *p* and translated: 'as my sons and relations,' एष मे पुत्रा अंतिकस्याश्च अतरन्. But it was remarked that only for the *anuswara*, thrice repeated, the word *antikāṇṭaṇ* would be precisely the same as *atikata*, above rendered by *atikrānta*. The same meaning would be obtained again, by making *putha* the Sanskrit पूना, pure, virtuous: 'my virtuous ancestors' but on the whole *muhurtha* is to be preferred as being nearest to the original.

13. The verb is here written  $\text{वद}\text{है}\text{य}\text{ति}$  *vadhèyáti*, the *ti* being perhaps the intensitive or expletive तु or इति added to the *vadheyá* of the preceding sentence.

14. किन्तु सुजने अनुपदे प्रजायां किन्तु सुजने अनुरुपायां, 'what (may not be effected) towards the convincing and converting of the upper classes?' The word *anupaṭipajaya* however, from former analogy will be better rendered by the Sanskrit *anupratipadye* अनुप्रतिपद्ये, which will then require अनुरूपो to agree with *sujané*.

God resteth (?) verily this is religion, (or verily virtue shall there increase.)

Thus spake king DEVĀNAMPIYA PIYADASI :—Wherefore from this very hour I have caused religious discourses to be preached; I have appointed religious observances—that mankind having listened there-to shall be brought to follow in the right path and give glory unto god, (*Agni*. ?)

- 19                    a (ḍyaná) mayē haṃ 15 dhamma vadhiyāti etam.  
                             Devānampiyu piyadasi Lāja hevaṃ  
 20                    ahā. Esamehutha dhammasāvanāni sāvapayāmi dhammānusathini  
 21                    anusāsāmi 16. Etam jāne suta anupaṭipajisati 17 agniṃ namisati 18.

15. This sentence is unintelligible from the imperfection of two of the letters. The pandit would read क्व न सुखानि अधिगमयेहं धर्मावर्द्धत इति: but this appears overstrained and without meaning. The last two words “*dharm* shall increase” point out a meaning, that as (religion and conversion ?) go on, virtue itself shall be increased. *Āḍya* may perhaps be read *Aja*.

16. एषुसुहृते धर्मं श्रवणानि श्रावयामि धर्मानुष्ठानि (sub. वाक्यानि) अनुश्रामि, ‘at this time I have ordered sermons to be preached (or म पुत्रां to my sons? or पूता virtuous sermons) and I have established religious ordinances.’

17. एतत् जनेषु तु अनु प्रति प्रजनिष्यति ‘so that among men there shall be conformity and obedience.’ It may be read एतं जनः श्रुत्वा, ‘which the people having heard (shall obey), and I have preferred this latter reading because it gives a nominative to the verb.

18. The anomalous letter of the penultimate word seems to be a compound of *g n i* and *anuswara*, ᳚. which would make the reading *agnim namisati* ‘and shall give praise unto, ᳚AGNI,’ but no reason can be assigned for employing such a Mithraic name for the deity in a Buddhist document. A facsimile alone from the pillar can solve this difficulty, for we have here no other text to collate with the *Feroz lāt* inscription. It is probably the same word which is illegible in the 19th line. The only other name beginning with ᳚ a, which can well be substituted, is ᳚ Aja, a name of Brahma, Vishnu or Siva, or in general terms, ‘GOD.’ Perhaps ᳚ Aja, ‘illusion personified as *Sakti*’—(*Māyā*) may have more of a Buddhistic acceptance.





*Translation of Inscription round the column.*

Moreover along with the increase of religion, opposition will increase: for which reason I have appointed sermons to be preached, and I have established ordinances of every kind; through the efficacy of which, the misguided, having acquired true knowledge, shall proclaim it on all sides (?), and shall become active in upholding its duties. The disciples too flocking in vast multitudes (many hundred thousand souls), let these likewise receive my command—‘in such wise do ye too address on all sides (or address comfortably?) the people united in religion.’ King DEVĀNAMPIYA PIYADASI thus spake:—Thus among the

Transcript of the Inscription round the column.

1. *Dhamma vaḍḍiyā cha bhāḍha 1 vaḍḍisati; etayema aṭṭhaye dhammasāvānāni sāvāpitāni 2, dhammānusathāni 3 vividhāni ānāpitāni: yaṭṭhaya (?) pāpi bahune janasin āyatā 4 ete paliyo vadisantipi, pavithalapaṇṭipī 5: rajakāpi bahukesu pānasatśahasese āyatā, tēpimē ānāpitā, hevaṃcha hevaṃcha paliyo vadatha 6*

1. The only word suitable here is वाधः, opposition: *Ratna Paula* would read बुद्धि wisdom. There is no such word as वाढ with a cerebral *dh*. The more proselytism succeeded, the greater opposition it would necessarily meet.

2. *Sāvāpitini* should doubtless be *sāvāpitāni* आवापितानि ‘caused to be heard.’

3. *Anusathāni* (subauditor *vakhyaṇi*). अनुष्ठानानि, ordinances, would be the more correct expression. आज्ञापिता, ordered, commanded.

4. *Yatṭhaya pāpi bahune janasin āyatā*. The first three letters are inserted in dots on the transcript in the society’s possession; it is consequently doubtful how to restore the passage; a nominative plural masculine is required to agree with *āyatā* and govern *vadisanti*, thus पुरुषा बहुनि ज्ञाने एत्य, एते पलियो वदिष्यन्ति. The meaning of *paliye* or *paliyo* is very doubtful: it resembles or contrasts with the *viyo* of a former part of the inscription. The pandit would have परितो ‘on all sides’—viz. that they should become missionaries after their own conversion.

5. Perhaps प्रवच्यं लापयन्ति, ‘they shall employ others in speaking’ (or preaching).

6. The word *vadatha* being in the second person plural वदथ, the *rajakā rakkhā*, beginning the sentence must be in the vocative, ‘oh disciples.’ But even this requires a correction from *vadātha* to *vadatha*. *Āyatā* and *ānāpitā*, are equivalent to the Sanskrit एत्य and आनायिताः, having come and being admitted by me,—or आज्ञापिताः, to them it is commanded, which is best because it leads to the imperative conjunction *vadatha*.

present generation have I endowed establishments, appointed men very wise in the faith,—and done . . . . . for the faith.

King DEVÁNAMPĪYA PIYADASI again spake as follows :—Along the highroads I have caused fig trees to be planted, that they may be for shade to animals and men ; I have (also) planted mango trees : and at every half-coss I have caused wells to be constructed, and (resting-

2. *janam dhammayutam* 7. *Devānaṃ piye Piyadasi heva aha : eta meva me anu-  
vekkhamāne* 8 *dhammathābhāni kaṭṭani* 9, *dhamma mahāmatā kaṭṭā* 10, *dhamma . . . . . ra  
kaṭṭe. Devānaṃ piye Piyadasi lōja hevaṃ aha. Māgesu pi me* 11 *nigohāni ropāpitāni  
chhāyopagāni hasanti pasumanisānaṃ* 12 : *ambavabhikya ropāpitā* 13 : *aḍhukosayāni pi me  
udupānāni*

3. *khānāpāpitāni* 14 ; *nisi . . . . . picha kālāpitā* 15 ; *āpānāni* 16 *me bahukāni tata*

7. वदथजनं धर्मयुक्तं, address yourselves to the people endowed with virtue (the faithful).

8. एतदेवमे अनुवीक्ष्यमाण, *etat* here agrees with the sentence, called *kriya viseshan* in Sanskrit. *Anuvekkhamāne* 7th case 'among the now apparent,' that is among the present generation.

9. धर्मस्थापनानि कृतानि, 'religious establishments are made,' or perhaps स्तम्भाः pillars, made neuter according to the idiom of the Pālī dialect ?

10. धर्म मद्भामताः कृताः the very learned in religion are made—*i. e.* wise priests appointed. The succeeding word is erased, and it is unnecessary to fill it up, as the sense is complete without. From the last line of the inscription, where *!hambāni* occurs, the missing letter may perhaps be read *ḍh*, *ḍhara*.

11. मार्गेष्वपि मे न्यग्रोधाः रोपापिताः, 'in my roads *nagrodh* trees, (the banyan tree or *ficus indica*) caused to be planted in rows.'

12. हायोपगाः भविष्यन्ति पशुमनुघाणां, 'shall be for giving shade to animals and men.' The whole of this paragraph is smooth and intelligible.

13. *Abavaḍikya* of the small or printed text is in the large facsimile *ambavabhikya* which leads us to the otherwise hazardous reading of अन्नट्टाः 'mangoe trees,' the word *ropāpitā* (applied just before to the planting of trees) confirms this satisfactory substitution.

14. अर्द्धकाश्यानि उदपानानि, 'wells at every half coss.'—This passage is highly useful in confirming the value of the letter  $\lfloor$  as *u*. *Udupānāni* should be *udapānāni*. *Khānāpāpitāni*, may be rendered खानितानि caused to be dug, or खात प्रापितानि dug, and made complete—(*pakha*.)

15. Several letters are here lost, but it is easy to supply them conjecturally having the two first syllables, *nisi* and the participle *kālāpitā* :—निशिस्थातुं आलयाः अपिच कारिताः, and houses to put up for the night in are caused to be built.

16. चापानानि are taverns or places for drinking. Space for one letter follows बहू, probably नि ;—*tata tata*, Sanskrit ततस्ततः, here and there.

places?) for the night to be erected. And how many taverns (or serais) have been erected by me at various places, for the entertainment of man and beast! So that as the people, finding the road to every species of pleasure and convenience in these places of entertainment, these new towns, (naya-puri?) rejoiceth under my rule, so let them thoroughly appreciate and follow after the same (system of benevolence). This is my object, and thus have I done.

*tata kálápitáni, pañbhogáya pasumuniśanaṃ 17.... .Esa pañbhogéna 18, vividhádhi sukhaśanáyā puli me rájñhi mama yácha sukhayite loké; imáñcha dhammánupañipati árupaṭapañtutí : etadathá me*

4. *esa kaṭe 19. Devánampiye Piyadasi heva áha : Dhamma mahámátá pi me tá bahu vidhesu 20 aṭhesu ánuvahikesu viyápaṭa, se pavajítanaṃ cheva gihithánaṃ cha sava*

17. प्रति भोगाय पशुमनुष्याणां, literally, 'for the entertainment of beast and man.' The five following letters are missing, which may be supplied by भविष्यन्ति or some similar word.

18. This neat sentence will run thus in Sanskrit, altering one or two vowels only, एष प्रतिभोगेनाम विविधाय हि (त) सुखायनाय पुरेमेच्चपि राजोभिः मम सुखायते लोकः इमां च धर्मानुप्रतिपत्ति अनप्रतिपद्यतु इति. In this the only alteration made are *yatha* for *ya*; and *rájñhi* from *rájñhi* (natural to the Pálí dialect) the third case of *rájñi*, a line or descent. The application of *náma* indefinitely is quite idiomatical. The *ta* may be inserted after *hi*—but it will read without, 'this people as they take pleasure under my dynasty on account of the various profit and well being by means of entertainment in my town (or country), (*tatha* must be here understood) so let them take cognizance of (or partake in) this the fame (or laudable effect) of my religion.' *Purñhi rájñhi* may also be understood as in town and country, in the translation.

19. This sentence is quite grammatical एतदथात् मे (or एतदथान्मया) एषकृतः 'from this cause by me this (is) done.'

20. The large facsimile corrects the vowels, *te* for *ta*, *vidhesu* for *vidhasu*, &c. of the printed transcript, *mátá* is the same in both, but in other places we find *matá*. The passage may run: धर्म महासता अपिमे ते बहुविधेषु आर्त्तेषु अनुप्रदिकेषु व्याप्ताः ते प्रव्रजितानां चैव गृहस्थानां च सर्वं पाषण्डेष्वपि च व्याप्ताः ते सङ्घट्टे पिमेकत इमे व्याप्ता भवन्ति—the word पाषण्डेषु 'among unbelievers' cannot well be admitted here—प्रसन्नतासु, 'with kindnesses and favors' may be the word intended, which though feminine in Sanskrit is here used in the neuter. For *vayapatá*, R. P. would read वयःप्राप्ताः, obtaining age, or growing old—in the latter case the sense will be, that the 'wise unto salvation' growing old in the manifold riches of my condescension and in the favors of the ascetics and the laity growing old—they in the *sanghaṭ* (*sanghatasi* for *sanghate*) or places of assembly made by me—shall attain old age? But *máhamatá*, will be much

Thus spake king DEVÁNAMPĪYA PIYADASI :—Let the priests deeply versed in the faith (or let my doctrines ? ) penetrate among the multitudes of the rich capable of granting favors, and let them penetrate alike among all the unbelievers whether of ascetics, or of householders : and let them penetrate into the assemblies (?) for my sake. Moreover let them for my sake find their way among the bráhmans and the most destitute : and among those who have abandoned domestic life, for my sake let them penetrate ; and among various unbelievers for my sake

*pásandesu picha viyápatá ; se sanghaṭhasi pi me kaṭe, ime viyápatá hahantiti : hemeea bábhanesu 21 ajívikesu pi me kaṭe,*

5. *ime viyápatá hohantiti ; nigāthesu 22 pi me kaṭe, ime viyápatá hohantiti : nánd-pásandesu pi me kaṭe, ime viyápatá hohantiti : paṭivisīṭha paṭivisīṭham 23 tesu tesu te te mahámátá dhammá mahámátá cha me, etesu cheva viyápatá, savesu cha anesu pásandesu. Devánam piye Piyadasi lája hevam áhá*

more intelligible if rendered *tenets* or *doctrines*, in lieu of teachers. (See preliminary remarks.)

Should *sanghat* be a right reading, it gives us the aspirated *g* ୟ, which is exactly the form that would be deduced from the more modern alphabets ; but if an *h* ୟ, the sense will be the same. From the subsequent repetition of the proposition *ime vyápatá hahanti* with so many nouns of person in the locative case, it seems preferable to take *arṭhesu* and *pásandesu* in the same sense—which may be done by reading the former either as आर्त्तेषु, among the afflicted or frightened, or आर्त्तेषु the rich. The verb variously written *papanti*, *hohanti*, *hahanti*, &c. may be बाभुवन्ति rather than भवन्ति—in the यङ्लुक् *yaṅluk* tense—‘shall be occasionally.’ कृते here also and further on has the meaning of ‘on account of.’

21. We have here undoubtedly the vernacular word for bráhman *bábhhanesu* for ब्राह्मणेषु आजीविकेषु among bráhmaas (those without trade)—and laity (those following occupations).

22. *Nigāthesu*, Sanskrit निर्गतेषु—those who have abandoned home, or religion, or caste.

23. *Paṭivisīṭha paṭivisīṭham* (the last *m* redundant. The pandit would read प्रतिविश्य ‘do ye enter in or go amongst’—(or stedfastly pursue their object) meaning the *mahámátás* among the people—but this is inconsistent with the *te te* which require प्रतिविशन्तु प्रतिविशन्तु तेषु तेषु तेते मदा मताः धर्ममदा मताः च मे, ‘among these several parties respectively, these my several wise men and holy men shall find their way.’ The double expression throughout is peculiar, as is the addition after the verb of सर्वेषु च अन्येषु पाषण्डेषु ‘and among all other classes of the Gentiles.’

let them find their way:—yea use your utmost endeavours among these several classes, that the wise men, these men learned in the religion, (or these doctrines of my religion) may penetrate among these respectively, as well as among all other unbelievers.

Thus spake king DEVĀNAMPIYA PIYADASI :—And let these (priests) and others the most skilful in the sacred offices penetrating among the charitably disposed of my queens and among all my secluded women dis-

6. *Ete cha ane cha bahu kāmakhā 24 dānavisagasi 25 viyāpaṭā se mama cheva devinam 26 cha, savasi chā me nilōdhanasi te bahu vidhena ā (da) lena 27 tāni tāni taṭṭhā yatanāni paṭita 28 . . . . . hida cheva disāsu 29 cha dālakānam 30 pi cha me kaṭe , aṇ-  
nānāṃ cha devikumārānam 31 ime dānavisagesu viyāpaṭa hohantiti, Dhammāpadāna  
thāye dhammānupaṭipatiye 32 : esahi dhammāpadāna*

24. Here the word बद्ध कर्मका:—is substituted for महामता:—meaning 'the finished practitioners in religious ceremonial'—for *Kāmakhā* read *kāmakā*, or *kāmaṭhā*, कर्मठा:—but if *mahamātā* be made 'doctrines'—*kāmakā* must be rendered ceremonial.

25. दानविसर्गेषु 'among the free bestowers of charity,' in the *Pāli* the word is used in the singular *dānavisagasi (asmin)* for *danavisagē*.

26. *Devinam S.* मम देवीनां सर्वेषु, 'among the whole of my queens' in contradistinction to *ni (?) rodhanasi*, which may mean निरद्वासु 'concubines; separated.'

27. बद्धविधेन आदरेण, 'with the utmost respect and reverence,' there is evidently a letter wanting after *ā*, which is supplied by a *d*.

28. The pandit here also enables me to supply a hiatus of several letters :—तानि तानि तथा यत्नानि प्रयत्नु or *paṭita (yantū)* let them (the priests) thus discreetly or respectfully make their efforts (at conversion),—*yatanam*, exertion *pratita*, respectful.

29. *Hida cheva disāsucha*, quasi हृदिचैव दिक्षुच (or दिशासु) 'in heart and abroad, within and without;' the application is dubious. I prefer दृशासु 'with the eyes.'

30. The pandit suggests दाराणां from दारा wife (whence may be formed दारकाणां possessively) of inferior wives, women, but I find दारका 'a son' in WILSON'S dictionary and necessarily prefer a word exactly agreeing with the text.

31. अन्येषांच देवीकुमाराणां 'of other queens and princes:' *dānavisagesu* is here put in the plural, which makes it doubtful whether the former should not also be so. (See note 25.)

32. These two words in the 4th case must be connected with the preceding sentence धर्मापादानार्थाय for the purpose of religious abstraction, *āpādānam*, 'restraining the organs of sense,' has however the second *a* long: उपदा (fem.) is a nazar or present, आपदा a calamity; धर्मानुप्रतिपत्तये 'for the due ascertainment of *dharma*,' for a regular religious instruction?

creetly and respectfully use their most persuasive efforts (at conversion): and acting on the heart and on the eyes of the children, for my sake penetrate in like manner among the charitably disposed of other queens and princes for the purpose (of imparting) religious enthusiasm and thorough religious instruction. And this is the true religious devotion, this the sum of religious instruction: (viz.) that it shall increase the mercy and charity, the truth and purity, the kindness and honesty of the world.

Thus spake king DEVÁNAMPIYA PIYADASI:—And whateversoever benevolent acts have been done by me, the same shall be prescribed as duties to the people who follow after me: and in this (manner) shall their influence and increase be manifest,—by doing service to father and mother; by doing service to spiritual pastors; by respectful demeanour to the aged and full of years,—and by kindness and

7. *Dhaṃmāpaṭipaticha, yá iyam* 33 *dayáddāne sachesochave mandavesádhave cha* 34 *lokasa hevam vaḥhisatiti. Devánampiye piya dasi lája hevam áhá, yánikhikáni cha mama ya sadhaváni kaṭáni* 35 *tam loke anupaṭipañne taṃcha anuvidhiyanti* 36; *tena vadhitá cha*

8. *vaḥhisanti cha* 37 *mátá pítsu susúsáyá*;—*gurusu susúsáyá* 38; *vayámahálakanam anupaṭipatiyá* 39;—*babhanasamanesu,—kapanavalakesu, avadása bhaṭikesu saṃ-*

33. *Iyam*, feminine, agreeing with *pratipattí*, the worthier of the two as in Latin.

34. Of these three coupled qualities the two first are known from the north tablet: The third in the large facsimile reads *mandavè sádhamè*, which may be rendered मन्द्दवेशधमे 'among the squalid-clothed, the outcasts (*lokasa*) of the world.' But though agreeing letter for letter, the sense is unsatisfactory, and I have preferred a translation on the supposition that the derivation of the words is from *madhava*, sweet, bland, and *sádhu*, honest. *Sádhu* is also a term of salutation used to those who have attained *arahat*-hood. See preceding page 518.

35. यानि च कानिचिन्मया साधवानि वृतानि, 'whateversoever noble actions by me are done.'

36. तं (for तानि) लोके अनुप्रतिपन्ने तानिच अनुविधीयन्ते 'these things, unto the people who wait upon me for instruction, are prescribed as duties.' विधानं sacred rites enjoined by the *vedas*.

37. तेन वर्द्धिताच वर्द्धयिष्यन्ति. 'By this (means) (those good acts) having increased, shall cause to increase also (the following, good acts; viz.)

38. मातापितृषु शुश्रूषया गुरुषु शुश्रूषया 'rendering service to father and mother, and the same to spiritual guides' the next word *vayá maháglakánam*, is interpreted by R. P. as: 'the very aged'—there is no corresponding Sanskrit word; महालिकानां may be the bald-headed, from अलिक, forehead. A great man is called *barra kapál*, from a notion that a man's destiny is written on his

condescension to bráhmans and sramanas, to the orphan and destitute, to servants and the minstrel tribe.

King DEVÁNAMPIYA PIYADASI again spake :—And religion increaseth among men by two separate processes,—by performance of religious offices, and by security against persecution. Accordingly that religious offices and immunities might abound among multitudes, I have observed the ordinances myself as the apple of my eye (?) (as testified by) all these animals which have been saved from slaughter, and

*paṭipatiyá. Devánaṃpiya Piyadasi laja hevam áhá. Munisánaṃ cha yá iyam dhaṃ-  
mavaḍhi vaḍhitá duwehi yeva ákálehi 40 dhaṃma niyameṇa cha nírṭiyá cha*

9. *tata cha bahuse dhamma niyamenirṭiyiva cha bhuye ; dhaṃma niyame chakho  
esa ye me iya ka'e 41. Imáni cha imáni jātani avadhīyāni, aññānīpi cha bahu dhaṃmā-  
nāyamāni 42 yāni me kaṭāni : nírṭiya va cha bhuye ; munisānaṃ Dhaṃma vaḍhi,  
vaḍhitá avihīnsāye 43 bhutānaṃ,*

forehead :—thus in the *Naishadha* ; when the swan bringing a message from *Damoyantī* is caught by Nala rāja, it laments :—

कथं विधातर्ममि पाणिपङ्कजात्तव प्रियाशेत्यमृदुलशिल्पिनः ।

वियोक्ष्यसे बह्वभयेति निर्गता श्लिपर्त्तिलाटन्पनिष्ठुराचरा ॥ १३८ ॥

“Why, oh Creator! with thy lotus hand, who makest the tender and the cold wife, hast you written on my forehead the burning letter which says, thou shalt be separated from thy mate ?”

39. ब्राह्मण अमणेषु कृपणबालेषु औदासभट्टकेषु संप्रतिपत्त्या. The perversion of the word *bráhmaṇ* as *babhan* (before alluded to) is common now in some provinces. The *sampratipattī* or condescension to these classes, is contrasted with the *anupratipattī* or respectful behaviour to the aged.

Similar doctrines are inculcated in an addendum to the ten moral precepts by SRONG BTSAN a religious king (*dharma rāja*) of Tibet :

1. Reverence to God.—2. Exercise of true religion.—3. *Respect to the learned*.—4. *Honour to parents*.—5. Respect to the higher classes and to old persons.—6. Good-heartedness, (or sincerity) to friends and acquaintances.—7. To be useful to one's countrymen, &c.—See manuscript volume of CSOMA'S Analysis of Tibetan works. The *Subha shita ratna vidhi* of SAKYA PANDITA. Also Index *Kahgur*, leaf 23, page 44.

40. *Duwehi* for द्वयेद्धि two-fold, viz. : first आकारेद्धि 'in form' : the second, धर्म्मनियमेन नृत्येच (*nirṭiya* for *nrite*, dancing) according to the pandit : but I would prefer *dwitīākārehi* (in the Pāli 3rd case plural) 'by two signs or tokens :' viz. नियमनच by voluntary practice of its observances, and secondly निर्वर्त्त्या 'by freedom from violence—security against persecution.' The Sanskrit would be द्वाभ्यां आकाराभ्यां in the dual.

41. ततश्च बद्धधर्म्म नियमेन निर्वर्त्त्याएव च भूयात् धर्म्मनियमे चतुः एषायामथा इयंक्षता, 'as in the translation,'

by manifold other virtuous acts performed on my behalf. And that the religion may be free from the persecution of men, increasing through the absolute prohibition to put to death living beings, or to sacrifice aught that draweth breath. For such an object is all this done, that it may endure to my sons and their sons' sons—as long the sun and the moon shall last. Wherefore let them follow its injunctions and be obedient thereto—and let it be had in reverence and respect. In the twenty-seventh year of my reign have I caused this edict to be written; so sayeth (DEVA'NAMPIYA):—"Let stone pillars be prepared and let this edict of religion be engraven thereon, that it may endure unto the remotest ages."

10 *analabhāye pānānam : sè etāye aṭhāye iyam kaṭe : putā papotike 44 chanda ma-suliyike 45 hotuti : tathācha anupatipajantuti hevam hi, anupaṭipajantām hi 46, ata la-dha ta alādhaḥoti, 47 satavisati vasābhisitenamē iyam dhammalibi likhāpātīti, eta Devānampiya āhā ;—“ Iyam*

11. *dhammalibi ata aṭhā silāṭhabhānīvā sila dhalakāniva tata kataviyā ; ena esa chilāṭhiti siyā.”*<sup>48</sup>

42. *Niyamāni* neuter for the Sanskrit masculine नियमा and so the participle.

43. अविहिंसायै भूतानां, 'by the not killing of animals,' अनालंभाय प्राणिनां, 'by the not sacrificing of living beings.' सा एतस्मै अर्थाय इयं कृता, 'so with such object is this done.'

44. पुत्रप्रपौत्रिके 'pending from sons to greatgrandsons'—from generation to generation.

45. चन्द्रमससुरीयके, 'pending the sun's and moon's (duration), भवतु इति.

46. For *anupatipajantu*, see note 13, north inscription. The duplication अनुप्रतिपद्यन्तु इति अनुप्रतिपद्यन्तां हि, the first in the *common form*, the second *proper form* of the verb, seem intended to make the order more impressive and imperative.

47. The half effaced word cannot well be explained; the second is आराधो भवति, 'let it be revered', or 'let reverence be,' probably the word is repeated here as before.

48. The final sentence I did not quite understand when writing my first notice, having supposed *silāṭhabhāni* to represent the Sanskrit *silasthāpana*. After careful reconsideration with the pandit, we recognize the Pāli as rather the exact equivalent for *silastāmbha*, a stone pillar (made neuter): the sentence may therefore thus be transcribed इयं धर्मलिपिः अतः अथ शिलास्तम्भाः एव शिलाधारिका एव ततः कर्तव्याः एन एष चिरस्थितिः स्यात्. The translation is given in the text. *A'dhāra*, a receptacle, a stone intended to contain a record. The words *silāṭhabhāni* and *siladhakāni* however, being in the plural and neuter, require *kataviyani* also neuter, which may be effected by altering the next word *ena* to *āni*,—*ena* being superfluous though admissible as a duplication of *esa*.

VII.—Abstract of a Meteorological Register kept at the Cathmandu Re-

Day.	Observations at 10 A. M.				Obs. at 4 P. M.				Wind ; weather ; rain.		Rain.
	Bar. at 32°.	Thermometer.			Bar. at 32°.	Thermometer			At 10 A. M.	At 4 P. M.	
		Air.	Wet.	Diff.		Air.	Wet.	Diff.			
Mar. 1	25,539	50	43	7	25,464	56	47	9	SW. cloudy.	SW. cloudy.	
2	492	52	44	8	376	63	53	10	W. clear.	W. clear.	
3	437	54	45	9	329	61	46	15	W. ditto.	SW. cloudy.	
4	486	52	47	5	382	64	47	17	W. ditto.	W. clear.	
5	472	53	48	5	396	63	47	16	W. cloudy.	W. ditto.	
6	517	51	45	6	417	63	46	19	SW. ditto.	W. ditto.	
7	509	53	46	7	404	67	48	18	W. clear.	W. ditto.	
8	502	55	48	7	428	68	49	19	W. ditto.	W. ditto.	
9	537	54	47	7	..	..	..	..	SW. cloudy.		
10											
11											
12											
13	..	..	..	..	384	65	47	18		W. ditto.	
14	368	56	47	9	233	65	48	17	W. clear.	W. ditto.	
15	290	53	46	7	214	67	50	17	W. ditto.	W. ditto.	
16	394	55	48	7	279	69	53	16	W. ditto.	W. ditto.	
17	439	57	50	7	321	68	52	16	W. ditto.	W. ditto.	
18	469	57	50	7	338	68	52	16	W. ditto.	SW. cloudy.	
19	449	57	50	7	316	70	52	18	SW. cloudy.	W. clear.	
20	379	58	51	7	263	71	56	15	W. clear.	W. ditto.	
21	309	58	51	7	190	67	52	14	W. ditto.	NW. cloudy.	0173
22	297	55	50	5	234	69	55	14	W. ditto.	W. clear.	
23	387	58	52	6	328	69	55	14	W. ditto.	W. ditto.	
24	439	61	53	8	330	70	56	14	W. ditto.	W. ditto.	
25	409	62	54	8	308	72	57	15	W. ditto.	W. ditto.	
26	384	64	55	9	336	70	57	13	W. ditto.	W. cloudy.	
27	441	65	55	10	353	73	55	18	W. ditto.	W. clear.	
28	311	63	50	13	189	74	52	22	W. ditto.	W. ditto.	
29	231	63	51	12	132	73	49	24	W. ditto.	W. ditto.	
30	263	59	47	12	196	71	49	22	W. ditto.	W. ditto.	
31	343	58	47	11	235	69	51	18	W. ditto.	NW. ditto.	
Mean,	25,410	56.7	48.8	6.9	25,299	64.4	48	16.4			0173
Apr. 1	25,376	58	48	10	25,236	69	48	21	W. clear.	W. clear.	
2	346	62	50	12	235	61	48	13	W. ditto.	NW. cloudy.	
3	390	54	49	5	274	64	54	10	W. cloudy.	NW. ditto.	0865
4	347	55	50	5	254	68	50	18	W. fog.	W. clear.	
5	356	58	56	6	232	71	54	17	W. clear.	W. ditto.	
6	302	60	52	8	229	74	52	22	W. ditto.	W. ditto.	
7	338	62	54	8	227	76	54	22	NW. ditto.	W. ditto.	
8	317	63	52	11	197	76	50	26	W. ditto.	W. ditto.	
9	350	62	50	12	246	72	53	19	SW. cloudy.	SW. cloudy.	
10	343	64	52	12	229	71	51	20	W. clear.	SW. ditto.	
11	280	61	52	9	189	74	55	19	W. ditto.	W. clear.	
12	327	62	53	11	233	75	55	20	SW. clear.	W. ditto.	
13	359	63	53	10	224	77	57	20	S. ditto.	S. calm.	
14	307	66	56	10	..	..	..	..	SW. ditto.		
15	297	67	56	11	178	80	52	28	W. ditto.	W. clear.	
16	277	66	55	11	202	78	54	24	S. calm.	W. ditto.	
17	301	67	54	13	173	75	58	17	S. ditto.	S. cloudy.	
18	217	67	56	11	..	..	..	..	S. ditto.		
19	234	68	57	11	155	76	60	16	SW. ditto.	W. calm.	
20	275	70	60	10	175	80	60	20	SW. breezy.	W. breezy.	
21	259	74	57	17	142	82	60	22	SW. calm.	W. ditto.	
22	302	70	56	14	225	81	55	26	SW. ditto.	SW. calm.	
23	409	66	51	15	325	75	52	23	SW. ditto.	SW. ditto.	
24	499	64	50	14	377	74	53	21	SW. ditto.	SW. ditto.	
25	446	62	50	12	..	..	..	..	SW. ditto.		
26	431	63	53	10	337	75	54	21	SW. ditto.	W. clear.	
27	430	65	53	12	..	..	..	..	SW. ditto.		
28	393	66	55	11	295	80	60	20	W. ditto.	SW.	
29	452	69	58	11	221	81	55	26	SW. ditto.	NW.	
30	323	71	55	16	205	80	54	26	SW. ditto.	W.	
Mean,	25,346	64	53	11	25,231	74	54	20			0865

sidency for 1837. By A. CAMPBELL, Esq. M. D. Nipal Residency.

Day.	Observations at 10 A. M.				Obs. at 4 P. M.				Wind ; weather ; rain.		Rain.
	Bar. at 32°.	Thermometer			Bar. at 32°.	Thermometer.			At 10 A. M.	At 4 P. M.	
		Air.	Wet	Dif.		Air.	Wet	Dif.			
May 1	25,359	71	54	17	25,317	72	55	17	SW. clear.	NW. cloudy.	
2	369	66	52	14	279	78	56	22	SW. ditto.	NW. clear.	
3	404	65	54	11	317	68	56	12	W. cloudy.	W. ditto.	0173
4	454	55	50	5	323	56	50	6	N. W. rain.	NW. rainy.	519
5	377	56	50	6	210	64	54	10	N. W. ditto.	W. clear.	519
6	365	60	54	6	297	71	55	19	W. clear.	W. fine.	
7	419	66	56	10	331	76	60	16	W. ditto.	W. ditto.	
8	391	70	58	12	233	79	56	23	NW. ditto.	W. ditto.	043
9	354	68	57	11	260	77	58	19	W. fine.	W. ditto.	173
10	382	65	57	8	289	75	57	18	SW. clear.	W. ditto.	
11	370	65	56	9	250	77	56	21	NW. ditto.	SW. cloudy.	
12	347	66	54	12	253	76	55	21	NE. ditto.	NW. ditto.	
13	283	70	55	15	182	78	56	22	NE. ditto.	W. ditto.	
14	281	71	58	13	199	79	60	19	NE. ditto.	W. hazy.	
15	279	72	58	14	199	81	60	21	NE. ditto.	W. ditto.	
16	287	72	58	14	205	82	58	24	NE. ditto.	W. ditto.	
17											
18											
19											
20											
21	233	75	58	17	123	82	62	20	NE. clear.	W. cloudy.	
22	250	73	60	13	164	83	62	21	E. cloudy.	NW. ditto.	
23	267	75	62	13	168	84	64	20	NE. clear.	W. ditto.	
24	285	71	60	11	185	82	62	20	NE. ditto.	W. clear.	
25	396	74	61	13	219	80	64	18	SE. cloudy.	W. cloudy.	
26	337	76	63	13	249	82	66	16	NE. clear.	SW. ditto.	
27	290	73	65	8	273	83	65	18	NE. ditto.	W. ditto.	596
28	221	76	68	8	140	84	66	18	E. ditto.	W. clear.	
29	180	78	68	10	093	87	65	22	NE. ditto.	W. ditto.	
30	139	79	68	11	082	88	65	23	NE. ditto.	W. ditto.	
31	179	80	65	15	117	87	66	21	NE. ditto.	W. cloudy.	
Mean,	25,319	69	58	11	25,217	78	59	19			2023
June 1	25,166	77	64	13	25,093	86	64	22	W. clear,	W. clear.	
2	122	77	60	17	029	82	64	18	NE. ditto.	W. ditto.	
3	139	75	56	19	097	85	57	28	N. ditto.	W. ditto.	
4	246	74	57	17	168	84	58	26	W. ditto.	W. ditto.	
5	307	75	60	15	231	85	58	27	NE. ditto.	W. ditto.	
6	287	76	56	20	195	85	57	28	NE. hazy.	W. hazy.	
7	242	77	57	20	195	86	60	26	E. ditto.	W. ditto.	
8	330	77	62	15	225	82	65	17	E. ditto.	SW. cloudy.	
9	349	75	61	14	224	83	62	21	W. clear.	W. clear.	
10	288	74	65	9	207	82	62	20	NE. cloudy.	NW. ditto.	0346
11	265	76	61	15	194	84	61	23	NW. clear.	W. ditto.	
12	250	77	62	15	173	86	61	25	NW. ditto.	W. ditto.	
13	276	77	62	15	173	87	62	25	NE. ditto.	W. ditto.	
14	209	79	61	18	135	87	61	26	NW. ditto.	W. ditto.	
15	176	77	60	17	098	88	61	27	NW. ditto.	W. ditto.	
16	153	81	60	21	062	89	63	26	NW. ditto.	W. ditto.	
17											
18											
19											
20		The first	fall	of	rain at	1 p.	M.	wind	d at W. thun	der.	
21	25,371	75	66	9	25,280	78	70	8	E. cloudy.	SE. cloudy.	580
22	362	73	66	7	256	78	70	8	SE. ditto.	E. ditto.	436
23	262	74	65	9	235	75	67	8	SE. ditto.	SE. rain.	173
24	232	74	67	7	147	76	67	9	SE. ditto.	NW. cloudy.	173
25	159	74	66	8	112	78	70	8	NW. ditto.	W. ditto.	1547
26	142	74	70	4	094	77	71	6	E. ditto.	E. ditto.	
27	166	74	67	7	082	78	70	8	E. ditto.	SW. ditto.	510
28	118	74	69	5	054	77	69	8	E. ditto.	W. ditto.	376
29	150	74	69	5	074	77	70	7	SE. ditto.	SW. ditto.	1557
30	178	73	67	6	082	78	71	7	NE. ditto.	W. ditto.	856
Mean,	25,228	75.5	63.3	12.3	25,150	71.2	64.3	16.9			6563

*March.*—'Clear' means a cloudless sky not a clear atmosphere. During the greater part of this month there has been a thick haze from 11 A. M. till sunset. In ordinary seasons this does not commence before the month of May, but this year we have not our usual frequent spring showers.

*April.*—The Barometrical range between 10 and 4 is .115. The Thermometrical range 10°. Mean depression of wet bulb, 15.5.

This is a most unusually dry season. The frequent spring showers peculiar to this climate have been altogether wanting this season. A heavy haze 25 days out of the 30.

*May.*—The hottest, and driest month of May within the recollection of the oldest inhabitants. The observations made in the northern end of a western open verandah : mean barometrical range for the day, 98; do. thermometrical 9°; average depression of wet bulb 15°.

*June.*—From the 1st to the 20th the weather was hotter and drier than has ever before been recollected in Cathmandu. Mean temperature from 1st to 16th 77° at 10 A. M.; do. do. at 4 P. M. 85°. Mean temp. from 21st to 30th at 10 A. M. 73°; do. do. at 4 P. M. 77°.

### VIII.—Proceedings of the Asiatic Society.

*Wednesday Evening, 2nd August, 1837.*

The Rev. W. H. MILL, D. D., Vice-President, in the chair.

RUSTOMJEE COWASJEE, Esq., Baboo SUTTCHURN GHOSAL, and Captain BOGLE, were elected members of the Society.

Dr. G. G. SPILSBURY and Major J. R. OUSELEY were proposed by the Secretary, seconded by Mr. CRACROFT.

Dr. G. McPHERSON, *Berhampore*, proposed by Capt. PEMBERTON, seconded by Col. MACLEOD.

Letters from Messrs J. MUIR and G. W. BACON, acknowledged their election.

Letter from the Royal Societies of London and Edinburgh, and from the Society of Arts, acknowledged receipt of the 20th vol. of Asiatic Researches.

The Secretary read correspondence with Government pursuant to the resolution of last meeting regarding the museum.

To H. T. PRINSEP, Esq.

*Secretary to Government, General Department.*

SIR,

I am directed by the Asiatic Society to acknowledge the receipt of your letter, dated the 28th ultimo, to the address of their President conveying the reply of the Right Honorable the Governor General of India in Council to the Society's representation on the subject of their museum of antiquities and natural history.

The Society feel that they have every reason to be highly flattered with the condescension and consideration extended to their address by the members of government; and although a reference to the Honorable the Court of Directors has been deemed indispensable before finally determining on the adoption of the Society's proposition for the formation of a national museum at the cost of the state, still they entertain the most sanguine assurance of a favorable issue under the encouragement and recommendation with which His Lordship in Council has been pleased to promise that the reference home shall be accompanied.

On the strength of this confident expectation a very full meeting of the Society held, on the 5th instant, came to the resolution that it would be unadvisable at such a juncture to break up the establishment, and abandon the incipient museum upon which they had for two years devoted so considerable a portion of their income, and thus perhaps have to recommence their collections a year hence, should the Honorable Court acquiesce in the proposed measure.

It was consequently resolved that a second respectful application should be submitted to the Right Honorable the Governor General in Council in immediate connection with their former address to inquire :—

Whether, in order to maintain the Society's Museum in its present state of efficiency, pending the reference on the subject of its extension and conversion into a

public institution, the government would be disposed to sanction a monthly grant of 200 Rupees, the actual sum which is now obliged to be withdrawn from this object, on account of other calls on the Society's funds.

And secondly, whether (in order to avoid unnecessary loss of time) the Government would entrust the Society with a certain sum, say not exceeding 800 Rupees per mensem, to be expended in the accumulation of antiquities, manuscripts, and objects of natural history and science; on the condition that, in the event of the Honorable Court's declining their sanction to the Society's proposal, the whole of the objects thus collected shall be placed at the disposal of Government in acquittance of the money advanced.

I have the honor accordingly to request that you will be pleased to obtain the sentiments of His Lordship in Council on these modifications of the original proposition to which it is hoped there will be the less objection, because it is known that the Honorable Court has an extensive and valuable museum and library to which such an accession cannot but prove acceptable.

Asiatic Society's Apartments, }  
Calcutta, 10th July, 1837. }

I have the honor to be, &c.  
(Signed) JAMES PRINSEP,  
Secy. Asiatic Society.

To JAMES PRINSEP, Esq.

Secretary to the Asiatic Society.

SIR,

I am directed to acknowledge the receipt of your letter dated the 10th instant, submitting further propositions connected with the condition of the funds of the Society and its resort to Government for aid in maintaining the museum of antiquities and natural history already commenced, and in reply to state that the Right Honorable the Governor General of India in Council sanctions, pending the reference on the subject intended to be made to the Honorable the Court of Directors, the payment of 200 rupees per mensem for the establishment and expences necessary to keep up the existing museum and library of the Asiatic Society. Orders will accordingly be issued for the payment of this amount monthly from the 1st proximo to the receipt of the Secretary of the Asiatic Society.

2. With respect to the further request urged on the part of the Society, viz. that the Governor General of India in Council will allow the sum of 800 rupees per mensem to be held applicable to the purchase of objects of curiosity or antiquarian interest, the Society being under obligation to account for the expenditure of the money, and to deliver the articles provided for transfer to the Honorable Court's museum in London if so ordered. His lordship in Council feels compelled to decline to make any specific appropriation of funds to such objects on the terms stated, but he will be ready to receive from the Society recommendations for the purchase or other procurement of objects of more than common interest of which the Society may receive information, and for the obtainment of which it may want the necessary funds.

3. His Lordship in Council desires it to be understood however that the objects for which the aid of Government funds may be solicited, ought not to be of a perishable nature—the utility of collecting such in a climate like that of Bengal being in the opinion of his Lordship in Council very doubtful.

I am, &c.

Council Chamber, }  
26th July, 1837. }

H. T. PRINSEP,  
Secy. to Govt.

A member inquired what the Committee of Papers proposed doing with the government grant, the Secretary explained that as the money had been asked for a specific object, he concluded it would be at once devoted to the payment of the museum contingent. The Curator was, it is true, about to quit *Calcutta*, but as that officer's resignation was not yet before the meeting, he should defer making any motion with regard to the disposal of the grant (the acceptance of which he confessed went exceedingly against his own feelings of the dignity of the Society) until a future occasion.

Some copies of the third volume of the *Mahābhārata* just completed were laid on the table. The printer's bill for this volume (500 copies, 850 pages) amounted to Rupees 3,693 13.

#### Library.

COLEBROOKE'S Miscellaneous Essays, 2 vols.—presented on the part of the late author.

Transactions of the Royal Society of Edinburgh, Vol. XIII. Part 2nd, 1836, also Journals of Proceedings—presented by the Society.

Transactions of the Society of Arts, Vol. LI. Part 1,—*presented by M. Aikin for the Society.*

Memoirs of the Astronomical Society of London, Vol. IX.—*presented by the Society.*

A Companion to Johnson's Dictionary, English and Bengálí,—by J. MENDIES, 1828—*presented by the author.*

Dictionary in English, Bengálí, and Manipurí, by Captain GORDON, Political Agent at Manipur—*presented by the author through Mr. Trevelyan.*

The characters of Theophrastus, translated into Armenian, Venice, 1830—*presented by Joh. Avdall.*

The Quarterly Journal of Medical and Physical Society, No. III.—*by the Editors, Professors Goodeve and O'Shaughnessy.*

Meteorological Register for June, 1837—*by the Surveyor General.*

Lardner's Cyclopaedia, Greece, vol. 4, from the booksellers.

—————, Southey's Admirals, vol. 4.

Reponse de M. de Paravey sur l'antiquité Chinoise, a paper addressed under envelope to the President—*by the author.*

Adverting to the edition of the Miscellaneous Essays of the late Mr. H. T. COLEBROOKE announced among the presentations to the library this evening, Mr. J. T. PEARSON called to the attention of the meeting that although it was impossible now to return thanks to the illustrious author for what might be called his dying bequest to literature, the Society might justly place on record some appropriate acknowledgment of its great obligations to this eminent orientalist, and some expression of its regret at the termination of his honorable and useful career. He thought it would be an excellent plan to follow the example of the institute at Paris, in its eulogistic memoirs on the death of eminent members—such as those pronounced by the Baron CUVIER on so many occasions.

The meeting concurring in Dr. PEARSON'S proposition which was seconded by Mr. HARE, and the Vice-President, Dr. MILL, having acceded to the request of the meeting to embody in their present resolution an abstract of the services rendered by Mr. COLEBROOKE to the Society, and to Asiatic literature in general,—it was accordingly

*Resolved unanimously,* that the Asiatic Society cannot place on its shelves this last donation from HENRY THOMAS COLEBROOKE, so long one of its most distinguished members, without recording a tribute of affection for his memory, of admiration for his great talents, and regret for the loss sustained by oriental literature through his lamented death.

“Mr. COLEBROOKE was proposed as a member of this Society in the year 1792, and his first essay “on the duties of a faithful Hindu widow” was read in the last season of Sir WILLIAM JONES' occupation of the chair, in April 1794. Though on an insulated subject only, which various circumstances however render deeply interesting, this short essay well exemplifies the manner in which he exhausts every subject of that nature that he undertakes: and is a happy prelude to that series of splendid contributions to the society, which in profundity of acquaintance with all subjects of Indian literature and science,—in the union of the most extensive erudition with the most chastened judgment, and an accurate scientific acquaintance with the several subjects which his essays collaterally embrace, are unsurpassed by those of any other contributor to our Researches,—or by any who, either before or since, have pursued the same unbeaten paths of literature.

His next essay was the “enumeration of Indian classes,” or (as we commonly term them) castes—in the 5th volume of the Researches; an able and excellent elucidation of a subject of no common interest. And this, after some less important contributions, was followed by the essays on the

Religious Ceremonies of the Hindus, and on the Sanskrit and Prakrit languages, which appear in that volume and in the 7th—essays which would be of themselves sufficient to place the author in the highest rank of oriental scholars,—and which must long continue to form the best textbooks of those who wish to investigate the depths of Indian literature and religion.

The translation of one of the more recent inscriptions on the Delhi lát, which appears also in the 7th volume of the Researches, is chiefly interesting as being the commencement of the author's more extensive researches into monuments of the same kind in our later volumes: he was among the first to point out the great importance to the knowledge of ancient India of a pursuit, the enlargement of which is daily increasing our stock of historical information. The "account of certain Muhammadan sects" in the same volume contains some valuable particulars respecting the origin of the curious race so well known in the west of India under the name of *Bohras*; and proves that in the midst of his accurate study of the more secluded literature and monuments of the Hindus,—the author was versed also in the learned records of Western Asia.

The dissertation which bears, perhaps most of all, the stamp of the profound Sanskrit learning of the author, is that on the Vedas in our 8th volume; a work which, though necessarily leaving much undone that is yet required towards furnishing a complete analytical index to those records of the ruder language, and oldest worship of the Hindus,—has found none to second, much less to complete, or to supersede the masterly outline of their contents which is here presented to the inquiring student. In this, as in the other essays of Mr. COLEBROOKE,—the reader feels that it is not a mere philologist, or collector of ancient records that he is consulting,—but one whose critical sagacity weighs well the value, the age, and the import of every authority that he alleges: and whose statements in consequence, may be received with the most entire respect and confidence.

The later volumes of the Researches are adorned not only by the elaborate "Observations on the Jains" in which very respectable classical erudition is brought to aid profound Indian research,—and the learned and interesting Essay on Sanskrit and Prakrit poetry,—but by the author's articles on Hindu astronomy. To this deeply interesting subject of inquiry none has so completely brought the qualification desiderated by IDELER, the union of Sanskrit learning with competent astronomical science. The account of the Indian and Arabian divisions of the Zodiac in the 9th volume,—and the essay in the 12th on the notions of the Hindu mathematicians respecting the precession of the equinoxes and the motions of the planets,—are most valuable contributions to our knowledge on this subject. They are the best corrections to the extravagant notions of Indian antiquity which the preceding speculations of BAILLY and others had deduced from imperfect notices of the Hindu observations: and also to the crude and fanciful speculations with which a writer on the

opposite side, the late Mr. J. BENTLEY, had unhappily adulterated some very valuable and interesting calculations.

Such, with some articles of less moment, but all deserving perusal, are the contributions of Mr. COLEBROOKE to the Researches of the Society, of which he was elected Vice-President on the 5th of October, 1803, and President on the 2nd of April 1806,—an office which he continued to fill until his departure to England in 1815. But it would be unpardonable to omit all mention of the works separately published by him while resident here: particularly the Sanskrit Grammar, with its very able critical preface,—the edition of the ancient Sanskrit vocabulary, the *Amera Cosha*, to the interpretation of which much botanical knowledge is made to contribute;—the very erudite and ingenious work on the Algebra of the Hindus,—and the Digest of Hindu Law, a standing monument of the professional value of the writer, and of his skill at the same time as a jurist and an oriental scholar.

Neither would it be pardonable to omit all mention of what has been contributed by Mr. COLEBROOKE to the same cause since his return to England, where he acted zealously as the Society's agent until age and infirmities compelled him, in 1830, to relinquish the duties of the office to which they elected him. This period is signalized by the erection of the Royal Asiatic Society, to which, as their first President, Mr. COLEBROOKE delivered his inaugural discourse in March 1823, and of whose transactions his articles may be regarded as the principal ornament. Of these the essays on the Philosophy of the Hindus in its five principal divisions is unquestionably the most important, relating as they do, to a subject which none who studies the history of the human mind can regard otherwise than with the greatest interest,—and written with an ability, a mingled profundity and clearness, which challenges comparison with the best of his preceding works. A perusal of these five essays—as they were successively published in the two first volumes of the R. A. S. Transactions, or as they are now republished with the best of his earlier essays in the selection now presented to our library,—will at once convince every discerning reader of their immeasurable superiority to any thing that had been before published on the same subject."

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Mr. MACNAGHTEN presented in the name of Mr. WILKINSON a second pamphlet by SOOBAJEE BAPOO in *Maratha* in reply to the Pandits of Poona, who have defended the Pauranic system of astronomy, in a brochure entitled *Avirodha prakāsa*.

A letter from Major Low, dated Province Wellesley, 7th July, proffered to the Society, a manuscript description of a political mission to the Siamese in lower *Siam*, provided that it could be published *complete with the six drawings attached*. Referred to the Committee of Papers.

*Literary.*

Mr. WATHEN invited the Society's notice to a prospectus first made pub-

lic in the *Bombay Courier* some months back, for taking accurate drawings of the remains in the *Adjunta Caves*, and publishing them by subscription.

Resolved, that the Society subscribe for two copies and circulate the notice among its members. [See cover of the present number.]

Read a letter from Mr. Secretary MACNAGHTEN forwarding a manuscript grammar of the *Belochee* language, by Lieut. LEECH of the *Bombay Engineers*.

Extract of a letter from the Hon'ble G. TURNOUR of Ceylon was read : stating that he had found by means of the new key, that the Delhi lát inscription related to the *Dalada* relic or sacred tooth of BUDDHO in Ceylon.

Lieut. SIDMONS presented a continuation of his translation of the *Dadupanthí Grantha*, the chapter on meditation.

Lieut. E. CONOLLY forwarded an account of a visit to the ruins of *Oujein*, with notice of various coins and antiquities found there : accompanied with sketches by Lieut. KEWNEY, including two of the great meteor observed on the 11th January last in central India.

Lieut. KIRTOE announced the safe arrival of the *Bhubaneswar* inscription-slabs, which he was about to return to their respective temples.

#### *Physical.*

Mr. B. H. HODGSON communicated to the Society copies of correspondence regarding the publication of his work on the Zoology of *Nipal*, and of the arrangements he had effected, requesting that the Society would add such suggestions as to them might appear desirable.

Resolved, that the Society forward the papers (as requested) to Sir A. JOHNSTON, stating their concurrence in Mr. HODGSON's views as to the mode and scale of publication, and urging such support for the work as the home Society should be able to afford among its members as well as through its influence with the Honorable Court.

Mr. HODGSON has obtained the valuable aid of Sir WM. JARDINE to superintend the publication of the plates, which it is proposed to execute in lithography on an economical scale, so as to make the work a text-book for Indian naturalists rather than a costly ornament to the drawing room of the rich as intended by Mr. GOULD, who estimated the expence of such an edition at a lakh of rupees ! The descriptive portion Mr. HODGSON judiciously defers publishing until his return to Europe, and it will be presented in a convenient octavo form separate from the plates.

A generic and specific account of the *Gauri Gau* (whose head was lately exhibited by Mr. EVANS to the Society) was also received from Mr. HODGSON.

Journal of a trip to the *Boorenda* pass in the *Kanówer* district of the *Himálaya*, by Lieut. THOMAS HUTTON, was communicated by Dr. PEARSON.

[This paper from its length we fear we shall be obliged to publish piece-meal ; it contains much that interests the naturalist.]

. A Boa Constrictor presented by Mr. R. GWATKIN, stuffed in the museum.

A long-tailed thrush, presented by Dr. L. BURLINI.

A crab, set up, varnished, and presented by M. DELESSERT, who in his parting note tendered his services to procure objects of interest to the Society at *Pondicherry*, whither he was now proceeding.

## IX.—Miscellaneous.

1.—Proportion of rain for different lunar periods at Kandy, Island of Ceylon.  
[Extract of a letter from Capt. W. R. ORD.]

As regards this Island it may be gratifying to others to learn that through the kindness and encouragement of Major General SIR JOHN WILSON, commanding the forces, I have been enabled to commence a continuous series of two-hourly registrations of the thermometer, and an hourly one once a week at this station, on the principle recommended by the British Association in the 1st vol. of their report, speaking of Devonport; and a friend in Colombo has kindly assured me he will take charge of a similar operation at that place. Thus I am induced to hope that this key of Southern India may yet bear its share in the promotion of science, so fine an example of which the Peninsula is spreading before us.

The highly interesting explanation of the cause of the different quantities of rain falling from different heights above the ground given in the Asiatic Journal No. 37, led me to calculate what the augmentation of one drop might be through the respective falls, and which appears to be as follows; namely,—

In 1000th parts of its own diameter, a drop of rain falling to the earth at York, gains, from an elevation of

During the warmer months.				During the year.		During the colder months.
43½ feet..	}	..	42 ..	56 ..	..	78
		of its own dia. about $\frac{1}{2}$	or ..	or ..	..	or
213 ..	}	..	114 ..	148 ..	..	202
		..	or ..	or ..	..	or
		..	$\frac{1}{8}$ ..	$\frac{1}{7}$ ..	..	$\frac{1}{5}$

In order to attempt a similar experiment, with the permission of His Excellency the Governor I have established a pluviometer and evaporator on the top of the Pavilion here, at a height of about 75 feet above those at my own house, and also one on a hill about 350 feet above the latter; from which, when it is considered that our climate is a perpetual summer, and our average annual fall of rain nearly 80 inches, I think the result may be worthy of notice.

For those who are interesting themselves in this subject I take the liberty of adding the following remarks made through a succession of 32 lunations on the fall of rain from January 1834 to July 1836; within five days before the day of the new moon, or in

	fall in inches.		comparative fall.
176 days before new moon, ..	53·325	or as ..	100·0
,, after new moon, ..	43·875	to ..	82·3
,, intermediate, ..	26·766	,, ..	50·2
,, before full moon, ..	33·405	,, ..	62·6
,, after full moon, ..	28·07	,, ..	52·6
,, intermediate, ..	38·25	,, ..	71·7

The 176 intermediate are calculated from the actual fall in the 121 and 120 days intervening.

From such statements aberrating rules might perhaps be drawn; but it would appear that allowance ought to be made for extraordinary falls which arise from circumstances with which we have little acquaintance, and which, as they cannot be introduced into general formulæ make all our calculations more or less erroneous.

2.—Memorandum of the fall of the Barometer at Macao during the severe Hurricane, on the 5th and 6th August, 1835.

[Communicated by Capt. HENNING.]

Day and hour.	Barom.	Day and hour.	Barom.	Day and hour.	Barom.
5th 1 00 P. M.	29.47	6th 0 30 A. M.	28.40	6th 4 10	28.90
2 30	29.28	0 45	28.30	4 54	28.97
5 00	29.20	1 20	28.05	5 15	29.02
7 20	29.12	1 25	28.08	6 00	29.08
9 00	29.08	1 45	28.20	6 45	29.12
10 20	28.95	1 55	28.30	7 45	29.20
10 45	28.90	2 00	28.37	8 15	29.21
11 05	28.85	2 25	28.56	8 45	29.23
11 30	28.75	2 45	28.68	9 30	29.27
11 55	28.65	3 10	28.75	10 25	29.30
0 15	28.50	3 40	28.83	11 00	29.34

At 2 P. M. the barometer had risen to 29.42 and it continued to rise to 29.65, at which point it usually stands during fine weather. The Hurricane commenced on the evening of the 5th after three or four days very hot weather. Its greatest violence was on the morning of the 6th about 2 o'clock.

3.—The Geological Society of London.

On Friday Feb. 17, 1837, the anniversary of this Society was held in Somerset House. The president, Mr. Lyell, communicated to the meeting, that the council had awarded two Wollaston medals; one to Captain Cautley, of the Bengal artillery, and the other to Dr. Hugh Falconer, of the Bengal Medical Service for their geological researches and discoveries in fossil zoology, in the Sewalik or Sub-Himálayan range of mountains. On presenting the medals to Dr. Royle to transmit to his friends in India, the president expressed his conviction, how gratifying it must be to him to be the medium of communicating to Captain Cautley and Dr. Falconer the high sense entertained of their services to science by the Geological Society of London, who award these medals as a token of the sympathy they feel for those so zealously labouring in a distant land for the promotion of a common cause. The president further stated, that in his address he would treat more fully of the extent of their labours, and bear testimony to the zeal and industry with which these gentlemen had investigated the structure of the range extending along the southern base of the Himálayan mountains, between the Ganges and Sutlege rivers, as well as to the talent they had displayed in unravelling the anatomical peculiarities of the extinct genus *Sivatherium*, and of new species of other genera; and concluded by requesting, that in forwarding these medals, the first sent by the Geological Society to India, that Captain Cautley and Dr. Falconer should be assured of the unabated interest which the Society take in their researches, together with ardent hopes for their future welfare and success. Dr. Royle, in reply, said, he did feel high gratification at being made the medium of transmitting to India the distinguished honours conferred by the Geological Society on his friends, Captain Cautley and Dr. Falconer; as he could himself bear testimony to the zeal which animated those gentlemen in the prosecution of geological researches. Having had opened to their investigation one of the most extensive deposits of fossil remains, and being without books, without museum, or the aid of skilful naturalists, they had, undeterred by difficulties, proceeded to the examination of extinct forms, by making a museum of the skeletons of the animals existing in the forests, the rivers, and the mountains, of northern India. By these means they had come to decisions which had been approved of by anatomists, both of London and Paris. He expressed, also, his assurance, that the approbation of the Geological Society would not only stimulate them to fresh exertions, but excite others to follow their example.—*Literary Gazette*, Feb. 25.

X.—Meteorological Register.

Meteorological Register, kept at the Assay Office, Calcutta, for the Month of July, 1837.

Day of the Month.	Observations at 10 A. M.						Observations at 4 P. M.						Calculated Humidity.		Register Thermometer extremes.		Rain.		Wind.		Weather.								
	Old Stand. Barometer at 32°.	New Stand. Barometer reduced.	Thermometer in air.	Depression of wet-bulb.	Do. by Less. Hygro.	Dew-point.	Hair Hygrometer.	(Estimate) Hygrom.	Do. by hair wet-bulb.	Do. by Hygrom.	Ditto by Dew-point.	Old Stand. Barometer at 32°.	New Stand. Barometer reduced.	Thermometer in air.	Depression of wet-bulb.	Do. by Less. Hygro.	Dew-point.	Hair Hygrometer.	(Estimate) Hygrom.	Do. by hair wet-bulb.	Do. by Hygrom.	Ditto by Dew-point.	Cold on roof.	Heat in sun's rays on roof.	On the ground.	At elevation 45 feet.	10 A. M.	4 P. M.	Morning.
1	29.546	503	84.7	1.3	3.7	80.2	94	84	87	85	29.422	397	88.9	4.4	5.3	77.0	90	79	78	69	79.4	79.4	79.2	0.61	S. E.	N. E.	cloudy.	threatening.	
2	490	449	86.7	4.0	6.4	77.0	80	74	76	73	305	377	87.5	2.5	3.3	77.0	92	84	82	82	80.2	79.2	80.2	0.13	N. E.	S. E.	cloudy.	hard rain.	
3	442	396	86.1	0.9	3.4	79.7	95	82	89	82	450	460	85.7	2.2	4.0	78.0	94	82	80	80	79.0	79.0	80.2	0.32	E.	S. E.	rain.	rain.	
4	568	523	83.8	1.0	4.0	78.2	92	85	89	83	450	460	85.7	2.2	4.1	77.5	92	83	82	82	79.0	79.0	80.2	0.64	S. W.	S. E.	cloudy.	showery.	
5	569	523	83.5	0.7	3.1	76.6	96	85	91	81	434	390	86.5	1.9	3.7	77.7	94	85	87	76	80.0	80.0	80.2	1.64	S. W.	S. E.	cloudy.	cloudy.	
6	536	493	85.3	0.6	3.4	79.0	95	84	89	83	414	373	85.4	1.5	3.4	78.8	94	85	87	80	80.0	80.0	80.2	0.12	S. E.	S. E.	showery.	haze.	
7	492	444	85.1	0.8	3.7	79.0	96	84	91	83	393	353	83.5	1.5	2.0	78.0	97	80	80	83	80.0	80.0	80.2	0.68	S. E.	S. E.	showery.	haze.	
8	454	416	83.5	0.8	3.0	78.0	96	82	86	79	353	311	86.3	3.0	5.0	77.5	91	80	80	80	80.0	80.0	80.2	1.30	S. W.	S. W.	do	hard rain.	
9	450	425	83.5	1.0	4.0	76.5	85	76	76	70	336	329	82.9	3.2	5.0	77.5	91	80	80	80	80.0	80.0	80.2	0.48	S. W.	S. W.	do	do	
10	427	388	86.2	2.8	5.7	75.3	89	76	76	70	328	289	90.6	2.1	6.0	80.0	88	76	74	73	79.0	79.0	80.2	0.78	S. W.	S. W.	do	cloudy.	
11	400	393	83.8	1.3	3.6	78.5	95	84	89	83	328	289	90.6	2.1	6.0	80.0	88	76	74	73	79.0	79.0	80.2	0.78	S. W.	S. W.	do	cloudy.	
12	346	381	86.8	2.6	6.1	76.8	89	75	76	72	416	373	82.8	2.2	8.6	78.1	84	68	64	61	81.2	81.2	80.2	0.48	S. W.	S. W.	do	do	
13	406	456	88.7	2.7	8.7	75.4	85	65	68	65	575	535	88.1	4.3	6.1	77.0	88	75	74	71	80.0	80.0	80.2	0.48	S. W.	S. W.	do	do	
14	388	505	87.7	3.1	6.1	77.6	90	75	78	71	617	580	86.5	0.9	3.9	77.7	89	83	83	89	76	76	78.2	1.54	S. E.	S. E.	cloudy.	showery.	
15	707	622	80.6	3.9	7.3	76.5	88	71	74	66	470	426	88.4	2.7	6.8	77.7	85	72	76	76	78.2	78.2	80.2	0.48	S. W.	S. W.	do	do	
16	512	550	86.3	1.8	4.8	76.5	88	80	82	82	447	401	85.2	2.7	4.6	76.5	93	80	84	84	88	88	80.2	0.48	S. W.	S. W.	do	do	
17	502	482	86.3	1.9	6.1	77.4	91	76	80	75	547	510	84.3	0.6	2.9	80.0	93	83	84	84	88	88	80.2	0.48	S. W.	S. W.	do	do	
18	592	562	86.1	1.4	3.7	77.4	91	76	80	75	547	510	84.3	0.6	2.9	80.0	93	83	84	84	88	88	80.2	0.48	S. W.	S. W.	do	do	
19	652	623	83.1	0.0	2.2	77.4	97	90	93	93	450	455	83.8	2.0	4.0	78.0	93	82	84	80	76.7	76.7	80.2	0.78	S. W.	S. W.	do	do	
20											488	441	85.4	2.3	4.0	78.0	93	82	84	80	76.7	76.7	80.2	0.78	S. W.	S. W.	do	do	
21	575	546	83.5	0.0	1.0	78.5	96	95	91	86	497	462	85.5	1.1	3.5	77.8	94	85	87	79	78.9	78.9	80.2	0.10	S. W.	S. W.	do	do	
22	594	567	82.6	0.1	4.5	78.3	92	80	82	86	512	473	85.2	5.0	4.2	77.0	91	82	80	77	78.8	78.8	80.2	0.40	S. W.	S. W.	do	do	
23	537	499	85.3	2.6	0.0	78.0	94	82	80	80	425	387	85.1	1.7	3.3	77.5	95	85	89	79	76.7	76.7	80.2	0.40	S. W.	S. W.	do	do	
24	483	447	84.0	1.7	4.1	77.3	94	82	87	78	352	317	85.1	3.3	5.4	77.2	91	77	80	72	77.1	77.1	80.2	0.03	N. E.	N. E.	do	do	
25	572	537	84.0	1.5	3.3	77.4	95	85	89	81	370	340	85.0	1.3	2.0	77.7	95	81	89	78	77.0	77.0	80.2	0.46	N. E.	N. E.	do	do	
26	572	537	84.0	1.5	3.3	77.4	95	85	89	81	370	340	85.0	1.3	2.0	77.7	95	81	89	78	77.0	77.0	80.2	0.46	N. E.	N. E.	do	do	
27	590	560	81.8	0.4	3.2	78.0	95	85	89	86	434	395	84.9	2.3	3.7	76.2	94	87	87	75	76.5	76.5	80.2	0.64	S. E.	S. E.	do	do	
28	592	465	82.7	3.7	6.5	75.5	80	72	74	72	471	436	84.0	2.2	3.0	76.0	92	84	82	83	82	82	80.2	0.74	S. E.	S. E.	do	do	
29	572	535	85.3	3.7	6.5	75.5	80	72	74	72	448	409	82.3	2.2	3.0	76.0	92	84	82	83	82	82	80.2	0.74	S. E.	S. E.	do	do	
30	544	534	83.7	1.7	2.0	73.8	97	92	93	88	448	409	82.3	2.2	3.0	76.0	92	84	82	83	82	82	80.2	0.96	S. E.	S. E.	do	do	
31	500	472	80.3	0.3	1.7	77.6	98	92	95	95	398	362	86.3	2.9	4.6	77.0	93	80	84	84	82	82	80.2	0.96	S. E.	S. E.	do	do	
Mean,	29.516	483	84.8	1.7	4.3	77.6	93	81	84	79	29.435	398	86.2	2.4	4.2	77.6	93	82	83	76	77.9	77.9	80.2	11.49	10.38	One slight gale	Moderate rainy.		

I have left the column of wet bulb depression as it stands to show the effect of earthy salts on the muslin cover; although always wet, the aqueous evaporation was retarded by this circumstance and the indications varied. The calculations of aqueous tension are consequently made from the Leslie differential instrument which had a new linen rag.—J. P.

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I.—*History of the Gurha Mundala Rájas. By Captain W. H. SLEEMAN, Commissioner for the suppression of Thuggee in the Nerbudda Provinces.*

The dominions of the *Gurha Mundala* or sovereigns extended before the death of SUNGRÁM SA', in the year A. D. 1530, over fifty-two districts, containing each from three hundred and fifty to seven hundred and fifty villages, and collectively, no less than thirty-two thousand two hundred and eighty, as exhibited in the annexed geographical table. But the greater part of these districts were added to their dominions by the conquests of that prince, and their previous history I shall not here attempt to trace.

These princes trace back their origin in the person of JADOO RAE to the year *Samvat*, 415, or A. D. 358, when by the death of his father-in-law, the Gond rája NAGDEO, he succeeded to the throne of *Gurha. Mundala* was added to their dominion by GOPA'L SA', the tenth in descent from that prince, about the year A. D. 634 in the conquest of the district of *Marroogurh* from the Gond chiefs, who had succeeded to the ancient *Haihaibunsi* sovereigns of *Rutunpore* and *Lahnjee*. That this ancient family of Rajpoots, who still reign at these places, reigned over *Mundala* up to the year A. D. 144 or *Samvat*, 201, was ascertained from an inscription in copper dug up during the reign of NIZA'M SA' (which began A. D. 1749) in the village of *Dearee* in the vicinity of that place. This inscription was in Sanskrit upon a copper plate of about two feet square, and purported to convey, as a free religious gift from a sovereign of the *Haihaibunsi* family, the village of *Dearee* in which it was found, to DEODATT a brahman, and his heirs for ever. NIZA'M SA' was very anxious to restore the village to one of the descendants of this man, but no trace whatever could be found of his family. The plate was

preserved in the palace with the greatest care up to the year 1780, when it was lost in the pillage of the place by the Saugor troops, and all search for it has since proved fruitless. There are, however, several highly respectable men still living who often saw it, and have a perfectly distinct recollection of its contents. How and when the Gonds succeeded this family in the sovereignty of *Mundala* we are never likely to learn; nor would it be very useful to inquire.

This family of *Haihaibunsis* reigned over *Lahnjee*, formerly called *Chumpanuttu*; *Rutunpore*, formerly called *Monepore*; *Mundala*, formerly called *Muhikmuttee*, (*Mahikmati*), and *Sumbulpore*, (*Sambhalpur*.)

The *Gurha Mundala* dynasty boast a Rajpoot origin, though they are not recognized to be genuine. Tradition says a soldier of fortune from *Kandiesh*, JADOO RAE\* entered the service of one of the *Haihaibunsi* sovereigns of *Lahnjee*, and accompanied him on a pilgrimage to the source of the *Nerbudda* at *Amurkuntuk*. One night while standing sentry over the prince's tent he saw three Gonds, two men and a woman, pass, followed by a large monkey of the sacred or Hunooman tribe; and as they passed the monkey looked in his face and dropped some peacock's feathers, which he took up and brought home with him when relieved from his post. On falling asleep the goddess *Nerbudda* (*Narmada*) appeared to him, and told him that the people he had seen were not, as he supposed Gonds, but the god RÁM, his consort SÍTÁ, and his brother LUCHMUN; that the Hunooman was the faithful follower of the god, and the feathers he had dropped were to signify, that he should one day attain to sovereign power. He was at the same time told to visit SURBHEE PARTUK, a brahman recluse, who lived at *Ramnugur*, near *Tilwara ghat* in the vicinity of *Gurha*, and consult with him on all occasions of difficulty, as his spiritual guide.

Immediately after this vision, JADOO RAE quitted the service of the *Lahnjee* prince, and proceeded to the brahman recluse at *Ramnugur*; but on entering upon an explanation of his motive for visiting him, was very much surprised to hear him say, that he was perfectly well acquainted with his motive, as the goddess had appeared to him also and informed him of his great destiny. He then took him into the middle of the river *Nerbudda*, and there made him swear by the sacred stream, that if he ever attained sovereignty he would appoint him to the office of prime minister. This being done he recommended JADOO RAE to proceed, and offer his services to the Gond rája

\* JADOO RAE (JADU RA'YA) the son of JUD SING patel of the village of *Sehlgow* about 20 coss the other side of the *Godaweree* river some say.

of *Gurha*, and to use every effort to recommend himself to his notice and gain esteem.

This rája had only one child, a daughter named *RUTNABULEE*, (*RATNAVALI'*;) and finding himself declining and without the hope of a son, he consulted his chief officers and priests on the choice of a son-in-law, and successor to the throne. He was recommended to leave the choice with God; and to ascertain his will it was suggested, that he should assemble as great a multitude as he could on the bank of the river, and in the midst release a blue jay\*. Should the bird alight on the head of any man present, he might be assured that he had been chosen by Heaven to succeed him. The suggestion pleased the prince, and he immediately put the plan into execution. The bird was released by him on the day appointed, in the midst of an immense concourse of people; and it alighted on the head of the young adventurer, who, having some scruples of conscience on the ground of the young princess' inferiority of caste, was reconciled to the marriage by his spiritual guide. Those who wish the descendants to be considered pure Rajpoots declare that he never cohabited with this princess; and that his son by a former wife succeeded him in the government; but indifferent people believe, that he had no other wife, and that his son by her was his successor on the throne of the Gond rája of *Gurha*. This rája died in the year *Samvat*, 415, A. D. 358, and was succeeded by his son-in-law *JADOO RAE*.

However absurd we may consider the popular belief in the vision, there is nothing at all improbable in the story of the bird, which was likely enough to have been trained up for the purpose by the young adventurer himself and his spiritual guide, who could have found little difficulty in persuading a weak and superstitious old prince to have recourse to such a means of learning the will of heaven with regard to the important choice of a husband for his daughter, and a successor to his throne. The princes of this house are all considered to have Rajpoot blood in them; and some of the most needy of their subjects of that proud caste, condescended to allow their daughters to marry the reigning princes, though very rarely a member of one of the collateral branches of that family.

When *JADOO RAE* succeeded his father-in-law on the throne he appointed, agreeably to his promise, *SURBHEE PARTUK* as his prime minister, and we have some good grounds to believe, what is altogether singular in the history of mankind, that the descendants of the

\* The blue jay is held sacred by the Hindus, as an embodied emanation from the god *SIVA* or *MAHA'DEO*.

one reigned as sovereigns of the country for a period of fourteen hundred years up to the Saugor conquest in *Samvat* 1838, or A. D. 1781; and that the descendants of the other held the office and discharged the duties of chief ministers for the same period. Among the sovereigns during this time, there are said to have been fifty generations, and sixty-two successions to the throne; and among the ministers only forty generations. This would give to each reign something less than twenty-three years. In 1260 years France had only sixty-three kings; or one every twenty years\*.

I shall here give a list of the sovereigns with the number of years each is said to have reigned†. This list as far as the reign of PREM NARAIN, the 53rd of this line, is found engraven in Sanskrit upon a stone in a temple built by the son and successor of that prince at *Ramnugur* near *Mundala*. It is said to have been extracted from records to which the compiler, JYGOBIND BAJPAE, had access; and good grounds to rely on the authenticity of this record for above a thousand years may be found in the inscriptions on the different temples built by the several princes of this house, bearing dates which correspond with it; and in the collateral history of the Mahomedans and others who invaded these territories during their reign. The inscription on the stone runs thus "Friday the 29th of Jet, in the year *Samvat*, 1724, (A. D. 1667,) the prince HIRDEE SA' reigning, the following is written by SUDA SEO, at the dictation of JYGOBIND BAJPAE, and engraved by SINGH SA', DYA RAM, and BHAGI RUTEE."

As an instance which collateral history furnishes in proof of the authenticity of this record, it may be stated, that FERISHTA places the invasion of *Gurha* by ASUF in the year *Hidgerree*, 972, or A. D. 1564; and states, that the young prince, BEER NARAIN, had then attained his eighteenth year. The inscription on the stone would place the death of DULPUT SA', his father, in *Samvat* 1605, or A. D. 1548, as it gives 1190 years to the forty-nine reigns, and the first reign commenced in 415. The young prince is stated to have reigned fifteen years; and tradition represents him as three years of age at his father's death. This would make him 18 precisely, and add to 1548, would place the invasion 1563, A. D.

\* In one hundred and sixty years Rome had no less than seventy Cæsars. In two hundred and fifty years the Mamelukes had in Egypt forty-seven sovereigns; and a reign terminated only with a life. The Goths had in Spain in three hundred years thirty-two kings.

† We have not altered the system of orthography followed by the author, although at variance with Sir W. JONES' scheme, because there are some names for which we should be at a loss to find the classical equivalents.—ED.

	Years.		Years.
1 Jadoo Rae, An. Sam.	415,	33 Bhartea Chund, his son,	reigned, 22
reigned,.....	5	34 Mudun Singh, ditto,.....	20
2 Madhoo Singh, his son,..	33	35 Okur Seyn, ditto,.....	36
3 Jugurnáth, ditto,.....	25	36 Ram Subee, ditto,.....	24
4 Ragonáth, ditto,.....	64	37 Tarachund, ditto,.....	34
5 Roder Deo, ditto,.....	28	38 Deee Singh, ditto,..	15
6 Beharee Singh, ditto,.....	31	39 Bhun Mitter, ditto,.....	16
7 Nursing Deo, ditto,.....	33	40 Bhowany Das, ditto,.....	12
8 Sooruj Bhan, ditto,.....	29	41 Seo Singh, ditto,.....	26
9 Bús Deo, ditto,.....	18	42 Hurnaraen, ditto,.....	6
10 Gopál Sa, ditto,.....	21	43 Subul Singh, ditto,.....	29
11 Bhopál Sa ditto,.....	10	44 Raj Sing, ditto,.....	31
12 Gopeenáth, ditto,..	37	45 Dadee Rae, ditto,.....	37
13 Rámchund, ditto,....	13	46 Goruk Das†, ditto,.....	26
14 Soortan Singh, ditto,.....	29	47 Arjun Singh, ditto,.....	32
15 Hureehur Deo, ditto,.....	17	48 Sungram Sa, ditto,.....	50
16 Kishun Deo, ditto,.....	14	49 Dulput Sa, ditto,.....	18
17 Jugut Sing, ditto,.....	9	50 Beernaraen, ditto,.....	15
18 Muha Sing, ditto,.....	23	51 Chunder Sa, his paternal uncle,	12
19 Doorjun Mul, ditto,.....	19	52 Mudkur Sa, his son,.....	20
20 Jeskurun, ditto,.....	36	53 Prem Naraen, ditto,.....	11
21 Pertapadit, ditto,.....	24	54 Hirdee Sa, ditto,.....	71
22 Juschund, ditto,.....	14	55 Chutter Sa, ditto,.....	7
23 Munohur Singh, ditto,.....	29	56 Kesuree Sa, ditto,.....	3
24 Gobind Singh, ditto,.....	25	57 Nurind Sa, ditto,....	44 or 54
25 Ramchund, ditto,.....	21	58 Mohraj Sa, ditto,....	11
26 Kurun*, ditto,.....	16	59 Seoraj Sa, ditto,.....	7
27 Rutun Seyn, ditto,.....	21	60 Doorjun Sa, ditto,.....	2
28 Kumul Nyne, ditto,....	30	61 Nizam Sa, his paternal uncle,	27
29 Beer Singh, ditto,....	7	62 Nurhur Sa, his nephew, son of Dhun	
30 Nurhur Deo, ditto,..	26	Singh, brother of Nizam Sa, but of a	
31 Troo Bobun Rae, ditto,.....	28	different mother,.....	3
32 Prethee Rae, ditto,....	21	63 Somere Sa, ditto, 9 months.	

At the close of the reign of SUNGRA'M SA' the dominion of the *Gurha Mundala* rájas extended over fifty-two districts, but it is believed that he received from his father only three or four of these districts. This prince formed near the city of *Gurha* the great reservoirs called, after himself, the *Sungram Saugor*; and built on the bank of it the temple called the *Beejuna mut*, dedicated to БНУРО, the god of truth. Tradition says that a religious mendicant of the Sunneeasee sect took up his residence in this temple soon after it had been dedicated, with the intention to assassinate the prince in fulfilment of a vow he had made to offer up the blood of a certain number of sovereigns in sacrifice to SEWA, or the god of destruction. Taking advantage of the superstitious and ambitious feelings of SUNGRA'M SA',

\* He built the temple and other works near *Teoree* whose ruins still bear his name. *Teoree* is four miles from *Gurha*, and six from *Jabulpore*. There is a stone inscribed by rája KURUN on the dedication of a temple at *Jabulpore*, dated *Samvat*, 943, A. D. 886.

† He built the town of *Goruckpore* near *Jabulpore*, and another of the same name in *Burgee*.

he persuaded him that he could by certain rites and ceremonies so propitiate the deity, to whom he had dedicated the temple, as to secure his aid in extending his conquests over all the neighbouring states. These rites and ceremonies were to be performed at night when no living soul but himself and the prince might be present; and after he had in several private conferences possessed himself of the entire confidence of the prince, he appointed the night and the hour when the awful ceremonies were to take place.

Just as SUNGRA'M SA' was at midnight preparing to descend from his palace to the temple, one of his domestics entered his apartment, and told him that he had watched this Sunneeasee priest very closely for some time, and from the preparations he was now making he was satisfied that he intended to assassinate him. He prayed to be allowed to be present at the ceremony, but this the prince refused, and descended to the temple alone but armed with a sword under his cloak, and prepared against treachery. After some trifling preparations the priest requested him to begin the awful ceremony by walking thrice round a fire over which was placed a boiling cauldron of oil, and then falling prostrate before the god; but while he was giving these instructions the prince perceived under his garment a naked sword which confirmed the suspicions of his faithful servant. "In solemn and awful rites like these," said the prince, "it is no doubt highly important that every ceremony should be performed correctly, and I pray you to go through them first." The priest did so, but after going thrice round the fire, he begged the prince to go through the simple ceremony of prostrating himself thrice before the idol, repeating each time certain mystical phrases. He was desired to go through this part of the ceremony also. He did so, but endeavouring to conceal the sword while he prostrated himself, the prince was satisfied of his atrocious design, and with one cut of his scimitar severed his head from his body. The blood spouted from the headless trunk upon the image of the god of truth, which starting into life cried out "many, many, ask, ask!" The prince prostrating himself said, "give me I pray thee victory over all my enemies as thou hast given it me over this miscreant." He was directed to adopt a brown flag, to turn loose a jet black horse from his stable, and to follow him whithersoever he might lead. He did so, and secure dominion over the fifty-two districts, was the fruit of his victories. Of these victories nothing is recorded, and little mentioned by the people.

He built the fortress of *Chouragurh*, which from the brow of the range of hills that form its southern boundary, still overlooks the valley of the *Nerbudda*, near the town of *Gururwara*, and the

source of the *Sukur* river. He continued himself to reside in the palace of *MUDUN MOHUL*, a part of which still stands on the hill near *Gurha*, and overlooks the great reservoir and temple in which he is believed to have offered up to the god of truth so agreeable a sacrifice in the blood of a base assassin.

He was succeeded by his son *DULPUT SA'*, who removed the seat of government from *Gurha* to the fortress of *Singolegurh*, which is situated on the brow of a hill that commands a pass on the road about half-way between *Gurha* and *Saugor*. This fortress is of immense extent, and was built by rája *BELO*, a prince of the *Chundele Rajpoot* tribe, who reigned over that country before it was added to the *Gurha Mundala* dominions; but it was greatly improved on being made again the seat of government.

Overtures had been made for an union between *DULPUT SÁ* and *DURGHOUTEE*, the daughter of the rája of *Mohoba*, who was much celebrated for her singular beauty; but the proposal was rejected on the ground of a previous engagement, and some inferiority of caste on the part of the *Gurha* family\*. *DULPUT SÁ* was a man of uncommonly fine appearance, and this, added to the celebrity of his father's name and extent of his dominion, made *DURGHOUTEE* as desirous as himself for the union; but he was by her given to understand, that she must be relinquished or taken by force, since the difference of caste would of itself be otherwise an insurmountable obstacle. He marched with all the troops he could assemble,—met those of her father and his rival,—gained a victory, and brought off *DURGHOUTEE* as the prize to the fort of *Singolegurh*.

He died about four years after their marriage leaving a son *BEER NARAIN* about three years of age, and his widow as regent during his minority; and of all the sovereigns of this dynasty, she lives most in the page of history, and the grateful recollections of the people. She formed the great reservoir which lies close to *Jabulpore*, and about a mile from *Gurha*, and is called after her "*Ranee tal*," or queen's pond. One of her slave women formed the other that lies close by, and is called after her "*Cheree tal*," or slave's pond. Tradition says that she

\* The *Mohoba* family were *Chundele Rajpoots*, and their dominion had extended over *Singolegurh* as above stated, and also over *Belehree* or the district of *Kanoja* in which it is comprised.

The capital of *Belehree* was *Kondulpore*, three miles west from the town of *Belehree*. There is a stone inscribed by rája *MULUN DEO* on the dedication of a temple at *Kondulpore* dated *Samvat*, 815, A. D. 758. He was one of the *Chundele rájas*.

requested her mistress to allow the people employed on the large tank, to take out of the small one, one load every evening before they closed their day's labour; and that the Cheree tal was entirely formed in this manner. Her minister, ADHUR, formed the great tank about three miles from *Jabulpore*, on the *Mirzapore* road, which is still called after him, Adhar tal; and gives name to the village in which it is situated. Many other highly useful works were formed by her about *Gurha*; and some at *Mundala* where she kept her stud of elephants, which is said by Muhammedan historians to have amounted to fourteen hundred, a number not altogether incredible when we consider the taste of the people for establishments of this sort; the fertility and extent of the country over which she ruled; and the magnitude of the works which were executed by her during the fifteen years of her regency.

ADHUR was her chief financial minister, but was for some time employed as her ambassador at *Delhi*; but he was unable to prevent the invasion and conquest of his mistress' dominions. ASUF KHÁN, the imperial viceroy at *Kurha Manickpore* on the *Ganges*, invited by the prospect of appropriating so fine a country and so much wealth as she was reputed to possess, invaded her dominions in the year 1564, at the head of six thousand cavalry, and twelve thousand well-disciplined infantry, with a train of artillery.

He was met by the queen regent at the head of her troops near the fort of *Singolegurh*, and an action took place in which she was defeated. Unwilling to stand a seige she retired after the action upon *Gurha*; and finding herself closely pressed by the enemy she continued her retreat among the hills towards *Mundala*; and took up a very favorable position in a narrow defile about twelve miles east of *Gurha*. ASUF's artillery could not keep pace with him in the pursuit, and attempting the pass without it he was repulsed with great loss. The attack was renewed the next day, when the artillery had come up. The queen advanced herself on an elephant to the entrance of the pass, and was bravely supported by her troops in her attempt to defend it; but the enemy had brought up his artillery which opening upon her followers in the narrow defile made great havock among them, and compelled them to give way. She received a wound from an arrow in the eye; and her only son, then about eighteen years of age, was severely wounded and taken to the rear. DURGHOUTEE in attempting to wrench the arrow from her eye broke it, and left the barb in the wound; but notwithstanding the agony she suffered she still refused to retire, knowing that all her hopes rested on her being

able to keep her position in the defile, till her troops could recover from the shock of the first discharges of artillery, and the supposed death of the young prince, for by one of those extraordinary coincidences of circumstances which are by the vulgar taken for miracles, the river in the rear of her position, which had during the night been nearly dry, began to rise the moment the action commenced, and when she received her wound was reported unfordable. She saw that her troops had no alternative but to force back the enemy through the pass or perish, since it would be almost impossible for any of them to escape over this mountain torrent under the mouths of their cannon; and consequently, that her plan of retreat upon *Mundala* was entirely frustrated by this unhappy accident of the unseasonable rise of the river.

Her elephant-driver repeatedly urged her in vain to allow him to attempt the ford, "no" replied the queen "I will either die here or force the enemy back," at this moment she received an arrow in the neck; and seeing her troops give way and the enemy closing around her, she snatched a dagger from the driver and plunged it in her own bosom.

She was interred at the place where she fell, and on her tomb to this day the passing stranger thinks it necessary to place as a votive offering, one of the fairest he can find of those beautiful specimens of white crystal, in which the hills in this quarter abound. Two rocks lie by her side which are supposed by the people to be her drums converted into stone; and strange stories are told of their being still occasionally heard to sound in the stillness of the night by the people of the nearest villages. Manifest signs of the carnage of that day are exhibited in the rude tombs which cover all the ground from that of the queen all the way back to the bed of the river, whose unseasonable rise prevented her retreat upon the garrison of *Mundala*.

Her son had been taken off the field, and was, unperceived by the enemy conveyed back to the palace at *Chouragurh*\*, to which *Asur*, returned immediately after his victory and laid siege. The young prince was killed in the siege; and the women set fire to the place under the apprehension of suffering dishonor if they fell alive into the hands of the enemy. Two females are said to have escaped, the sister of the queen, and a young princess who had been betrothed to

\* *Chouragurh*, a fort which overlooks the valley of the *Nerbudda* from the brow of the southern or *Satpara* range of hills, about seventy miles west from *Jabulpore*.

the young prince BEER NARAIN ; and these two are said to have been sent to the emperor AKBER.

ASUF acquired an immense booty. Besides a vast treasure, out of the fourteen hundred elephants which is said to have composed the queen's own stud, above one thousand fell into his hands, and all the other establishments of which his conquest had made him master were upon a similar scale of magnificence\*. With a soil naturally fertile and highly cultivated the valley abounded with great and useful works : and ASUF, naturally of an ambitious spirit, resolved to establish in *Gurha* an independent Muhammedan sovereignty, like those of *Malwa*, *Guzerat* and *Dukhun* ; and under a weaker monarch than AKBER he would, no doubt, have succeeded. After a struggle of a few years he returned to his allegiance, was pardoned, and restored to his government of *Kurha Manickpore*.

On ASUF's departure, CHOORAMUN BAJPAE, the minister and reputed lineal descendant of the spiritual guide of the founder of this dynasty, was sent to the court of AKBER, to solicit a recognition of the claim of CHUNDER SA', the brother of DULPUT SA', to the throne of *Gurha*. This family had immediately after the marriage of DURGHOUTEE been invested with the title of BAJPAE. The ceremonies were performed on the bank of the *Nerbudda* river, in a temple in the village of *Gopalpore* near the *Tilwara* ford, and are said to have cost four hundred thousand rupees. This agent attained the object of his mission, and CHUNDER SA' was declared rája of *Gurha Mundala* ; but he was obliged to cede to the emperor, the ten districts which afterwards formed the principality of *Bhopaul*, viz. : *Gonour*, *Baree*, *Chokeegurh*, *Rahtgurh*, *Mukurhae*, *Karoo Bag*, *Karwae*, *Raeseyn*, *Bhowrasoo*, *Bhopaul*.

Of CHUNDER SA's reign little is known, and that little of no importance†. On his death he was succeeded by his second son, MUDKUR SA', who treacherously put his elder brother to death. He was the first prince of this house that proceeded to the imperial court to pay his respects in person : and he did so ostensibly with a view to appease the emperor by the voluntary surrender of his person, but virtually for the purpose of securing the support of his name against the vengeance of the people. But the vengeance of heaven is supposed by them to have overtaken him.

\* Among other things taken in *Chouragurh* were one hundred jars of gold coins of the reign of ALLAH-UDDEEN, the first Mahommadan general that crossed the *Nerbudda* river. See BRIGG's translation of *Ferishta*. Some of those coins are still worn by the women of *Gurha* as charms.

† During the life of DURGHOUTEE and his nephew he resided at *Chanda* ; and is said to have entered into the service of the prince of that country.

He became afflicted with chronic pains in his head and limbs, which he was persuaded were inflicted on him by Providence for his crime. The disease was pronounced incurable; and, as the only means of appeasing a justly incensed deity, he was recommended to offer himself up as a voluntary sacrifice, by burning himself in the trunk of a dry peepul tree. An old one sufficiently dry for his purpose being found in the village of *Deogaw*, about twelve miles from *Mundala*, he caused himself to be shut up and burnt in it; and the merit of the sacrifice is considered to have been enhanced by the sacred character of the tree, sacred to *SIVA*, in which it was made. His eldest son, *PREM NARAIN* had been in attendance upon the emperor at *Delhi*, but he returned to the *Nerbudda* on receiving intelligence of his father's death, leaving his son *HIRDEE SA'* to represent him at the imperial court. Unfortunately, in his haste, he omitted, it is said to return the visit of *BEER SINGH DEO*, rája of *Archá*, before he left court; and that proud prince on his death-bed shortly after is said to have made his son, *JHOOJHAR SINGH*, swear to revenge the insult by the invasion and conquest of *Gurha*, or perish.

He soon after marched at the head of all the troops he could muster, and *PREM NARAIN* finding himself unable to oppose him in the field, threw himself into the fort of *Chouragurh*, where he was for some months closely besieged. *JHOOJHAR* pretended at last to raise the siege. He drew off his troops, and descended into the plains, where he invited *PREM NARAIN* to come and adjust with him in person the terms of peace. He was prevailed upon to do so on the faith of a solemn oath; and accompanied by his minister, *JEYDEO BAJPAE*, proceeded to the tent of his enemy, where they were treacherously murdered by assassins hired for the purpose. He again invested the fort, which having no head soon surrendered; and all the other garrisons in the *Gurha* dominions followed the example.

News of this invasion and of the death of his father was soon conveyed to *HIRDEE SA'*, then in attendance upon the emperor at *Delhi*. He left court, and unable to procure any assistance in troops, returned in disguise to the *Nerbudda*. Near the fortress of *Chouragurh* he is said to have met his old nurse; and, on being recognised by her, was told where his father had deposited a large sum of money, which, with her assistance, he got into his possession. He then made himself known to many of the most powerful and influential landholders of the country, who brought all their followers to his support; and with their aid, added to that of the Muhammadan chief of the ten ceded districts of *Bhopal*, he soon made head against the enemy; possess-

ed himself of all the twenty-two military posts of his kingdom ; and at last ventured to come to a general action with him near the village of *Koluree*, in the district of *Nursingpore*. JHOOJHAR SINGH was defeated and killed ; and the fortress of *Chouragurh* was surrendered immediately after the action, which was fought within sight of the walls.

In return for the services rendered by the chief of *Bhopal*, HIRDEE SÁ assigned the district of *Opudgurh*, containing three hundred villages. He sent back the widow and family of JHOOJHAR SINGH to *Bundelkhund*, by which he is said to have won so much upon the esteem and gratitude of the members of this family and the people of *Bundelkhund* in general, that they made a solemn vow never again to invade his dominions.

It may here be remarked that JHOOJHAR SINGH had two brothers, DEWAN HURDOUR, alias HURDOUR LALA, and PUHAR SINGH ; that the former is said to have been poisoned by one or other of his brother's wives ; and that when the cholera morbus broke out in the valley of the *Nerbudda* for the first time in 1817, when occupied by our troops, it was supposed to have been occasioned by the spirit of this HURDOUR LALA, descending into the valley in the north wind blowing down from the territories of *Bundelkhund*. It first broke out I believe among the troops while they were stationed on the plain between the garrison of *Chouragurh* and the village of *Koluree*, the place where the action was fought, and it is said to have begun its ravages while the north winds prevailed. These circumstances added to that of HURDOUR LALA's having always been propitiated by some offering or prayer, whenever a number of people were congregated together for whatever purpose, lest he should introduce discord or evil of some kind or other among them, made it believed that he was the source of this dreadful scourge ; for the custom of propitiating him was entirely local, and our troops had disregarded, or indeed had perhaps never heard of the necessity. From that day small rude altars were erected to HURDOUR LALA in every part of the valley, surrounded by red flags erected on bamboos, and attended by prostrated thousands ; and from the moment a case of cholera morbus occurs, every native inhabitant of this valley, whatever be his religion, rank or sect, deprecates the wrath of HURDOUR LALA\*.

\* It is said that one of Lord HASTING's camp-followers slaughtered a bullock near the tomb, and that the cholera broke out in consequence ; that after many thousands had perished, one man afflicted with the disease thought of HURDOUR LALA, and vowed an offering to him if he recovered. He got well, and built a temple to him ; others did the same, and the disease ceased. From

HIRDEE SA', now secure in the possession of his dominions, turned his attention to the improvement of the country, which had suffered much from the ravages of war, and the internal disorders introduced by these revolutions of government. He planted many groves. Among the former, the grove in which the cantonments of *Jubulpore* now stand, was the largest; and it is said to have contained, as its name *Lakheree* imports, one hundred thousand mango trees. The greater part of these have gone to decay, or been cut down; and some thousands of them have been felled since we took possession of the country. Among the reservoirs that he formed, the largest was *Gunga Saugor*, a fine piece of water in the vicinity of the town of *Gurha*. He died at a very advanced age, after a reign of seventy-one years, dating from the death of his father, PREM NARAIN; and was succeeded by his son CHUTTER SA'. The inscription on the stone at *Ramnugur* bears date *Samvat* 1724, and was made in HIRDEE SA''s reign, which commenced it is said in *Samvat* 1653, A. D. 1596, so that he must have reigned seventy-one years, even supposing that he died immediately after it was made.

His second son, HUREE SINGH, demanded of his elder brother a division of the territories: but he was soon reduced to obedience: and during the life of CHUTTER SA' remained afterwards quiet upon his jageer. CHUTTER SA' died after a reign of only seven years: and was succeeded by his son KESUREE SINGH; but HUREE SINGH, thinking the occasion favorable for his ambitious views, and failing in his attempt to get himself proclaimed as successor to his brother, invited to his assistance the rája of *Bundelkhund*. With this support he made an attack upon his nephew; and getting possession of his person he treacherously put him to death after he had reigned three years.

KESUREE SA' had a son, NERIND SA', then about seven years of age, whom RAMKISHUN BAJPAE, the son of KAMDEO, who had accompanied HIRDEE SA', in his attendance upon the emperor, and shared in his subsequent fortunes, rescued from HUREE SINGH, took to *Ramnugur*, near *Mandala*, and there caused him to be proclaimed as rightful sovereign. Collecting a strong force of the better disposed people, he returned, defeated and killed HUREE SINGH in an action, and drove his son, PUHAR SINGH, with all his troops from the field. An agent was sent off to the imperial court, to demand the emperor's sanction to his accession to the throne; and five districts were assigned to the emperor on the occasion, *Dhumonee*, *Huttah*, *Mureeah Deh*, *Gurha Kotah*, and *Shahgurh*.

that time temples have spread through almost every village in India to HUROUB  
LALA.

PUHAR SINGH was a brave and enterprising man ; and finding no prospect of making head against the young prince for the present, he led off his followers, and joined the army of the emperor AURUNGZEBE then employed in the siege of *Beejapore*\* and served under the command of DILERE KHAN, where he had frequent opportunities of distinguishing himself ; and the general was so much pleased with his services that after the fall of *Beejapore* he sent with him a body of troops under the command of MEER JYNA and MEER MANOOLLAH, to assist in his attempts upon *Mundala*. He was met by the young prince, his cousin, near the banks of the *Doodhee* river at *Fut-tehpore*, where an action took place, in which NERIND SA' was defeated, and his general killed.

He retired upon *Mundala* accompanied by RAMKISHUN, the faithful minister who had secured him from the father of PUHAR SINGH. Not feeling himself secure at *Mundala* he proceeded to *Sohagpore*, where he collected around him his scattered forces, and became again able to face his cousin in the field, as the troops which the Moghul general had sent to assist him, were returned to the *Dukhun*. They came to an action near the village of *Ketoogow*, where PUHAR SINGH was defeated and killed. On the death of their leader all his troops dispersed, or entered into the service of the victor ; who returned to *Mundala*, and thenceforward made that place the seat of his government.

PUHAR SINGH had two sons in the action who fled from the field as soon as they saw the troops give way after their father's death ; and returned to the imperial camp, in the hope of obtaining further assistance. Every other endeavour to interest the emperor in their fortunes proving fruitless, they at last, stimulated by the desire to revenge their father's death, and to acquire the sovereignty of the *Gurha* dominions, renounced their religion for that of *Islam*, and obtained the support of a small body of troops with which they returned to the valley of the *Nerbudda*, under the acquired names of ABDOR RUHMAN, and ABDOL HAJEE. They were to have been joined by a *Murhutta* force under GUNGA JEE Pundit ; and NERIND SINGH, distrustful of his strength, sent an agent to endeavour to bring his two cousins to terms before this force should join.

This agent they put into confinement, under the pretence that he was serving a rebel against their legitimate authority, but he soon effected his escape ; and, being well acquainted with the character of the *Murhutta* partisans, proceeded immediately to their camp, and by

\* *Beejapore* surrendered to the emperor AURUNGZEBE, 15th October, 1686.

the promise of a larger sum of money than the commandant expected from the young apostates, prevailed upon GUNGA JEE to join his force to that of his master, strengthened by this body of marauders, NERIND SINGH ventured a general action, in which his cousins were defeated and both killed.

His authority was now undisputed, but these frequent attempts of his relations cost him a great part of his dominions, as he was obliged to purchase the aid of neighbouring princes by territorial cessions. In this last contest with his cousins he was ably assisted by two Pathan feudatories, AZIM KHAN, who held in *jageer*, *Barha*, a part of the *Futtehpore* district (14), and LONDEE KHAN, who held the district of *Chouree* (19). Taking advantage of these disorders and of the weakness of their prince they attempted to establish an independent authority over all the territories south of the *Nerbudda*. The prince invited to his support the celebrated BUKHT BULUND, rája of *Deogurh*; and with their united force defeated the two Pathan rebels, and killed LONDEE KHAN at *Seanee*, in the district of *Chouree*, and AZIM KHAN, near the village of *Koleree*, in the valley of the *Nerbudda*. For this assistance NERIND SA' assigned to BUKHT BULUND the districts of *Chouree* (19), *Donger Tal* (20), and *Goonsour* (18).

During these struggles he is said to have assigned to CHUTTER SAUL, rája of *Bundelkhund*, the five districts of *Gurpehra* (34), *Dumoh* (35), *Rehlee* (36), *Etawa* (37), and *Khimlassa* (38), which afterwards formed the province of *Saugor*. Two districts, *Powae* (27), and *Shanugur* (29), had before been assigned to the chief of *Bundelkhund*. He was obliged to assign to the emperor, it is said, for a recognition of his title, the five districts of *Dhumonee* (29), *Huttah* (30), *Mureea Deh* (31), *Gurhakota* (32), *Shahgur* (33)\*. He also assigned *Purtabgurh* (10) in *jageer* to GHAZEE RAE LODHEE, who had served him faithfully and bravely in the contest with PUHAR SINGH and his sons.

NERIND SA' died after a reign it is said of forty years, A. D. 1731†, leaving to his son MAHRAJ SA', only twenty-nine of the fifty-two districts which had composed the *Gurha Mundala* dominions under his ancestor, SUNGRAM SA'. After a peaceful reign of eleven years, MAHRAJ SA''s dominions were invaded by the Peshwa for the purpose of levying the tribute which it was impudently pretended that the *Sutarah* rája had granted to him the right to levy in all the territories north of the river *Nerbudda*. MAHRAJ SA' resisted his demand

\* These had been assigned before by NERIND SA' after the defeat of HUREE SINGH; and the cession was merely confirmed.

† It must have been 54 years.

and stood a siege in the fort of *Mundala*\*. It was soon taken and the prince put to death. He left two sons SEWRAJ SA' and NIZAM SA', and the eldest was put upon the throne by BAJEE RAO, on condition that he should pay four lakhs of rupees a year as the chout, or quarter of his public revenue, in tribute. By this dreadful invasion of the Peshwa with his host of freebooters, the whole country east of *Jubulpore*, was made waste and depopulate, became soon overgrown with jungle, and has never since recovered†. The revenue of the rájas, in consequence of this invasion, and the preceding contests for sovereignty between the different members of the family, and the cessions made to surrounding chiefs, was reduced to fourteen lakhs of rupees per annum.

Being unable to resist the encroachments of RAGHOOJEE GHOSLA, who had under the pretended authority of the *Sutarah* rája to collect the chout, assumed the government of *Deogurh* from the descendants of BUKHT BULUND, he lost the six districts which had anciently comprised the whole of the dominions of the *Haihaibunsee* sovereigns of *Lahnjee Kurwagurh* (21), *Shanjun Gurh* (22), *Lopa Gurh* (23), *Santa Gurh* (24), *Deeba Gurh* (25), *Banka Gurh* (26).

SEWRAJ SA' died at the age of thirty-two years, A. D. 1749, after a reign of seven years, and was succeeded by his son DOORJUN SA', a young lad of the most cruel and vicious dispositions. A great many of the principal people having been disgusted with numerous instances of his wickedness, his uncle, NIZAM SA', determined to avail himself of the opportunity, and to attempt to raise himself to the throne by his destruction. He recommended him to make a tour of inspection through his territories, and after much persuasion he was prevailed upon to leave *Mundala* for the purpose.

NIZAM SA' had successfully paid his court to BELAS KOOUR, the widow of his deceased brother, SEWRAJ SA', but not the mother of the reigning prince, who was by a second wife, and had prevailed upon her not only to consent to the destruction of DOORJUN SA', but to promote it by all the means in her power. She was a woman of great

\* This invasion of BALAJEE BAJEE RAO took place, A. D. 1742.—See DUFF'S History of the Muhruuttus.

† It may be remarked that in districts so situated, the ravages of war and of internal misrule are repaired with more difficulty and delay than in others. In the first place, the air however salubrious while the districts are in cultivation, becomes noxious when they are allowed to run to jungle; and men are prevented from coming to fill up the void in the population. In the next, the new fields of tillage in such situations are preyed upon by the animals from the surrounding hills and jungles; and the men and cattle are destroyed by beasts of prey.

ambition, and during the lifetime of her husband had always had a great share in the administration of the government. She saw no prospect of being consulted by the young prince, but expected that NIZAM SA' would, if assisted by her in seizing the government, be almost entirely under her management. She, therefore, entered into his schemes, and urged the young prince to proceed on this tour of inspection, with a view of removing from the capital the troops, who were for the most part greatly attached to him, in this tour; but the day that the prince left *Mundala*, NIZAM SA' pretended that his feelings had been hurt by some neglect on the part of his nephew, and refused to move. This had been concerted between him and BELAS KOOUR, who now insisted that the prince ought to return, and, by conducting his uncle to camp in person, offer some reparation for his pretended neglect.

The unsuspecting youth, at the suggestion of his step-mother, returned to *Mundala* accompanied by only a few followers, and among them LUCHMUN PASBAN, a man of extraordinary strength and courage, who always attended him. They alighted at the door of NIZAM SA's house, and immediately entered the court; but before any other could follow, the door was closed upon them. LUCHMUN called out "Treason," seized the young prince by the waist, and attempted to throw him upon the wall of the court yard, which was about ten feet high; but in the act of doing it, he received, in his right side, a cut from the sabre of GOMAN, a follower of NIZAM SA'. This checked the effort, and the prince, unable to reach the top, fell inside: and before LUCHMUN could grasp his sword his right arm was severed from his body by a second cut from the sabre of GOMAN. Leaving him to be despatched by his, GOMAN's, father, LOKSA and his two brothers, whom NIZAM SA' had employed to assist him in this assassination, GOMAN, now made a cut at the forehead of the young prince, who staggered and fell lifeless against the door, which his followers were endeavouring in vain to force from the outside.

A shout from the inside "that NIZAM SA' was king," echoed from the partisans of BELAS KOOUR without, added to the general unpopularity of the young prince, completed the revolution; and all that remained was, to satisfy those who might be glad to avail themselves of the opportunity to invade the country under the pretence of punishing the regicides and usurper. An agent was immediately sent off to the Peshwa; as the paramount authority, and to pacify him the districts of *Pana Gurh* (50), *Deoree* (51), and *Gorjainur* (52), were assigned in lieu of the tribute which had been promised on the death of

MAHRAJ SÁ, and the accession of SEWRAJ SA'. These districts were subsequently formed into the five muhals of *Deoree*, *Tendookera*, *Chawurpata*, *Goor Jamur*, and *Nahir Mow*. When NIZAM SÁ, ascended the throne he was twenty-seven years of age; and the cruel and unpopular conduct of his nephew, during the short interval of six months that he reigned, added to his own fine person, affable manners, and great capacity for business, soon reconciled all classes of the people to his government. He turned his attention entirely to the improvement of his country, and the cultivation is said to have extended, and the population a good deal augmented, during his long reign.

NIZAM SA' died after a reign of twenty-seven years at *Gurha* in the year *Samvat*, 1833, A. D. 1776, leaving, as it was pretended, one child, a son, MIHPAL SINGH, then about one month old, and a recognition of his title to the succession was obtained from the chief of *Saugor*, acting ostensibly under the authority of the Peshwa.

About the year *Samvat*, 1790 or A. D. 1733 MUHAMMUDUN KHAN BUNGUSH was transferred from the government of *Allahabad* to that of *Malwa*; and he attempted the conquest of the districts of *Bundelkhund* from CHUTTERSAL, an enterprising chief who availed himself of the disorders of the empire, and the absence of the imperial armies in the *Dukhun*, to put himself at the head of the discontented Hindu chiefs in that quarter, and form for himself a valuable independent principality. CHUTTERSAL finding himself too weak to resist so powerful an enemy, invited the assistance of BAJEE RAO the Peshwa, who marched to his support at the head of a large body of cavalry, defeated BUNGUSH, and made him evacuate the whole of the territories he had invaded and seized. CHUTTERSAL was so well pleased with the able support the Peshwa had given him in his utmost need, that he adopted him as a third son, and assigned over to him, as an immediate recompence, a garrison and territory in the vicinity of *Jhunsee*, worth above two hundred and twenty-five thousand rupees a year.

CHUTTERSAL died in the year A. D. 1735, and the Peshwa sent his confidential agent GOBIND Pundit, to demand his share of the chief's dominions as the third son, so styled after the late contest. He met HIRDEE SA' and JUGUT RAJ, the two sons of the deceased chief, and obtained the cession of the districts of *Saugor*, *Gurpehra*, &c. &c. yielding an estimated annual revenue of about thirty-six lakhs of rupees. GOBIND Pundit remained in charge of these districts as *Mukusdar*, and transferred the seat of government from *Gurpehra* to *Saugor*, where he built a fortress and town upon the borders of a very handsome lake. He extended his conquests and authority over

other chiefs and districts to the eastward as far as *Culpee*; and repelled an attempt on the part of SHOOJA-OD DOULA, the nuwab wuzier of *Oude*, to wrest from him his newly acquired possessions in that quarter\*. An army which the nawub sent into *Bundelkhund*, under the command of MEER NAEM was defeated and driven back with great loss.

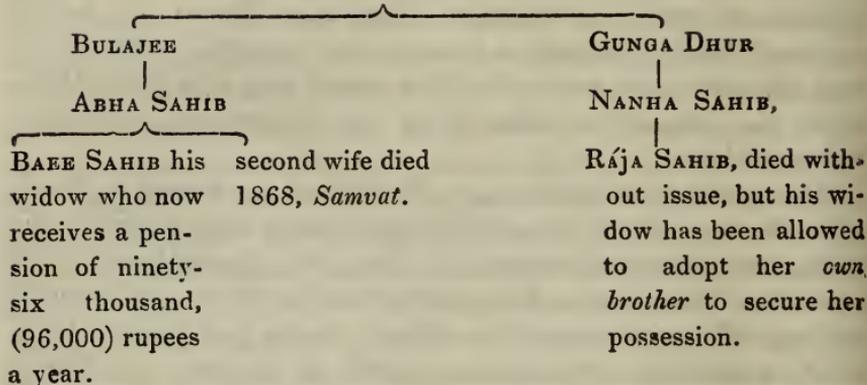
Having secured his dominions in *Bundelkhund* he returned to *Poona*, where he was received with all the respect and acknowledgments due to his highly important services. He returned to *Bundelkhund*, left his son-in-law BEESA JEE, as his representative at *Saugor*, and removed the seat of his government to *Culpee*. In the year *Samvat*, 1815, A. D. 1758, GOBIND Pundit accompanied SUDA SEO BHAO and BISWAS RAO, the son of the Peshwa, to *Delhi*; and in 1817 *Samvat* was killed on the plains of *Paneeput*, in an attempt to escort provisions to the troops immediately before the celebrated battle of that name, in which the brother and son of the Peshwa both lost their lives.

This disaster was nearly fatal to the *Murhutta* dominions in *Bundelkhund*. Their troops fled from *Culpee*, and the chiefs took advantage of the general consternation to regain their independence, and extend their possessions. BEESA JEE, with the assistance of JANOO GHOSLA, reduced them to obedience, and retained possession of all the districts placed under his charge. BULA JEE BABA, and GUNGA DHUR NANA, the two sons of GOBIND JEE, went to *Poona*; and were there invested with the government of *Bundelkhund*, in consideration of the merits and services of their father. BULA JEE was the governor, and GUNGA DHUR was to act as deputy under him. The former was so well pleased with the management of BEESA JEE, that he continued him in the government of *Saugor*; and proceeded himself, accompanied by GUNGA DHUR, to *Culpee*. BEESA JEE was soon after summoned by the governor of the fortress of *Mulhargurh*, to which rája RAM GOBIND on the part of RUGHONA, the pretender to the office of Peshwa, assisted by all the disaffected chiefs of the country, had laid siege. By the timely assistance afforded by BEESA JEE the seige was raised; and he was soon after engaged in the fruitless attempt to prevent the march through his territories of a British detachment under the command of Colonel GODDARD. See my account of GODDARD's march †.

\* See KHYR OD DEEN'S account of this invasion.

† Published in the Literary Gazette, 10th February, 1833.

## GOBIND PUNDIT



BEE SA JEE recognized in due form the right of MIHPAUL SINGH to succeed his father NIZAM SA' on the throne of *Mundala*; but the queen dowager, BELAS KOOUR, insisted upon placing on the throne the prince NURHUR SA', a young man of about twenty-five years of age and son of DHUN SINGH, the younger brother of NIZAM SA', and next heir to the throne. She, as the widow of SOORUJ SA', pretended to have a right to bestow the government as she pleased; and the usurpation of NIZAM SA' having been excused on this ground, many would have been found sufficiently willing to avail themselves of it, in order to raise themselves to wealth and consequence, had the birth and title of MIHPAUL SINGH not been at all questionable. The leaders of her party were SAUDUT KHAN the Pathan jageerdar of *Surrenugur*, and PRETHEE SINGH, jageerdar of *Petehra*. The leaders of the party of the young child were RUGBUNS BAJPAE, and his son MUKUND. His brother BIKRAM BAJPAE, and his son GUNGA PERSAUD, together with GUNEYS PASBAN, the treasurer.

The Dowager determined upon the destruction of the opposite party. SAUDUT KHAN invited to his house, which was situated outside the fort at *Mundala*, GUNEYS PASBAN, his sons GIRDHUR and NUNDHA, and his brother MORUT SINGH, on the pretence of making arrangement for an advance of pay to his troops; and GUNGA GIR Mohunt, a large banker went as guarantee to any agreements they might make with him. Soon after they had entered on business SAUDUT KHAN took GUNGA GIR aside on the pretence of wishing to speak with him in private\*; but the moment they left the room the assassins, who were placed around, and waited only for this signal, rushed in and fell upon the party. The two young men drew their swords and defended themselves and their father for some minutes;

\* GUNGA GIR is generally admitted to have been a party to this murder.

but overpowered at last by numbers, they all fell. SAUDUT KHAN went off immediately to the Dowager's palace within the fort ; and was directed to proceed immediately, surround the house of RUGBUNS BAJPAE and his family, and put them into confinement. He surrounded their house with a body of his troops, and summoned the old man to surrender. He refused, and the troops began to fire in at the windows, seeing no chance of escape without disgrace, the men put the women and children to death, set fire to the house, and then rushed out upon the assassins, making great slaughter among them till they all fell covered with wounds.

It was thought that of about one hundred and twenty-two members of which this family was composed, not one had escaped ; but it was afterwards found that PURSOTUM, the son of MOKUND BAJPAE, a lad of about nine years of age, had been taken away by his nurse in the midst of the confusion and carnage of the *Johur* ; as also that GUNGAPERSAUD, the son of BIKRAM BAJPAE, had been discovered still living among the wounded. These were concealed among the friends of the family for a month, when the ranee began to manifest feelings of regret at the massacre of this family, and of anxiety to discover some surviving member. The two survivors were brought to her, and she conferred upon PURSOTUM the purgana of *Suroulee* in jageer. It is now very generally believed that MIHPAUL SINGH was not the son of NIZAM SA' ; and that he was brought forward by RUGHBUNS BAJPAE, merely for the purpose of securing the continuance of his influence in the administration of the government.

NURHUR SA' having now been seated on the throne by the consent of both parties, another competitor made his appearance. SOMERE SA' was the illegitimate son of NIZAM SA' ; and in ordinary times such sons never pretended any claim to succeed to the throne while a legitimate son survived even in any collateral branch of the family. On the present occasion of a disputed succession, SOMERE SA' set up his pretensions, and invited the Murhutta chief of *Nagpore*, MONDAJEE, to his assistance. He marched to invade *Gurha Mundala*, but was met by the ministers of the dowager, and induced to return to *Nagpore* on a promise of three hundred and seventy-five thousand rupees. This agreement NURHUR SA' refused to ratify ; but SOMERE SA' had by this time gone off to solicit aid from *Saugor*.

BEESA JEE demanded an explanation from NURHUR SA', who sent an accredited agent to him ; but refused to attend to the suggestions of this agent, that he should purchase BEESA JEE's recognition of his title, and advance SOMERE SA' a sum of money, which might have been

effected for about four hundred and fifty thousand rupees ; and BEESA JEE marched at the head of a large force from his cantonments at *Dumow*. At *Teyjgur* he was opposed by CHUNDER HUNS, who held that purguna in jageer under the rája ; but he soon defeated him, and advanced into the valley as far as *Patun*, where he was opposed by SAUDUT KHAN, GUNGA GIR, and the jageerdar of *Mangur*, all of whom he soon dispersed, and advanced without further opposition to *Mundala*.

He deposed NURHUR SA', and put SOMERE SA' on the throne ; and removed SAUDUT KHAN, and GUNGA GIR Mohunt from all share in the government, appointing in their place, as prime minister, his brother DADOO Pundit, with the assignment of jageer of *Sureenagur*. The purguna of *Sehora* was assigned as a nuzurana to the Peshwa, and a fine of thirty hundred thousand rupees was imposed upon the government. In this fine however credit was given for thirteen hundred thousand rupees taken from the palace in money and jewels, a bond was drawn out for the payment of fourteen hundred thousand in ten years by ten equal instalments : and for the payment of three within a specified time. PURSOTUM BAJPAE and SEW GIR Gosaen were taken as hostages. BEESA JEE returned to *Jabulpore*, sent the greater part of his troops back to *Saugor*, and took up his residence at *Gurha*.

SOMERE SA' apprehensive that BELAS KOOUR would endeavour to get NURHUR SA' restored, and that the Murhutta would be easily persuaded to accede to her wishes with a view to promote their own interests by another change in the government, determined to make away with her. He left *Mundala* with the pretended intention of visiting *Jabulpore*, but from the first stage he sent back INCHA SINGH with a letter addressed to the dowager. He knew that she always heard every letter addressed to her read ; and that this would give the assassin an opportunity of despatching her. BELAS KOOUR came to the door to hear the letter read, and was instantly cut down by INCHA SINGH. BEESA JEE attributed the assassination to SOMERE SA', and made preparations to revenge it by removing him from the throne : he was not backward in preparations to defend himself. He was joined by SAUDUT KHAN of *Sureenagur* and CHUNDER HUNS ; and with these and other feudatory chiefs he advanced towards *Saugor*, in order to attack BEESA JEE before he should get into the valley. The two chiefs came to an action near *Mangur*. CHUNDER HUNS was killed early in the fight ; and his followers giving way threw into confusion those of SAUDUT KHAN, who retreated with great precipitation upon *Chouragurh*. SOMERE SA' made good his retreat to *Mundala*, and BEESA JEE advanced as

far as *Gurha*, where he opened a negotiation with NURHUR SA', for his restoration to the throne on condition of GUNGA GIR becoming the security for the payment of the money due to him by the last treaty. Having prevailed upon SOMÈRE SA' to come from *Mundala* on the promise of a pardon, he seized him at *Tilwara ghat*, and sent him a close prisoner to *Saugor*, where he was confined in the fort of *Goor Jamur*. NURHUR SA' having agreed to BEESA JEE's terms, was taken to *Mundala* and put on the throne; but MORAJEE was left with a body of the *Saugor* troops in command of the garrison, and NURHUR SA' discovered that he was sovereign merely in name.

BEESA JEE returned to *Gurha*: and, considering his authority to have been now securely established, he sent part of his troops back to *Saugor*, left the greater portion of what he retained at *Jubulpore*, and encamped with only a few followers about two miles distant, and close outside the city of *Gurha*, to the west,

Taking advantage of his carelessness GUNGA GIR Mohunt collected together a body of five hundred Gosain horsemen; attacked him about midnight; put him, his brother DADOOBA, and the greater part of their followers to the sword; and caused such a panic among the great body of his troops which were posted at *Jubulpore*, that they all made a precipitate retreat towards *Saugor*, with the exception of twelve Murhutta horsemen who entered the service of GUNGA GIR. Hearing of this successful attack upon BEESA JEE, the feudatory and other chiefs about *Mundala*, who were opposed to the *Saugor* rule, collected together round *Mundala*, and cut off MORAJEE's supplies. He knew that he could not stand a siege, and requested permission to retire with his troops unmolested to *Saugor*. With his small detachment he made good his retreat all the way to *Saugor*, where he soon made preparations to recover the country which had been lost by the imprudence of BEESA JEE, and to revenge his death. GUNGA GIR Mohunt was now joined by SAUDUT KHAN, who had been dispossessed of his jageer of *Sureenugur* by BEESA JEE; and they advanced to meet MOORA JEE so far as *Teyzeer*. Here an action took place; the troops of GUNGA GIR gave way on the first discharge of the artillery of MOORA JEE; and those of SAUDUT KHAN were thrown into confusion by the death of their leader, who was shot in the breast by one of the twelve Murhutta horsemen, who had entered their service after the attack upon BEESA JEE. His remains were buried upon the spot where he fell, and his tomb is still to be seen there.

GUNGA GIR with the deposed prince, NURHUR SA', whose cause he was supporting, fled precipitately from the field, the former towards

*Mundala* and the latter towards *Chouragurh*, in order to distract the attention, and divide the forces of MOORA JEE. He however knew his enemies too well, and pursued closely and incessantly the most formidable, GUNGA GIR, who was enabled to collect a few forces in passing by *Mundala* and *Ramgurh*, and to make a stand at *Bhurura*, near *Kombhee*, and on the bank of the *Heerun* river. Beaten here he retired upon *Chouragurh*, where the prince, NURHUR SA', had now been joined by a considerable force, which DEO GIR, the adopted son of GUNGA GIR, had brought from *Chundele*. Their force united at the village of *Singapore*, where they were again beaten by MOORA JEE; and obliged to take shelter in the fort of *Chouragurh*, which he immediately invested, and very soon took, as it is supposed, by the treachery of PUDUM SINGH, the jageerdar of *Delehree*.

NURHUR SA' was sent prisoner to the fort of *Korae* in the purgana of *Kimlassa*; and GUNGA GIR to *Saugor*, where he was soon after put to a cruel death by having his hands and legs tied together, and in this state being suspended to the neck of a camel, so that he might come in contact with the knee. The animal was driven about the streets of *Saugor*, with the Mohunt thus suspended to his neck, till he was dead. KURAMUT KHAN, was taken prisoner in the action of *Legzgur*, and sent to *Saugor* where he was ransomed for twelve thousand rupees by ADHUR OPUDEEA, in gratitude, it is said, for former acts of kindness. He returned to *Sureenagur*, but was soon after obliged to retire with his family, and take up his residence at *Chapura*. NURHUR SA' died in prison in the fort of *Korae* a few years after, *Samvat* 1846 or A. D. 1789.

SOMERE SA' was afterwards released and in 1861 *Samvat* or A. D. 1804, he was killed in an action which took place at *Kislae*, between RUGHONATH Row the subadar of *Deoree*, and LUCHMUN SINGH jageerdar of . He had taken the part of the latter of these chiefs in a contest for dominion.

[To be continued.]

### Geography.

It would be difficult to convey any very precise idea of the boundaries of the *Gurha Mundala* dominions when most extended, by description, because they were not marked out by any very distant geographical lines, while those of a political character are either too little known or have been too often changed to afford any assistance. They comprised at the end of the reign of SUNGRAM SA', who died the year *Samvat* A. D. the following fifty-two *gurhs* or districts.

## No. of villages.

- 750 1 *Gurha*, or the territory lying between the rivers *Nerbudda*, *Heerun*, and *Gour*.
- 750 2 *Maroo Gur*, that lying east of the *Gour* river, and including *Mundala*.
- 750 3 *Puchele Gur*, that lying between the rivers *Burma* and *Mahanudee* now the purgana of *Kombee*.
- 350 4 *Singole Gurh*, that lying between the *Heerun* and the *Beerma* rivers.
- 760 5 *Amodah* bounded to the \_\_\_\_\_ by the *Soor* river, and to the \_\_\_\_\_ by *Kanaree*.
- 750 6 *Kanooja*, bounded to the \_\_\_\_\_ by the *Omur* river and to the north by the *Olonee* river the \_\_\_\_\_ by the village of *Kumarore* and including what is now the purgana of *Belehree*.
- 750 7 *Bugamara*.
- 750 8 *Teepagur*.
- 750 9 *Raegur*.
- 750 10 *Pertabgur*.
- 750 11 *Amurgur*.
- 350 12 *Deohur*.
- 360 13 *Patungur*.
- 750 14 *Futtahpore*, bounded to the east by the *Doodhee* river; the north by the *Nerbudda*; to the west by the village of *Turone*; and to the south extending into the hills.
- 750 15 *Numooagur* bounded to the west by the *Doodhee* river; the north by the *Shere*; and to the south extending into the hills.
- 360 16 *Bhowurgur*, bounded to the west by the *Shere*; the north by the *Nerbudda*; east by the *Deo* rivers; and to the south extending into the hills.
- 750 17 *Burgee*, bounded to the west by the *Deo* river; to the north by the *Nerbudda*; and west by the *Bungur*.
- 750 18 *Ghoonsour*, bounded to the \_\_\_\_\_ by the *Bangunga*; to the \_\_\_\_\_ by the *Thavur*.
- 360 19 *Chouree*, to the south by the *Punjdhur* river, now *Seonee*.
- 750 20 *Dougertal*, to the north bounded by the *Punjdhur*, and to the south by the *Soor* river.

} All now included in the *Ramgur* rája's estate.

} Assigned by  
NARIND SA, to  
BUKHTBULUND  
about A. D.  
1700.

- |        |   |  |
|--------|---|--|
| 750 21 | <i>Kurwagur.</i>  | } These six districts comprised the ancient dominions of the <i>Haihaibunsi</i> sovereigns as of <i>Langee</i> . |
| 750 22 | <i>Jhunjungur.</i>  |  |
| 750 23 | <i>Lapagur.</i>   |  |
| 350 24 | <i>Soutagur.</i>  |  |
| 350 25 | <i>Deehagur.</i>  |  |
| 750 26 | <i>Bunkagur.</i>  |  |
| 750 27 | <i>Powae Kurheya.</i>   | } Assigned to CHUTTER SAUL by HIRDEE SA'.  |
| 750 28 | <i>Shahnugur</i> , bounded to the south by the <i>Alonee</i> river; to the east by to the west by |  |
| 750 29 | <i>Dhumonee.</i>  | } Said to have been assigned to the emperor by NARIND SA'.   |
| 750 30 | <i>Huttah.</i>  |  |
| 360 31 | <i>Mureea Deh.</i>  |  |
| 360 32 | <i>Gurha Kotah.</i>   |  |
| 750 33 | <i>Shahgur.</i>   |  |
| 360 34 | <i>Gurpehra.</i>  | } Forming the province or division of <i>Gurpehra</i> , since called <i>Saugor</i> .                             |
| 750 35 | <i>Domoa.</i>   |  |
| 360 36 | <i>Rehlee</i> , and <i>Rahngir.</i>   |  |
| 360 37 | <i>Etae.</i>  |  |
| 750 38 | <i>Khimlasa</i> and <i>Korae.</i>   | } Assigned to CHUTTER SAUL by NARIND SA'.  |
| 750 39 | <i>Goonow.</i>  |  |
| 750 40 | <i>Baree.</i>   | } Since forming the <i>Bhopaul</i> principality.   |
| 360 41 | <i>Choukeegur.</i>  |  |
| 360 42 | <i>Rahtgur.</i>   |  |
| 750 43 | <i>Mukurhae.</i>  |  |
| 750 44 | <i>Karoo Bagh.</i>  |  |
| 750 45 | <i>Koorwae.</i>   |  |
| 360 46 | <i>Rae Seyn.</i>  |  |
| 750 47 | <i>Bhowraso.</i>  |  |
| 360 48 | <i>Bhopaul.</i>   |  |
| 350 49 | <i>Opudgar</i> , subsequently added to the <i>Bhopaul</i> dominions.                              |  |
| 750 50 | <i>Punagur.</i>   | } Subsequently formed into 5 <i>Muhals</i> .   |
| 750 51 | <i>Deoree.</i>  |  |
| 750 52 | <i>Gourjumur.</i>   |  |
|        |   |  |
|        |   | 1 <i>Deoree.</i>   |
|        |   | 2 <i>Tendoo Kera.</i>  |
|        |   | 3 <i>Chumurpurta.</i>  |
|        |   | 4 <i>Gour Jamur.</i>   |
|        |   | 5 <i>Nuhur Mow.</i>  |

The capital of the Gond rája had been *Gurha*; and this continued to be the residence of the Rajpoot princes up to the reign of DULPUT, who transferred his residence to *Singolegurh*. This fortress which is of immense extent, was built by a rája BELK, it is said, a prince of the *Chundele* Rajpoot tribe, who reigned over that part at some former period.

Another prince of that tribe is said to have reigned at *Belehree* over that part, which formed the district of *Kanooja*, or number six in this list.

The valley of *Jubeyra*, which now comprises several cultivated and peopled villages, was then a lake formed by a bund of about half a mile long, one hundred and fifty feet thick, and one hundred feet high, made with sandstone cut from the *Bhundere* range of hills close by. This *bund* is a curious work, and stands about four miles from the village of *Jubeyra*, to the southeast. It is said that it was cut through by the Mahommudun army in the invasion, but it seems to have burst of itself from the weight or overflowing of an unusual quantity of water ; and a branch of the *Beerme* river now flows through the middle of it. *Singolegur* once overlooked this magnificent lake. This however must have been insignificant compared with the lake which at the same time covered the *Tal* purguna, in the *Bhopaul* territory, on the site of which are now some seven hundred villages I believe. The bund which kept in this mass of water united two hills in the same manner as that near *Jubeyra* ; but was of greater magnitude and of more elegant construction.

Ranee DURGHOUTEE appears to have changed the seat of government partially though not altogether to *Chouragurh*, a fort which is situated on the brow of the *Sathpore* range of hills, and which overlooks the valley of the *Nerbudda*, about twenty miles from the station of *Nursingpore* ; for we find ASUF KHAN after her defeat and death marches to *Chouragurh*, and there finds her family and treasure. It is however probable that she merely sent them there for security on the approach of the invading army, as *Singolegur* was thought untenable, and lay in their direct line of march.

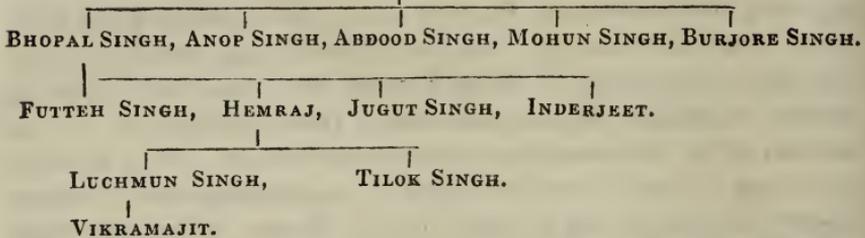
DURGHOUTEE'S son, BEER NARAIN, made *Gurha* his residence ; and it continued to be the capital till the reign of \_\_\_\_\_ when it was transferred to *Mundala*, which became the residence of his successors till the *Saugor* conquest, or usurpation in the year *Samvat* 1837, A. D. 1780. when *Jubulpore* became the seat of the local government, and has continued so ever since.

When the Rajpoot dynasty, if it may be so called, commenced in the person of JADOO RAE, the principality contained merely the district of *Gurha*, (No. 1,) which comprised seven hundred and fifty villages, and was bounded on the south by the *Nerbudda* ; the west and north by the *Heerun* ; and on the east by the *Gour* rivers. GOPAUL the tenth prince of that dynasty, extended his dominions over the districts of *Mandoogur*, (No. 2,) containing seven hundred and fifty villages. He built the town of *Gopaulpore*, and is said to have improved his country

greatly by rendering the roads secure to merchants and all kinds of travellers, whereas they had before been much infested by tigers, and other beasts of prey.

*Pedigree of SAH GUJEE RAI.*

SAH GUJEE RAI.



N. B. A list of the *Gurha Mundala* rajas derived from an inscription translated by Captain FELL in the 15th Vol. of As. Res. page 437, has 47 in lieu of 48 names to SANGRAMA SA'H whose SON VI'RANA'RA'YANA was killed in a battle with AKBER'S troops. That list terminates with the reigning monarch HRIDAYE'SWARA in A. D. 1667. It differs immaterially from the present list.

II.—*Account of the Ruins and Site of old Mandavi in Raepur, and legend of VIKRAMADITYA'S Son in Cutch. By Lieut. W. POSTANS, Bombay Engineers.*

On the edge of the creek (*khári*) which runs inland in a N. W. direction from *Mandavi* at the distance of about 2 miles from that *Bunder*, are to be traced the remains of a place of some extent called by the natives of the country *Raepur*, or *Old Mandavi*, (this last word signifies custom house.) They relate that *Raepur* was formerly the *Mandavi* of the Gulf of *Cutch*: the sea washed its walls and it carried on greater trade than *Mandavi* (or as it is styled in all official documents of the country) *Raepur* does at the present day. *Old Mandavi* is however now nothing more than a deserted and desolate spot, and with the exception of the foundations of its brick buildings, nothing remains to denote where a flourishing city is supposed to have once been. It is curious that the art of brick-making has either been lost or completely fallen into disuse, hence the natives use these ruins to provide bricks to assist in building the houses of neighbouring villages, and in digging for these the small copper coins have been found, which are known in *Cutch* as the \**Ghadira pice* from the im-

\* I annex a sketch of one of the most perfect impressions I have yet seen. I have in my possession 12 of these coins, some of which I found myself amongst the ruins of *Raepur*. The natives say they are often found after the rains when they are more easily distinguished from the stones, &c. which surround them, owing to the sand being whiter at that season—the antiquarian would no doubt be rewarded if he were to dig to some extent in this spot.

press they bear. The love for the marvellous amongst the natives has magnified the extent and importance of *Old Mandaví* to a city 2 coss in circumference, carrying on double the trade of the present and more modern port. I found the greatest visible extent of its ruins from E. to W. to be 200 paces, but as the *khárí* bounds them to the N. and W. the yearly freshes carry away some part of the foundations ; so that from their present appearance little idea can be formed of the real extent of the place. In the absence of all historical record, as is usual with many places presenting a similar appearance in *Cutch*, a legend or legends is attached to it, and it is related to have been the consequence of a curse (*sirap*) denounced upon it by a holy mendicant (DHARMANÁTH), the founder of the sect of jogies called *Kanphatties* :—they have a temple said to be built in the time of RAO LÁKHÁ in the middle of the ruins : the village of *Raepur* on the opposite bank of the *khárí* is tributary to the same establishment. There is no reason to doubt that *Raepur* was formerly a place of trade and importance, the *khari* from the sea to some distance above *Raepur* is of considerable width, never less than 800 yards, and in places I should think even more. It is by no means unusual for the sea to recede from places similarly situated, and the abandonment or destruction of the old port may either be attributed to this cause rendering it no longer available for trade, or it may be the effect of either earthquake or famine, to both of which calamities *Cutch* has at all periods been subjected.

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*Cutch* above all places abounds in legends and traditions ; the more marvellous the higher they are prized. The following as being connected with this ancient city of *Raepur*, and the impression in the *Ghadira* coins\* I have committed to paper for the amusement of the curious in such matters. For all the inconsistencies which may be observed therein, I beg leave to decline any responsibility ; I merely profess to give a correct translation of the fable as it has been at various times related to me. As this legend also represents the destruction of *Raepur* by VIKRAMAJIT the son of INDRA, it is evident that it must have been rebuilt before DHARMANÁTH could have vented his malediction upon it. The native way of accounting for this is, that it *was* rebuilt, and that the coins are the work of a king GADDEH SINGH, who struck them in commemoration of the story of VIKRAMAJIT. It was during his, GADDEH SINGH'S, reign (about 450 years since) that the city of *Raepur* was again destroyed,—but

\* The square copper coin sketched by Lieut. POSTANS has the effigy of a bull, not an ass : though it might be readily mistaken.—ED.

such are the absurdities and inconsistencies which mark these traditions, that it is difficult to know which is the most popular fable, since you can seldom hear the same story from two different persons : however this of VIKRAMAJIT is the best *authenticated* I have yet found on the subject.

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*Legend of VIRJI the Son of VIKRAMAJIT, whose father was transformed into a donkey.*

The legend opens with INDRA, who is represented as amusing himself in the courts of paradise with the matching of four *Apsaras* (heavenly nymphs), his son VIKRAM being present at the entertainment,—one of the damsels was so surpassingly beautiful that she attracted the attention and as the sequel shews excited the admiration of the son, who after gazing for some time threw a small pebble at her as a token of his passion, and a hint not to be misunderstood. The pebble striking the nymph occasioned a slight deviation in her movements which INDRA observed, and ascertaining the cause was greatly incensed that his son should in his presence be guilty of so great a breach of decorum ; he determined to inflict summary and severe punishment, so turning to his son he said, “ Your conduct is unbecoming and disrespectful, the action of which you have been guilty in giving reins to the fierceness of your desire is more consistent with the properties of an ass than one of godlike origin ; hear then the curse I denounce upon you—quit these realms and visit the earth in the form of an ass ; there and in that degraded form to remain until the skin of the animal whose form you take shall be burnt, then you are released but not till then.” Short time was allowed VIKRAM to prepare for his journey, he was at once precipitated to earth and alighted close to a potter who was employed in his vocation near the then populous and important city of *Raepur (Old Mandavi)*. The potter amazed at this sudden accession to his wealth, after some time put the son of INDRA into his stables with his other beasts ; but the first night the donkey speaking to the potter said, “ go into the neighbouring city and demand the king’s daughter for me in marriage.” This miracle astonished the potter, but he obeyed the injunction, and proceeding to the kotwál of the city, communicated what had occurred. The kotwál disbelieving the story went to the potter’s house to ascertain the fact ; he heard the same words repeated and told the minister, who also having satisfied himself of the truth of the report, devised some means to acquaint the king ; he in his turn heard the donkey speak, and wishing to avoid so very unpleasant a connection for his daughter said to the potter, If you will in one

night cause the walls of my city to become brass, the turrets silver, the gates gold, and collect all the milk in my province into one spot, I will give my daughter in marriage to this donkey. Satisfied in his own mind that his daughter was safe under this agreement he departed. No sooner had he left the place than the son of INDRA said to the potter, Place a chatty (earthen pot) of milk on either side of me, rub my tail with milk and mount me. The potter obeyed him and away they flew to the city. The potter was then directed to sprinkle the milk from the chatties on the walls and turrets ;—he did so, and they became brass and silver ; with a switch of the donkey's tail the gates became gold, and all the milk in the province collected into one place. In the morning, great was the surprise of the king to find the task he had given and on which he had relied for the safety of his daughter so scrupulously fulfilled. He had no remedy therefore but to perform his promise, and the marriage rites of the princess with INDRA's son in the shape of a donkey were duly solemnized. That night the bride with a confidential friend, a brahmin's daughter, awaited the coming of the bridegroom. The son of INDRA who had the power of appearing in mortal form (which power he only possessed during the night) came to the chamber where the damsels were in a form surpassing mortal beauty. The princess supposing some stranger had intruded himself ran away and hid herself in another apartment, but the brahmin's daughter remained. In short he revealed the secret of his divine origin, and the curse under which he suffered, to both the women, whom he took to wife, and in due time each became pregnant. The king astonished at the apparent apathy of his daughter, respecting the disgusting form of her husband, inquired of her and discovered the secret, resolved to emancipate his son-in-law from the curse, he one night seized and burnt the donkey's skin. The son of INDRA was immediately aware of the occurrence and directed his wives to take all the jewels and valuables they possessed and flee from the city to preserve their lives, for that he being released from his curse must return to his father INDRA, but that the city where they then were, would immediately become "*dattan*" (desolate and destroyed). The women fled and the city was destroyed, as VIKRAM the son of INDRA had foretold. The women journeyed towards Hindostan : on the road the brahmin's daughter was delivered of a son. Not having any means of providing for the infant she abandoned him in the jungle where a jackal suckled him with her young. The mother accompanying the princess proceeded until they arrived at a city where this latter was also delivered of a son whom she called

VÍ'RJI. In the course of time the child who had been abandoned, grew in stature but roamed in the forest like a wild beast, understanding only the language of the jackals, till one day he was observed by a horde of brinjarries who sent their men to surround and capture him. He travelled with these merchants, and nightly as the jackals howl around their camp, the brinjarries ask him what they say, he tells them to be on the alert, for from the cries of the jackals, plunderers are at hand. On this account the merchants regard him as their protector and call him SAKNI or prophet. By chance these brinjarries stopt at the city in which resided VÍ'RJI with his mother and the mother of SAKNI. Now the prince of this city made a practice of robbing all travellers who passed through it, and the brinjarries being possessed of much treasure, he sent his servants to pillage them, but owing to the cries of the jackals and the warnings of SAKNI, their efforts were unavailing. Disappointed at their ill success the thieves determined on revenge, for which purpose they placed a *katturah* (drinking vessel) of gold in one of the traveller's bales, and accused them of having stolen it. The brinjarries, confident in their innocence, offered their property to be searched, promising that if the vessel was found amongst their bales, they would forfeit all to the men of the city. The *katturah* was found, and these latter aware of the power of SAKNI demanded him to be given up. The merchants being helpless yielded him and proceeded on their journey; the mother of SAKNI recognized her son and told the brothers of their relationship, they both set out upon their travels, SAKNI telling VÍ'RJI that he must go towards the city of *Ujain*; that on the road he will arrive at a mighty river; that a dead body will float past him, on the arm of which will be a *táwid* (or charm), that if he possesses himself of this he will become king of *Ujain*. VÍ'RJI requests SAKNI to accompany him, he does so, and VÍ'RJI having possessed himself of the charm as foretold by SAKNI, they reach *Ujain* where they put up at the house of a potter, whose family were lamenting as for a dire calamity, on asking the reason of which they learn that the city of *Ujain* is possessed by a *Rákasa* (demon) by name *Agiáh Betál*, who nightly devours the king of *Ujain*; that all men take it by turn to be king and rule for one day; the lot had now fallen on the potter, for which cause his family were thus afflicted. The brothers consoled the potter, and VÍ'RJI promises to supply his place. VÍ'RJI accordingly presents himself and with acclamations is proclaimed king of *Ujain*; he made SAKNI his prime minister. At night armed with sword and shield he betook himself to his sleeping apartment, the *Agiáh Betál*

as usual knocks at the door and demands admittance. VĪRĪ opens the door and assisted by the power of the *távid* conquers the demon, insisting on his quitting *Ujain* never to return. *Ujain* was thus relieved from a dire calamity. VĪRĪ reigned in *Ujain* for many years and became a great monarch. His reign forms an epoch from which throughout *Gujrat* and *Hindostan*, the Hindu year is dated; thus the present A. D. 1837 is 1893 of *Vira* (*Vikrama* ?) : he is recognized as the founder of the numerous castés which now exist; before his time there were only the four principal ones of *Brahmin*, *Kshatria*, *Waisya*, and *Sudra*.

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III.—*Catalogue of Geological Specimens from Kemaon presented to the Asiatic Society. By Dr. J. McCLELLAND.*

Anxious that the structure of *Kemaon* should be brought as practically as possible to the notice of those who devote themselves to geology, I take the liberty to present to the Asiatic Society a duplicate collection of rock specimens, the counterpart of which is intended to be sent to the Geological Society of London. If this small collection be of no other utility, it may serve in some slight degree to elucidate the extensive collection of the rocks of the same province, formed by the late Captain HERBERT, and may assist some member of the Society in the task of arranging the vast accumulation of materials alluded to.

They are the specimens from which the mineral characters of the rocks of *Kemaon* were partly taken, so that if my work contains errors in the application of names, or if the substances to which certain names have therein been applied, be erroneously described; the members of the Society and all persons who have access to their museum will have it in their power to rectify my mistakes, which I have no doubt are numerous. On going hastily over the reinspection of the collection after nine months subsequent experience in Assam and the Cossiah mountains, I have myself been enabled in the catalogue to make some corrections applicable to my "Inquiries in *Kemaon*;" but there are other errors no doubt of still greater moment which neither my time nor my abilities enable me at present to point out; these may more readily occur to any member of the Society who will undertake an examination of this collection.

No. 1. Granite (Inq. Kem. 44\*) as I have stated this rock to be stratified it becomes a matter of consequence to determine whether it be granite or not. I confess I begin myself to suspect it to be gneiss which has assumed the granitic form in particular spots. The whole range composed of this rock (changing in places into unquestionable gneiss) dips towards the *Himálaya*, presenting for the most part steep declivities in an opposite direction formed by the outgoing of the strata. In the lower strata the mica gives place to hornblende, forming an intermediate rock between gneiss and hornblende-slate as 5, 8, and 20 †.

2. Specimen, of the granitic centres contained in the gneiss of Kalee Kemaon ‡.

3. Gneiss of Kalee Kemaon.

4. Harder nodules which adhere to the surface of granitic masses.

5. Gneiss, with quartz and felspar imbedded in mica and hornblende, from Kalee Kemaon; it underlies the granitic rocks at Choura Pany, forming the southern foot of that mountain. This specimen belongs to variety *a*, Inq. Kem. 59.

6. Nodules of red felspar and hornblende adhering to the granitic centres of gneiss at Kalee Kemaon.

7. Mica-slate from beds of gneiss at Choura Pany.

8. The same containing hornblende.

9. Ferruginous slate from beds in gneiss and extending parallel with the strata. Inq. Kem. 52.

10, 11. Two interesting specimens shewing the transition between No. 5, and clay-slate variat. Inq. Kem. 59.

12. Felspar quartz with very little mica forming veins in the gneiss of Choura Pany.

13. Gneiss of Choura Pany (on the southern declivity of the mountain) passing into mica-slate nearly the same as 7.

14. Chlorit-slate with quartz from the southern part of Choura Pany. Inq. Kem. 60.

15. Ditto without quartz,

16. Porphyritic green stone. Inq. Kem. 61.

17. Described (Inq. Kem. 62.) as oldest gypsum from beds in mica-slate 7 and 8, but I doubt its being gypsum. VON BUCH found beds of quartz in mica-slate just as this rock occurs: this specimen ought to be more carefully examined.

\* Inq. Kem. 44—This abbreviation denotes the page referred to for further information in a work published in Calcutta, 1835, entitled, *Inquiries in Kemaon*, &c.

† These and similarly expressed numbers throughout the catalogue refer to specimens in the collection.

‡ When localities are mentioned, the map attached to the *Inquiries in Kemaon* may be referred to.

18. Specimen of a similar appearance from a similar geognostic position. Its specific gravity approaches that of gypsum more nearly than that of the last.

19. Mica-slate with chlorite, approaching closely to the character of clay-slate. It is interposed between 5 and the oldest clay-slate (24) and occurs extensively in Kalee Kemaon.

20. Hornblende-slate from the Ramessa valley.

21. Mica-slate occurring in beds of gneiss at Choura Pany, and with beds of quartz at Durgurrah.

22. Transition between mica-slate and clay-slate, Ponar valley.

23. Quartz containing mica (Inq. Kem. 64) described in mistake as oldest gypsum. It occurs in mica-slate at Durgurrah, and forms extensive beds in that rock. The mica-slate adjoining these beds for the distance of several miles on each side contains no quartz.

24. Clay-slate, oldest variety, (1 variat. Inq. Kem. 70.)

25. Old blue clay-slate, (2 variat. Inq. Kem. 70.)

26. Newest clay-slate, (3 variat. Inq. Kem. 71.)

27. A variety of No. 25 denominated roofing-slate: it is of superior quality and answers admirably for the peculiar purpose to which it is applied.

28. Clay-slate, (4 variat. Inq. Kem. 72.)

29. Transition slate? crystalline curved slaty structure with a pearly lustre, by which last it is supposed to be distinguished from 28, the lustre of which is glimmering and depends on specks of mica which are quite absent in this variety, the lustre of which depends on crystalline structure.

30. A somewhat crystalline bed occurring in the oldest clay-slate (24) on the N. E. foot of Choura Pany near the bed of the Lohoo river. One of the specimens since it was first examined has assumed quite a cupreous lustre, from which, as well as from its weight, I suspect it to contain a certain portion of copper. A repository of that metal may probably be found in the vicinity of the place from which this specimen was extracted.

31. Quartz from contemporaneous veins in clay-slate.

32. Transition between 25 and talc. It is described, perhaps erroneously, under the name of graphite or drawing slate. (Inq. Kem. 74 and 75.) It affords some of the principal repositories of copper ore.

33. In further illustration of the transition between old blue slate and talc. In this specimen the approximation to clay-slate preponderates.

34. The same transition, but in this the substance approximates closely to serpentine. Inq. Kem. 133. Its lightness may however with propriety exclude it from that species.

35. Granular foliated limestone from beds in clay-slate, described as transition limestone. Inq. Kem. 85, 86, 87.

36. Primitive limestone. Inq. Kem. 75, structure in the great scale

lamellar in consequence of straight layers of argillaceous matter which separate the calcareous parts; these are very minutely granular. It reposes on clay-slate on the northern declivity of Takill.

37. Snow-white fine granular limestone.

38. Peach-blossom granular limestone. The granular foliated structure of both these rocks is obscure; 38 effervesces but slowly in acids, and a small portion appears to remain insoluble.

39. In this specimen both forms of the rock (38 and 37) alternate in layers.

40. Splintery hornstone from beds in 37 and 38.

41. Hornstone. Inq. Kem. 151.

42. Slate and limestone named for some reason for which I cannot now sufficiently account, aluminous slate and limestone. Inq. Kem. 87. Specimen from the Ramessa valley.

43. Another variety of the same rock from the Ponar valley.

44. Magnesian limestone containing mica and other insoluble matters.

45. Magnesian limestone.

46. Coarse magnesian limestone. The last three rocks belong to the Ponar valley. Inq. Kem. 90 to 92.

47. Steatitic sandstone, (Inq. Kem. 92,) fresh specimen.

48. Another specimen of the fresh rock.

49. The same partially weathered.

50. The same merely differing in color and rather more weathered.

51. Fully weathered and presenting the character of a fine sandstone in the state in which this peculiar rock forms the greater portion of the Sucee mountain. See map.

52. The same as it often occurs in overlying masses corroded as in the specimen.

These instructive specimens from 47 to 52 merit serious attention. We see at Jeercoonie (vide map) a ridge of mountain formed of compact rock capable of scratching glass, and presenting some of the characters of Jade. We see masses of this rock continually separating and falling from the effects of the atmosphere, and that the masses thus detached from the original bed change rapidly from a compact and crystalline state to a loose fine-grained sandstone whose characters become permanent. Even the fresh specimens 47 and 48 since the time I procured them have underwent so great a change that they would now hardly be recognised by a person who saw them before. The sharp splinters have become soft and opaque, and the whole surface from an uniform sea-green and greenish yellow with waxy lustre has changed to a dull gray! To what extent have such changes taken place in nature? The Sucee mountain adjoining Jeercoonie though now a huge uncomformable mass of fine sandstone without a trace of its former appearance must have originally consisted of this crystalline though apparently stratified rock! Inq. Kem. 92.

53. The same rock fresh but rapidly undergoing change.

54. Specimen of the same rock weathered and presenting the form in which it is spread over the surface of the country, as well as reposing in detached blocks and masses on the summits of clay-slate mountains\*.

55. Rocks described, Inq. Kem. 106, 107, as transition limestone. It forms a ridge in the centre of Shore valley as well as most of the adjoining mountain summits. It appears to be stratified but much disturbed and broken. Brecciated specimens of the same.

57. Slaty variety.

58. Variegated brown and blue varieties of the same. The mineral characters of these limestones are sufficiently distinct from those described as primitive, and as this indication is confirmed by geognostic relations, I still adhere to the distinctions I have drawn between them, independent however of any theoretical views.

59. Overlying variety of the same. It is not very distinct in its mineral characters from the stratified rocks, and it may be supposed to have had its continuity merely separated from adjoining masses by the same set of causes as now occasion the corrosive effects on its surface. Inq. Kem. 107 and 108.

60. Compact dolomite. Inq. Kem. 109.

61. The same with chlorite and quartz preponderating.

62. With chlorite preponderating, the last two specimens being natural as well as local links between dolomite and chlorite slate at Belket.

63. Transition between compact dolomite and granular quartz with chlorite. Inq. Kem. 114.

64. Blue variety of the same consisting of distinct grains of quartz imbedded in chlorite more or less closely in different parts of the same specimen.

65. The same, but the grains of quartz are larger, more distinct and loosely aggregated as well as rounded, and altogether presenting the character of sandstone. These specimens were taken from the valley of Belket.

66. Peach-blossom variety of the same, from the Ramgunga valley at the bridge on the road between Petora and Almora, described, Inq. Kem. 115 as granular dolomite.

67. Another variety of the same, from the same situation. The oval grains of quartz appear to be in this specimen arranged so as to present their longest diameters to each other, giving the mass a fibrous structure and proving its chemical origin: attentive observation may detect the same structure in other specimens.

68. Another specimen from the same situation as the last.

69. Of the same nature as 66, 67 and 68, but in a state of decay and quite friable. In this form the rock is found in Goron valley 3,000 feet above the situation in which the other specimens were found.

\* It is not always found *reposing* on clay-slate, but as is seen in many instances ascending from beneath that rock.

70. Siliceous oolite, Inq. Kem. 117, composing a lofty range of mountains, and connected by an insensible transition with the rocks just enumerated. It differs from any form of quartz rock I am acquainted with, in undergoing spontaneous decomposition.

71. The same slightly decomposed.

72. The same still more decomposed and earthy. The last 12 specimens, together with the series represented by 47 and 48, which are all connected by natural affinities, compose a large tract of the mountains of Kemaon; and my collection of specimens from the Abor mountains, several hundred miles to the eastward of Kemaon, is comprised of specimens which would seem to represent a continuation of the same rocks along the whole extent of the Himálaya in this direction. It would be interesting to compare these with the siliceous rocks of the cordilleras of the Andes, which also appear like the Kemaon siliceous rocks to be subject to rapid decay.

73. Protogine? I described this rock under the head of Granite, Inq. in Kem. 124, and was led to believe the crystalline parts to be dolomite from the local connection which exists between this rock and limestone in all situations in which I have had an opportunity of observing it. Its connection with the ores of copper render it interesting.

74. A more characteristic specimen composed of large crystals.

75. A specimen of the same, but whose crystals are small and closely impacted together as is usual in this rock, the talc being collected in nests rather than uniformly disseminated.

76. Nearly the same as 74.

77. The same with a few columnar crystals of talc on one of its surfaces.

78. Another variety of the same found in small masses at the base of a lofty and abrupt calcareous mountain in Shore valley. The crystalline parts appear to be arragonite, but the matrix is talc.

79. Talcose limestone from Shore valley.

80. Another variety of a similar nature, but with the talcose parts decayed and extending longitudinally through the mass in an irregular concentric manner, so as to give it the appearance of a fossil wood, which similitude is further strengthened by the great length and cylindric shape of its masses, so that I was led to consider the first variety as satin spar, Inq. Kem. 125, and the other as a fossil wood, (Inq. Kem. 384;) but subsequent discoveries of both these minerals during my journey in Assam enable me to correct these errors.

81. Commonly slaty talc.

82. Another variety (spintery).

83. The form in which 81 enters into the composition of the talcose limestone.

84. The form in which talc enters into the composition of Protogine.
85. Rhomboidal crystals of talc.
86. Dolomite spar from nests between the talc and limestone in Shore valley.
87. Variegated slate. Inq. Kem. 128.
88. Newer argillaceous slate not variegated and found under distinct circumstances from the last. Inq. Kem. 130.
89. Greyish black brecciated serpentine from the bed of the Mahikali river. Inq. Kem. 131.
90. Noble serpentine. Inq. Kem. 134.
91. Ditto with veins of a quartzose appearance.
92. Coarser variety.
93. Green argillaceous slate from the vicinity of the serpentine. These rocks are found near the village of Gorajht on the way to Julaghaut from Petora.
94. Older alpine limestone copper slate. Inq. Kem. 1838. The copper ore is contained between the slaty layers and fractures of the rock.
- 94½. Alpine limestone. There is another variety of this rock distinguished by its flat tabular masses forming thin beds, spread over other rocks rather than accumulated in masses of great depth, such as the rock represented by this specimen. I endeavoured to distinguish this variety farther by the peculiar form of some of its distinct concretions which resemble in shape small fishes. Inq. Kem. 140.
95. Magnesian limestone from Shore valley : structure slaty but crystalline and compact. Inq. Kem. 142.
96. The same, shewing the change to which it is subject by decomposition.
97. Shews that some layers are less disposed to decompose than others, and that the destructive causes operate as well transversely with regard to the layers as laterally.
98. The rock completely altered, (Inq. Kem. 43) named earthy variety.
99. Vesicular limestone.
100. Porphyritic septarium. Inq. Kem. 148.
101. Vesicular limestone from the summit of several mountains.
102. Other specimens of the same from similar situations but somewhat decomposed.
103. Impressions of rhomboidal crystal in a basis undetermined, collected from amongst the talcose rocks and protogine in Shore valley.
104. Bituminous marlslate, valley of Belket. Inq. Kem. 154.
105. Calcareous grit stone from the northern declivity of the mountain that divides Belket from the plains.
106. Argillaceous sandstone. Inq. Kem. 156.
107. Amianthus from the junction of the talcose slate and limestone rocks in Shore valley.

108. Common quartz crystallized.
109. Greenstone contained in the newer limestone of Shore valley.
110. Hornblende—Belket.
111. Porphyry from the bed of the river at Burmdeo pass.
112. Transition between the newer argillaceous slates and granular crystalline rocks called steatitic sandstone.
113. Snow-white siliceous oolite from the Deary mountains.
114. Granular quartz from the valley of Bara but not collected in situ.
115. The same approaching the siliceous deposits already described in the catalogue, taken from the Deary mountains.
116. Matrix forming the contents of a vein in the primitive slate at Lohooghat. The vein is situated behind the rear guard.
117. Stalagmite from Takill.
118. Felspar from a vein in gneiss at Firker.
119. Quartz from a cotemporaneous bed of clay-slate at Lohooghat with a portion of the adjoining wall of the bed adhering to it.
120. Fragments of siliceous pebble, water-worn and subsequently fractured, found in the vein in clay-slate 116. Pebbles of this nature and boulders of small size intersected in various parts as if cut, rather than fractured, are common in this vein: the pieces of each pebble are found to lie adjacent to each other.
121. Transition between clay-slate and limestone, Shore valley.

*Miscellaneous.*

122. Steatitic sandstone approaching to the state of quartz, Ponar valley.
123. Felspar with a little quartz and mica from the veins in the gneiss of Choura Pany.
124. Veins and nests in protogine, Shore valley.
125. From the gravel in the bed of the river Ludhoo at Belket.
- 126, 127. From the same.
128. Porphyry from the bed of the river at Burmdeo Pass. Judging from the color of the precipices and the quantity of this rock found in the stream as well as of III, a porphyry of the same color, I suspect that the great central masses composing the first range of mountains next the plains, consist of these rocks, and that the grit stones, both calcareous and argillaceous, are only comparatively superficial. The calcareous grit stone is a sedimentary deposit derived from the disturbance of calcareous rocks, probably from the mountains of limestone which are 30 miles within the sub-Himálayan ranges. The argillaceous grit stone, 106, which occupies a superincumbent position, from the quantity of mica and siliceous matter it contains, may be in like manner derived from the sedimentary deposits which took place on the upheavement of the primitive range intercepting the space between this deposit and the calcareous mountains that afforded the substratum. While these rocks themselves by subsequent

catastrophes may have been elevated from beneath the level of the present plains where they were originally deposited, to their present position which varies from three to five thousand feet above the ocean. This is suggested merely as an idea, the discoveries now in progress in this quarter conducted by CAUTLEY, FALCONER, BAKER and DURAND are likely to afford some rational grounds from which conclusions may be safely derived.

129. Shewing the contorted structure of the compact limestone in particular places. The specimen adduced is from the declivity of the Mahikali valley.

130. Claystone from the Ramessa valley.

131. Brecciated limestone from Shore valley.

132. Greenstone from Shore valley.

133. A single specimen found in one of the small rivulets near Lohoo-ghat. It resembles porous lava and consists of grains of felspar imbedded in a pitch-like vesicular matrix.

134. An earthy globe found in the soil at Lohoo-ghat: it has somewhat the appearance of a volcanic bomb.

*Metallic Ores and their associates.*

135. Talc and quartz of a curved slaty structure containing copper ore—Shore valley.

136. Another specimen.

137. Limestone talc and calcspar containing copper ore from the same locality.

138. Copper ore contained in a curved slaty structure of calcareous talcose and argillaceous nature. Geognostic position intermediate between clay-slate and limestone, valley of Borabice.

139. A very rich copper ore from Gungowly.

140. Another variety from the same mine.

141. Another specimen intermixed with rhomb spar.

142. Iron pyrites and rhomb spar.

143. Talc occurring with the copper ores.

144. Iron ore from the Ponar valley, repository in 5 and 20.

145. Another variety from the same situation.

146. Another species of iron ore from a repository in clay-slate near Dhee.

147. Iron mica forming the sides of the repository from which 145 was extracted.

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*Distinct series of Geological Specimens from the Abor or sub-Himálayan mountains in the 95° E. Long. and about 28° 15' N. Lat. lying between the confluence of the Dihong and Dibong rivers in Upper Assam.*

In the original catalogue of my Assam collection, I included 46 specimens of rocks brought to me from the Abor mountains. The

present series may not be very different as they were collected by the same persons and on the same occasion. In the almost total absence of any definite information regarding the structure of this portion of the Himálaya, it would be wrong to reject even the scanty intelligence which these specimens gathered by native collectors are calculated to afford. They were said to have been collected at an altitude of 1,500 feet on the first range of acclivities facing the valley, but this I doubt, it being more probable that the collectors contented themselves by selecting them from the beds of streams at the foot of the mountains.

No. 1. Is a claystone porphyry containing white crystals of felspar imbedded in a green earthy matrix.

2. The matrix is brown and the crystals of felspar reddish-brown, but in other respects it is the same as No. 1.

3. Small spheroids instead of angular crystals are imbedded: a similar basis to that of the two first specimens.

4. Veins of quartz penetrate the same substance. No. 4 $\frac{1}{2}$ , a variety with undulating veins of white felspar.

5. Porphyritic breccia consisting of angular fragments of the matrices of each of the former rocks: agglutinated specks of felspar also occur in it.

6. Serpentine and quartz.

7. Porphyritic breccia.

8. The same with veins of serpentine.

9.

10. Claystone of brown color.

11. Ditto greyish black.

12. Another variety.

14. Steatitic sandstone of the same nature as 47 and 48 of the Kemaon series.

15. Compact bluish-black limestone.

17. Quartzose sandstone similar to 70 of the Kemaon series.

18. Gneiss.

19. Other varieties of the same.

20. The same with hornblende.

23. Quartz with small vesicles from which felspar has been removed.

24.

25. Felspar.

26. Sandstone.

27. Quartz rock.

28. Decomposed green stone.

29. Decomposed gneiss, fine granular structure.

30. Calcareous grit stone, the same as 105, Kemaon series.

31. Coarse quartzose sandstone.

32. Magnesian limestone.

33. Serpentine and claystone forming a porphyritic structure as in 7.

34. Scoria found in the sands of the Brahmaputra.

35. Something of a similar nature but heavier.

36. A large crystal of garnet and mica received from Mr. BRUCE of Sadiyah, and said to be found in the Abor mountains.

37.

33.

Although these minerals have been merely submitted to a hasty inspection, yet it requires no great care or penetration to detect by their means an interesting affinity in the nature of the rock composing the sub-Himálayan ranges at very remote points along the line of their southern base. We find the porphyries of the Abor mountains not very different from those that are found in the bed of the Gogra at Burmdeo pass, 900 miles to the westward, vide 111, and 128 in the foregoing catalogue, which constitute the central masses of the outer range of the mountains of Kemaon, merely covered except on the inaccessible precipices, by sedimentary deposits of a very recent nature.

IV.—*Facsimiles of Ancient Inscriptions, lithographed by JAMES PRINSEP, Sec. As. Soc. &c.*

While engaged upon the engrossing object of the lát inscription, other documents of the same nature have been accumulating so fast upon my hands, that I shall have some difficulty in bringing up the arrear, even with a sacrifice of all the collateral information which should be sought from various sources, in illustration of the ancient records I have undertaken to preserve in an accessible shape through the convenient and facile process of lithography. My apology must be that once made public, these documents will be always open to discussion, and their utility will be felt at times and in cases which it is impossible to foresee. The task of systematically arranging and applying such materials may be safely left to the profound author of the long-expected "*Corpus inscriptionum Indicarum*"—to whom I proffer the fullest permission to extract all that can forward his object of filling up the history of India from numismatical and monumental data.

Following the random order of the plates themselves, I must first notice the

*Inscription on a Stone Slab, No. 1 of the Society's museum, 52 lines, of which the five first lines are given as a specimen in Plate XXXII. The stone is marked at the side as having been "presented to the*

society by CAVELLY VENKATA BORIA"—one of Colonel MACKENZIE'S native assistants in his antiquarian researches. It is stated to have been brought from "Kurgoade, S. S. 1723."

The character is the *Hala Kanoḍa* or old Canarese, and it may be easily read or transcribed by means of the alphabet published in Plate XIII. which differs but little from the older form. MADHORAY, the librarian of the Sanskrit college, having examined a copy made for me by a young *Madras* pandit, has enabled me to give the following brief account of its contents, and might have done more; but, being all save the formulary at the commencement, in the Canarese language, I prefer sending a copy to *Madras* to be there completely examined; and, if found worthy, to be published in Dr. COLE'S valuable repository of the researches of the sister Society.

The inscription opens with an invocation to SIVA in his character of SWAYAMBHUNÁTH the self-existent lord, in two *aslokas*, of which the following is the transcript in the Devanágari character, by MADHORAY.

स्वयंभुनाथाय नमः नमस्तुंगशिरश्चुंविचंद्रचामरचारवे त्रैलोक्यनगरा  
रंभ मूलस्तंभाय शंभवे ॥ जयतिविश्वदकीर्त्तिः प्रार्थितार्थ प्रपूर्त्तिःसकल  
भुवन वर्ती देवताचक्रवर्ती विगतदित्तजदंभः पार्वतीपारिरंभः प्रवि  
नत विदुषांभूर्देव देवः स्वयंभुः ॥

"Salutation to SWAYAMBHUNA'TH, the acknowledged chief pillar of the three worlds from the beginning, whose lofty head has become beautiful being kissed by the moon. Victorious is he, manifest in glory, the fulfiller of all desires, the occupier of all worlds, sovereign of all gods, suppresser of the pride of the *daityas*, embracer of PA'RBATI, origin of sages, the god of gods, the self-existent!—"

Then follow further praises of SAMBHU in prose and verse in the Canarese language, and a long eulogium of rája MACHMAL DEVA, who, in the month of *Margasirsha* (November-December) of the *Sáiváhana* year 909 (A. D. 987) on Monday, *amávasya*, or the day of conjunction during an eclipse of the sun, gave in perpetuity certain fertile lands, with the prescribed ceremonies for the service of some temple dedicated to SAMBHU. After this rája, his son, named BACHWAN, in the month of *Kartika* (October-November) of the *Machmal* year 110\*, on Monday the day of the full moon, during its eclipse bestowed a further donation of fruitful fields and other lands on the same god with houses for the native priesthood.

\* This implies the establishment of an era commencing with the *Machmal* dynasty, of which we have no particulars.





I am unable to trace either of these names in any list of peninsular dynasties, unless indeed BACHWAN be the same as BAKAN of the ADEVA RAJA line of *Telingana* sovereigns about midway between 800 and 1167, (see Useful Tables, page 120.) Mr. W. TAYLOR will probably be able to tell more about the family when he shall have finished his examination of the MACKENZIE records.

*Inscription from Kalinjar, Pl. XXXII.*

On the same page I have inserted a specimen (the two first lines) of an inscription, taken by Lieutenant SALE, of the engineers, in impression on cloth and paper, from a stone in the celebrated fort of *Kalinjar* in *Bundelkhand*, measuring 36 by 30 inches.

The ink is unfortunately so pale that it is difficult even to read what has been taken off ; but independently of this the whole of the central part of the stone has been completely worn away, so that there would be no hopes in any case of effecting a perfect restoration of the document, which consists of 32 lines closely written : we must therefore be content to regard it as a sample of a peculiar variety of the Sanskrit character, differing principally from the modern Nágari, or rather from the Nágari of the second or Deva series of Canouj coins in its greater elongation. I have not thought it worth while to present an alphabet of the character, but the following equivalent of the lithographed specimen will enable the inexperienced to trace most of the letters.

ओं नमः शिवाय ॥ तत्पूज्ये नीति (भीत्याफणिपति) वलयेनाशुनिर्द्धा  
र्यनीप चूडाचंद्रप्रमोक्षप्रचुरपिशुनया शैलमर्तुर्दुहित्रा । ध्वान्ते आ  
न्या भजन्त्या नवघनपटलस्यामलं कंठकांडं दत्ताश्लेषप्रमोदः प्रमुदय  
तु मुदं मेदुरामीश्वरोवः ॥ देहार्द्धामर्द्धका.....कतीयो भालनेत्रा  
नलाद्धं पीन..लियेलन्मुखरसुरनदीनीररम्या जलान्त । .....तद्रूका  
न्तिद्विरददृतिदृष्टाच्छादनव्यक्ततोतः शंभुर्भुपास्थिकुटप्रकरपरिवृतःपातु  
(भूपालका) न्ति ॥

*Translation.*

“ Praise to SIVA : may he who in dalliance with the daughter of *Saila Bharta* (the Himálaya) removed the moon-ornament from his forehead that she might not be frightened at the sight of the king of snakes wound round his wrist,—on whose blue neck PA'RBATI' hanging like a bright cloud on the azure sky, tasted supreme pleasure,—give unto you gratification.

“ May SAMBHU protect the lords of the earth—he the half male and half female—whose third eye is half fire, and half moon—upon whom the envious GANGA' (abusing his preference for PA'RBATI'), mounted upon his head—whose skin on half his body is as an elephant's, and beauteous on the other—surrounded (as a necklace) with men's bones.”

Had it not been for the poetical metre in which this is written, the *स्रग्धरा च्छन्दः* *Sragdhara chhanda* consisting of four *charanas* of twenty-one syllables, thus :—

— — — — — 0 — — — — 0 0 0 0 0 0 — — — — 0 — — — — 0 — — — —

it would have been next to impossible to have made out even what has been here restored. Perhaps a few other verses might be made out in the same manner from the very faint traces of letters on the cloth, but it would be a grievous waste of time. If Lieut. SALE will favor me with another impression of the concluding lines taken with black printer's ink, there will be no difficulty in reading that portion, which is clear enough, and which probably contains the cream of the story, the donor's name and the date.

I extract Lieutenant SALE's account of the inscription from his private letter of April last, hoping he will pardon the delay in its notice.

“ The inscription was found at the entrance of the temple of *Mahádeo* on the hill of *Kalinjar* ; cut on a black marble slab. Parts of it are effaced and it has been difficult to get clear impressions of the rest in consequence of some attempts made by individuals on former occasions who have clumsily destroyed the letters.

“ The date of the inscription (on the authority of the local pandits ?) appears to be only about 700 years back ; and it contains the name of a certain rája PARMÁLIK\*. The following tradition of the cause of *Kalinjar* being fortified was related to me by the resident bráhmans.

“ During the time of the *Satyayuga*, a rája named KRIM KHOTE who was afflicted with a cutaneous disorder, was led by his delight in hunting to form a party to the adjacent hills. Being much fatigued he bathed in a tank fed by a natural spring called the *Budhi Budha*, situated at the top of the hill of *Kalinjar*. To hide from public view the disgusting appearance his skin presented, he used to wear a dress over his entire person made of the skin of the *sambre* deer. On retiring to his private apartments he took off this covering, and was

\* This must undoubtedly be the *Milleki* rája of *Kalinjar* mentioned by the Musalman historians as having been defeated by the *Delhi* monarch (MAHMUD BIN ALTAMSH) in A. D. 1246.—See Useful Tables, p. 125.—J. P.



रिष्टिकोस्मादिःमा नदिहो ब्रम श्चुपुष्पादि नृपयवा ड  
 सव सवगल यव र्वाशा ज्ञायकल श्चिष्टयशुभस्येव  
 वरायव व शदा श्चो वाकु प्रवरायदन्तुमस्मिन्मरवृष  
 कलकेखावयवथु नाय दन्तुदेवा यदहं सिष्टिवायविर  
 म० शिवपुत्रस्मारेण विविम प्रविद्यादिनः ५७ श्चार्कताराय  
 व कूडशाह्वा प्रवेथव र्वाव वाव वारि डरिणउका वेस्तु  
 दिवमशाय वा १ तके व शिष्टा डरु मीषः ७५ स्मृत्तु ल्यम म्भु  
 यामुसाराष्टिर व श्चुया तमियरु कुमो दरीयल श्चु स्त  
 रि श्चिष्टि कुट्टु टल श्वाया व टलय यदा थाः व रि

Third Plate.

वासनशुभरु श्वाभ्याये र्वादिर्वेस्तुपेयतारा तदिःसवा  
 गदिदिःयस्तुदास्तुटादादु सिस्तुतया टावां यानुदयव  
 श्वा श्चवदन्नमु टा लर्षिस्वरता धरद न्म्यादा प्रीतिवदुश्रावस्तु  
 द्वायां क्रिमि र्वा टा लुडिः सुड वायवे यष्टि व र्वा दन्तु म्भु  
 मोर० किं कु मियः ७५ प्रशा तु म्भु उता वे वरकं व ते ११  
 निक म लय ला श्चु विष्टुलो लां श्रिय म्भु सिमु म्भु श्चु ता विन श्चु  
 ह्मिय म्भु दान र्वा डे व डि टल लैः परकी र्वा यो विलो टाः र्वा  
 मादि वीरा सुयुत का र्वा द श्चि स्तु म्भु र्वा नः सिष्टि र्वा श्चु  
 रि श्चु डि ले का कू के व ड्डी उं श्चु श्वा वि सु र्वा र्वा वे व म्भु  
 दि नं र्वा लु ले वा वा श्चु का टा दन्तु म्भु म्भु य श्चु रि म्भु र्वा

much astonished to find that he was healed. Being inclined to attribute this to the effects of the water in which he had lately bathed, he directed lepers and other diseased persons to wash in the tank and they also were healed. As the native legends generally terminate, he assembled the bráhmans and pandits of his own and the neighbouring states, and they declared that this water was holy, and that he ought to erect temples in the neighbourhood. He also built himself a palace in the hill and commenced fortifying its circuit as a protection.

“ Round the tank are still seen numerous habitations for *gosains*, now deserted; and the tank has been squared and steps formed leading to the water's edge. I was told with great seriousness that no bottom had been ever discovered to it! I made great search among the ruins of the palace for some inscriptions but was not rewarded, and my inquiries were equally fruitless. The *Nilkant* and temple of *Mahádeo*, are of a subsequent date, and the inscription, I believe, records the cause of its erection.

“ In my rambles through *Bundelkhand* this winter I passed one or two places formerly of religious note, but found no inscriptions. *GANESHA* is the favorite deity of the *Boondelas*.”

*Inscription on a copperplate grant from Gumsar. Pl. XXXIII.*

For this specimen, interesting from the rude country whence it comes, I am indebted to the active inquiry of Lieutenant M. KITTOE, whose regiment was lately marched to *Cuttack*, to aid in quelling the unfortunate disturbances in that district.

Lieutenant KITTOE gives this further information of their discovery.

“ The plates were found at *Gumsar* amongst other effects belonging to the late *ráj* and came into the possession of the commissioner (the late Mr. STEVENSON, Madras Civ. Ser.); who, supposing them to be a document connected with the state, sent them to *Pooree*, hoping to get them deciphered. None of the *Pooree* pandits were able to make out the character. They were eventually sent to me when I took the facsimile now forwarded. The *Bhanja* *rájas* are branches of the *Moharbanjí* family who again claim descent from the royal house of *Chitor*. They are of the *Suryavansi* tribe of *Rájpúts*. *Gumsar* and *Daspalla* were formerly held by the *Boad* *rája*, but the states were divided 12 or 13 generations back; since which they have remained separate. There are several traditions regarding the origin of the title of *Bhanj*\* which are too absurd to commit to paper. The grant

\* *Bhanja* in Sanskrit signifies ‘broken.’ It may apply to the country which is mountainous and broken up by numerous ravines. The title of the goddess mentioned in the inscription somewhat supports this.

recorded is evidently that of one of these hill chieftains. I have tried in vain to get a pedigree of the *Gumsar* chiefs. I have one of my friend the *Daspalla rāja*, who is a near relative of the *Boad* and *Gumsar rājas*."

The *Madras* journal, for July, contains a very valuable paper on the *Khonds* of the *Gumsar* mountains, compiled by the Rev. W. TAYLOR from documents collected by Mr. STEVENSON and Dr. MAXWELL, which will be read with much interest by all who have an opportunity of seeing Dr. COLE'S excellent periodical.—We only regret the impossibility of transferring to our pages (malgré the late discussions condemnatory of such literary piracy) some extracts from the philological materials so carefully analyzed by Mr. TAYLOR, and from the no less curious account of the customs (some dreadfully barbarous) prevalent among this hill tribe. Their title of '*Khond*' is identified with '*Goand*' on the one hand through the Hindustání; while the native mode of writing the name '*coḍulu*' or '*coḍuru*' assimilates, in Mr. TAYLOR'S opinion, with '*coḍugu*,' the correct name of the *Coorg* mountaineers. The dialect is a mixture of Sanskrit, *Uriya* and *Tamil*, which would be still generally intelligible to a *Coorg*.

Among the mountain castes enumerated in page 41, I find no name resembling BHANJA; which so far confirms the extraneous origin of the ruling power mentioned above. Allusion is however made to a report by Mr. RUSSELL, the present commissioner, which will probably embrace all the historical and political connections of the state, not comprehended in Mr. TAYLOR'S notice.

As connected with this subject it would perhaps be more correct to transfer the *Gumsar* plates to the sister presidency for elucidation, but on the other hand we may advance a fair claim to them on the score of the character being of our branch of the Sanskrit family: and therefore more easily read here. It is in fact nearly the same as the writing of the *Bhubanèswar* inscriptions, the well known Bengálí or Gaur alphabet of the tenth century; but, written in a cramped hand and cut by an unskilful engraver, it has been no easy task, notwithstanding the perfect accuracy of Lieutenant KITTOE'S copy, to convert the whole into a context legible by the pandits: To KAMALA'KÁNTA belongs the credit of restoring the version as given below in the modern character, and the translation subjoined is made by myself under his dictation. There is a passage towards the conclusion which he expresses himself unable to interpret; supposing it to refer to some local era with which he is unacquainted.

*Transcript of the Gumsar Copperplates.*

स्वस्ति जयतु कुसुमवाणप्राणविद्धोभदत्तं स्वकिरणपरिवेषैर्जत्रजीर्णेन्दु  
 लेखं । त्रिभुवनभवनान्तर्यातभास्वत् प्रदीपं कनकनिकषभासं चारुनेत्रंहर  
 स्य १ शेषाहेरिव तैः फणैः प्रविलसन्तो भासुरेन्दुत्विषः प्रालेयाचलशृङ्ग  
 कोटयईव त्वद्भाम्नि येभ्युद्रताः । कृत्वाथैव विपातिताइव भुजा राजद्विमा  
 शाम्भवाः आसन्नाघविपातिनः सुरसरित्तोयोर्म्मयः पान्तु वः २ ॥ विजयवा  
 च्चलिकास्तुस्वस्ति जयश्रीनिलयः— गुणग्रस्तसर्वरिपुगर्वः श्रीकल्याणकल  
 शनामा राजा निर्धूतकलिकलुषः भङ्गमलकुलतिलकः शीघ्रत्रुभङ्गदेवस्य  
 नप्ता श्रीरणभङ्गदेवस्य सूनुः परमेश्वरमातापितृपादानुध्यानरतः श्रीनेत्र  
 भङ्गदेवः कुशली मच्छैद्रग्राममतिशयराजवाकटकराजपुत्रान् द द य  
 शेकामये प्राक् अध्यासिताभ्युपद्रविणं ब्राह्मणं करणार्थंशिनिवासिजन  
 पदांश्चयथाहंमानयतिसेधयति समादिशति च सर्वतः शिदंसकलमन्यत  
 विहितमस्तु भूतानामेतत् विषयसंबद्धः मच्छैद्रग्रामः चतुःसोमापरिक्वित्ति  
 कोस्त्राभिः मातापित्रोर्मनसश्च पुण्याभिवृद्धये वाजसनेयचरणाय वात्स्य  
 गोत्राय काणशाखायत्रिप्रवराय वत्सभर्गवाणुप्रवराय भद्रेश्वरनाम्नेरता  
 नंदाय भद्रकेशवदेवसुताय भंजाद्रिदेवाय भंजादित्यदेवाय धरासलिल  
 पुरःसरेण विधिना प्रतिपादितः आचंद्रार्कतारायावत् आचंद्रभप्रवेशं  
 सवाधः परिचरणआकररत्नेन भंजाद्रिधर्मगौरवात् केनचित् नो जननीयः  
 अस्मत्कुलउदारमुदार द्विरद खदानमिव ह्यनुमोदनीयं लक्ष्म्यास्तडित्  
 सलिलतुल्यचंचलायातत् पालययशःपरिपालनंच राजकृत्स्वधर्मशास्त्रं  
 बद्धभिर्बद्धधा दत्ता राजभिःसगरादिभिः यस्य यस्य यदा भूमिः तस्य तस्य  
 तदा फलं समुदयतु खदत्तां परदत्तामनुपालनंच खदत्तांपरदत्तांच य  
 हरंति वसुंधरां स विष्ठायां ह्यभिर्भूत्वा पितृभिः तदुपाश्रुते षष्टिवर्षसह  
 खाणि स्वर्गे मोदति भूमिदः उक्तेत्ता चानुमंताच तान्येव नरकं वसेत्  
 इतिकनकदलांबुलोलां श्रियमंबुविमिव मनुष्यचरितंच इत्यमिदमुदा  
 हरंति नहि पुरुषैः परकीर्त्तयो विलोप्याः स्वयमादिप्तो राजा दूतकोत्र

भटः श्रीसंवत् पुनः लिखितं च सान्धिविगृहीणाकाङ्क्षकेन तदूत्कीर्यचंद्र  
 भालिदुर्गदेवेन लिखितं न ल्गुलिकावाङ्किकायाः संवत् । माघशुद्धिसा  
 तमिन् ।

*Translation (as explained by KAMALÁKÁNTA VIDYÁLANKÁR).*

“Glory to HARA (*Siva*) whose third eye, irresistible as the flowery shaft of KA'MA, filling with its bright rays the sphere of which the sun diminishes the splendour of the moon (the *tilak*-mark) on his forehead—the beauteous lamp of the three worlds, his habitation, pure as the streak of refined gold on the touchstone !

May you be purified by the water of Gangá whose waves are set in motion by the hoods of Sesnág\*, and rise into eminences like the snowy peaks of *Praheyachala (Himálaya)*, heaving like an arm up and down, powerful as a train of elephants in striking down the sins of men.

He who has brought under subjection many countries and accumulated treasures and fame, who by the force of his virtues has overcome his enemies the rája named KALYA'NA KULASA, who has banished the sins of the *Kali-yuga*, the very *tilak* (or sectarial symbol) of the *Bhanja-malla* family, grandson of SHATRA BHANJA DEVA, son of RANA BHANJA,—who reverences his parents as gods, who is otherwise named SRI' NETRI BHANJA, calls upon all his relatives and descendants to note his gift for the promotion of his parents and his own virtue—to be held in respect by all the inhabitants thereof—of the *Machhodari* village contained within its four boundaries, to the well versed in the shástras—the very humble—bráhman of the *Karniparipanga* caste—one of the branches of the *Yajur veda*,—of the tribe of *Vatsya muni*, which counts the illustrious names of *Kana, Sambu, Patra, Dharasha, Pravaraya, Pivaratsa, Irah, Nandu, Pravaraya*,—to BHANDRESWARA (so called)—of contented mind, son of BHAONAL KESAVA DEVA,—resembling the god of the *Bhanja* mountain (*Bhanjaditya deva*) to him with the proper ceremonies of water, &c. we have given.

As long as the sun, the moon, and the planets shall perform their courses in the heavens, so long shall this grant remain undisturbed, and my posterity shall respect it, and my reputation shall continue.

It is written in the *Rája Dharma Sástra* ; ‘SAGARA rája in his days gave grants, the merit of which accrue to his successors if they hold them sacred.’ Whoever may have given the land, he who disturbs the possession thereof, he and all his ancestors shall become loathsome maggots in dung. The bestower of land lives for 60,000 years in heaven, but he who resumes it as many years in hell remains.—As in *Kamala* leaves a drop of water floats, so is wealth and so (variable) is man's inclination, but fame endureth for ever. The rája himself has ordained, and all his minstrels

\* The Ganges is threefold, part in heaven, part on earth, and part in *Pátála*—the earth is sustained by one of the 1000 hoods of the great snake, the remainder lying at rest in the inferior Gangá, impart the observed sparkling tremor to its waves.

shall proclaim it,—his minister of peace and war KAKKAKA wrote this. CHANDRA SALI, commander of the fort had it engraved. *Nalgullika vacchikáyá Samvat 1* (?) *Mágh sudí sattíme*, (on the seventh day of the bright half of the month of *Mágha*,) in the year one (?) of the *Nalgulli* era.”

*Gaya Cave Inscriptions.*

The subject of *Gaya* antiquities is by no means exhausted, notwithstanding the labours of WILKINS and HAMILTON.—Mr. HATHORNE to whom I was indebted for the inscriptions from *Buddha Gaya* published in the last volume of my journal, (page 657),—has now at my request favored me with a fresh series of impressions from the *Caves* in the neighbourhood of the same place, taken off with care and success by his native employé, since his removal to the judicial charge of another district, (*Cuttack*). As the instructions were to bring away impressions of all that were to be found, the collection includes some already known and published, particularly the long inscription translated by WILKINS in the first volume of the *As. Res.* Nevertheless the engraving accompanying his version is so wretchedly executed that I think it worth while to lithograph that inscription again from the present impression, as a model of the form of the letters cannot but prove useful, especially since in some slight degree they differ from the *Gujerat* alphabet as well as from that of Mr. WATHEN's plates.

There are three other smaller inscriptions from various parts of the *Caves* in the same character and relating to the same parties, namely SÁRDULA VARMA, and ANANTA VARMA. None of these seem to have met the eye of Mr. HARRINGTON, as they are not alluded to in his account of the caves, which I here extract from the same volume.

“The hill, or rather rock, from which the cavern is dug lies about 14 miles north of the ancient city of *Gaya*, and seems to be one of the south-eastern hills of the chain of mountains called by RENNEL *Caramshah*, both being a short distance to the west of *Phulgo*. It is now distinguished by the name of *Nágárajuní*; but this may perhaps be a modern appellation; no mention of it being made in the inscription\*. Its texture is a kind of granite†, called by the Mohammedan natives *Sang-kháreh*, which composes the whole rock of a moderate height, very craggy, and uneven, and steep in its ascent.

“The cave is situated on the southern declivity about two-thirds from the summit: a tree immediately before it prevents its being seen from the

\* The converse proves to be the fact, the name is that of a celebrated Buddhist patriarch, and was doubtless given to the caves, then occupied by priests of that persuasion, long before the *Sárdulla* inscription was cut.—See below.

† There is a soft compact basalt which is cut into ornaments and sculptured images for sale; I had understood the caves to be cut in this substance, but I cannot positively assert it.

bottom. It has only one narrow entrance, from the south, two feet and a half in breadth, six feet high and of thickness equal. This leads to a room of an oval form, with a vaulted roof, which I measured twice, and found to be forty-four feet in length from east to west, eighteen feet and a half in breadth, and ten feet and a quarter in height at the centre.

“ This immense cavity is dug entirely out of the solid rock, and is exceedingly well polished, but without any ornament. The same stone extends much farther than the excavated part, on each side of it, and is altogether I imagine full a hundred feet in length..... There are two inscriptions, one on each side of the entrance, impressions of both which my *Munshí* took off in the course of three days with much trouble, and sufficient accuracy to enable Mr. WILKINS to understand and explain the whole of one:—the other which consists only of *one line* is unfortunately of a different character and remains still unintelligible.”

Mr. HARRINGTON's scrutiny must evidently have been of a very cursory nature, although he visited the place in company with Sir WILLIAM JONES himself; for the numerous other chambers alluded to in the tickets of the impressions now received are not even hinted at, and instead of two inscriptions I am now able to lay before the reader no less than twenty-three from the *Nágárjuní*, the *Karn chahpár*, and the *Haftkháneh* caves; as they are entitled in the Persian *munshí's* labels.

No. 1 Of the list (plate XXXIV.) is WILKINS' inscription, the same which instructed us in the reading of the secondary character of the *Allahabad* pillar, &c. The following is the modern transcript, in which I am able to fill up the name of the village, *Dandí* (or it may be *Pandí*), settled in endowment upon the priests by ANANTA VARMA.

उन्निरस्य सरोरुहस्य सकलामान्त्रिय शोभां रुचा सावर्जं महिषासुर  
स्य शिरसि न्यस्तः क्णन्नूपुरः देव्या वःस्थिरभक्तिवादसदृशयुञ्जन्फलेना  
खिलां दिश्यादक्नखांशुजालजटिलः पादः पदं संपदां १ आसीदिल्लसु  
राङ्गयज्ञमहिमा श्रीयज्ञवर्मा नृपः प्रख्यातो विमलेन्दुनिर्मलयशः क्षाल  
स्यधाम्नः पदं। प्रज्ञानान्वयदानविक्रमगुणो चैराजकस्यायशीः भूत्वापि प्रकृ  
तिस्थयव विनयादक्षोभसत्वोदधिः २ तस्योदीर्णमहार्णवोपमरणव्यापार  
लब्धं यशः तन्वानः ककुदं मखेषु ककुभं कीर्त्याजिनैवंजसाः। श्रीमान्बन्धु  
सुहृज्जनप्रणयिनामाशाः फलैः पूरयन् पुत्रः कल्पतरोरिवाप्तमहिमा शा  
दूत्ववर्मानृपः ३ तस्यानन्तमनंतकोर्तियशसोानन्तादिवर्माख्यया ख्यातना





हितभक्तिभावितधिया पुत्रेण पूतात्मना आसूर्यर्क्षितचन्द्रतारकमिदं पु  
 ण्यास्पदं वाञ्छता विन्यस्ताश्रितविन्ध्यभूधरगुहामाश्रित्यकात्यायनी ४  
 धाताम्भोमलपङ्कदोषमलैर्माह्वानदैरम्बुभिः व्याधूतोपवनप्रियङ्गुवकुक्षै  
 रामोदितं वायुभिः कल्पान्तावधिभोग्यंमच्छशिखरिच्छायावृतार्काद्यु  
 त्तिदान्दीग्राममनल्पभोगविभवं रम्यं भवान्यै ददौ ५ ।

For the translation, instead of adopting WILKINS' words, I present if anything a more literal rendering by SA'RODA'PRASAD CHAKRAVARTI, a boy of the Sanskrit college, who had studied in the English class lately abolished. I do this to shew how useful the combination of Sanskrit and English grammatically studied by these young men might have been made both to Europeans and to their own country\*.

*Translation.*

“ May the foot of *Devī* make your fortunes prosperous and successful in proportion to your firm devotedness to her ; (which foot) reproaching all the splendour of the well-blown waterlily by its own beauty, was put with contempt on the head of MAHISHA'SURA (a daitya) (and which) wears a sonorous *nepur*†, and seems fringed with matted hairs from the bright rays of its nails (and which) is the spring of all wealth.

There was a celebrated *rāja* named YAJNA VARMA, who became very great for his performing a desired ceremony named *Surabha* ; whose

\* The same boy assisted Captain TROYER in the translation of many Sanskrit class books. It does certainly appear a strange act of inconsistency that the very party in the education committee who have deprecated all other but English instruction should have abolished English tuition in the Sanskrit division of the college, where it had been introduced in the face of many prejudices and difficulties by Mr. WILSON! It would not be fair to suppose that by depriving the poor Sanskrit students of this source of utility and of future employment, in addition to taking away their scholarship stipends, an additional but secret shaft was pierced to undermine the fabric which it was thought imprudent to overthrow by direct abolition ; yet surely such must be the effect ; and the opportunity will soon be totally lost of transferring into the classical, the pervading, language of India, any share of the learning of the west. No more convincing example of the fallacy of trusting only to a vernacular which varies in every district of this vast country, can be adduced, than the case of the astronomical discussion now carrying on by the pandits of *Bhopal* and *Puna*.—The first treatises of Mr. WILKINSON's pandits were utterly unintelligible here from the admixture of Maratha or the *Bhāshā* of Central India, whereas by confining themselves to the classical tongue, their arguments are now calculated to carry conviction from one end of India to the other.

† A tinkling ornament for the feet.

fame was pure like the spotless moon ; who was a tabernacle of the spirit of a true kshetri, possessed of all the good qualities of wisdom, good family, charitableness and courage ; who was the first of all princes in honor and respect, who was the sea of undaunted power ; and although possessed of all these qualities he was through humility never out of his own good disposition.

He had a prosperous son of the name of SA'RDU'LA VARMA who diffused like the great ocean his well known fame gained in war through every part of the world ; who gratified the expectations of his friends, intimates and kinsmen, whose dignity resembled the *Kalpataru* (a sacred tree which affords every thing desired) : through his son, called ANANTA VARMA, of endless and unbounded fame, whose understanding was chastened with devotion, whose soul was virtuous—(the image of) *Kátyāyanī* was established and deposited in this cavern of the *Vindhya* mountains, with a hope that this act of virtue will remain as long as sun, earth, moon, and stars endure.

He consecrated to this goddess a beautiful village named *Dāndī*, the wealth of which cannot be exhausted by short enjoyment, whose impurities mud and blemishes are washed away by the clear water of the *Mahānadi*, perfumed by the odoriferous breezes of a full blown-garden of *Priyanga* and *Bacula* trees—and shaded by a cold mountain intercepting the rays of the sun ; to be enjoyed for the period of a *Kalpa* (432 million of years)."

The next inscription of the same class is marked No. 15 of Pl. XXXVI. From the curve on the impression-paper, I suppose it occupies the arch above the main door of the *haftkhaneh* or seven-chamber cavern.

The first two lines, KAMALÁKÁNTA protests can have no connection with the third, as the measure is totally different. They consist of four *charanas* in the *स्रग्धरा*, or *Sragdhará* metre ; and four similar ones are required to complete the verse : whereas the lower or third line is in the *Sárdúla vikrírīta* measure, the same employed in the large inscription and in the two marked 16 and 17 of this plate, which appear to occupy opposite sides of the door. In their contents also there is the same disconnection ; the two first lines being the commencement of an eulogy on KRISHNA the son of ANANTA VARMA (?) while all the others advert to himself and his father SÁRDU'LA VARMA alone. The sense also is incomplete ; nothing of the acts of these individuals being recorded. Probably the stones have been misplaced at a subsequent period : at any rate we have an addition to our information of SÁRDU'LA in the mention of the third in descent of his family. KRISHNA appears only to have been a general in the army of the existing monarch of the day, whom we may now venture confidently to assume, from the alphabetical conformity, to have been one of the Gupta dynasty.

No. 15, the two first lines may be thus transcribed and translated, the first word only being doubtful :—

ऋज्वीनां मौखरीणां कुलमतनुगुणोलंचकारात्मजन्मा ।

श्रीशार्दूलस्योभूज्जनहृदयहरोनन्तवर्मा सुपुत्रः ॥

कृष्णस्याकृष्णकीर्त्तिः प्रवरगिरिगुहासंश्रिता देवमाता ।

पूर्वैलोकं यशस्यं रचितमिव मुदाचीकरत्कीर्त्तिमन्तम् ॥ १ ॥

1. “ Offspring alike of the amiable\* MAUKHARI, the ornament of her race, and of SA'RDU'LA, the exceedingly virtuous, and beautiful captivator of the hearts of men, was a son named ANANTA VARMA.

2. In the great cave of the mountain of KRISHNA the unblemished in fame, the mother of the gods (*Devamātā*) having established her seat with great glory and renown caused to be created sufficient men.”

The first and last words of the last line appear in the original to be पूजा and कान्तिमत्यः which will give a less plausible turn to the sentence.

The third line of inscription 15 is as follows : it has the initial mark usual in native writings :—

कालःशत्रु महीभुजां प्रणयिनां इच्छाफलं पदये

शत्रुकुलस्य नैकसमख्यापार शोभावतः ॥

substituting सैन्य army, for शत्रु (written षत्रु) enemy, the meaning will be :

“ Destroying angel (*Yama*) of the kings of the earth who are his enemies ; bestower of the fruit of desire on his friends ; lamp of the race of warriors, shining forth in the field of battle..... ”

The sense here broken off, leads naturally into the next verses, Nos. 16 and 17, making the epithets apply to SA'RDU'LA :—

श्रीशार्दूल इतिप्रतिष्ठितयशाः सामन्तचूडामणिः

कान्ताचित्तहरः स्मरप्रतिसमः पाता बभूव क्षितेः ॥

श्रीशार्दूलनृपः करोति विघमां यत्र खदृष्टिं रिपौ

उत्पद्धान्तविलोहितोर तरलस्यष्टेक्ष्णस्याख्यः ॥

तत्पुत्रस्य पतत्यनन्त सुखदस्यानन्त वर्म्मश्रुतेः †

तत्राकर्णविद्वष्टशार्ङ्गशरधिव्यस्तशरौघावहः ॥

\* This epithet is purposely given because the lady's name has a precisely opposite signification !

† The व of VARMA has been carelessly omitted in the lithograph by myself.











The only variation in the second inscription, as I have said, is in the first word ; which instead of  $\text{ॐ } \overline{\text{U}}\overline{\text{L}}\overline{\text{T}} \text{ } \overline{\text{t}}\overline{\text{n}} \overline{\text{V}}\overline{\text{a}}\overline{\text{p}}\overline{\text{i}}\overline{\text{y}}\overline{\text{a}}\overline{\text{k}}\overline{\text{e}}\overline{\text{k}}\overline{\text{u}}\overline{\text{b}}\overline{\text{h}}\overline{\text{a}}$ , is here  $\overline{\text{A}} \overline{\text{U}}\overline{\text{T}} \text{ } \overline{\text{t}}\overline{\text{n}} \overline{\text{G}}\overline{\text{o}}\overline{\text{p}}\overline{\text{i}}\overline{\text{k}}\overline{\text{a}} \overline{\text{k}}\overline{\text{u}}\overline{\text{b}}\overline{\text{h}}\overline{\text{a}}$ . In these evidently the word *kubhá* is a noun accompanied by a different adjective in each case ; and allowing it to be the vernacular rendering of the Sanskrit गुहा *guhá*, or गर्भः *garbhah*, a cave, for which we have every sanction in the *Delhi* inscription, we may understand the two terms as विप्रिका गर्भः *vipriká garbha*, the ‘brahmani maiden’s cave,’ and गोपिका गर्भः *gopiká garbha*, the ‘milkmaid’s cave.’ Even should the transition from *g* to *k* be objected to, the same meaning may be elicited by rendering *kubha* as कुम्भ *kumbha*, a hollow sounding vessel of pottery, which the cave in some measure resembles.

*Dasalathená devánampiyená, दशरथेन देवानां प्रियेण, ‘by DASARATHA the beloved of the gods,’—*

*Anantaliyam abhisitená, आनन्तर्यं अभिषिक्तेन, ‘immediately upon his receiving regal anointment.’* These words are so regularly formed that there can be no hesitation in understanding them to refer to the act of a prince of the name of DASARATHA, in the beginning of his reign ; but it will be remarked with surprize that the title of *rája* is omitted, and the epithet ‘beloved of the gods’ already familiar to us, stands alone ; as is also frequently the case on the pillar monuments.

The name of DASARATHA is well known to the reader of Indian legends as a celebrated king of *Ayodhya*, the father of the great RA'MA ; but this person belongs rather to the mythological period than to the limits of sober history ; and further, the conspicuous position he occupies in a tale of brahmanical orthodoxy would at once exclude him from any possible connection with our *Gaya* monument. Looking, however, into the *Magadha* catalogue we find a *rája* also named DASARATHA next but one below DHARMA ASOKA, the great champion of the Buddhist faith ; he is not mentioned in WILFORD’S list, nor in that given by TOD, but the authorities consulted by both HAMILTON and WILSON (the *Bhágavat Purána* ?) include his name.

I have purposely referred to the passage in the *Bhágavat Purána*, which I here extract, because it now becomes an interesting point to explain the cause of the discrepancy.

स एव चन्द्रगुप्तं वैद्विजो राज्ञेभिषेच्यति तत्सुतो वारिसारस्तु ततस्त्राशोक वर्द्धनः ।

सुयसाभविता तस्यसङ्गतः सुयशः सुतः शालिग्रक सतस्य सोमशर्मा भविष्यति ॥

“ Thus then the brahmin will anoint CHANDRAGUPTA to the kingdom :—his son VA’RISA’RA also ; then ASOKA VERDDHANEH ; then will be SUYASA’ : of

whom SANGATA, (will be) the famous son ; then from him will be born SALISUKA, and his son will be SOMA SERMA, &c."

On this passage the commentator, SRI'DHARA GOSHWAMI' remarks :  
तेषां पंचमो दशरथः पराशरादिभिरुक्तोऽचाप्यनुसन्धेयः तेन सह मैर्यादश सप्तचिंश  
दुत्तरं शतं समाः । १ ।

"Of these the fifth was DASARATHA according to PARA'SARA and others, who ought to be here introduced (before SANGATA) : with him there are 10 princes of the *Maurya* line, and they reigned 137 years." (By a mistake in the printed copy the numbers are made 17 and 130.)

PARÁSARA'S catalogue (which I have not been able to consult) is doubtless the most correct of the two : and the fifth name is justly inserted for this most fortunate discovery of a recorded gift by him to Buddhist ascetics, in the very vicinity of the capital of the *Magadha* kingdom,—in the very character and language lately proved to have been used by ASOKA'S contemporary in *Ceylon*—and by AGATHOCLES in *Bactria* at the same epoch—leaves no doubt of the existence and identity of our DASARATHA. We must consequently hail his restoration as another important point fixed in the obscure history of that interesting period—another proof of the great utility of studying these indelible and undeniable records of antiquity. We have already gained several links of the *Magadha* dynasty of the *Maurya* line :—through the coins of this Páli type we have VIPRA DEVA, three of the MITRAS (which we may conjecturally place among the *Ashtimitra* (or eight Mitras) of Tod's catalogue—) and BHAGAVATA. To these we now add from the cave inscription DASARATHA, while from the concurrent testimony of Brahmans, and Buddhists, and Greeks, we have CHANDRAGUPTA, ASOKA, &c. established beyond dispute. I have little doubt that the sketch will soon be filled up, and that the historical prophecies of the Puránas will still be found to contain some trust-worthy information.

The next three words I would read *ádivikemhi* (for *ádivikamehi*) *bhadantehi vásanisidyáye*—in Sanskrit अदि विक्रमैः भदन्तैः वासन सिधै, 'for the preparation of a hermitage by the most devoted Buddhist ascetics' (*Bhadantas*). The remainder *nisitha áchañdama áliyam* is rather more removed from the Sanskrit idiom, but there can be little doubt that it represents निष्ठापितः आचन्द्रमा आलयः (made neuter as आलयं in Páli), 'was caused to be established as long as the moon (shall endure) a house.' Or, putting the whole together :—

"The brahman-girl's cave (and the 'milkmaid's cave' respectively), excavated by the hands of the most devoted sect of Bauddha ascetics, for the purpose of a secluded residence, was appointed their habitation in perpetuity, by DASARATHA, the beloved of the gods, immediately on his ascending the throne."

To comment further on this highly curious announcement will be premature until we have benefited by the examinations now in progress on the west of India, of the inscriptions in similar characters on the caves of *Carli*, *Keneri*, *Adjanta*, &c. It will probably be found that most of them belong to the same period, and some may yet furnish a clue to their actual date, which is still a matter of obscurity.

The insulated fragments in plates XXXV.-VI. will not detain us long. None of them are in the most ancient character, or we might have looked for the usual donations!—On the contrary they seem to designate the names of places of attention, the Buddhist sacred tree, or of Hindu images subsequently introduced. They are in every gradation of alphabet from No. 2 of *Allahabad* to the modern *Devanágari*. It will be best to take them according to their numbers.

*Short Inscriptions from the Nágárajunt cave.*

No. 4, (the second alphabet.) विटश्वसस्यकीर्त्ति, 'the renown of VI-SASVASAH'—probably the name of some rich contributor.

No. 5, is illegible, except the last two letters, वादे.

No. 6, in a modern character, say of the sixth century: the same as was found on one of the *Manikyala* coins of *Srí Yag*...

आचार्य श्रीयोगानन्द प्रणयति सिद्धेश्वर. 'The irresistible and auspicious YOGANANDA reverently salutes SIDDHESWARA.' The want of the *anuswara* or sign of the accusative case to *Ananda* or *Siddheswara* leave it ambiguous which is the saluting and which the saluted party!

No. 7. श्रीकर्म मार्गयोगी . . *Srí Karmamárga Yogí*. . a name, but incorrectly written (*Jogi*), and in quite a modern type.

No. 8. The same remarks apply to this which reads अयंकरनाथ.

Nos. 9, 10. Illegible and in a rude style of writing which I have only met with on one other monument, the trident of *Barahát*,—see plate IX. of vol. V.

No. 11. कर्मचण्डाल ? *Karmachandála*, in very large and plain characters, probably a name.

No. 12. महादणसार, *Mahátrīṇasára*, the great plantain, or *sár* tree.

No. 13. श्रीरणसिं (ह) 'The illustrious tiger of battle,' a name.

No. 14. विकटतुंगशिव 'Oh! formidable, dread, Siva.'

No. 15. दरिद्रकान्तार 'The beggars' cavern, or difficult road:—probably the name of one of the caves.

No. 16. बोधिसूत्र 'The root of the fig-tree (or of knowledge)?' This formula is repeated several times in other places as in Nos. 18 and 21 of the *haftikhaneh* series (plate XXXVI.) as though the root of the sacred tree had penetrated in various places into the caves below.

Nos. 19 and 20. क्लेशकान्तार *klesha kántára*, a title of similar purport to *daridra kántára*, 'the cave of affliction.'

*Fragments of Inscription from Cashmir.*

No. 22, is a fragment of the only inscription Mr. G. T. VIGNE was able to meet with in his recent tour to *Cashmir*. It is quite illegible, though perhaps it may be asserted to be Sanskrit. It is hardly worth recording what the pandits of the valley pretended to make of it, (*mipadu dabha* 24,) as they were certainly wrong in every letter! It was found on a small *Buddha* stone, five feet high; and is therefore most probably a portion of the usual sentence on such objects.

No. 23, is copied from the impression of a fine *sulimáni* or calcudonic agate seal, discovered in the vicinity of *Ujain* and presented to me by Lieutenant E. CONOLLY 6th Cav. I have inserted it here on account of the close resemblance of its character to that of No. 4, (plate XXXV.) It is also very like the elongated style of the *Saurashtra* coin legends lately deciphered. The reading is श्रीवटिखुदस्य ' (the seal) of Srí VATI KHUDDA'—a name unknown in Hindu nomenclature. It is rather uncertain whether the second letter be not open at bottom, in which case it will read *Bhati*.

*Inscription on the Jetty at Singapur, Pl. XXXVII.*

Numerous have been the inquiries about this inscription—numerous have been the attempts to procure a copy of it, from some of the constant visitors to the Straits for amusement or the benefit of their health. By some I was assured that the letters were evidently European and the inscription merely a Dutch record. Others insisted that the character was precisely that of the *Delhi* pillar, or that of *Tibet*. While the last friend, Lieutenant C. MACKENZIE, who kindly undertook the commission, gave it up in despair at its very decayed state which seemed utterly beyond the power of the antiquarian; and in this he was quite right. Nevertheless a few letters still remain, enough to aid in determining at least the type and the language, and therefore the learned will be glad to learn that Dr. WILLIAM BLAND, of H. M. S. Wolf, has at length conquered all the discouraging difficulties of the task, and has enabled me now to present a very accurate facsimile of all that remains any way perceptible on the surface of the rocky fragment at *Singapur*.

The following note from himself fully explains the care and the method adopted for taking off the letters, and I have nothing to add to it but my concurrence in his opinion that the character is the *Páli*, and that the purport therefore is most probably to record the exten-





sion of the Buddhist faith to that remarkable point of the *Malay Peninsula*. I cannot venture to put together any connected sentences or even words, but some of the letters, the *g, l, h, p, s, y, &c.* can be readily recognized; as well as many of the vowel marks.

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“On a tongue of land forming the termination of the right bank of the river at *Singapore*, now called Artillery Point, stands a stone or rock of coarse red sandstone, about ten feet high, from two to five feet thick, and about nine or ten feet in length, somewhat wedge-shaped with weather-worn cells. The face sloping to the south-east at an angle of  $76^\circ$  has been smoothed down in the form of an irregular square, presenting a space of about thirty-two square feet, having a raised edge all around.

On this surface an inscription has originally been cut of about fifty lines, but the characters are so obliterated by the weather, that the greater part of them are illegible. Still there are many left which are plain enough, more particularly those at the lower right hand corner, where the raised edge of the stone has in some measure protected them.

Having frequently made pilgrimages to this rock, and as often regretted that its present weather-worn condition hid from us a tale, of “the days of other years,” I determined if it were possible, to save a few letters, could they be satisfactorily made out, to tell us something however small, of the language or the people who inscribed it, and hence eke out our limited and obscure knowledge of the Malayan peninsula.

These considerations however strong, were very apt to give way, when it was almost universally known, that many had attempted to decipher the writing in question, and had failed to make any thing of it, among whom was, one of great eminence and perseverance, the late Sir S. RAFFLES. Courage was nevertheless taken, and with the assistance of a clever native writer, to work we went, and the following method was adopted to insure correctness.

A learned friend of mine suggested, that well made and soft dough, ought to be tried, for even school-boys used it for taking impressions from seals: it was tried accordingly and found to answer well, and when the impression of one character was taken and copied, the letter itself in the stone was painted exactly over with white lead, as far as the eye could make it out, when the character was copied a second time, and if the two agreed, it was considered as nearly correct as possible, and although this was done to all the characters, it was more particularly attended to in the more obscure ones, for the letters

marked in the facsimile with more strength, could readily be copied by the eye.

There is another thing worthy of being noticed, which is, that after a few days' work, we discovered that when the sun was descending in the west, a palpable shadow was thrown into the letter, from which great assistance was derived, no doubtful letter has been admitted in the facsimile sent for your supervision, and it may be fairly doubted whether you will ever get a better or more honest copy.

As to the character in which the inscription is written, speaking from a very limited knowledge of the subject, my opinion the very first day, was, that it is in the ancient Ceylonese, or Pálí; but as you have lately, with great perseverance and deserved success, made plain inscriptions hitherto perfectly a dead letter, I have great hopes you will be able to make something out of this celebrated stone of *Singapore*.

I may as well mention that tradition among the *Malays*, point to *Telinga* and *Ceylon* as its origin, which may be seen more at length in LEYDEN'S *Malayan Annals*.

W. BLAND."

V.—*Note on the Primary language of the Buddhist writings.* By  
B. H. HODGSON, Esq. Resident in Nipal.

To the Editor, Journal As. Soc.

I have read article II. of the 66th No. of your Journal with great interest. With regard to the language in which the religion of SA'KYA, 'was preached and spread among the people,' I perceive nothing opposed to my own opinions in the fact that that language was the vernacular.

There is merely in your case, as priorly in that of Mr. TURNOUR, some misapprehension of the sense in which I spoke to that point.

The preaching and spreading of the religion is a very different thing from the elaboration of those speculative principles from which the religion was deduced. In the one case, the appeal would be to the many; in the other, to the few. And whilst I am satisfied that the Buddhists as practical reformers addressed themselves to the people, and as propagandists used the vulgar tongue, I think that those philosophical dogmata which formed the basis of the popular creed, were enounced, defended and systematised in Sanskrit. I never alleged that the Buddhists had eschewed the Prákrits: I only denied the allegation that they had eschewed the Sanskrit; and I endeavoured, at the same time, to reconcile their use of *both*, by drawing a

distinction between the means employed by their philosophers to establish the principles of this religion, and the means employed by their missionaries to propagate the religion itself.

JOINVILLE had argued that Buddhism was an original creed, older than Brahmanism, because of the grossness of its leading tenets which savour so much of 'flat atheism.'

I answered that Buddhism was an innovation on the existing creed, and that all the peculiarities of the religion of SA'KYA could be best and only explained by advertence to shameful *prior abuse* of the *religious sanction*, whence arose the characteristic *Bauddha* aversion to gods and priests, and that enthusiastic self-reliance taught by Buddhism in express opposition to the servile extant reference of all things to heavenly and earthly mediation. JONES, again, had argued that the Buddhists used only the Prákrit because the books of *Ceylon* and *Ava*, (the only ones then forthcoming\*,) were solely in that language or dialect. I answered by producing a whole library of Sanskrit works in which the principles of Buddhism are more fully expounded than in all the legendary tomes of *Ceylon* and *Ava*; I answered, further, by pointing to the abstruse philosophy of Buddhism, to the admitted pre-eminence, as *scholars*, of its expounders; and to their location in the most central and literary part of India (*Behar* and *Oude*). With the Sanskrit at command; I asked and ask again, *why* men so placed and gifted, and having to defend their principles in the schools against ripe *scholars* from all parts of India (for those were days of high debate and of perpetual formal disputation in palaces and in cloisters) should be supposed to have resorted to a limited and feebler organ when they had the universal and more powerful one equally available? The presumption that they did *not* thus postpone Sanskrit to Prákrit is, in my judgment, worth a score of any inferences deducible from monumental slabs, backed as this presumption is by the Sanskrit records of Buddhism discovered here. Those records came direct from the proximate head-quarters of Buddhism. And, if the principles of this creed were not expounded and systematised in the schools of India in Sanskrit, what are we to make of the Nepálese originals and of the avowed Tibetan translations? In my judgment the *extent* and *character* of these works settle the question that the philosophic founders of Buddhism used Sanskrit and Sanskrit only, to expound, defend and record the speculative principles of their system,

\* Sir W. JONES had, however, in his possession a Sanskrit copy of the *Lalita Vistara*, and had noticed the personification of Diva Natura under the style of Arya Tara.

principles without which the vulgar creed would be (for us), mere leather and prunella! Nor is this opinion in the least opposed to your notion (mine too) that the *practical system of belief*, deduced from those principles, was spread among the people of the spot as well as propagated to remoter spots by means of the vernacular.

It is admitted that Buddhism was long taught in *Ceylon* without the aid of books: and that the first book reached that island nearly 300 years after the introduction of the creed.

Here is a distinct admission of what I long since inferred from the general character of the religion of ΣΑΚΥΑ in that island, viz. the protracted total want, and ultimate imperfect supply, of those standard written authorities of the sect which regulated belief and practice in *Magadha*, *Kosala* and *Rājagriha*,—in a word, in the *Metropolis of Buddhism*. From this metropolis the authorities in question were transferred directly and *immediately* to the *proximate hills of Nepál*, where and where only, I believe, they are now to be found. If not translations, the books of *Ceylon* have all the appearance of being ritual collectanea, legendary hearsays, and loose comments on received texts—all which would naturally be written in the vulgar tongue\*. To these, however, we must add some very important historical annals, detailing the spread and diffusion of Buddhism. Similar annals are yet found in Tibet, but, as far as I know not in *Nepál*, for what reason it is difficult to divine.

But these annals, however valuable to us, for historical uses, are not the original written standard of faith; and until I see the *Prajñá Páramita* and the nine *Dharmas*† produced from *Ceylon*, I must continue of the opinion that the Buddhists of that island drew their faith from secondary, not primary sources; and that whilst the former were in *Ceylon* as elsewhere, vernacular; the latter were in *Magadha* and *Kosala*, as they are still in *Nepál*, classical or Sanskrit!

Certainly Buddhism, considered in the practical view of a religious system, always appealed to the common sense and interest of the many, inscribing its most sacred texts (Sanskrit and Prákrit) on temple walls and on pillars, placed in market, high-road and cross-road.

\* Such works written in the vulgar tongue are common in *Nepál* and frequently we have a Sanskrit text with a vernacular running commentary.

† They have one of the 9, viz., the *Lallita Vistara*; but M. BURNOUR assures me, in a miserably corrupted state. Now, as this work is forthcoming in a faultless state in Sanskrit, I say the Páli version *must* be a translation. (Await Mr. TURNOUR's extracts and translations before pronouncing judgment.—ED.)

This material fact (so opposite to the genius of Brahmanism), I long since called attention to; and thence argued that the inscriptions on the láts would be probably found to be scriptural texts!

The tendency of your researches to prove that the elaborate forms of the Deva Nágari were constructed from simpler elements, more or less appropriated to the popular Bháshás, is very curious; and seems to strengthen the opinion of those who hold Hindí to be indigenous, older than Sanskrit in India, and not (as COLEBROOKE supposed) deduced from Sanskrit. If Buddhism used these primitive letters before the Deva Nágari existed, the date of this creed would seem to be thrown back to a remote æra, or, the Sanskrit letters and language must be comparatively recent.

I can trace something *very like* Buddhism into far ages and realms: but I am sure that that Buddhism which has come down to us in the Sanskrit, Páli and Tibetan books of the sect, and which only therefore we do or can *know*, is neither old nor exotic. *That* Buddhism (the doctrines of the so called *seventh* Buddha) arose in the middle of India in comparatively recent times, and expressly out of those prior abominations which had long held the people of India in cruel vassalage to a bloated priesthood.

The race of *Sáka*, or progenitors of *Sákya Sinha* (by the way, the *Sinha* proves that the princely style was given to him until he assumed the ascetic habit) may have been Scythians or Northmen, in one sense; and so probably were the Brahmins in that same sense, viz. with reference to their original seat. (Brachmanes nomen gentis diffusissimæ, cujus maxima pars in montibus degit; reliqui circa Gangem.)

If one's purpose and object were to search backwards to the original hive of nations, one might, as in consistency one should, draw Brahmanism and Buddhism, VYA'SA and SA'KYA, from Tartary. All I say is, that quoad the known and recorded man and thing—SA'KYA SINHA and his tenets—they are indisputably Indian and recent\*.

I incline to the opinion that Hindí may be older in India than Sanskrit, and independent, originally, of Sanskrit. But were this so, and were it also true that the Buddhists used the best dialect of Hindí (*that* however is saturated with Sanskrit, whatever its primal independence) such admissions would rather strengthen than weaken the argument from language against the exotic origin of Buddhism†.

\* According to all Baudha authorities the lineage of the whole seven mortal Buddhas is expressly stated to be Brahmanical or Kshetriya! What is the answer to this?

† Our own distinguished WILSON has too easily followed the continental Eu-

According to this hypothesis, Hindí is not less, but more, Indian than Sanskrit : and, *à fortiori*, so is the religion assumed to have committed its records to Hindí.

But, in very truth, the extant records of Buddhism, whether Sanskrit or Prákrit, exhibit both languages in a high state of refinement ; and though one or both tongues came originally from Tartary, they received that refinement in India, where, certainly, what *we know* as Buddhism, (by means of these records) had its origin, long after Brahmanism had flourished there in all its mischievous might.

P. S. You will, I hope, excuse my having adverted to some other controverted topics besides that which your paper immediately suggested. These questions are, a good deal, linked together : for instance, if Buddhism furnishes *internal* evidence throughout its most authentic records that it is the express antithesis of Brahmanism, its posteriority of date to the latter is decided, *as well as its jealousy of priestly pretensions*. *Nec clericis infinita aut libera potestas*, is a deduction which only very precise and weighty evidence will suffice to set aside : I have seen none such yet from *Ceylon* or from *Ava*. And be it observed I here advert to authentic scriptural tenets, and not to popular corruptions resulting from the facile confusion of the ascetic with the clerical profession.

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NOTE. We are by no means prepared to enter into a controversy on a subject on which we profess but a slight and accidental acquaintance : nor will we arrogate to ourselves the distinction of having entered the lists already occupied by such champions as Mr. HODGSON and Mr. TURNOUR, who have both very strong arguments to bring forward, in support of their opposite views. As far as the *Dharmalipi* could be taken as evidence the vernacularists had the right to it ; but on the other hand there can be no doubt, as Mr. HODGSON says, that all scholastic disputation with the existing Brahmanical schools which SA'KYA personally visited and overcame, must have been conducted in the classical language. The only question is, whether any of these early disquisitions have been preserved, and whether, for example, the Life of SA'KYA, called the *Lalita Vistára*, found by Professor WILSON to agree verbatim with the Tibetan translate examined simultaneously by Mr. CSOMA, has a greater antiquity than the *Pitakattayan* of *Ceylon* ? We happen fortuitously to have received at this moment two letters bearing upon the point in dispute from which we ropean writers in identifying the *Sáka vansa* with the classical Sacæ or Scythians, and Buddhism with Samanism. The Tartars of our day avow that they got all their knowledge from India : teste *Kahgyur et Stangyur*.

gladly avail ourselves of an extract or two :—MR. TURNOUR, alluding to the notice of the life of SA'KYA from the Tibetan authorities by Mr. CSOMĀ in the *As. Res.* Vol. XX. writes—"The Tibetan life is apparently a very meagre performance, containing scarcely any thing valuable in the department of history ; whereas had the materials whence it was taken been genuine, the translator would have been able to bring forward and illustrate much valuable information on the pilgrimages and the acts of SA'KYA in various parts of India during the 45 years he was *Buddha*. Even the superstitious facts recorded are much more absurd than they are represented in the *Pitakattayan*. Thus the *dream* of MĀYĀ DEVĪ of having been rubbed by a *Chhadanta* elephant, during her pregnancy,—is converted into a matter of fact, of SĀKYA, 'in the form of an elephant having entered by the right side into the womb or cavity of the body of MĀYĀ DEVĪ!' '*Chhadanta*' is taken literally as a *six-tusked* elephant, whereas by our books *Chhadanta* is the name of a lake beyond the *Himālaya* mountains where the elephants are of a superior breed. It is mentioned twice in the *Mahāwanso* (Chaps. 5 and 22)."

If the rationality of a story be a fair test of its genuineness, which few will deny, the *Pāli* record will here bear away the palm :—but it is much to be regretted that we have not a complete translation of the Sanskrit and of the Ceylonese "life" to place side by side. It is impossible that instruction should not be gained by such an impartial examination\*. But to return to the subject under discussion ; my friend Mr. CSOMĀ writes from *Titalya* in the *Purniya* district :—

\* As an example of the information already obtained from Mr. Csoma's translated sketch, we may adduce the origin of the custom seemingly so universal among the Buddhists of preserving pictorial or sculptured representations of the facts of his life.—After his death the priests and minister at *Rājagriha* are afraid of telling the king AJATA SATRU thereof lest he should faint from the shock, and it is suggested by MAHA'KASHYAPA by way of breaking the intelligence to him, that the *Mahāmantra* or chief priest should "go speedily into the king's garden, and cause to be represented in painting, how CHOMDANDAS (*Bhagavān*) was in *Tushitā* : how in the shape of an elephant he entered his mother's womb : how at the foot of the holy fig-tree he attained supreme perfection : how at *Vārānasī* he turned the wheel of the law of twelve kinds, (taught his doctrines :)—how he at *Sravastī* displayed great miracles ;—how at the city of *Ghachen* he descended from the *Traya Strinsha* heaven, whither he had gone to instruct his mother :—and lastly how having accomplished his acts in civilizing and instructing men in his doctrine at several places, he went to his last repose in the city of *Kusha* in *Assam*." Now whether the book in question was written sooner or later, it explains the practice equally and teaches us how we may successfully analyze the events depicted in the drawings of *Adjanta*, perchance, or the sculp-

“ In reference to your and Mr. TURNOUR’s opinion that the original records of the Buddhists in ancient India, were written in the *Mágadhí* dialect, I beg leave to add in support of it, that in the index or register (འཕྲི་ཆེན་ *dkar-chhag*) of the *Kahgyur*, it is stated that the *Sútras* in general—i. e. all the works in the *Kahgyur* except the 21 volumes of the *Sher-chhin* and the 22 volumes of the *rGyud* ཐུན་ class, after the death of SHÁKYA, were first written in the *Sindhu* language and the *Sher-chhin* and *rGyud* in the Sanskrit: but part of the *rGyud* also in several other corrupt dialects. It is probable that in the seventh century and afterwards, the ancient Buddhistic religion was remodelled and generally written in Sanskrit, before the Tibetans commenced its introduction by translation into their own country.”

This explanation, so simple and so authentic, ought to set the matter at rest, and that in the manner that the advocates of either view should most desire, for it shews that both are right!—It is generally allowed that the *Páli* and the *Zend* are derivatives of nearly the same grade from the Sanskrit stock; and the modern dialect of *Sinde* as well as the *Bhāshá* of upper and western India present more striking analogies to the *Páli*, in the removal particularly of the *r*, and the modification of the auxiliary verbs, than any of the dialects of *Bengal*, *Behar*, or *Ceylon*\*. Plausible grounds for the existence of this western dialect in the heart of *Magadha*, and the preference given it in writings of the period, may be found in the origin of the ruling dynasty of that province, which had confessedly proceeded from the north-west. At any rate those of the *Sákya* race, which had emigrated from *Sinde* to *Kapila vastu* (somewhere in the *Gangetic* valley) may have preserved the idiom of this native province and have caused it to prevail along with the religion which was promulgated through its means.

We are by no means of opinion that the *Hindí*, *Sindhí*, or *Páli* had an independent origin prior to the *Sanskrit*. The more the first of these, which is the most modern form and the farthest removed from the classical language, is examined and analyzed, the more evidently is its modification and corruption from the ancient stock found to follow systematic rules, and to evince rather provincial dialectism (if I may use the word) than the mere engraftment of foreign words upon a pre-existent and written language. The aboriginal terms of

tures of *Bhilsa*, with a full volume of the life of SHÁKYA in our hand. Similar paintings are common in *Ava*, and an amusing, but rather apocryphal, series may be seen in UPHAM’s folio history of Buddhism.

\* See the Rev. Dr. MILL’s note on this subject in the *J. A. S.* Vol. V. p. 30; also Professor WILSON’s remarks, Vol. I. page 8.

Indian speech must be rather sought in the hills and in the peninsula ; in the plains and populous districts of the north the evidences of their existence are necessarily smothered by the predominance of the refined and durable languages of the court, of religion, and of the educated classes. A writer in the *Foreign Quarterly* has lately been bold enough to revive the theory of Sanskrit being merely a derivative from the Greek through the intervention of the Zend, and subsequent to the Macedonian invasion ! The Agathocles' coin ought to answer all such speculations. The *Pill* of that day along with its appropriate symbols is proved to have held the same precise derivative relation to the Sanskrit as it does now—for the records on which we argue are not modern, but of that very period. All we still want is to find some graven Brahmanical record of the same period to shew the character then in use for writing Sanskrit ; and to add ocular demonstration to the proofs afforded by the profound researches of philologists as to the genuine antiquity of the venerable depository of the Vedas.—ED.

VI.—*Geometric Tortoises*, “*Testudo Geometrica.*” By Lieut. T. HUTTON,  
37th Native Infantry.

*Africa* being as yet the only recorded habitat of the Geometric Tortoise, I have thought it advisable to make known the existence of these animals in the hilly tracts of *Meywar*, and the adjoining districts, where they are found in the high grassy jaunglas, skirting the base of the hills, and are by no means of rare occurrence.

I usually employed a few Bheels to seek for them, who thought themselves well paid with a pint of brandy for a pair of Tortoises. Although not uncommon, they are nevertheless not easily procured, owing to their color and appearance being so blended with the rocky nature of the ground, as to render it difficult to distinguish them from surrounding objects ; added to which, they remain in concealment, beneath shrubs or tufts of grass during the heat of the day.

The Bheels, however, are expert in tracking them through loose soils, and having discovered a foot print in the sand of a nullah, or the dust of the grass plains, they generally succeed in capturing the animal, by patiently following the traces it has left.

It is during the rainy season that they are in the greatest activity and wander about all day, feeding and coupling. At the approach of the cold weather they select a sheltered spot and conceal themselves by thrusting their shell into some thick tuft of grass and bushes, the better to protect them from the cold, remaining thus in a sort of

lethargic inactivity (for they are not torpid), until the hot season, at which time they only remain concealed during the heat of the day, coming out about sunset to feed.

As I have several of these animals alive, I shall give an outline of their general habits in a state of confinement. I have at different times procured seven of these creatures, three of which are females, and are easily distinguished by their larger size. They were all turned loose into a large enclosure, and well supplied with water, and grass, both dried and green, and a heap of bushes and grass to hide themselves in.

Throughout the hot season, they remained all day in concealment, coming out a little before sunset, to feed on the grass, lucern, or cabbage leaves, which were thrown to them. As night approached they did not again retire, but, as if enjoying the coolness of the air, remained stationary until morning, when they withdrew to their retreats before the sun rose. They did not wander about during the night, but remained as if asleep.

At this season they were fond of plunging into water where they would often remain for half an hour at a time: this, too, generally had the effect of making them void their excrement, which appeared to be hard oblong masses of ill digested vegetable fibres, and along with it a small quantity of a white chalky substance.

They drank a great quantity of water, which they took by thrusting in the head and swallowing it by draughts. As the rainy season set in, they became more lively and were to be seen throughout the day wandering about in the rain, feeding freely and resting at intervals, and frequently performing the rites of love. Often indeed two or three males succeeded each other with little intermission, without appearing to inconvenience the female who lay quite still cropping the grass within her reach. The male mounts on the back of the female like other quadrupeds, placing his fore legs on the top of the carapace while his hind legs rest on the ground. They remain engaged from ten minutes to a quarter of an hour, the male uttering, at intervals a groaning sound. They are not however, attached after the operation, as is said to be the case, but the desire of the male being appeased, he retires to rest and feed. During the whole period of the rains the females continued to admit the males freely, *i. e.* from the latter end of June until the middle of October, being nearly four months, when they became less familiar and drew off from each other.

On the 11th November 1835, one of the females commenced sinking a pit to receive her eggs, which she performed in the following manner. Having selected a retired spot at the root of a tuft of

coarse tall grass, she began to moisten the earth with water which she produced from the anus, and then with the strong horny toes of her hind feet, proceeded to scrape away the mud she had made. She used her hind feet alternately, and as she proceeded the water continued to be supplied drop by drop, so as to render the earth a thick muddy consistency and easy to be scraped out of the pit she was sinking.

In about two hours she had succeeded in making a hole six inches in depth and four inches in diameter. In this she immediately deposited her eggs, four in number, filling up the hole again with the mud she had previously scraped out, and then treading it well in and stamping on it with her hind feet alternately, until it was filled to the surface, when she beat it down with the whole weight of her body, raising herself behind as high as she could stretch her legs and then suddenly withdrawing them, allowing herself to drop heavily on the earth, by which means it was speedily beaten flat, and so smooth and natural did it appear that had I not detected her in the performance of her task I should certainly never have noticed the spot where her eggs were deposited. She did not immediately leave the place after finishing her work, but remained inactive, as if recovering from her fatigues.

In about four hours she had dug the hole, deposited her eggs, replaced the earth, and retired to feed.

The length of time required to bring the eggs to maturity cannot be ascertained however, as the males continued to have free intercourse with her during the whole period of the rains, which as I have already stated, was from the latter end of June, to the middle of October; therefore she may have conceived any time during that period.

The female considerably exceeds the male in size and can moreover be distinguished by the flatness of the under shell, whereas the male has that part very concave, and indeed without this formation he would be unable to couple with the female from the convex form of her carapace.

As they are constituted however, the concavity of his under shell, corresponds to the convexity of the upper shell or carapace of the female. The flattened form of the plastron of the female, may possibly be for the purpose of giving greater internal space for the ova.

As the cold season approached they became more sluggish, seldom leaving their retreats, and at the beginning of December 1833, they

remained altogether motionless, refusing to feed. They made no attempt to burrow in the ground, as the Greek Tortoise (*Testudo Græca*) is said to do, but thrust themselves in among the coarse grass which was heaped up in a corner of their enclosure. Until the 9th February 1834 they remained in a state of lazy, listless repose, having never stirred from the spot they had chosen full two months before. They were not however in a state of torpidity, but merely lying inactive as if they thought it too much trouble to move. When taken up they partially put forth the head to ascertain the cause of their being disturbed, but even if placed full in the sun's rays and left so all day, they never made the slightest attempt to move from the spot; as if they felt instinctively that the season in which their services were intended to be of use in the general economy of nature had not yet arrived.

The 9th, 10th and 11th days of February being cloudy with a few showers of rain, the Tortoises came forth and took some lucern, and drank plentifully of water. They did not continue to come out, but relapsed into their former repose, nor did they venture forth again in the evening until the hot season had commenced, or about the middle of April. The winter of 1834 proved much milder than that of the preceding year, and the Tortoises in consequence continued to come forth for their supply of food,—but instead of doing so in the evening as in the hot weather, they chose the middle of the day, remaining out for two or three hours basking in the sun, and retiring again to concealment in the afternoon. Sometimes the males did not come forth for a day or two, but the females were to be seen every day placing themselves close to the white walls of their enclosure, as if conscious that the rays of the sun would be thrown from it upon them.

The marking of the shells is the same in both sexes, and they are only to be distinguished by the difference in size and structure already mentioned, and in the unequal length of tail, that of the male being about twice the length of the female, the latter indeed possessing almost none.

In different individuals the yellow rays vary much in breadth, some having them broad, others narrow.

Both have the same number of scutella on the carapace which consists of thirteen pieces on the disc and twenty-three marginal, while the plastron or under shell contains fourteen pieces.

The length of shell in the female is 10 inches, that of the male from 8 to  $8\frac{1}{2}$  inches; if measured longitudinally over the carapace the length of the female is 13 inches and the male from  $11\frac{1}{2}$  to 12 inches. The scutella are black with yellow rays diverging from a yellow square

in the centre of each ; each scutellum is also deeply striated or groved concentrically, and has a squarish form at the base.

The fore legs are well protected with strong nails or horny tubercles studded all over them, and the feet are all armed with solid nails, 5 on the fore feet and 4 on those behind. The skin is greyish black and the studs yellowish.

In July 1834, one female weighed  $5\frac{1}{2}$  lbs.

—— ditto ditto, .....  $5\frac{1}{2}$  lbs.

Old male, ..... 3 lbs.

A male, .....  $2\frac{1}{2}$  lbs.

—— .....  $2\frac{1}{2}$  lbs.

—— ..... 2 lbs,

} a slight difference in  
size in the males.

The sexual organs of both are situated in the anus, the male having the power of exerting his, which is of large size.

The eggs of the Geometric Tortoise are pure white, of an oblong oval form, the ends being of equal size, and not smaller at one extremity as in the eggs of birds.

The shell is thin, and one inch and 8 lines in length and 4 inches in lateral girth. Those deposited in the earth as above mentioned were allowed to remain in the hope of seeing them hatch, but in the warmth of April 1835 somebody or something stole them and disappointed me.

As they increase in age, they lose the beautiful radiated appearance of the shell, and indeed it frequently peels off in scales even when they are in their prime.

I have an old male which has lost the yellow rays or rather which has lost the whole of the outer coating of the shell and is now of a dirty yellowish colour, the carapace being cracked and divided so irregularly, as to render it somewhat difficult to recognise the true divisions of the scutella. One of the females has also lost the outer coating of one or two scales, while in other respects she is quite perfect.

These animals when handled, will generally either from fear or as a means of defence, squirt out a quantity of water in a pretty strong stream from the anus.

I have read that the combats of the males may be heard at some distance, from the noise they produce in butting against each other. This was never the case with the Geometric Tortoises, although mine had frequent fights,—but these instead of butting, consisted merely in trials of strength, one male confronting another, with the head and fore-legs drawn into the shell, and the hind feet planted firmly on the ground, and in this manner shoving against each other until one or

both became fatigued. This was done chiefly when they wanted to pass each other in any narrow space, and sometimes if the one could succeed in placing his shell a little beneath the other, he tilted him over on his back, from whence he had great difficulty in recovering himself, and I have frequently found them sprawling thus, making desperate efforts with head and feet, to throw themselves back to their natural position, which they were unable to effect unless the ground chanced to be very uneven, so as to assist them.

In this kind of warfare the females also frequently indulged, and from their superior size and strength generally accomplished their wishes.

In farther illustration of the acknowledged strength of the shell in this tribe, I may mention that a party of officers on a shooting excursion, perceived some creature crawling among the high jungal grass, and not seeing distinctly what it was, fired a ball at a venture, which took effect on the front of the carapace, merely making a dent by chipping off the outer coating and causing no farther injury. This was the female which produced the eggs already mentioned.

I have an old work on Natural History, but by whom written I cannot ascertain, as the title pages are torn out, in which it is stated, on the subject of Land Tortoises, "that even the act of procreation, which among the animals is performed in a very few minutes, is with them the business of days. About a month after their enlargement from a torpid state, they prepare to transmit their posterity; and both continue joined for near a month, together."

Whether this be really the case with some species of Land Tortoise or not, I cannot presume to say, but as regards the Geometric Tortoise it is decidedly erroneous, these animals passing about a quarter of an hour in conjunction, when, as I have stated, the male having appeased his desire, dismounts and retires. They return to the females however, several times during the course of the day, and continued to do so throughout the rainy season. Although they mount several times during the day, the female does not admit them each time.

In No. 29 of LONDON'S Magazine of Natural History, at page 652, there occurs the following passage, "WHITE mentions it as reported of the Land Tortoise, that it is occupied one month in completing one *fête d'amour*; and this leads me to mention that I was more than once informed in Jamaica that the male and female turtle remain coupled during the period of nine days\*."

\* W. SELLS, Surgeon M. R. C. S., Kingston, Surrey.

Now as I have already shown that this habit does not hold good with *all* the species, I venture to ask, to what species of Land Tortoise do the foregoing quotations apply, and on whose authority is the assertion?

With regard to the turtles it is likely enough to be the case, and I believe the fact is well authenticated, not only with regard to their remaining coupled several days, but also that the male embraces the female with such strength, that she cannot shake him off. The old work above mentioned, says, the sea turtles, "couple in March and remain united till May." !!

In the water it would matter little, as they would not lose the power of locomotion,—but with the land tribe it is widely different, as the male when mounted, is at the full stretch of his hind legs, and could not walk with the female, for even if she move ever so little during the time of connection, he has great difficulty in maintaining his position, and is often fairly rolled over on his back. As to their lying still for a month with a fine green vegetation springing up all round them after having fasted for some months,—it is I think rather unquestionable. TANTALUS himself was not in a worse predicament !!

There is still another character assigned to the land tribe which in the present species does not hold good; viz. in STARK'S Elements of Natural History, it is stated that the females are to be distinguished from the males by their under shell or plastron being *convex*, while in the latter it is *concave*.

In the Geometric Tortoise the plastron of the female is *flat*,—that of the male *concave*.

Were the plastron convex, the animal could not rest quietly on a plane surface, but would pitch, "fore and aft," like a ship in a heavy sea, or at all events she would be obliged to rest with one end of the shell tilted into the air.

I may perhaps be censured for laying so much stress on such trifling errors, but as it is alone by true descriptions of the habits, manners, and construction of created beings, that we can ever hope in some measure to comprehend their uses, and the designs and purpose of our Creator in forming them;—I hold the man to be inexcusable who would perpetrate an error however trifling it may seem to be; for if the description is erroneous, it is consequently untrue, and the great object of scientific research is thereby defeated.

Now, although these (to me) seeming errors, may not be such, as regards *some species*, yet taking them in a general view, they are so, and consequently need correction.

The convexity of the plastron, may be a specific, but it cannot be made a generic character.

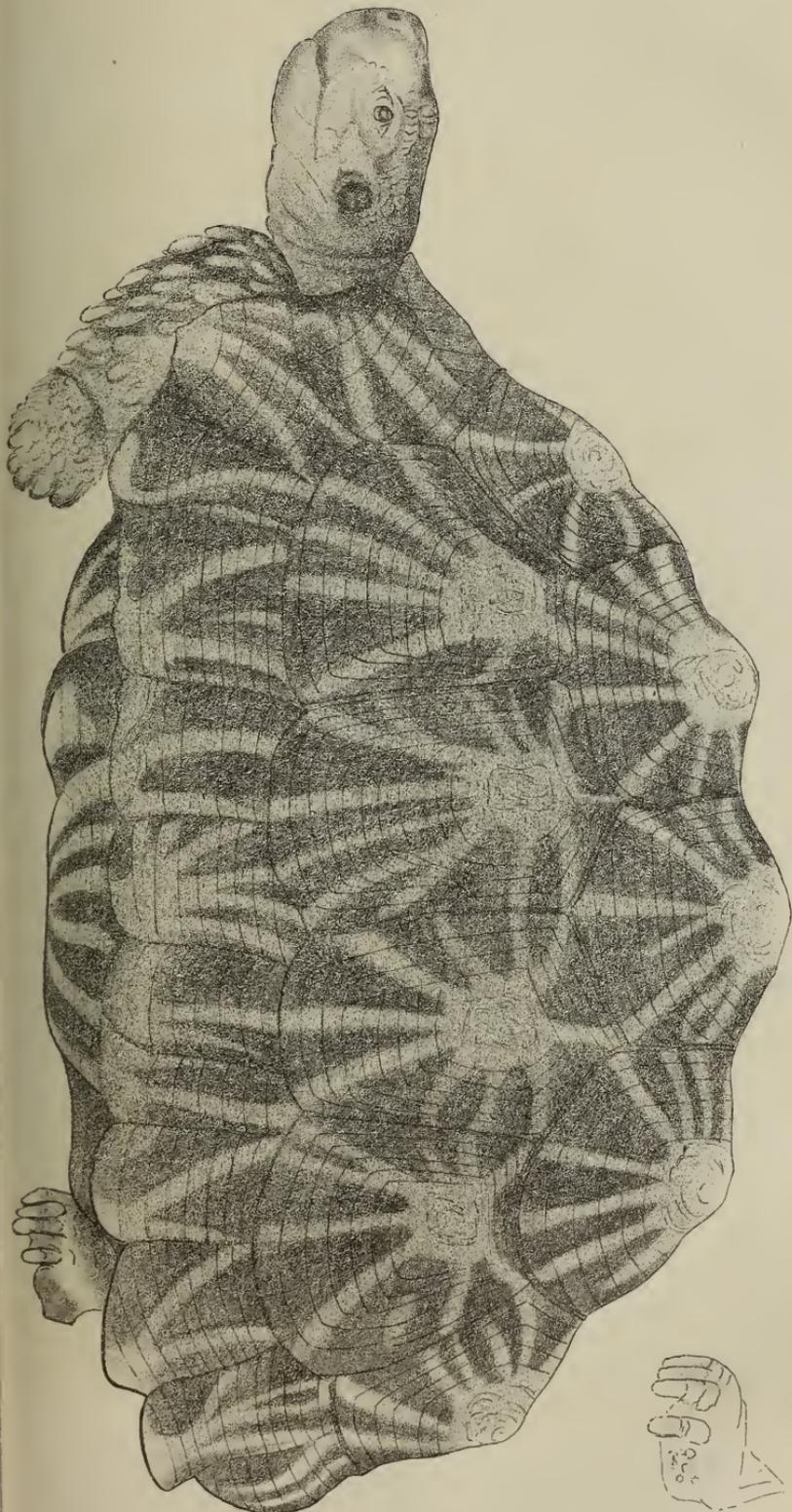
Soon after my arrival at Simla in March last, the old male died from cold\* ; the others lived through the rains well enough, but were not so lively as in the plains, moving about less frequently. One of the females even produced four eggs, but made no hole to receive them as in the former case, shewing plainly that the change of climate was at work upon them ; these eggs I placed under a hen, but in a few days they had disappeared as in the former instance, and whether stolen by my servants or by some small animal I could not discover.

The winter has proved too cold for the remaining tortoises which are dying fast, and of my seven pets I have only three alive, and I fear I shall be unable to save them.

VI.—*Barometrical Elevations taken on a journey from Katmandhu to Gosainsthán, a place of pilgrimage in the mountains of Nipál, by CHHEDI' Lohar, a smith in the employ of Captain ROBINSON, late commanding the Escort of the Resident in Nipál.*

The following table was placed in our hands by Captain ROBINSON, before his departure to Europe. It is curious as shewing to what good purposes the natural intelligence of uneducated servants, especially those of the mechanical classes, may be applied in judicious hands. CHHEDI' had acquired skill in the manufacture of guns, gunlocks, and any articles after European models ; he had learnt to boil barometers, and note daily observations for his master's meteorological journal before he was sent out on the experimental expedition in which he has acquitted himself so well. This journal comprehends times, distances, statistical information, indications of the ब्रामीटर (*brámítar*) and मामीटर (*mámítar*), barometer and thermometer, the aspect of the sky, धुपबदरी पानी (*dhup-badarí-pání*) sun-clouds-rain, as he terms it ; and such other items of information as he thought worthy of notice. As a specimen of the mode in which his memoranda are booked, we quote the commencement of the journal, making use of Roman characters for want of the common *Kaithí* type.

\* The Bheels clean the shells of these animals from all flesh and the bones of the neck and legs, and stopping up one end with wood, use them as boxes to keep tobacco in !



*Geometric Tortoise from Neomuch.  
Shell black, with buff or pale yellow rays*





Trisulígangá gosáinkund se níkalí hæ\*.

Gosáinkund 3492 kadam cháro taraf se hæ : wao purab pacchím lambá hæ : utar dakhín chhoṭa hæ : huá se ganèsthán andáj se  $1\frac{1}{2}$  kos hæ : huá ek ganès kí murat hæ pathar kí : wao ganw ghar kuchh nahí hæ : huá se Lohríbinae 2 kos hæ : huá jètnè ádmí láṭhí léké jaté hæ : : so láṭhí huái rakhdènè paṛta hæ : laṭhí ka ek bara dherí hæ : wao kuchh ganw ghar nahí hæ : huá se Dhímsá ganw 3 kos hæ : Dhímsá ganw me 29 ghar hæ moṭiá ká : huá se  $2\frac{1}{2}$  kos hæ Trisulígangá ; pahár utar ke níche Trisulígangá míltí hæ. Trisulígangá se  $1\frac{1}{2}$  kos hæ Dhunchá ganw : 56 ghar hæ moṭiè ka ; huá se Tharheá ganw 4 kos hæ, &c.

*Translation of the journal.*

The *Trisulígangá* issues from the Gosain's kund or well. This well is 3492 paces round its four sides, the length being east and west and the north and south (breadth) is small. From thence by estimate the temple of Ganèsh is  $1\frac{1}{2}$  kos. There is one stone image of Ganèsh, but neither village nor house of any sort. Thence *Loharibindék* is 2 kos (distant), where all those who travel with *laṭhis* or sticks are forced to leave them. There is great delay (a large crooked stick ?) about these sticks, but neither village nor house on the spot. Three kos farther on comes *Dhimsa* village, containing 29 houses of labourers (load-carriers). At  $2\frac{1}{2}$  kos beyond the *Trisulígangá* is met with at the south foot of the hill. From the river at  $1\frac{1}{2}$  kos comes the village of *Dhunchá*, containing 56 houses of carriers :—thence at 4 kos, *Thárhea* village having 11 houses. Then Karang 2 kos off, with 7 houses. 4 kos further *Kakarea* a village of 10 houses, inhabited by *Newars* and hillmen. Thence 3 kos to *Dhæmu ganw*, containing 47 grass huts of *Newárs* and *Parbattiahs*. There is one pakka dwelling belonging to the *ráj-guru*. Thence to the bank of the *Bèta-rawtí nadi* is  $2\frac{1}{2}$  kos ; there are 8 banias' shops and one pakka temple, below which two rivers flow : the *Trisulígangá*, the *Betarawtí* : the former coming from the north proceeds southward, its waters appear somewhat green to the sight, and flow with great violence. The *Betarawtí*, a smaller stream, comes from the east and joins the other beneath the walls of the

\* We use æ after the continental savans to represent the diphthong ऐ or ऐ in contradistinction to *ai* which is required for आइ of common occurrence in Hindí. In the same manner œ would represent the compound vowel औ formed of o and e, but as the pronunciation would be apt to deceive, ao is perhaps the best representative of this diphthong. There should be a nasal n after *gosain*, and after the u of *kund*, well, also in *cháron*, huá (for *wahán*) and similar words mis-spelt by the mistree.

*mandir* (or temple). Its water has a somewhat yellow colour. Over this river we have to pass by a rope bridge of 42 cubits span at the ghat. The stream is 4 cubits deep and very rapid. Hence to *Brahmankî patî*, 1 kos: to *Nyâkoṭ*, 4 kos. On the ascent to *Nyâkoṭ* is a small hill, westward; on arrival there, is a bridge over the *Trisulîgangâ* and General BHIMSEN'S garden with barracks for two companies of sipâhis. There also is the road to *Palpa*\*: from which mountain every thing can be seen. And in the town of *Nyâkoṭ* are a great many *deotâs* (images). But on the west of the town is a temple of *Bhæro*, the roof which is coated with brass; and near the rāja's house two towers (*koṭ*) are built exceedingly high, of six stories. The fourth (*chhaotha*? 6th) story is of wood: so these two towers and the temple of *Bhæro* are visible a great way off. And there are in the town of *Nyâkoṭ* two *mohlas* (? *talao*'s), one named *Asiwârîṭol*, the other *Bhæragtol*. And the *Trisulîgangâ* flows beneath the town on the west, over it is a wooden bridge. It is 10 cubits deep at that spot. The bridge is raised 16 cubits, and has a span of 83 cubits; it is very old, but the force of the current is here so great that unless a bridge existed it would be impossible to pass over. From *Nyâkoṭ* to the *Surujmati* river is 2 kos towards the south-east corner: broad 64 cubits, deep  $3\frac{1}{4}$  cubits, of great velocity: it is passed with a ferry-boat. On this side are two *patîs* (?) and a bania's shop. Thence to *Dumari-chawr* (or *Dungrichaura*) is 3 kos; where are one *patî* and a bania's shop. Thence to *Ketîkapuâ*,  $1\frac{1}{2}$  kos. Half way is a village named *Baṛamanḍî*: *Ketîka puwa* is ruined and not fit to stop at; nobody rests there. Thence to *Rânîkapuwa*, 1 kos. This is also decayed (*tuta*) and nobody stops at it. Then comes *Jâfir ka puwa*, 1 kos. At this place on an insulated hill stands the house of the *baṛa sâhib* (the resident) and thence it is called the *Angrej ka puwa*; and in *Jâfir ka puwa* are many business-like people—eatables and drinkables are to be had. Thence to *Basnâth ka puwa* is half a kos, and half a kos further is *Khola*: thence to *Jasarâm ka puwa*, half a kos; and then a second *Khola*,  $\frac{1}{2}$  a kos. *Chamubasnâth ka puwa*,  $\frac{1}{2}$  kos; *Jitpurphedî*, 1 kos. Thence to *Nepâl-faringé ke choonî* (the English residence) four kos: making altogether from *Katmandhu* to *Gosainsthân*, 47 kos.

Then follows the register kept in a tabular form, to which we have only added one column expressing the appropriate height of each station relatively to *Kâtmandhu*.—ED.

\* Perhaps *pahârpar jâne ka râsta*, 'road to the mountains,' or the pass into Tibet. This reading is supported by the next sentence, *so us pahâr par se sab najar awta hæ*.

Year 1836, month, August 26th, Friday, (all night of the 25th rain and snow fell.)

Hour.	Station.	Barom.	Therm.	Weather.	Approximate altitude in feet.
6 A. M.	Gosainsthán	24,744	42	clear	620 above Katmandhu.
8	Ganeshsthán	24,660	57	sunshine	
10	Lohari binae	24,383	66	ditto	
3 P. M.	Dhimsagaon	24,346	61	rain	1,000 ditto.
6	ditto	24,272	60	ditto	
Saturday 27th					
6 A. M.	ditto	24,266	57	clear	920 ditto.
11	ditto	24,540	71	cloudy	
4 P. M.	ditto	24,506	67	rain	
6	ditto	24,480	66	clear	
Sunday 28th					
6 A. M.	ditto	24,478	62	cloudy	880 ditto.
11	Thariah	24,496	64	ditto	
2½ P. M.	Keraug	24,376	66	clear	
7	Kakeria	24,968	71	cloudy	
Monday 29th					
6 A. M.	ditto	24,936	68	ditto	450 ditto.
8	Dhæmu hill	24,760	71	ditto	610 ditto.
9	Dhæmu village	26,996	79	rain	2,100 below ditto.
12	{ level of the Beta- raoti river }	28,240	87	bright	2,900 ditto.
1 P. M.	Báhma ke pati	28,420	88	ditto	
3	Nyakot ascent	27,338	76	rainy	2,000 ditto.
5	ditto town	26,958	79	clearing	
Tuesday 30th					
7 A. M.	Nyakot	26,984	77	cloudy	1,700 ditto.
10	ditto	27,140	82	sunshine	
12	ditto	26,990	82½	ditto	
3 P. M.	{ Pati or Dharm- sála on Surj- mati river }	28,314	81½	hard rain	2,900 ditto.
6	ditto	28,340	82½	raining	
Wednesday 31st					
6 A. M.	ditto	28,350	80	cloudy	1,860 ditto.
10	Dumrichaor-pati	27,160	79	ditto	
12	Ketikapawa	25,829	76	clear	500 ditto.
1 P. M.	Rani ke powa	24,750	68	cloudy	610 above ditto.
2	Jáfir ke powa	24,674	70	ditto	700 ditto.
3	Basnáth ke powa	24,740	67	ditto	620 ditto.
3½	Khola below do.	25,130	69	ditto	210 ditto.
4	Jasráma ka powa	24,766	65	raining	600 ditto.
4½	Khola below do.	25,660	71	cloudy	350 below ditto.
5	{ Chamuat- basnath }	24,934	73	ditto	420 above ditto.
6	Jitpurphedi	25,546	75	clearing	230 below ditto.
Thursday 1st September					
8	Nipal residency	25,330	72	cloudy	4,400 { feet above Calcutta.

" Likha Chhedí mistrí loharne, nokar Jaj Heđrí Raminsen Kaptan ka, &c."

i. e. written by CHEDI' the smith, in the service of GEORGE HENRY ROBINSON, Captain, &c. &c.

VIII.—Meteorological Register kept at Darjiling, for the month of April, 1837. By Dr. H. CHAPMAN.

Day	Barometer.				Therm. in Air.				Moist. Bulb.				Regtg. Ther.				Rain.		Wind.		Appearance of the Sky.		Boiling Point, at 10 a.m.
	10 A. M.		4 P. M.		10 A. M.		4 P. M.		10 A. M.		4 P. M.		Max.		Min.		Inches		Morn. Even.		Morning. Evening.		
	10 A. M.	4 P. M.	10 A. M.	4 P. M.	10 A. M.	4 P. M.	10 A. M.	4 P. M.	10 A. M.	4 P. M.	10 A. M.	4 P. M.	10 A. M.	4 P. M.	10 A. M.	4 P. M.	10 A. M.	4 P. M.	Morn.	Even.	Morn.	Even.	
1	23.325	23.232	59.5	57.5	50	47.5	60.5	44	43	50	43	..	..	Calm.	W.	Thick hz.c.NW.	199.6						
2	.338	.227	59	43	50	40	60.5	44	39	46	39	..	..	N. Variable.	..	Ditto	199.7						
3	.278	.208	46	50	42.5	47	52.5	38	47	42.5	47	0.85	0.85	Overcast	W.	Overcast Cum. and mist occas.	199.7						
4	.265	.200	50	51	47.5	47.5	40	52.5	40	52.5	47	0.23	0.23	Generally overcast.	S. W.	Overcast.	199.6						
5	.281	.198	55	53.5	51	50	56	44	49.5	51	49.5	..	..	Cum. near hor. ab. cl.	W.	Cum. S. Mist N.	199.8						
6	.276	.187	56.5	60.5	51	53.5	44	60.5	51	53.5	51	0.16	0.16	Cum. intpsd.	W.	Cum. intpsd. sunshine.	199.8						
7	.288	.192	58	54	53.5	54	46	60	53	53	53	..	..	Horizon hazy, above clear.	W.	Cum & haze.	199.5						
8	.278	.173	58.5	59	55	52.5	49.5	48.5	52.5	55	52.5	..	..	Cum. intpsd. hazy N.	S.	Heavy clouds S.	199.7						
9	.307	.237	61	59.5	50	52	48	65	44	52	52	..	..	Hor. hazy ab. cl. Overt.	W.	Thud. Strm. N. W.	200.0						
10	.273	.167	52	51.5	50	47	44	55	50	46.5	46.5	0.31	0.31	Fog.	W.	Cirri. and cirri. strat intpsd.	199.7						
11	.234	.183	55	60.5	53	53	43	62	52.5	52.5	52	0.03	0.03	Cum. S. & S. E.	W.	Hazy Cum. intpsd.	199.7						
12	.318	.269	62.5	62	54	55	49	63.5	54	54	54	..	..	Hor. hazy cum. S. rest cl.	W.	Cirri. & cum.	199.7						
13	.355	.245	63	62	55	55	49	66	55	56	56	..	..	Hazy cum. intpsd.	W.	Thick haze cumuli.	199.8						
14	.313	.225	62.5	62	56.5	56	50	66	54	56	56	..	..	Ditto ditto.	W.	Ditto ditto.	200.0						
15	.265	.184	65.5	65	54	53.5	52.5	67.5	50	50	50	..	..	Horizon hazy, rest clear.	W. S. W.	Thick haze.	199.7						
16	.305	.229	65.5	63.5	54	51	52	68	45	45	45	..	..	Ditto ditto.	W.	Ditto.	199.8						
17	.340	.224	64.5	65	54.5	55	51	67.5	51.5	55	55	..	..	Thick haze.	W.	Ditto.	200.0						
18	.276	.192	64.5	63	55	55.5	51	68	50.5	54.5	54.5	..	..	Do. few cum. intpsd.	Calm.	Ditto.	199.5						
19	.253	.192	64	59.5	58	55.5	51	65	58	58	58	..	..	Cum. S. thick haze.	W. light.	Do. cum. intpsd.	199.8						
20	.290	.200	62.5	59.5	57.5	57	50.5	62	59.5	58	58	0.04	0.04	Overcast.	S. E. light. W.	Overcast & occasional Mist.	200.0						
21	.250	.150	61	64	59	57	50	64.5	59	56	56	0.03	0.03	Partly. ovt.	Calm. W. strong	Overhead cl. Thunder str. S.	199.7						
22	.312	.245	69.5	64.5	58	56.5	50	70.5	56	55	55	..	..	Clear.	W. light W.	Cumuli and haze.	199.7						
23	.400	.333	67.5	63	52	50	50	68	39	44	44	..	..	Horizon hazy, above clear.	W. S. W.	Thick haze.	200.0						
24	.460	.396	63.5	64.5	46	48	50	64.5	34	41	41	..	..	Thick haze.	W.	Ditto.	200.2						
25	.434	.356	64	65	52.5	54	51	66.5	44.5	50	50	..	..	Ditto.	W.	Ditto.	200.2						
26	.425	.348	68.5	64.5	56.5	55	51	68.5	51.5	51	51	..	..	Ditto.	W.	Ditto.	200.2						
27	.432	.357	64.5	64	55	53	52	66	52.5	48	48	..	..	Ditto.	W.	Ditto.	200.0						
28	.416	.328	64.5	65	55	56	52	68.5	52.5	52	52	..	..	Cum. intpsd thick haze.	N. W.	Do. cum. intpsd	199.8						
29	.357	.240	63.5	62.5	58	56	52	66	57	55	55	..	..	Ditto.	N. E. light	Do. light rain.	199.7						
30	.315	.206	56	64.5	48.5	48	46	65.5	48	48	48	0.28	0.28	Overcast, storm to S.	S. N.	Heavy clouds S. W.	199.5						

Day	Barometer.		Thermometer		Moist. Bulb.		Regtg. Ther.		Dau. Hygrom.		Rain.		Wind.		Appearance of the Sky, &c.		Boiling Point, at 10 A.M.
	10 A.M.	4 P.M.	10 A.M.	4 P.M.	10 A.M.	4 P.M.	Min.	Max.	10 A.M.	4 P.M.	Inches	Morn.	Even.	Morn.	Even.		
1	23.362	23.240	61	57	56.5	53	48	62.5	52.5	56.5	..	N. E.	S. W.	Cloudy.	Storm, raining.	200.0	
2	.368	.280	60	61.5	54.5	51	45	65	53	47	0.14	W.	W. brisk.	Cum. S. & W.	Cloudy N. & N. W.	200.0	
3	.362	.268	60	55.5	53	52	48	62	53	53.5	09	S. light	S. W. lig.	Cloudy near hor.	Ovrst. thund. storm N.	199.8	
4	.295	.188	51	49.5	47.5	44.5	38	55.5	47.5	44.5	1.42	N. E.	W.	Generally clear.	Gy. Overcast.	199.7	
5	.330	.260	53	52.5	47.5	49	54	54	47	48	14	N. E.	W.	Cumuli collecting.	Overcast light rain.	199.7	
6	.348	.280	54.5	56	50	52.5	43.5	56	50	52.5	01	W.	S. W.	Overcast.	Genly. overcast.	199.7	
7	.391	.327	58	63	54	57.5	48.5	63	54	57	..	Calm.	W.	Genl. overcast.	Cumuli N. & N. W.	200.0	
8	.353	..	58.5	..	56	..	50	..	56	..	..	Do.	..	Ovt. & foggy.	Storm gathering S. W.	200.0	
9	.350	.252	60.5	59.5	57	55.5	49	62	57	55.5	1.00	W.	S. S. W.	Ovt.	Storm gathering S. W.	199.7	
10	.364	.260	61	58	54	53	45	63.5	53	53	09	W. light	S. W.	Cumuli S. & W. rest clear.	Cumuli S. & W. rest clear.	199.8	
11	.327	.214	59.5	57.5	54	54	47.5	62.5	54	54	..	Nalm.	W.	Cirri intpsd.	Heavy clouds W. & S. W.	199.6	
12	.340	.194	62	56	55.5	52.5	47.5	63	55	52.5	19	Calm.	W.	Genl. clear.	Do. N. W. storm gathering.	199.8	
13	.265	.173	61.5	59	56	54	48	62	56	55	34	W.	W.	Cum. near horizon.	Thunder storm to W.	199.5	
14	.269	.182	59	57	56	54	49	60	56	55	02	Calm.	S. W.	Ditto.	Clear to N. rest overcast.	199.5	
15	.286	.214	61	61	57.5	56.5	50	61.5	57.5	56.5	26	Do.	S. W.	Horizon cloudy.	Overcast light rain.	199.5	
16	.280	.210	60.5	61	59	57.5	48.5	62.5	59	58	30	Do.	W.	Genl. overcast.	Horizon cloudy, above cl.	199.5	
17	.324	.235	66	65	59.5	59	51.5	69	58.5	57.5	..	S. W.	W.	Horizon cloudy, rest clear.	Ditto.	199.5	
18	.307	.202	64	63.5	58.5	57.5	51.5	68	57	57	..	Calm.	W.	Ditto ditto.	Ditto cumuli to S.	200.0	
19	.270	.158	64	60	58.5	57	52	66	58	57	..	Do.	S.	Cumuli intpsd.	Cumuli intpsd.	199.7	
20	.245	.158	62	59	58.5	57	50	62.5	58.5	57	37	Do.	S. W.	Hor. clouded, ab. cl.	Storm to S. & N. W.	199.7	
21	.247	.154	61.5	56	59	54	52	62	59	54	37	Do.	Variable.	Fog. at intervals clear.	Rain, storm N. E.	199.6	
22	.268	.200	62	62	57	59.5	49	64	57	59.5	38	W. S. W.	W. W.	Horizon cloudy.	Horizon cloudy.	199.5	
23	.291	.206	64	63	60.5	59	53.5	64.5	60.5	59	..	Calm.	S. W.	Ditto.	Ditto.	199.6	
24	.273	.227	64	63	59.5	60	52	65	59	60	40	Calm.	W. S. W.	Ditto.	Clear.	199.5	
25	.318	.245	64.5	62.5	61.5	59.5	54	65.5	61.5	59.5	04	Do.	S. W.	Ovt. mist in the vallies.	Cumuli intps.	199.8	
26	.352	.292	64.5	61	62	59	55	64.5	62	59	10	Do.	Calm.	Fog in the vallies.	Rain fog in the vallies.	199.7	
27	.307	.216	63.5	63.5	60	60.5	55	66.5	60	60.5	11	Do.	S. W.	Ditto.	Overcast ditto.	199.7	
28	.273	.185	66	63	62	61	55	67	62	61	06	Do.	W.	Partially overcast.	Showers.	199.8	
29	.208	.128	64.5	63	62	61.5	57	65.5	62	62.5	04	Do.	S. W.	Fog.	Fog.	199.3	
30	.184	.136	66	65	64	63.5	58	66.5	64	63.5	06	Do.	W.	Ditto.	Overcast and raining.	199.3	
31	.228	.178	67.5	64.5	65	64	60	68	65	64	58	Do.	Calm.	Genl. overcast, fog in vallies.	Do. & fog.	199.3	
Mus	23.303	23.215	61.4	60	57.3	56.3	50	63.3	57	56.2	6.16	..	..	..	..	..	199.67

May 8th at Ging about 4 miles N. N. E. of Darjiling 1.30 P. M. Barometer 24.876, Thermometer 69° : boiling point of water 203.5.

Meteorological Register kept at Darjiling, for the month of June, 1837.

Day	Barometer.		Thermometer		Moist. Bulb.		Regtg. Ther.		Dan. Hygrom.		Rain.		Wind.		Appearance of the Sky, &c.		Boiling Point, at 10 A.M.
	10 A.M.	4 P.M.	10 A.M.	4 P.M.	10 A.M.	4 P.M.	Min.	Max.	10 A.M.	4 P.M.	Inches	Morn.	Even.	Morn.	Even.		
1	23.204	23.108	64	65.5	63	63.5	59	66.5	63	63.5	0.03	W.	S. W.	Generally clear.	Cumuli intpsd.	199.3	
2	.160	.080	65.5	68	61.5	63	57	68	61.5	63	..	W. W.	S. W.	Cirri. intpsd.	Horizon cloudy.	.3	
3	.202	1.155	64.5	67	60.5	62	54	63	60.5	62	..	N. E.	W.	Cumuli intpsd.	Cumuli intpsd.	.3	
4	.271	2.220	69	69	60	60	55	71	57	58	..	W. S. W.	S. W.	Clear.	Generally clear.	.3	
5	.334	2.282	67.5	65	61.5	62	55.5	69.5	61.5	61	..	S.	Calm.	Ditto.	Cumuli intpsd.	.6	
6	.315	2.224	66	64.5	61	55.5	54.5	66.5	60	55.5	..	W. W.	S. W.	Partially overcast.	Overcast & raining.	..	
7	.286	2.220	64.5	64.5	60	60	51.5	68.5	60	60	33	W. W.	S. W.	Ditto & light haze.	Generally clear.	.3	
8	.346	2.258	56	62.5	55	55	63.5	64.5	55	60	82	W. W.	S.	Genl. ovrt.thund. storm at 9.	Cum. intpsd.	.7	
9	.330	2.238	64.5	62.5	60	60	56	66	60	60	03	S. W.	S. W.	Generally overcast.	Overcast.	.7	
10	.276	2.04	59	62.5	58	60.5	54.5	64	58	61	31	S.	S. W.	Overcast.	Overcast & ocell. fog.	.3	
11	.268	1.98	64	62	61.5	61	53	65.5	61.5	61	34	W. S. W.	S. W.	Horizon cloudy, above clear.	Genl. clear.	.3	
12	.281	2.18	64	63.5	61.5	60.5	54	67	61.5	61	11	N. E.	S. W.	Partially overcast.	Cloudy, storm S. W.	.3	
13	.292	1.88	63	64.5	59.5	61	55.5	66	60.5	60.5	03	N. E.	S. W.	Overcast.	Genl. overcast.	.3	
14	.212	1.48	64	65	62	61	55.5	66.5	62	61	22	Calm.	S. W.	Horizon cloudy.	Cloudy S. & W.	.3	
15	.194	1.42	65.5	66.5	60	62	55.5	68	60	61	02	Do.	S. S. W.	Ditto.	Cloudy.	.2	
16	.172	1.00	67.5	66	64	63.5	56.5	69.5	64	63.5	08	Do.	S. S. W.	Cloudy.	Clouds intersp.	.2	
17	.167	1.118	66	66.5	63	64.5	57	69.5	62.5	64.5	..	Do.	S. S. W.	Horizon cloudy, rest clear.	Genl. ovrt.	.2	
18	.197	.098	66.5	68	63.5	66	59	68.5	63	66	..	S. W.	S. W.	Genl. heavy clouds S. & W.	Ditto.	.3	
19	.225	1.175	66.5	64	61.5	62.5	58	67.5	64.5	62.5	04	Calm.	W.	Fog. Cloudy, showers, distant thunder W.	Overcast.	.3	
20	.323	.280	69	63.5	58.5	62	65	65	58.5	62	1.01	N. E.	Calm.	Overcast, and raining.	Overcast.	.5	
21	.392	.322	63	62.5	60.5	61.5	56	66	60.5	61.5	0.15	N. N. E.	Do.	Overcast & thin fog.	Ditto.	200.0	
22	.352	.260	61	61	59.5	60	55.5	64	59.5	60	78	W. W.	S. W.	Ditto ditto	Overcast and rain.	199.8	
23	.260	.180	63.5	63.5	61	61.5	55	64	61	61.5	07	WSW.	WNW.	Cloudy.	Overcast.	.3	
24	.194	1.118	65.5	65	62	63	57	66.5	61.5	63	08	Calm.	S. W.	Overcast.	Overcast & ocell showers.	.2	
25	.163	1.07	66	63.5	63	62.5	58	67	62.5	62.5	..	Do.	S. W.	Ditto.	Ditto.	.2	
26	.153	1.04	64	63.5	63	63	57.5	65	63	63	44	W.	N. W.	Ditto and fog.	Do. & fog.	199.0	
27	.154	.093	63.5	64.5	62	63	57	65	62	63	07	Calm.	N. W.	Fog & light rain.	Fog.	.2	
28	.142	.093	66	63.5	64	62.5	57	66.5	64	62.5	78	Do.	Calm.	Ditto ditto.	Rain & fog.	.2	
29	.150	1.23	60.5	63	60	62	56.5	64	60	62	5.13	Do. W.	S. W.	Fog & light rn. (hvy. rn. til. 10 A.M.)	Rn. & fog.	.2	
30	.187	1.30	62.5	67	61.5	65.5	56.5	67	61.5	65	72	N. N. E.	Calm.	Overcast and foggy.	Partially overcast.	.3	
Mns	23.240	23.173	64.1	64.5	61.2	61.8	55.8	66.7	61	61.7	11.59*						199.33

Day	Barometer.		Thermometer		Wet Bulb.		Dan. Hygro.		Regtg. Ther.		Rain.	Wind.		Appearance of the Sky, &c.		Boiling Point, at 10 A.M.
	10 A.M.	4 P.M.	10 A.M.	4 P.M.	10 A.M.	4 P.M.	10 A.M.	4 P.M.	Min.	Max.		Inches	Morn.	Even.	Morning.	
1	23.230	23.150	65.5	66.5	63.5	65	63.5	65	56.5	67	0.42	N. E.	W. S. W.	Cloudy.	Cloudy.	199.4
2	.204	.138	66.5	65	65	64	65	64	57	66	1.37	Calm.	S.	Cloudy S. & W.	Cloudy S. & W.	.3
3	.212	.170	65	62	63.5	61.5	63.5	61.5	57.5	66	1.34	N.	S.	Light rain and fog.	Overcast.	.4
4	.238	.180	64.5	64.5	63	63	63	63	57.5	65	50	N. N. E.	Om.	Thin fog. Genly. overcast & light rain.	Rain.	.4
5	.227	.175	62.5	64.5	61.5	63.5	61.5	63.5	57.5	64.5	14	N. E.	Do.	Generally overcast.	Rain.	.2
6	.217	.150	64	63.5	62.5	62.5	62.5	62.5	56	65.5	99	N.	Do.	Light rain.	Rain and fog.	.2
7	.190	.117	63	63	62.5	62.5	64.5	63	57	67	95	E.	S. W.	Overcast and fog.	Rain.	.2
8	.136	.056	67	64.5	64.5	63	64.5	63	57	67	51	S. W.	N.	Overcast.	ditto.	.2
9	.068	.004	61	63.5	60.5	62.5	60.5	62.5	57	64.5	1.91	N. E.	Calm.	Heavy rain.	Clearing to S.	199.0
10	.050	.22.988	65	66.5	63.5	65	63	65	58	67	1.21	N. E.	Do.	Rain.	Light rain.	198.8
11	.929	.944	62	62	61	61	61	61	59	63	.03	S. W.	S. W.	Rain and fog.	Heavy rain.	.8
12	.23.098	.2084	64.5	63.5	62.5	61.5	62.5	61.5	55.5	65	2.70	S. W.	S. W.	Rain.	Rain.	.8
13	.226	.192	66.5	62.5	64	61.5	64	61.5	57	67	1.27	W.	W.	Overcast.	Overcast.	199.0
14	.259	.225	63	63	61.5	62	62	62	57	65	1.08	Calm.	S. W.	Do.	Rain.	.3
15	.202	.111	64.5	63	63	62	63	62	58.5	67.5	1.01	S. W.	W. S. W.	Fog.	Overcast.	.5
16	.141	.095	62	63	61.5	61.5	61.5	61.5	58	64	24	W. S. W.	S.	Generally overcast. Thick fog & light rain.	Clearing.	.2
17	.222	.170	58.5	60	57.5	59.5	58	59.5	56	60	1.10	N. N. E.	N. E.	Calm.	Clearing.	.2
18	.258	.184	60.5	63.5	60	63	60	63	56	65	.87	S. W.	Calm.	Fog.	Fog.	.4
19	.203	.130	61.5	62	60.5	61.5	60.5	61.5	57	64.5	1.29	S. W.	S.	Do.	Light rain.	.2
20	.206	.154	60.5	63.5	60	62.5	60	62.5	57	64	1.07	S. E.	Calm.	Rain and fog.	Clearing S. rest overcast.	.2
21	.228	.177	63	62.5	62.5	62	62.5	62	57	64	1.06	N. N. E.	Calm.	Rain and fog.	Rain and fog.	.5
22	.268	.192	66.5	62	65.5	61.5	65.5	62	56.5	67.5	14	Calm.	N. N. E.	Fog.	Rain.	.5
23	.220	.136	65	66	63	64	63	64	57.5	68.5	1.32	Do.	Calm.	Do.	Overcast and thin fog.	.5
24	.208	.120	67.5	64	65	63	65	63	57	69.5	49	S. E.	S. W.	Cumuli interspersed.	Overcast.	.3
25	.206	.144	66	62.5	63	61	63	61	57	67	81	W.	N.	Cloudy cumuli S. and W.	Do.	.3
26	.212	.139	60	62.5	59.5	61.5	59.5	61.5	58	63	41	Calm.	E.	Rain and fog.	Fog.	.2
27	.214	.160	60	61	59.5	60.5	60	60.5	58	61.5	1.88	W. squally.	Om.	Do.	Fog and shower.	.2
28	.223	.150	61.5	63.5	61	63	61.5	63	57.5	66	1.06	S. E.	S.	Fog.	Fog and light rain.	.4
29	.216	.137	65	65	63	63.5	63	64	57.5	66	61	N. E.	Calm.	Fog and light rain.	Do.	.2
30	.173	.112	65	63	64	62.5	64	62.5	58.5	65	2.63	Calm.	N.	Overcast.	Do.	.2
31																
Mns	23.185	23.123	63.6	63.5	62.3	62.5	62.4	62.5	57.3	65.5	31.25*					199.24

On the 28th and several other occasions, dew deposited on the Hygrometer the instant the æther was dropped on the covered bulb. On the same occasion depression of Moistened bulb Thermometer barely perceptible although registered, 0.5.  
 \* Quantity of rain by Crosley's registering Pluviometer, 35.52.

IX.—*Proceedings of the Asiatic Society.**Wednesday Evening, the 6th September, 1837.*

The Hon'ble Sir EDWARD RYAN, President, in the chair.

Dr. G. G. SPILSBURY, Major J. R. OUSELEY, and Dr. G. McPHERSON, proposed at the last meeting were ballotted for, and duly elected members of the Society.

The Hon'ble G. TURNOUR of Ceylon was permitted on his own request to exchange his position of honorary for that of ordinary member, that he might contribute his share to the support of the institution.

C. G. MANSELL, Esq. member, requested that his copy of the Journal might not be furnished at the Society's expence, but that he might be separately charged for the same.

Read a letter from Sir CHARLES D'OYLY, tendering his resignation as member of the Society on account of his immediate departure from the country, but hoping that his name might be continued as an honorary associate on the list of members to which it had belonged since the year 1814.

The rule does not seem to be generally known, that although members on quitting the country are exempted from contributions, they continue on the list, and in case of return to India recommence their subscription only from their date of arrival.

Lieut. E. B. CONOLLY, proposed as a member by the Secretary, seconded by H. T. PRINSEP, Esq. ; D. F. McLEOD, Esq. Civil Service, proposed by Capt. PEMBERTON, seconded by the Secretary.

Read a letter from M. BEDIER, Governor of Chandernagore, forwarding the following enclosures from M. GUIZOT, Minister of public instruction in France.

*Paris, le 17 Décembre 1836.*

Monsieur, J'ai reçu la lettre que vous m'avez fait l'honneur de m'écrire au nom de la Société Asiatique de Calcutta, et celle qui s'y trouvait incluse, de Sir EDWARD RYAN, Président actuel de cette Société. Je suis très heureux d'avoir fait une chose agréable à la Société en lui offrant un exemplaire du voyage de Victor Jacquemont, et d'un autre côté de pouvoir lui être utile en l'autorisant à faire passer, sous mon couvert, tout ce qu'elle jugera convenable d'envoyer en France, dans l'intérêt des sciences et des lettres. J'attends la caisse que vous m'annoncez avoir expédiée à mon adresse et qui contient des livres orientaux destinés à la Société Asiatique de Paris. J'ai prévenu M. Eugène Burnouf, de cet envoi, et, desqu'il me sera parvenu, j'aurai soin de le transmettre à sa destination.

Agréé, Monsieur, l'assurance de ma considération très distinguée ;

Le Ministre de l'Instruction publique,  
GUIZOT.

Mr. James Prinsep, Secrétaire de la Société Asiatique de Calcutta.

*Paris, le 14 Février, 1837.*

Monsieur, J'ai su par Mr. Antoine Troyer, de la Société Asiatique de Paris, que vous consentez à surveiller et à diriger la transcription du manuscrite des Védas.

Je vous remercie beaucoup de l'empressement que vous avez mis à seconder les vues de l'administration Française, et des soins que vous donnerez à ce travail.

Mr. le Ministre de la Marine, a bien voulu se charger de vous faire parvenir la somme de 1,500 francs que j'ai affectée aux frais de cette transcription et dont la distribution est confiée également à vos soins ; c'est par l'intermédiaire de ce Ministre que vous parviendra, de plus, la lettre que j'ai l'honneur de vous adresser, et je vous engage à recourir à la même voie toutes les fois que vous voudrez bien correspondre avec mon Département, relativement à l'opération



of franking its correspondence, which was accorded as far as regarded the returns from public servants to the Secretary: the second for a specific grant of funds for the prosecution of its inquiries; this was refused under the explanation that a reference from the Society for a grant for general purposes was now on its way to the court, and that statistical inquiries might be regarded as included therein. The Committee also recommended that they should be empowered to associate with themselves any friends to statistical inquiry who might not be Members of the Society.

The Secretary thought with submission that the Committee should have applied to the Society rather than to the Government direct, if they required pecuniary or other aid—as a Committee their duty was to devise measures and collect information, reporting thereon; and the Society of course, on their nomination, contemplated meeting any expences they might recommend as advisable in the prosecution of their inquiries. With regard to postage he was happy that the privilege had been accorded, but the indulgence seemed hardly consistent with its uniform denial to the Society itself.

Sir BENJAMIN MALKIN, as chairman of the Committee, admitted that it would have been more regular for the applications to Government to have been made through the general body. The inadvertence arose solely from the idea of the Society having no funds to spare, and this was also the reason for seeking to incorporate associates with the Committee who might by separate subscription meet all charges independently of any call on the general fund. He therefore moved,

That it be permitted to enrol parties who are not Members of the Society as associates of the Statistical Committee.

After some discussion, in which the President instanced the parallel case of the Physical Committee and its corresponding members. Mr. MACNAGHTEN moved an amendment, which was carried,

That the question be adjourned to next meeting, and in the mean time the opinion of the Committee of papers be requested.

Read a letter from Capt. SANDERS, Secretary of the Military Board, forwarding various plans and estimates by Capt. E. SMITH, Engineers, for the erection of the ancient column at Allahabad, that the Society might select the one considered by them the most appropriate.

Col. D. McLEOD, Capt. FORBES, Capt. CUNNINGHAM, and W. P. GRANT, Esq. were nominated a Committee to make the selection, or to suggest modifications on Capt. SMITH's design.

Sir EDWARD RYAN, adverting to the approaching retirement of the Rev. Dr. MILL to Europe, suggested to the Society the propriety of paying some compliment to this distinguished scholar expressive of their feeling on the occasion. He would not now expatiate on the Vice President's title to such a tribute, because if his proposition were adopted, this pleasing task would be more ably performed and more appropriately conveyed in the name of the Society at large; he therefore moved first:

That an address be presented to Dr. MILL, expressive of the loss which the Society will sustain by the departure of a member so eminently qualified by his profound knowledge of the languages of the east to aid and assist in the objects and pursuits of the Society.

Mr. W. H. MACNAGHTEN had great pleasure in seconding any proposition to do honor to Dr. MILL. In no member had greater erudition ever been witnessed, nor had any converted profound learning to uses calculated more to benefit the country and to dignify the study of oriental learning. Addresses had been very rarely presented, but on such an occasion the practice would be more honored in the observance than in the breach.

The motion being carried *nem. con.* was followed by a proposition from the President,

That Mr. W. H. MACNAGHTEN, be requested to draw up the address, to be presented to Dr. MILL, at the next regular meeting, or at a special meeting should he be unable then to attend.

Sir B. MALKIN, seconded this motion. Though his Indian acquaintance with Dr. MILL and his capability of appreciating his local studies was less than that of other members, he had enjoyed his friendship at more remote date, and at a greater distance than many. The wide scope of his friend's knowledge embraced the east and the west. It had been observed of him at college, that his knowledge was equally remarkable for area and for depth : certainly its depth had not diminished by his sojourn in India, while its area had wonderfully extended.

This motion being likewise carried, Sir EDWARD RYAN prefaced his third proposition by reading the following eloquent passage from Dr. WILSON's reply to the address presented to him on his departure in December, 1832.

“ If I can judge of your sentiments by my own, I can fully appreciate the motives which induce you to seek to preserve memorials of those who have taken an active part in the labours of the Society. One of the most interesting decorations of the room in which we are accustomed to assemble is to me, to all, the portrait of our illustrious founder ; and I am sure you will agree with me that the apartment would possess a still dearer interest were such decorations multiplied ; did the countenances of COLEBROOKE, WILFORD, WILKINS, and other distinguished members look down complacently upon the labours of their successors. I need not add, how irresistible are such influences upon the human mind, and how well calculated are such memorials to give wholesome stimulus to youthful energies. It is not from a merely selfish motive therefore that I accede to your request, but in the hope that even in this way I may contribute, however feebly, to the great ends of our Institution ; at the same time I am not insensible of the kindness which has prompted the proposal, and if I do feel vain it is that you should have thought me worthy of the honor of being perpetually, as far as any thing human is perpetual, present among you.”

He concluded by proposing,

That to meet the wishes of his numerous friends anxious to subscribe for the preservation of a memorial of Dr. MILL in the Society's rooms, he be requested on his arrival in England to sit for his picture to some eminent artist.

The Secretary in seconding this proposition, said he had been called on at a late festive meeting to bear testimony to Dr. MILL's great talents and learning, and had felt some humiliation at his total incompetency to answer such a call, for indeed it would have been naught but presumption in him to speak to merits so far beyond his criticism. Happily in these rooms no such testimony was required, for here all knew his learning and his value. He could not however omit to make public acknowledgment of the kindness and aid he had always received from Dr. MILL, in his capacity of Editor of the journal ; to which Dr. MILL's contributions had been ever among the most valuable. A circumstance worthy of mention had enabled him to hear what the pandits thought of his attainments in Sanskrit, for Dr. MILL was so scrupulous of accuracy that he never put a page of his own composition to press until it had undergone the scrutiny of several natives of learning. On asking an opinion of one of the most learned of these, KAMAJA'KA'NTA had begged to be allowed to express it in verse, and he now held in his hand what might really in some degree be regarded as a diploma of the Vice-President's Sanskrit proficiency. “ Where, said the pandit, among all the English who have studied our language, was there yet one who could compose a poem in the style and language of our most classical ages ? Verily he is KA'LI'DA'SA come again among us\*.”

#### Museum.

Read a letter from Dr. J. T. PEARSON, stating that in consequence of his departure from *Calcutta*, he was compelled to resign his situation as Curator of the Society's museum.

The catalogue which he had undertaken to prepare of the objects of Natural History in the museum, was in a forward state ; that of the birds was ready, and the remainder he hoped to complete on his way up the river to join his new station.

The secretary said that the aid the museum had now received from government pledged the society to maintain it in an efficient state, and some arrangement was

\* We have taken the liberty of publishing this poetical tribute with a translation at foot.—ED.

immediately necessary. The committee of papers would be the proper organ to take charge on the retirement of Dr. PEARSON, and to recommend (if they judged proper) a successor. He had not himself made generally known the state of the question, but in the only quarter to which he had applied he had found that spirit in the reply which he himself always anticipated and rejoiced to see among his associates.—One member, Dr. McCLELLAND, had volunteered to act gratuitously as superintending curator during his stay at the Presidency. Dr. CANTOR too had in like manner, kindly undertaken to classify and arrange the large collection of snakes in the rooms below, now augmented by a valuable donation from AGA KERBALAI MUHAMMAD.

He could not help mentioning some particulars regarding this donation. The AGA had purchased Dr. PEARSON'S private collection for 3,000 rupees, including a much more extensive selection of shells, insects, and other objects than the society possessed, mostly classified and named, and arranged in convenient cabinets. The society had spent more than double that sum in the two experimental years without (as it appeared to him) reaping equal advantage. Was it not then worthy of consideration whether in most cases it would not be preferable to purchase collections already formed, and only to keep up such an establishment as should suffice to preserve the objects with care, until the determination of the court were known in regard to the late memorial? If so he would propose that the government grant of 200 rupees monthly should be declined with proper acknowledgments, reserving the option of purchasing collections, which had been also liberally granted by government.

Should the majority however consider that the present favor should not be declined, he thought that the best way of employing it would be in deputing a collector, by permission, to accompany the expedition under Captain PEMBERTON now on the point of proceeding to *Bhotán*, and to which no naturalist stands appointed, although Dr. GRIFFITH the botanist will doubtless give all the attention in his power, collaterally, to natural history.

The meeting seemed unanimous in opinion that the government grant should not be declined, and it was finally resolved, that the Committee of papers be requested to examine and report upon the best mode of maintaining the museum in an efficient state.

*Literary and antiquities.*

The Honorable GEORGE TURNOUR, presented a transcript and translation of the *Delhi* lát inscription (the four tablets) with an historical account of the tooth relic of *Buddha* to which he supposes it to relate.

The same gentleman forwarded, also

A continuation of his examination of the Páli Buddhistic annals.

The Baron HAMMER VON PURGSTALL forwarded from *Vienna*, a continuation of his translate of Sidi Ali Capudans' nautical work, the *Mohit*.

Captain R. WROUGHTON presented traced impressions of three inscriptions on two Burmese bells taken by the soldiery at *Arracan*, and now suspended in Hindu temples near *Hansi*. Also a beautiful drawing of the bells themselves.

Major P. L. FEW sent a specimen of the inscription on the broken lát, lying in the grounds of the late Colonel FRASER.

From the five or six letters sent it was evident that the inscription was identical with that of the Feroz lát—complete facsimiles are promised.

Mr. V. WATHORNE, officiating judge of *Cuttack*, presented ink impressions of all the inscriptions at the caves in the vicinity of *Gaya*.

[Facsimiles of these are published in the preceding pages.]

Colonel STACY forwarded on the part of H. S. BOULDERSON; Esq. a facsimile of a long inscription discovered by him on a stone in the jangals, about 30 miles from *Bareilly*.

This has been read by KAMALA'KA'NTA pandit and pronounced to be in a very superior order of poetry; it will be published immediately.

Lieutenant KITTOE reported the discovery of several further inscriptions at *Cuttack*, particularly of one occupying 270 square feet, which had been carefully covered over with plaister to save it from the spoliating hand of

collecting antiquarians. A portion had chipped off and the priests were now willing to expose the whole.

Dr. BLAND of H. M. S. Wolf presented a facsimile of the ancient inscription on the point of the jetty at *Singapur*.

[Printed in the present number.]

#### Geography.

G. VIGNE, Esq. forwarded a note on the valley of *Cashmír* dated at *Bandedpar* on the *Wuler* lake, 16th June 1837.

Mr. VIGNE identifies Iskardo with the fort of *Aornos* assaulted by ALEXANDER, he forwards copy of the only inscription discovered in the valley, (see p. 680.)

The Bishop of *Cochin-China* submitted a note on the geography of *Cochin-China*.

#### Physical.

The Secretary of the *Batavian* Literary Society begged, through Mr. A. MULLER, to open an intercourse with the Asiatic Society in its museum department, with a view to the exchange of duplicates.

"Some interesting reports have lately been published here on the geology of *Borneo*, and the western districts of *Java*, and the museum is well supplied with geological specimens from *Japan*, *Sumatra*, *Borneo*, &c. of which duplicates can be sent to *Calcutta*. The collection of birds and *Orang-otangs*, from *Borneo* is I suppose the finest in the east."

A letter from Sir J. F. W. HERSCHELL, dated *Cape*, 29th June, stated his want of success hitherto in procuring a hippopotamus skeleton for the society. These animals are become very rare.

Colonel McLEOD, chief engineer forwarded several fragments of coal brought up by the borer in the fort from a depth of 392 feet. The depth attained now being 404 feet.

The coal has a specific gravity 1.20 and is of a fine quality, nearly resembling the *Assam* specimens; it is in rolled lumps evidently such as are found in the beds of torrents, and such as have invariably led to the discovery of seams in the vicinity. This will account for no actual beds having been penetrated by the auger: the discovery is very curious, as connected with the subject of Indian coal beds.

Lieut. G. FULLJAMES submitted the results of an experimental boring executed by him at *Gogo*—(*Cambay Gulph*) to the depth of 320 feet.

He also announced the discovery of fossil remains down the coast of a similar formation to those of *Perim*. And further, offered some remarks on the *Otis fulva*, or brown florican of south India.

Mr. D. ROSS was requested by Capt. HILL, Mad. Army to present in the name of *Sooriah Narayana Pantalu*, a zemindar of *Gamsur*, a specimen of steatite or soapstone of his district, where it is used for pencils, &c. and sold at an anna the tola.

The secretary begged the society's acceptance of a large collection of preserved snakes and other objects given to himself by AGA KERBALAI MUHAMMAD. This collection formed part of the AGA's late purchase from Dr. PEARSON. It comprises

120 bottles of preserved snakes, &c. in spirits. One Turtle Skeleton. One backbone of a small Turtle. Six Alligator heads of various species. Two Rhinoceros skulls. Two horse skulls. Two large and one small Tiger skulls with ditto. One *Ilyæna* cranium. Two horns of the *Gaur* Bos.

Dr. SPILSBURY sent some beautiful pencil drawings by Capt. REYNOLDS, of a fossil head (horse) found a few miles from *Jubulpore* on the left bank of the *Nerbudda*.

Capt. T. JENKINS forwarded from *Assam* four bottles full of divers insects, &c. including a queen-mother of the white ants.

Dr. T. CANTOR, submitted for inspection (with an explanatory notice) his drawings of the Molluscs and Zoophytes taken at the Sandheads by himself in a cruise of a few months.

A black pettrel was presented in the name of Dr. PEARSON: two *Tetradon* fish and a lobster, presented and set up by Mr. BOUCHEZ.

X.—Tribute of the Pandits to the Rev. W. H. MILL, D. D., &c.  
By KAMALÁKÁNTA VIDYÁLANKÁR.

दाता सत्यपरायणः सुचतुरः शूरो दयालुर्महंस्तेजोवायुजलादिवेगगतिवित  
स्वीकार्यं निर्वाहकः श्रीकम्पानिगणः स्वधर्मनिपुणो न्यायात्प्रजापालको विश्वस्तः  
शरणागतैकशरणं जीयान्महीपालकः ॥ १ ॥

आर्यावत्तोदिदेशान् निजविपुलबलैः स्वीकृतान् शसितुं स खैलंडाष्ट्यप्रदेशाद्य  
तदशजनान् प्रेरयामास वीरान् वाणिज्ये धर्मकार्ये व्यवहृतिरणयोः संविभक्तान् विवे  
च्यागत्याच स्वीयकार्यं विदधति विदधुः केपि ते केपि रीत्या ॥ २ ॥

तेषां मध्ये तु जोनस् कुलवुरूक सदल्लेण्डकेरी उदल्लसन् मेकनाघटन् मिह्लकाख्याः  
प्रखरसुभतयः संस्कृतख्यातशास्त्रे ग्रन्यान् कांश्चित् स्वमत्या क्रमन्निपिकलनान् शीघ्र  
बोधोपयुक्तान् नानाभाषाप्रकाशाद्भङ्गविधजनहृद्योतकान् संयकार्षुः ॥ ३ ॥

तेषां मध्ये सुशीरो व्यवहृतिकुशलो जोनसाख्यः सुधीरः प्राप्य ख्यातिं जजेति  
प्रथितबुधबरालापतोभूद् बुभुत्सुः शास्त्रं सोधीत्य बुद्धा कृतभरतवृषोत्पत्तिनाय्यस्य  
भाषां कोषग्रन्थस्य वर्णक्रमलिखितविधिं संस्कृताभ्यासहेतोः ॥ ४ ॥

सकुलवुरूकनामा ख्यातिभाग्दायभागे व्यवहृतिविषये च ग्रन्थभाषां चकार बद्ध  
विधबुधलोकान् कारयामास मुद्राचरयुतबद्धपुस्तान्यल्पमूल्यानिचात्र ॥ ५ ॥

केरी पुराणस्य चकार भाषां ईङ्गलंडदेशीयजनैरुद्दिष्टां स्वधर्मशास्त्रस्य च संस्कृतेन  
भाषाप्रचारं च चकार रीत्या ॥ ६ ॥

नाय्यस्य काव्यस्य च कोषनीत्योः स्वीयां पुराणस्य चकार भाषां समानयामास च  
पुस्तकानि दृश्यात्मकाव्यानि उदल्लसनेऽपि ॥ ७ ॥

मेकनाघटनो व्याकरणे प्रवीरः स्मृतेर्व्यवस्थासकलं विलोक्य ईङ्गलंडभाषां विरचय्य  
नानादेशानुसारेण चकार पुस्तं ॥ ८ ॥

किन्तेषां कोपिनाभूद्विरतकविताशक्तिभाक् संस्कृतोक्तौ त्या मिह्लं समिह्लः सकल  
बुधबरादूष्यकाथैककर्ता हन्तःशास्त्रप्रवीणः समविषमपदालङ्कृतिन्यासरीतिप्रज्ञाता  
कालिदासः पुनरर्जुन भुवीत्येवमुच्चैः प्रवादः ॥ ९ ॥

वेदांते सांख्यपातंजलसुगतमते वेदशास्त्रे स्मृतौ च ज्योतिः शास्त्रप्रवीणो द्रुततर  
कविताशक्तिभाक् सोऽपि मिह्लः ॥ वारविष्णुपार्श्वीकशास्त्रे विविध लिपिविधौ पंडितो  
धर्म शाली शान्तो दांतो विनीतः सकल बुधबरालापसंतुष्टचेताः ॥ १० ॥

काव्ये श्रीकालिदामोद्गुधरचितकुमारख्यपुस्तके सभाषां तच्छब्दरीतियुक्तामभिनव  
पदधीं थोकरोत् काव्यशूरः विश्वान्यस्य वक्ष्ये समविषमपदन्यसबन्धक्रमेण प्राका  
र्षीन् षष्ट्योतां बद्धजन हृदयाङ्गादिनीं पूर्वरोत्या ॥ ११ ॥

*Translation.*

1. The honorable Company, generous, pursuing a course of integrity, very dexterous, learned, compassionate, and exalted, skilled in the velocities and motion of fire, air and water (the laws of the elements), never relaxing from their determination,—deeply conversant in their own religion, with equity protecting their subjects and enjoying their trust, —moving forward to aid the aggrieved who come to them for help, may they long live the protectors of the world!

2. By their own mighty power to maintain the rule of ARYAVARTTA and all India have they deputed thousands of men, eminent either in commerce, in religion, in the administration of justice, or in war who arriving with full knowledge of their respective grades, have performed and do perform their several duties with regularity.

3. Among these, the names of JONES, COLEBROOKE, SUTHERLAND, CAREY, WILSON, MACNAGHTEN, and MILL, (have been conspicuous) for their acquirements in the Sanscrit language. Of how many highly instructive and entertaining books, by their individual talents in forming a complete analysis, have they reproduced the facsimiles in various other languages!

4. In the midst of these, preeminent stands the name of JONES the minister of justice, the cheerful, the very clever, justly endued with the title of Judge. Through the celebrity of his knowledge he has become the theme of conversation among the learned. Having perused the shāstras, by skill he translated into his native tongue the famous drama of the birth of India's king. He first arranged in alphabetical order for the benefit of Sanskrit students the Cosha (or dictionary of Amera Singh).

5. The name of COLEBROOKE has acquired an inheritance of renown by his 'laws of inheritance.' He translated the text books of civil and criminal justice: he first brought together and employed many pandits in printing and disseminating Sanskrit books at a cheap price in this country.

6. CAREY introduced the purānas to the people of England in their native tongue; and translating the holy books of his own religion into Sanskrit, engaged systematically in their promulgation.

7. WILSON collected the literary stores of dramatic and other poetry, and made them known by translation, as well as the dictionary, the systems of philosophy, and the purānas.

8. MACNAGHTEN, celebrated in grammar, in legal opinions, having thoroughly examined the judicial authorities prevalent in different parts of the country, has arranged and published the results in English.

9. But who among all these has been capable of producing a continuous poem in the Sanskrit language, save MILL?—He indeed indites verse in which the best pandits can descry no faults. Of the works of prosody he is a master, so skilled in regular and irregular metre, in the correct and harmonious combinations of letters that rumour proclaims KA'LI'DA'SA is once more born to the world!

10. In the *Vedānta*, the *Sankhya*, the *Patanjala* and the *Buddhist* (schools of philosophy) deeply versed: in the holy vedas, in the law, and astronomical shāstras equally learned, such smoothly flowing verses can MILL alone indite. In the literature of Bābel\* and Persia with all their various characters, a scholar:—religious, mild, strict, affable, taking pleasure in conversation with all learned men,—such is his mind!

11. The work written by the celebrated KA'LI'DA'SA, the *Kumāra Sambhava*, has this equally eminent poet reproduced in the samsame measure in his own language in a manner altogether new! What more need be said of him but that with due observance of regular and irregular metre, and of all the rules of the ancient authors he has composed the *Christa Gitu* to delight and instruct the minds of multitudes!

\* Bābel is, I fancy, a corruption of Bible, but it may be read and it is equally applicable in the sense I have given.—ED.

XI.—Meteorological Register.

Meteorological Register, kept at the Assay Office, Calcutta, for the Month of August, 1837.

Day of the Month.	Observations at 10 A. M.										Observations at 4 P. M.										Register Ther- mometer extremes.		Rain.	Wind.	Weather.					
	Old Stand. Barometer at 32°.	New Stand. Barometer reduced.	Thermo- meter in air.	Depress- ion of wet-bulb.	Do. by Les. lie's Hygro.	Dew-point.	Hair Hy- grometer.	(Centesimal tension of vapour by wet-bulb.)	Do. by hair Hygrom.	Ditto by dew-point.	Old Stand. Barometer at 32°.	New Stand. Barometer reduced.	Thermo- meter in air.	Depress- ion of wet-bulb.	Do. by Les. lie's Hygro.	Dew-point.	Hair Hy- grometer.	(Centesimal tension of vapour by wet-bulb.)	Do. by hair Hygrom.	Ditto by dew-point.	Heat in sun's rays on roof.	Cold on roof.			On the ground.	At elevation 45 feet.	10 A. M.	4 P. M.	Morning.	Evening.
1	29,500	29,469	84.5	1.9	3.3	78.2	95	83	83	29,419	29,376	85.9	4.2	5.0	76.7	91	82	80	74	77.0			0.88	0.92	S. W.	sw.	cloudy.	showery.		
2	548	527	83.5	4.0	4.6	75.0	91	89	87	465	445	84.8	3.1	4.7	76.7	92	86	82	78	76.5			0.77	0.82	sw.	sw.	do	cloudy.		
3	586	557	83.3	2.5	3.3	76.7	95	89	89	507	469	82.5	1.5	2.0	79.7	96	92	91	93	76.2			0.48	0.39	sw.	E.	do	hard rain.		
4	563	535	81.9	1.9	2.9	77.3	94	91	87	515	475	80.7	2.4	2.3	80.7	94	89	87	87	76.8					S. W.	do	do	rain.		
5	655	618	79.3	1.5	2.2	76.8	96	92	91	586	543	84.3	2.5	5.1	75.8	92	89	82	78	78.9					sw.	S. W.	cumuli.	cloudy.		
6	668	637	84.6	3.0	5.0	74.5	92	82	82	552	514	87.7	3.1	3.7	77.3	94	87	87	81	78.0					sw.	sw.	fine.	cloudy.		
7	616	605	85.7	3.0	4.3	77.8	93	87	84	576	533	87.3	3.0	4.3	79.0	93	87	84	78	76.5					sw.	se.	hazy.	hazy.		
8	666	627	87.3	4.3	4.2	76.7	95	82	89	621	586	82.1	4.4	2.9	77.2	94	80	87	85	73.0					S. W.	S. W.	cloudy.	rain.		
9	684	646	85.1	3.5	3.9	78.7	94	83	76	570	522	82.3	6.0	5.1	76.4	91	75	80	70	74.5					S. W.	S. W.	overcast.	cloudy.		
10	677	641	83.8	5.5	5.1	75.5	90	76	78	571	519	90.7	8.9	6.0	76.7	86	66	70	64	76.8					S. E.	S. S.	cumuli.	cumuli.		
11	672	638	86.5	5.7	5.4	77.6	91	72	72	605	556	90.7	8.4	8.4	78.8	88	67	70	69	71.2					S. E.	S. S.	cum. stra.	cum. stra.		
12	730	681	87.1	6.7	5.8	75.6	87	72	72	572	527	91.7	10.5	8.0	74.5	83	61	65	58	78.3					S. E.	S. S.	fine.	fine.		
13	661	632	87.4	7.8	7.5	76.7	87	69	74	495	440	90.4	9.8	9.1	76.1	83	62	65	64	78.8					S. W.	S. S.	cum. stra.	cum. stra.		
14	668	668	86.1	7.5	6.3	76.5	88	70	72	472	423	90.9	8.3	5.2	78.2	88	67	74	67	80.0					sw.	S. S.	rain.	rain.		
15	563	590	87.6	7.0	6.1	77.0	89	72	76	542	483	86.9	6.7	5.8	78.9	89	72	76	72	76.0					sw.	S. S.	nimbi.	cloudy.		
16	635	590	87.6	7.0	6.1	77.0	89	72	76	542	483	86.9	6.7	5.8	78.9	89	72	76	72	76.0					sw.	S. S.	do	do		
17	611	574	85.9	4.7	4.0	79.3	93	80	84	464	419	84.3	3.7	3.7	78.6	93	85	84	73	73.0					N. W.	S. E.	cum. stra.	do		
18	530	518	86.0	4.3	3.7	76.5	94	81	87	422	366	82.7	3.1	2.3	76.6	96	85	91	88	76.5					N. E.	N. E.	hazy.	hazy		
19	563	487	82.9	3.2	2.1	79.9	97	85	93	492	391	84.3	3.9	2.6	78.5	96	82	91	85	75.8					N. E.	N. E.	rain scud.	drizzle all day		
20	637	419	84.1	2.8	2.4	79.5	96	86	91	463	384	84.3	2.4	2.5	79.2	96	90	91	85	76.0					N. E.	N. E.	cloudy.	do		
21	637	595	81.6	2.0	1.9	79.0	97	90	93	463	427	82.7	2.3	3.3	78.2	92	85	90	91	77.2					N. E.	N. E.	do	do		
22	571	541	83.9	2.1	1.7	79.8	97	84	89	440	437	82.8	3.3	3.3	78.2	92	85	82	67	78.1					N. E.	N. E.	fair.	do		
23	500	438	83.8	3.7	3.0	78.3	95	84	89	379	339	88.0	8.0	8.0	75.4	84	84	87	86	77.0					N. E.	N. E.	nimbi cldy.	cloudy.		
24	400	377	84.1	3.9	3.5	77.2	94	82	87	338	331	81.9	3.6	3.6	78.4	94	84	87	86	76.2					E. E.	E. E.	do	do		
25	451	391	83.0	4.1	3.7	76.0	92	80	82	450	411	84.2	4.2	4.2	79.5	96	98	91	87	76.2					E. E.	E. E.	do	do		
26	519	484	84.0	2.4	2.0	75.9	95	86	89	351	311	87.9	2.8	2.8	77.0	90	88	91	87	75.0					N. W.	S. W.	heavy rain.	rain.		
27	510	476	83.2	3.0	2.5	78.5	95	86	89	477	448	84.0	3.2	2.9	78.2	95	87	89	86	74.8					sw.	N. W.	hazy.	hazy.		
28	472	452	80.4	2.4	2.3	77.7	92	86	85	607	555	84.2	2.9	2.9	78.2	95	85	89	86	78.0					sw.	N. W.	cloudy.	fine.		
29	658	618	83.5	3.3	2.9	77.7	92	86	91	608	564	84.0	3.2	3.2	78.2	95	85	89	86	78.0					N. W.	N. W.	cum. stra.	cum. stra.		
30	714	679	83.8	3.0	2.9	78.4	96	86	91	494	445	89.7	6.7	6.7	75.8	87	74	72	88	76.4					N. W.	N. W.	cum. stra.	cum. stra.		
31	646	608	84.6	4.3	3.5	78.5	92	81	82	494	445	89.7	6.7	6.7	75.8	87	74	72	88	76.4					N. W.	N. W.	cum. stra.	cum. stra.		
Mean.	29,596	29,557	84.5	4.0	3.9	77.4	93	85	81	29,508	29,466	85.7	4.6	4.2	77.6	91	82	81	78	76.3			10.94	12.34						

# JOURNAL

OF

## THE ASIATIC SOCIETY.

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I.—*An examination of the PÁLI BUDDHISTICAL ANNALS, No. 2. By the Hon'ble GEORGE TURNOUR, Esq. Ceylon Civil Service.*

[Continued from page 527.]

IN the introductory remarks on the FIRST CONVOCATION, submitted in my preceding contribution, I have stated, collectively, all that I purpose to offer, explanatory of the general history of the THREE GREAT BUDDHISTICAL CONVOCATIONS, held in India, as deduced from the data found in *Buddhistical Páli Annals*. I should have forwarded, therefore, on the present occasion, the account of the SECOND and THIRD CONVOCATIONS, without further comment, had it not furnished two dates, recorded, both circumstantially and specifically, with peculiar distinctness, which dates are pointedly at variance, in their results, with the chronological evidence, afforded in European literature connected with that particular period of Asiatic history.

The first of these dates is that of the SECOND CONVOCATION, which, as already stated, was held at the completion of the first century after the death of SÁKYA, or before the birth of Christ 443; and the other, that of the THIRD CONVOCATION, which was held before Christ 308 in the 17th year of ASOKO'S reign, falling respectively to the dates of the Buddhistical era, 100 and 235.

As it is between these two epochs that the invasion of India by ALEXANDER the Great, and the embassy of MEGASTHENES to the court of SANDRACOTTUS at *Palibothra*, took place, which are considered to constitute the earliest and the best authenticated links connecting the histories of the west and the east, it is reasonable to expect that European criticism will be, at once, and specially, directed to the examination of these particular portions of the Buddhistical annals, with

the view to testing their authenticity by the extent of their accordance with the chronology of the western authorities. I am induced, therefore, to recur here to some of the observations offered, on this question, in my introduction to the *Maháwanso*, the probable limited publicity of which work is not likely to diffuse those remarks throughout that more extended sphere in which the Journal of the Bengal Asiatic Society circulates.

The chronological data contained in the *Atthakathá* on the *Pitakattaya*, and in the *Maháwanso*, connected with the history both of India and of *Ceylon*, exhibit, respectively, in a tabular form, the following results.

*Indian Table.*

	Accession of each king.	Reign.	B. C. B. years.			
Bimbisáro, .....	603	60	52	{		Sákya attained Buddhohood in the 16th year of this reign.
Ajátasatto, .....	551	8	32			Sákya died and the first convocation was held in the 8th year of this reign. The former event constitutes the Buddhistical epoch.
A. B.						
Udáyibhaddako, .....	519	24	16	} Collectively.		
Anuraddhako, .....	503	40	8			
Mundho, .....						
Nágadásako, .....	495	48	24	} The second convocation held in the 10th of this reign.		
Susunágo, .....	471	72	18			
Kálásoko, .....	453	90	28	} Collectively.		
Nandos, .....	425	118	22			
Nandos, .....	403	140	22	} Individually.		
Chandagutto, .....	381	162	34			
Binduséro, .....	347	196	28	} This monarch's <i>inauguration</i> took place in A. B. 218, four years after his <i>accession</i> , which shews an anachronism in this table of 10 years at his <i>accession</i> . The third convocation was held in the 17th year after his <i>inauguration</i> .		
Asoko, .....	319	224	37			

*Ceylonese Table.*

No.	Name.	Capital.	Accession.	Reign.	Relationship of each succeeding sovereign.	
			B. C.	Bud. years.		
1.	Wijayo, .....	Tambapanni,	543	1	38	{ The founder of the Wijayan dynasty.
2.	Upatisso, .....	Upatisa,...	505	38	1	
3.	Panduwáso, .....	Ditto, ....	504	39	30	{ Paternal nephew of Wijayo.
4.	Abhayo, .....	Ditto, .....	474	69	20	

Interregnum,.....	454	89	17	
5. Pandukābhayo,..	Anurādhapura, 437	106	70	{ Maternal grandson of Paṇḍuwāso.
6. Muṭasiwo, .....	Ditto, .... 367	176	60	{ Paternal grandson.
7. Dewānanpiyatisso, Ditto, .....	307	236	40	{ Second son.
<i>Mahanago</i> .....	<i>Māgamo</i> .....			{ Brother who found- ed the southern principality of Rohano.
<i>Yatūlatisso</i> , ....	<i>Kalyānia</i> , .....			{ Son.
<i>Goṭābhayo</i> , ....	<i>Māgamo</i> , .....			{ Son.
<i>Kalyāni-isso</i> , ..	<i>Kalyānia</i> , .....			{ Not specified.
<i>Kākawannatisso</i> , <i>Māgamo</i> ,.....				{ Son of Goṭābhayo.
8. Uttiyo, .....	Anurādhapura, 267	276	10	{ Fourth son of Mutasiwo.
9. Mahāsīwo,.....	Ditto, .... 257	286	10	{ Fifth do.
10. Sūratisso, .....	Ditto, .... 247	296	10	{ Sixth do., put to death.
11. Séno and Guttiko, Ditto, .....	237	306	22	{ Foreign usurpers, put to death.
12. Asélo,.....	Ditto, .... 215	328	10	{ Ninth son of Muṭasiwo, deposed.
13. Eláro,.....	Ditto, .... 205	338	44	{ Foreign usurper, killed in battle.
14. Duṭṭhagāmani, ..	Ditto, .... 165	382	24	{ Son of Kākawannatisso.

Subordinate and  
contemporary-rājas.

Within the period comprehended in the above tables, there are four specific dates given in the Indian history, and two in the Ceylonese history, all computed from the epoch of the death of SÁKYA which occurred (as already stated) in the year B. C. 543, and which constitutes the Buddhistical era.

The four *Indian* dates are:

1st. SÁKYA attaining Buddhohood in the 16th year of the reign of BIMBISÁRO, B. C. 588.

2nd. \* SÁKYA's death (in the 80th year of his age and the 45th of his Buddhohood) in the 8th of the reign of AJÁTASATTO, in which year also, the first convocation was held, B. C. 543.

3rd. † The second convocation held 100 years after the death of SÁKYA, in the 10th year of KÁLÁSO'KO's reign, B. C. 443.

4th. ‡ The inauguration of ASOKO in the 218th year of SÁKYA's death, at the close of the 4th year after this monarch's accession, B. C. 324.

The two *Ceylonese* dates are:

1st. § The landing of WIJAYO in *Ceylon* on the day that SÁKYA expired, B. C. 543.

2nd. || The arrival of the Buddhistical mission under MAHINDO in

\* Vide Chap. II. of the *Mahāwanso*. † Vide Chap. III. of ditto.

‡ Vide Chap. V. of ditto. § Vide Chap. VII. of ditto.

|| I am by no means confident that I may not be in error in computing this term from the *inauguration* of ASOKO in A. B. 218, instead of his *accession* four years earlier, in A. B. 214.

*Ceylon* in the 236th year after SÁKYA, being the first of the reign of DEWA'NANPIYATISSO, and the 18th of that of ASOKO, B. C. 307.

All these dates, specific as well as relative, excepting the computed one of the accession of ASOKO, (which alone admits of correction on the plea of a clerical error, to the extent of ten years, in the reign of CHANDAGUTTO) adapt themselves with so much precision to the several epochs they are designed to indicate, that I conceive it would amount to a positive infatuation for any advocate of the cause of Buddhistical literature, to venture to disturb their adjustment on any of the various pleas, of mistranslation, mistranscription, or misapprehension of the writer's meaning; on which it is but too often the practice to attempt to correct chronological data contained in Indian historical records of remote antiquity.

It appears to me to be impossible for any unbiassed examiner of these records, to follow up the links of this well connected chain of chronological evidence, and arrive at the specific date, assigned to the inauguration of ASOKO, of A. B. 218, occurring at the close of the 4th year after that monarch's accession, without acknowledging that that date is *designedly* a cardinal point in the history, in which it holds so conspicuous a place.

The date of the accession of ASOKO, four years antecedent to his inauguration, being thus distinctly fixed to be A. B. 214 or B. C. 329 on Buddhistical evidence, if that evidence is to be sustained, the invasion of ALEXANDER must, as the necessary consequence, be considered to have taken place in the early part of the reign of ASOKO, and not during the commotions which preceded the usurpation of the Indian empire, by his grandfather SANDRACOTTUS; and the embassy of MEGASTHENES and the treaty of SELEUCUS must also necessarily fall to a more subsequent period of the reign of ASOKO, instead of their occurring during the rule of SANDRACOTTUS.

Averse as I equally am, either to suggest or to adopt theoretical and hypothetical views connected with oriental research, I must, in candour, admit myself to be persuaded of the correctness of the conclusions which identifies SANDRACOTTUS with CHANDAGUTTO; and by my adherence to that persuasion, I am necessarily compelled to acknowledge that there is a discrepance of about 68 years between the western and the Buddhistical chronologies, at the particular point at which this identity takes place.

It is not, however, my intention, nor am I qualified, to analyze the two chains of data, and to balance the weight of the evidence each affords, for the purpose of deciding which of the two preponderates, and indeed once for all, I cannot be too explicit in avowing that the

service in which I have been employed has afforded me neither the leisure, nor the access to the means, that would admit of my prosecuting a comprehensive literary research. The sole object I have in view at present is to collect and arrange matter for the subsequent consideration of competent parties; and if in the progress of this humble task, I occasionally enter upon a critical examination of those materials, I wish those observations to be regarded rather as indexes to the repositories from whence collateral information has been drawn, or indications of the points which demand further inquiry, than as opinions in themselves entitled to weight, and advanced with the view to invite criticism.

In this spirit, and in the prosecution of this design, I proceed to offer the following remarks as explanatory of the grounds on which I am disposed to consider, that the error of the above discrepancy was *designedly* committed by the early compilers of these Buddhistical annals, partly in India, and partly in *Ceylon*, for the purpose of working out certain pretended prophecies hereafter noticed.

In the first place, these minutely adjusted dates are to be found only in BUDDHAGHOSO'S *Páli* version of the *Aṭṭhakathá*, and in the *Maháwanso*; the latter history being avowedly compiled from the *Singhalese Aṭṭhakathá*, from which BUDDHAGHOSO translated his version also of the sacred commentaries into *Páli*; making a pilgrimage from India (where those *Aṭṭhakathá* were, it is said, no longer extant) to *Ceylon* for the express purpose of accomplishing that task. Both works, therefore are derived from the same source, viz. the *Aṭṭhakathá* brought from India by MAHINDO in B. C. 307, and promulgated by him in *Ceylon* in the native language.

In the second place, these dates are called forth, for the purpose of showing that certain pretended prophecies of SÁKYA and his disciples, all tending directly or indirectly to invest the Indian emperor ASOKO, the heirarch MOGGALIPUTTATISSO, and the island of *Ceylon* with special importance, as the predicted agents by whom, and the predicted theatre in which, Buddhism should attain great celebrity, were actually realized. In the third place, *no mention whatever is made of these prophecies in those parts of the text of the Piṭakattaya* in which the other revelations of SÁKYA himself, are recorded; and where indeed, until a recent discussion raised by me, the heads of the Buddhistical church in *Kandy* believed they were to be found.

The first of those prophecies refers to *Ceylon* and is given in the first sentence of the 7th and the last of the 6th chapter of the *Maháwanso*.

“The ruler of the world (SÁKYA) having conferred blessings on the whole world, and attained the exalted, unchangeable ‘*nibbána* ;’ seated on the throne,

on which 'nibbána' is achieved, in the midst of a great assembly of Déwatas, the great divine sage addressed this celebrated injunction of \*SAKKO, who stood near him: one WIJAYO, the son of SÍHABA'HU, king of the land of Lála, together with seven hundred officers of state, has landed on Lanká. Lord of Déwos! My religion will be established in Lanká, on that account thoroughly protect, together with his retinue, him and Lanká!

"This prince named WIJAYO, who had then attained the wisdom of experience landed in the division *Tambapanni* of this land of Lanká, on the day that the succession (of former Buddhos) reclined in the arbour of the two delightful sal trees, to attain 'nibbánan.'"

This revelation or injunction, the object and effect of which are to fix the same day for the date of the death of SÁKYA and the landing of WIJAYO, is not only not to be found in the *Parinibbána-suttan*, where, if any where, it ought to be recorded, but is omitted even in BUDDHAGHOSO'S *Páli Atthakathá* on that portion of the Buddhistical scriptures; nor have the priesthood been yet able to refer me to any other section of the Páli sacred commentaries where it is to be met with. We shall probably find that this is one of the numerous passages of the historical portion of the ancient *Singhalese Atthakathá* which BUDDHAGHOSO excluded from his Páli version. I shall have to advert to these omissions of historical data, in a future notice of the genealogy of Indian kings.

The second prophecy is thus introduced in the 17th chapter of the *Maháwanso*, propounded by the théro MAHINDO, in the account of the arrival and enshrinement in *Ceylon*, in the reign of the Ceylonese monarch DEWÁNANPIYATISSO, of certain corporal relics of SÁKYA obtained from India.

"While seated on the throne on which he attained 'parinibbánan,' these five resolves were formed by the vanquisher endowed with five means of perception.

"Let the right branch of the great bo tree, when ASOKO is in the act of removing it, severing itself from the main tree, become planted in the vase (prepared for it).

"Let the said branch so planted, delighting by its fruit and foliage, glitter with its six variegated colors in every direction.

"Let that enchanting branch, together with its golden vase, rising up in the air, remain invisible for seven days in the womb of the snowy region of the skies.

"Let a two-fold miracle be performed at *Thúpáramaya* (at which) my right collar-bone is to be enshrined.

"In the *Hémawátako dágoba*† (Ruwanwelli) the jewel which decorates Lanká, there will be a 'dróna' full of my relics. Let them, assuming my form as Buddho and rising up and remaining poised in the air, perform a two-fold miracle.

\* Indra.

† These dágobas are now in ruins, at *Anurádhapura*. The account of their construction will be found in the *Maháwanso*.

“The successor of former Buddhos (silently) willed these five resolves: on that account, in this instance, this relic performed this miracle of two opposite results.

“Descending from the skies (the collar-bone relic) placed itself on the crown of the monarch’s head. The delighted sovereign deposited it in the shrine. At the enshrining of the relic in the dāgoba (on the full moon day of the month of Kattika) a terrific earthquake was produced making the hair (of the spectators) to stand on end.

\* ‘Thus the Buddhos are incomprehensible: their doctrines are incomprehensible: and (the magnitude of the fruits of faith, to those who have faith in these incomprehensibles, is also incomprehensible.)’

“Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince MATTA’BHAYO, being also a convert to the faith of the lord of ‘*Munis* ;’ entreating of the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion.”

This prediction *is* to be found in BUDDHAGHOSO’S *Atthakatha* on the *Parinibbāna-suttan*.

The third prophecy is given in the following words in the 5th chapter of the *Mahāwanso*, as enunciated by the théros who held the SECOND CONVOCATION in B. C. 443, predictive of MOGGALIPUTTATISSO being destined to preside at the THIRD CONVOCATION, to be held for the suppression of a calamity which was to occur in 118 years from that date. This revelation also *is* recorded in BUDDHAGHOSO’S *Atthakatha*.

“The théros who held the SECOND CONVOCATION, meditating on the events of futurity, foresaw that a calamity would befall their religion during the reign of this sovereign (ASOKO). Searching the whole world for him who would subdue this calamity, they perceived that it was the long-lived TISSO, the bráhmaṇ (of the Bráhmaṇaloka world). Repairing to him, they supplicated of the great sage to be born among men for the removal of this calamity. He, willing to be made the instrument for the glorification of religion, gave his consent unto them. These ministers of religion then thus addressed SIGGAWO and CHANDAWO, two adult priests. In eighteen, plus one, hundred years hence, a calamity will befall our religion, which we shall not ourselves witness. Ye (though) priests failed to attend on the occasion (of holding the SECOND CONVOCATION on religion); on that account, it is meet to award penalties unto you. Let this be your penance. The bráhmaṇ TISSO, a great sage, for the glorification of our religion, will be conceived in a certain womb in the house of the bráhmaṇ MOGGALI. At the proper age, one of you must initiate that noble youth into the priesthood. (The other) must fully instruct him in the doctrines of the supreme Buddha!”

On an attentive examination of the foregoing Ceylonese table, and of the historical details furnished in the *Mahāwanso*, the following grounds suggest themselves to my mind for distrusting the correctness

\* A quotation from the sacred commentaries.

of the date assigned for the landing of WIJAYO: and for considering it a fiction.

1st. The improbable coincidence of its occurrence on the precise day that SÁKYA died.

2nd. The aggregate period comprised in the 236 years from the landing of WIJAYO to the accession of DEWÁNANPIYATISSO is apportioned for the most part on a scale of decimation, among the six rájas who preceded DEWÁNANPIYATISSO.

3rd. One of these six rájas, PANDUKÁBHAYO, according to the *Maháwanso*, married at 20 years of age; he dethroned, when he was 37 years old, his uncle ABHAYO; and reigned thereafter 70 years. He must therefore have been 107 years old when he died, having been married 87 years: and yet the issue of that marriage MUTASIWO succeeded him, and reigned 60 years!

It is obvious, therefore, if the foregoing numerical succession of rájas be correct, that as regards the personal history of the two kings last named, their portion of the whole term of 236 years, which is represented to have intervened between the landing of WIJAYO and the accession of DEWÁNANPIYATISSO, is inadequately filled up by the historical incidents furnished by the *Maháwanso*; and that a curtailment of at least 60 years is required to adjust the narrative to any admissible duration of human existence.

Before, however, any conjecture can be afforded as to whether that curtailment should be effected by bringing forward the landing of WIJAYO, or throwing back the accession of DEWÁNANPIYATISSO, it will be requisite to examine the ensuing portion of the Ceylonese table; for the purpose of ascertaining whether that portion also of the Ceylonese history exhibits any chronological incongruity; and if it does, whether the incongruity demands dilation or contraction for the adjustment of its chronology.

It will there be found that four of DEWÁNANPIYATISSO's brothers, severally, succeeded to the monarchy, and each of them also reigned a term of precisely ten years. Between the accessions of the third and fourth brothers, SU'RATISSO and ASELO, two foreigners named SENO and GUTTIKO usurped the throne, and retained their power for 22 years. ASELO put these usurpers to death, and after his decennial rule, ELÁRO invading *Ceylon* from the *Chola* country deposed ASELO.

Now this ASELO is stated to be the ninth son of the above mentioned MUTASIWO, who enjoyed a long reign of 60 years, after succeeding his father PANDUKÁBHAYO, who at *his* demise, as noticed above, had been married to MUTASIWO's mother for 87 years. As MUTASIWO is not represented to be a minor, supposing him to have only attained

twenty, at his accession, his age, at the time of his death, according to the foregoing data, is left to vary from 80 to 147, as he may have been born in the first, or the sixty-seventh year after his parents' marriage. Whether MUTASIWO died at the age of 80 or 147, from the date of his demise to the accession of his ninth son ASELO, (even supposing him to be a reputed posthumous child of the venerable MUTASIWO) as a period of 90 years had elapsed, he must have been upwards of 90 years old when he commenced a turbulent reign by dethroning and putting to death two foreign usurpers; and closed it when he was past his 100th year, by being himself dethroned and put to death by ELÁRO, the first Cholian conqueror of *Ceylon*. That usurper reigned for 44 years when he was killed in battle by DUTTHAGÁMINI in B. C. 161, from which date, the authenticity of the chronology of the *Maháwanso* is not only free from all apparent discrepancy, but admits of corroboration by collateral evidence.

It will I think, from the foregoing remarks, be admitted, that the portion of Ceylonese history subsequent to the reign of DEWÁNANPIYATISSO, and down to DUTTHAGÁMINI, is also defective, and that either we must have more *dramatis personæ* to fill up the historical *tableau* exhibited in the *Maháwanso* between the years B. C. 543 and B. C. 161, or we must contract the duration of the term allotted to the incidents of that early section of the Ceylonese history.

Without going into further hypothetical comments, I venture to assert, after a careful examination of the various annals which I have had the opportunity of consulting, that any inquirer, not a Buddhist bound by his creed to believe in the prophecies before mentioned, will be disposed to decide that it is the chronology and not the general narrative of the history that requires correction.

The smallest amount of curtailment rendered necessary for the adaptation of the preposterous terms assigned to some of the early rulers of *Ceylon*, to an admissible duration of human existence, is about 60 years, between WIJAYO and DEWÁNANPIYATISSO; and a similar amount of retrenchment, between DEWÁNANPIYATISSO and DUTTHAGÁMINI, which would bring down the landing of WIJAYO from B. C. 543 to 423, being a period, (by the double retrenchment) of 120 years; and the accession of DEWÁNANPIYATISSO from B. C. 307 to 247, being a period, (by the second single retrenchment) of 60 years.

The effect which this adjustment has in tending to reconcile the Ceylonese with the European chronology will be noticed, after an examination of the contemporaneous portion of Indian history.

However justifiable it may be to disturb, on these grounds, the date assigned to the landing of WIJAYO, while there is no other

evidence for the support of that date than a pretended prophecy, and while the train of events adduced to sustain that date, incontestibly shows an anachronism, in excess, of 120 years,—I can see no tenable plea on which the correctness of the Buddhistical era founded on the death of SA'KYA in B. C. 542 can be questioned.

There is a chain of uninterrupted evidence in the historical annals of *Ceylon* from B. C. 161, to the present day, all tending to the confirmation of the authenticity of the date assigned to that era. The inartificial manner, also, in which that chain of evidence is evolved, is so different from the guarded adjustments that take place in the four preceding centuries, that it still further tends to conciliate confidence. It will be seen in the *Maháwanso* that the duration of the reigns of all the kings subsequent to DUTHAGA'MINI are strictly within the bounds of probability; although these terms are seldom stated with such precision as to give the fractional part of the last year in each reign. The absence of this minutæ of chronology must necessarily conduce, in a long line of successions, to an aggregate accumulation of a trifling anachronism. Accordingly when we suddenly come upon a date, recorded to mark the epoch of some great religious schism, or decyphered from some obscure inscription, and we apply that information to the correction of the current narrative, we find, as we ought to find, in the absence of artificial arrangement and falsification of data, accumulations of trivial anachronisms amounting to four, five, and six years, in the long intervals that have elapsed between each of those dates.

And again, when we find that these dates, *rari nantes in gurgite vasto*, adjust themselves *retrospectively* with the year of SA'KYA'S death, and *prospectively* with the present year, A. B. 2380, or A. D. 1837, without deranging (excepting to the limited and necessary extent above noticed) any of that enormous mass of details involved in a history extending over a duration of twenty centuries; it is impossible without rejecting incontrovertible evidence, to question the correctness of the Buddhistical era.

With this conviction, or perhaps it will be called prejudice, strongly impressed on my mind, of the correctness of the date assigned to the Buddhistical era, I look to the details of the three ensuing centuries of the Buddhistical history of India, for the correction of the blots and discrepancies which European criticism will detect and expose in its comparison of the Buddhistical and European dates, assigned to the era of CHANDAGUTTO'S reign; and the consequent inaccuracy of the dates of the SECOND and THIRD CONVOCATIONS.

I have not yet met in Buddhistical records with any prophecy, or

other restraint, dictated either by superstition or imposture, which should have compelled Buddhistical authors to work out their historical narrative so as to bring the 10th year of KÁLA'SOKO to the 100th year of SA'KYA. But some such restraint or motive must doubtless have operated to have led to the manifest distortion of facts, which represents that the SECOND CONVOCATION was held at the close of the 100th year after SÁKYA's death.

In the ensuing translation it will be seen that no less than eight of the leading members who officiated at the SECOND CONVOCATION "had beheld TATHÁGATO." Supposing them to have been only seven years old, even (the earliest age at which noviciates are admitted), in the year TATHÁGATO died, "these repositories of the whole word of Buddho" must have been 107 years old at the time they took their leading part in the SECOND CONVOCATION. On this point, however, the *Maháwanso* contains very specific information. In the 4th chapter in describing that convocation, it is there stated :

"SABBAKA'MI was at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of 'Upasampada' SABBAKA'MI, SALHO, REWATO, KUJJASOBHITO, YASSO, the son of KA'KONDAKO and SAMBUSO, a native of *Sána* : these six théros were the disciples of the théro A'NANDO. WA'SABHAGA'MIKO and SUMANO, these two théros were the disciples of the théro ANURADHO ; these eight pious priests, in aforetime, had seen the deity who was the successor of former Buddhos.

"The priests who had assembled were twelve hundred thousand. Of all these priests, the théro REWATO was at that time the leader."

As the "*Upasampada*" ordination could not be obtained, even in the early ages of Buddhism, under the age of 20, it follows as a necessary consequence, if the authenticity of this history is to be admitted, that this hierarch was 140 years old when he presided over this convocation. No person surely will dispute the justice of my questioning the correctness of this chronology ; or take upon himself to deny that the correction of the anachronism here pointed out demands a curtailment of at least 60 years.

I am perfectly aware that in suggesting this inevitable retrenchment of 60 years, I *pro tanto* increase and indeed, precisely double the amount of the pre-existing anachronism as to the European date of the reign of SANDRACOTTUS. All, therefore, that I am entitled to deduce from this anachronism is that there is an undeniable and intentional perversion of historical data in the first century of the Buddhistical era. Whether this perversion can be corrected, either directly or inferentially, from other sources, is a question which those orientalists alone can answer, who have other collateral data on which they can rest their arguments.

From the date however of the SECOND CONVOCATION in the 10th year of KA'LA'SOKO's reign, a pretended prophecy already quoted, *does* occur to fetter Buddhist annalists, and compel them to make the 218th year of SA'KYA, fall to the 4th of the reign of ASOKO.

If without reference to any of these prophetic dates, or historical predictions, we follow the narrative history of the Buddhist patriarchs, and which is termed "the sacerdotal succession," we shall find ample justification for throwing equal discredit on the dates of both convocations. In that narrative will be found a consecutive and detailed account of no less than "six generations of preceptors" having intervened from the death of SA'KYA to the meeting of the THIRD CONVOCATION; comprising a period of 235 years, and affording an average of about 39 years for each preceptor. SABBAKÁMI, a member of the first generation, is represented to have presided over the SECOND CONVOCATION, and MOGGALIPUTTATISSO, a member of the sixth generation, over the THIRD CONVOCATION. Had we no other dates given to us, than those of the death of SA'KYA, and of the THIRD CONVOCATION, we should, dealing with averages, place the SECOND CONVOCATION over which SABBAKÁMI presided within 39 years after SA'KYA's death, and in that case the sentence "these eight pious priests in aforetime had seen the deity who was the successor of former Buddhos," instead of being a glaring absurdity would have amounted to an obvious probability. But the unfortunate imposture, emanating apparently in MOGGALIPUTTATISSO, which asserted that SABBAKÁMI had said in the SECOND CONVOCATION, "In eighteen, plus one, hundred years hence, a calamity will befall our religion which we shall not ourselves witness," in reference to the schism that MOGGALIPUTTATISSO suppressed in the reign of ASOKO, has led to these fatal, and at the same time clumsy distortions of historical and chronological data, by Buddhist authors. By placing the SECOND CONVOCATION over which SABBAKÁMI presided in the 100th year, they are obliged to assign to him the age of 140 years, and to make it appear also that the age of the first generation of preceptors had not then passed away. And at the time the THIRD CONVOCATION was held, only 135 years after the SECOND, MOGGALIPUTTATISSO, who presided over it, is represented in the ensuing extract to be of the six generations of preceptors and "an aged person." The *Maháwanso* mentions with greater distinctness that "in the seventeenth year of the reign of this king (ASOKO) this all-perfect minister of religion (MOGGALIPUTTATISSO) aged *seventy-two* years, conducted with the utmost perfection this great convocation on religion." We are in short, on the one hand, told that at the end of the first century some of the preceptors of the first generation were alive,

and, on the other, that only 135 years thereafter, the head of the church was of the sixth generation, and at that time of the advanced age of seventy-two years.

It is not possible, therefore, to recognize the correctness of any of these dates, which are based on pretended prophecies, and in rejecting them as fictitious we are reduced to the necessity of adjusting the events comprised in these three centuries by two points only, on which alone any reliance can be placed, viz: the Buddhist era of SA'KYA'S death, B. C. 543, and the European age of SANDRACOTTUS, (about) B. C. 325. If (as is stated) SANDRACOTTUS reigned \*34 years, his son BINDUSA'RO 28 years, and the THIRD CONVOCATION was held in the 17th year of ASOKO'S inauguration and 21st of his reign, we shall have to place the THIRD CONVOCATION in B. C. 242 instead of B. C. 307, which (as the 18th of ASOKO falls to the 1st of the Ceylonese monarch DEWA'NANPIYATISSO) would accord with the preceding adjustment of the Ceylonese chronology within the trifling amount of six years.

Although the general result of this adjustment only produces an alteration in the Buddhistical chronology of this period amounting to 65 years, still it is one calculated to occasion an extensive derangement in the foregoing table, from the very circumstance of its assumed claim to minute accuracy.

I do not despair, however, of seeing these discrepancies accounted for in due course of time. We know that the Bráhmínical authorities arrange the Mághada line of succession differently from the Buddhistical. There is evidently some confusion in the durations assigned to the reigns of the ten NANDOS. But whenever, or by whatever means, the adjustments are made, they must be made, to the limited extent of the above anachronism, in direct defiance of the Buddhistical authorities extant in *Ceylon*; and by hitting blots, and detecting inaccuracies which have inadvertently escaped the notice of the pious impostors who have spared no pains in endeavouring to interweave the prophetic and falsified chronology of India and of *Ceylon* into each other.

As an illustration of their ingenuity, I give the following extract from another part of BUDDHAGHOSO'S *Atthakathá*.

"In the †eighteenth year of the reign of AJA'TASATTO, the supreme BUDDHO attained *Parinibbánan*. In that very year, prince WIJAYO, the son of prince SI'HO, and the first monarch of *Tambapanni*, repairing to this Island, rendered

\* I am disposed to adopt the reading of the last extract of the *Atthakathá* which makes this term "twenty-four years."

† This appears to be a clerical error for eight.

it habitable for human beings. In the fourteenth year of the reign of UDA'YABHADO, in *Jambudīpo*, WIJAYO died here. In the fifteenth year of the reign of UDA'YABHADO, PANDUWA'SADEWO came to the throne in this island. In the twentieth year of the reign of NA'GADA'SO there, PANDUWA'SADEWO died here. In the same year, ABHAYO succeeded to the kingdom. In the seventeenth year of the reign of SUSUNA'GO there, twenty years of the reign of ABHAYO had been completed; and then, in the said twentieth year of ABHAYO, the traitor PANDUKA'BHAYO usurped the kingdom. In the sixteenth year of the reign of KA'LA'SOKO there, the seventeenth year of PANDUKA'BHAYO'S reign had elapsed here. The foregoing (years) together with this one year, will make the eighteenth (of his reign). In the fourteenth year of the reign of CHANDAGUTTO, PANDUKA'BHAYO died here; and MUTASIWO succeeded to the kingdom. In the seventeenth year of the reign of DHAMMASOKO rāja, MUTASIWO rāja died, and DEWA'NANPIYATISSO rāja succeeded to the kingdom.

“ From the *Parinibbānan* of the Supreme *Buddho*, AJA'TASATTO reigned twenty-four years. UDA'YABHADO, sixteen; ANURUDDHO and MUNDHO, eighteen. NA'GADA'SAKO, twenty-four SUSUNA'GO, eighteen years. His son KA'LA'SOKO, twenty-eight years. The ten sons of KA'LA'SOKO reigned twenty-two years. Subsequently to them, NAWANANDO reigned twenty-two years. \*CHANDAGUTTO, twenty-four years. BINDUSA'RO, twenty-eight years. At his demise ASOKO succeeded, and in the eighteenth year after his inauguration, MAHINDO théro arrived in this island. This royal narration is to be thus understood.”

The fictitious synochronisms attempted to be established in this extract, between the chronology of India and of *Ceylon*, are, it will be observed, most successfully made out. The discrepancies as to the year of AJA'TASATTO'S reign, in which SA'KYA died; as to the comparison between KA'LA'SOKO and PANDUKA'BHAYO, and as to the duration of the joint rule of ANURUDDHO and MUNDHO, as well as that of CHANDAGUTTO, all manifestly proceed from clerical errors of the transcribers; as will be seen by the following juxta-positions.

	A. B.		A. B.
18th of Ajátasatto, .....	1	Buddho died and Wijayo landed in <i>Ceylon</i> , .....	1
14th of Udáyabhaddako, .....	38	Last of Wijayo, .....	38
15th of Ditto, .....	39	First of Pandewáso, .....	39
20th of Nágadáso, .....	68	Last of ditto, .....	69
17th of Susunágo, .....	89	20th of Abhayo, .....	89
16th of Kálásoko, .....	106	17th of Pandakábhayo, .....	124
14th of Chandagutto, .....	176	Last of Ditto, .....	176
17th of Dhammasoko, .....	235	Last of Mutasiwo, .....	236

With these preparatory remarks, the design of which has been already explained, I shall proceed to translate the following passages descriptive of the second and third convocations, taken from the introduction in BUDDHA'GHOSO'S *Atthakathá* on the *Winayo* and *Abhidhammapitako*.

\* In a preceding note, I have stated that I consider this date, though an apparent erratum, to be correct.

## SECOND CONVOCATION.

It is stated in the account of the FIRST CONVOCATION on the *Winayo* that, in the first place, this question was asked by the venerable MAHA'KASSAPO. "Belo'LI, UPA'LI where was the *Párájikañ* first propounded?" and that after other prescribed interrogatories, he questioned him as to its import, its origin, and as to who the party concerned was.

In the course of that discussion, most fully illustrating (the *Párájikañ*) even from the cause that gave rise thereto, it was set forth by the beloved UPA'LI, who was desirous of explaining every circumstance connected therewith, specifying even by whom it was originated, and by what circumstances it was occasioned, beginning with, "At that period the sanctified BUDDHO was dwelling in *Weranjá*" and the rest that appertained (to the *Párájikañ*).

It must be distinctly understood that this was thus spoken by the beloved UPA'LI at the FIRST CONVOCATION, (it did not originate at the SECOND CONVOCATION). From this quotation alone, it is satisfactorily shewn, by whom and when this was said. If it be asked in this place—Why is this adverted to here?—the answer is, with whatever object that "*Nidánan*" may have been investigated by the venerable MAHA'KASSAPO (at the FIRST CONVOCATION) with the same object in — of thoroughly illustrating that "*Nidánan*"—it is begun now also from the commencement with the words, "It is so said by him (BUDDHO)." Be it understood, however, that when these words were spoken by the beloved UPA'LI even at the FIRST CONVOCATION, it was admitted to be a quotation (BUDDHO not being then alive).

By the foregoing it being sufficiently explained by whom, when, and on what account, (the *Winayo* was first propounded in convocation) the details whereof will be found in the respective *Máttká*, it now remains for me to afford these further explanations.

1st. By whom it was received\* (from *Buddho*).

2ndly. By whom it has been handed down.

3rdly. Where it was authenticated.

For the purpose of explaining these points the passage, "At that period the sanctified BUDDHO was dwelling in *Weranjá*—" and other similar passages, of which the *Nidánan* of the *Winayo* is composed, having been quoted, it was duly set forth—by whom it was received, by whom it was handed down and where it was authenticated, beginning from the very commencement, thus: "From the mouth of BHAGAWA' himself, it was received by the venerable UPA'LI; and from his mouth, both before the *Parinibbánan* of TATHA'GATO by many thousands of Bhikkhus who had obtained the six *Abhinná*, and after the *Parinibbánan* of THATA'GATO, by the théros who had held the (FIRST) CONVOCATION on *Dhammo*, having MAHA'KASSAPO for their chief."

By whom was it handed down?

In *Jambudípo*, commencing first from the théro UPA'LI it was perpetuated, whatever that interval might be, to the period of the THIRD CONVOCATION, through a generation of *A'cháriya*. Hence the appellation of the "*Acháriyan* generation" or generation of preceptors. These were the five victors over sin;

\* Literally "upheld" as a burden is sustained which is passed from one person to another, without being set down.

UPA'LI, DA'SAKO, SÓNAKO, SIGGAWO, and TISSAMOGGALIPUTTO who perpetuated the *Winayo*, uninterruptedly from generation to generation, to the THIRD CONVOCATION, in the land celebrated by the name of *Jambudípo*.

The venerable UPA'LI having learned, from the mouth of BHAGAWA himself, this *Winayo*, in its appropriate text (the Páli version) implanted it in the hearts of many. In the fraternity of that venerable personage, from amongst those who having learned the *Winayo*, and acquired a knowledge thereof, those who attained the condition of *Puthujjaná*, *Sótápanna*, *Sakatágámi* and *Anágámi* transcended the limits of enumeration. Of those alone who were sanctified (by arahathood) there were one thousand.

DA'SAKO was a disciple of his fraternity. He having learned the same from the mouth of the said UPA'LI, similarly propounded the *Winayo*. In the fraternity of that venerable person, the *Puthujjaná* and others who, having learned the *Winayo*, had acquired a knowledge thereof, were beyond the limits of computation. The sanctified alone amounted to one thousand.

SÓNAKO was a disciple in the fraternity of DA'SAKO théro. He learned the *Winayo* from the mouth of his preceptor DA'SAKO, in like manner, propagated it. In the fraternity of this venerable personage also, the *Puthujjaná* and others, who, having learned the *Winayo*, acquired a knowledge thereof, were beyond the limits of computation. The sanctified alone amounted to one thousand.

SIGGAWO was a disciple in the fraternity of DA'SAKO théro, and having learned the *Winayo* in the fraternity of that théro, became the chief of a thousand *Arahantá*. In the fraternity of that venerable personage, having learned the *Winayo* he acquired a knowledge thereof, as to the *Puthujjaná*, *Sótápanná*, *Sakatágámi*, *Anágámi* and *Arahantá*, there was no computing their number, either in hundreds or in thousands. At that period in *Jambudípo* the number of Bhikkhus was very great. The supernatural gifts of the théro MOGGALIPUTATISSO, will be celebrated in the THIRD CONVOCATION.

Thus this *Winayo-piṭakan*, be it known, has been handed down through these generations of preceptors, from its commencement to the THIRD CONVOCATION. In order to the due understanding of the THIRD CONVOCATION, this connecting narrative should be borne in mind.

The five hundred sanctified and supernaturally gifted théros, who had MAHA'-KASSAPO for their chief, having held the (FIRST) CONVOCATION on *Dhammo*, and caused it to be universally glorified, and having lived the full measure of human existence, released from all human frailties, were extinguished like lamps exhausted of oil.

Thereafter when, in the prescribed rotation of night and day, a hundred years had elapsed from the *Parinibbánan* of BHAGAWA', certain Bhikkhus resident in *Wésáli*, natives of *Wajjí* (decided) as follows :

" \* The preservation of salt in horn is allowable."

" † The allowance of two inches is admissible."

\* Priests can only keep salt for seven days. The innovation consisted in deciding that if kept in horns, it might be retained for any period.

† Priests should not take substantial food after midday. Here it is allowed till the shadow of the declining sun is two inches long.

“ \* Indulgence in the country is allowable.” “ † Ceremonies in (sacerdotal) residences are allowable.” “ ‡ Obtaining subsequent consent is allowable.” “ § Conformity to the example (of preceptors) is allowable.” “ || Acceptance of whey (as distinct from milk) is allowable.” “ ¶ The acceptance of (fermented toddy resembling) water is allowable.” “ \*\* The use of seats covered with cloths (without fringes) is allowable.” “ †† The acceptance of gold and silver is allowable.” These were the ten indulgences which they put forth.

To these persons, the rája KA'LA'SOKO, the son of SUSUNA'GO, extended his protection.

At that period, the venerable YASSO, the son of KA'KANDAKO, in the course of his pilgrimage among the inhabitants of *Wajji*, having heard that certain bhikkhus of *Wésáli*, natives of †† *Wajji*, were propagating these ten indulgences, thus meditated. “ Having myself heard of the calamity which is impending over the religion of the deity gifted with ten powers, should I be deficient in my exertions (to avert it) that proceeding would be unbecoming of me: wherefore disgracing these impious (characters), let me glorify *Dhammo*.”

Wherever *Wésáli* might be, thither he proceeded. There the venerable YASSO, the son of KA'KANDAKO, sojourned in the *Kutágára* hall in the *Mahá-wanno* wiháro at *Wésáli*. On that occasion, the bhikkhus of *Wésáli*, natives of *Wajji*, on the *Upósathá* day in question, filling a golden basin with water, and placing it in the midst of the assembled priests, thus appealed to the devotees of *Wésáli* who attended there. “ Beloved! bestow on the priesthood either a *Kahapanañ*, or half, or a quarter of one, or even the value of a *mása*; to the priesthood, it will afford the means of providing themselves with sacerdotal requisites.” All that occurred (subsequently) up to the meeting of the SECOND CONVOCATION (will be found in the *Sattasatikakanda*ko).

There were selected (for the CONVOCATION) seven hundred bhikkhus, neither more nor less. From this circumstance this convocation on the *Winayo* is called also the “ *Sattasatika*” (the convocation of the seven hundred).

At this meeting twelve thousand bhikkhus assembled, brought together by the exertions of the venerable YASSO. In the midst of these, by the interrogation of the venerable RE'WATO, and by the exposition of the *Winayo*, by the théro SAB-BAKA'MI, the ten indulgences being thoroughly inquired into, judgment (of suppression) was finally pronounced.

\* That they might partake in the country, what is denied to them at their wiháros; whereas both are forbidden.

† That they might perform certain ceremonies in their residences, which could only be observed in the *Upósathá* hall.

‡ Consent ought always to precede any act connected with religion.

§ No example is admitted as an excuse, if the act itself be forbidden.

|| Whereas whey as a component part of milk is considered to be substantial food, and as such cannot be partaken of after 12 o'clock.

¶ No fermented beverage is admissible.

\*\* No costly cover, whether with or without fringes can be used.

†† All precious metals are prohibited.

‡‡ Present *Allahabad*.

Thereupon the théros deciding "Let us again hold a convocation on *Dhammo* and *Winayo*;" and having selected seven hundred bhikkhus, the maintainers of the three *Pitakáni*, and gifted with the qualification of sanctification; and assembling at the *Wálukárámo* wináro at *Wésali*, and, in the manner that MAHA'KASSAPO had held the (FIRST) CONVOCA-TION, having purified the whole *Sásanam* of defilements, revised in convocation the whole of *Dhammo* and *Winayo*, according to the several divisions of the *Pitakáni*, called, the *Nikáyo Argo* and *Dhammakkhando*.

This convocation was brought to a close in eight months; and from its having been held by seven hundred bhikkhus, THIS CONVOCA-TION has been universally called the *Sattasatika*; and, taking into account the one held previously, it is also called DUTIYA'SANGITI (the SECOND CONVOCA-TION).

(It is thus recorded in the *Sattasatikakando*). "From amongst those théros by whom THIS CONVOCA-TION was held, the most renowned were, SABBA-KA'MI, SALHO, RE'WATO, KEHUJASÓBHITO, YASSO and SAMBH'UTO of *Sána*; they were the disciples of ANANDO; and in aforetime had beheld TA'THAGATO. Be it known, however, that, there were also SUMANO and WA'SABHAGA'MI. These two were the disciples of ANURADHO, and they also in aforetime had seen the TATHA'GATO."

Whosoever the théros might be by whom the second convocation may have been held, the whole of them were individuals of great weight, celebrated by their deeds, and sanctified (by *arahathood*).

This is the SECOND CONVOCA-TION.

The events intervening between the SECOND and THIRD CONVOCA-TIONS are stated in this *Atthakathá* in great detail, particularly in reference to the personal history of MOGGALIPUTTATISSO, by whom the LAST CONVOCA-TION was held. A succinct, but perspicuous, historical account of which period will be found in the 5th chapter of the *Maháwanso*. It will be sufficient for my present purpose to give the names only of the théros, who were the sacerdotal successors to *Upáli*, to whom the *Winayo* division of the *Pitakataya* was entrusted at the FIRST CONVOCA-TION. It has been mentioned in a foregoing paragraph that his pupil and immediate successor was DA'SAKO; and that SÓNAKO was DA'SAKO'S disciple. His two disciples CHANDAWAJJ and SIGGAWO, were adult priests at the termination of the SECOND CONVOCA-TION, which, as already stated, was held at *Wésáli*, at the close of the first century after the death of BUDDHO, being the year before Christ 443.

On them was imposed the task of converting the youth TISSO, the son of the Bráhma-n MOGGALI, who, it was predicted by the priests who held the SECOND CONVOCA-TION, was destined to subdue a calamity that they foretold would befall the religion of BUDDHO, in one hundred eighteen years from that date.

I resume the translation of the *Atthakathá* with these remarks, serving to show the continuity of the sacerdotal succession to a point

at which the circumstances that gave rise to the THIRD CONVOCATION occurred. It is here of importance to notice that the existence of a version of the *Aṭṭhakathá* on the *Piṭakattaya* at that period is specifically mentioned.

The following is the passage I allude to :—

“From the following day, Tisso entered upon the study of the word of BUDDHO. Then becoming a *sámanéro*, and postponing the study of the *Wenayapitákan* (as the most difficult) he acquired the knowledge of all (the rest) of the word of BUDDHO, together with the *Aṭṭhakathá*. From the time of his being ordained *Upasampadá*, continuing to be protected (by SIGGAWO and CHANDAWAGGI) he became master of the (whole) *Piṭakattáya*. The said two persons, the one the preceptor, and the other the ordainer of MOGGALIPUTTATISSO having deposited the whole of the word of BUDDHO in his hands, and lived the ordinary measure of human existence, demised.

“Subsequently thereto, MOGGALIPUTTATISSO, devoting himself to the prescribed course of sanctified meditation, and attaining arahathood, extensively propagated the *Winayo*.

“At this period, the rája BINDUSA'RO had an hundred sons. All these ASOKO destroyed, reserving only prince TISSO, who was born of the same mother with himself. This murderer having reigned a period of four years without celebrating his inauguration, at the close of the fourth year, which was the 218th after the *parinibbánañ* of TATHAGATO, entered upon the supreme sovereignty of all *Jambudípo*, as one united empire. By the preternatural manifestations which attended his inauguration these miracles were wrought.”

These miracles and manifestations will be found in the *Maháwanso*. They would occupy too much space in this article, and are not essential to the continuity of the history of the Buddhistical scriptures.

The *Aṭṭhakathá* proceeds thus :

“This rája for a period of three years from his inauguration, lived out of the pale of Buddhism, an heretic ; and in the fourth year became a convert to the word of BUDDHO. His father BINDUSA'RO was of the bráhman faith. He distributed (daily) rice-alms among eight thousand heretics, consisting of bráhmans, and to bráhmanical heretics of the *Pandáránga* and other sects. While ASOKO was continuing to bestow these alms within his palace, in the same manner that it had been conferred by his father, on a certain occasion, while standing at a window, having noticed these persons taking their repast with unbecoming avidity, without regard to decorum, restraint over their appetites and devoid of all decency in manners, thus meditated ; ‘ Surely it is requisite that alms, such as these, should be conferred with discrimination ; and in an appropriate manner also.’

“Having come to this resolution, he thus addressed his courtiers ‘ Go, my friends, and each of you fail not to conduct into my palace those fraternities of bráhmans whom you esteem to be pious characters, that I may bestow alms on them.’ These officers replying : ‘ Lord ! most willingly,’ and conducting to his presence the several *Pandáránga*, *Jiwaká*, *Nigaṭhá* and other devotees, said, ‘ These, mahárája, are our *arahantá*.’

“ Thereupon the rája causing superb seats to be prepared within the palace, said to them, ‘ Proceed ;’ and as they entered, ‘ take (added he) each of you the seat appropriate to yourself ;’ they, without discrimination, (as to seniority, or superiority in sanctity) seated themselves, some on rich seats and others on wooden forms. The rája noticing this procedure, and being convinced that there was no spiritual merit among them, the appropriate repast having been served to them, allowed them to depart.

“ While he was in the observance of this practice, on a certain day, standing at the window, he noticed passing the palace yard, the *Sámanéro* NIGRÓDHO who had overcome, and who kept in subjection and thoroughly controlled, the dominion of the passions : and who was gifted with the most perfect decorum in demeanour. Inquiring ‘ who is this NIGRÓDHO ?’ he was told, he was the son of prince SUMANO, the eldest of the sons of the rája BINDUSA’RO.”

The narrative of the *Atthakathá* then enters into the personal history of NIGRÓDHO, the flight of his mother pregnant of him from *Páttilipura*, on the occasion of his father, and the other sons of BINDUSA’RO, being massacred—his birth, education and admission into Buddhistical ordination, and ultimately NIGRÓDHO’s conversion of his uncle ASOKO, who was then supreme ruler of India, to the Buddhistical faith.

The *Atthakathá* also contains the account of the conversion, and subsequent ordination into priesthood, of TISSO, the younger brother of ASOKO, who had already been elevated to the dignity of “ *Oparáju*” (which would appear to be the recognition of the heir presumptive) as well as of the ordination of prince AGGIBRAHMA’, the husband of ASOKO’s daughter SANGHAMITTA’ ; and finally, that of his son MAHINDO, celebrated for his conversion of *Ceylon*, and of the aforesaid daughter SANGHAMITTA’. For all these details, also, I am compelled, from want of space, to refer to the fifth chapter of the *Maháwanso*, resuming again my translation of the *Atthakathá* from the point at which the incidents which led to the THIRD CONVOCATION being held, are set forth.

While these advantages and honors were conferred on (the Buddhistical) religion, the heretics (*tithayá*) deprived of those advantages and honors, and finally, unable to obtain even food and raiment, out of covetousness of those benefits and distinctions, having assumed Buddhistical ordination, set forth each their own peculiar creeds, saying “ This is *Dhammo*.” “ That is *Winayo*.” Although they were unable to obtain regular ordination, shaving their own heads and clothing themselves in yellow robes, they sauntered about the *wiháros*, and intruded themselves during the performance of the \**Upósatho* and †*Pawárana* rites, as well as at the ‡*Sanghakamma* and §*Ganakamma* meetings of the priesthood. With these persons, the bhikkhus would not perform the *Upósatho* rites.

\* Periodical rites, and ceremonies regulated by the changes of the moon.

† Final and conclusive rites and ceremonies.

‡ A meeting of priests exceeding five in number for religious purposes.

§ A meeting of priests below five in number.

At that crisis, MOGGALIPUTTATISSO théro thus meditated. "Now is this judgment manifested: at no remote period it will grow into a serious calamity, which no person will be able to suppress, who continues to dwell among these persons." Transferring therefore the charge of his fraternity to the théro MAHINDO that he himself might lead a life of seclusive devotion, departed for the \**Ahoganga* mountain (mountain beyond the Ganges).

These heretics, although subjected to every degradation, by the bhikkhus, as well as by the *Dhammo*, the *Winayo* and the ordinances of the divine teacher (*Buddho*); and they had utterly failed in attaining the condition prescribed by the *Dhammo* and *Winayo*, nevertheless gave rise to various (calamities, which were like unto) excrescences, defilements, and thorns, unto the religion (of *Buddho*); some of these flocked to the fire (as an object of adoration): others scorched themselves in the manner of the † *Panchatápa* sect: some prostrated themselves towards the sun: others began to declare (openly) "let us destroy your *Dhammo* and *Winayo*." Thereupon the congregation of bhikkhus would not perform either the *Upósatha*, or *Pawárana* rites with them; and suspended for a period of seven years, the performance of the *Upósatha*; continuing however to dwell at the *Asókárámo* wiháro (at *Pátílípura*). This circumstance was reported to the rája, the monarch directed this command to be signified to one of his officers. "Repairing to the ‡ wiháro and suppressing this matter, cause the performance of *Upósatha*, to be re-established." This officer not being able to obtain any further explanation from his sovereign, referring himself to the other officers of state, said, "the rája is dispatching me with this command, 'repairing to the wiháro and suppressing this affair, cause the *Upósatha* to be re-established: ' in what manner am I to suppress this matter?" They replied: "We think thus: on any occasion that a (rebellious) province is to be reduced to subjection, the traitors (who raised the rebellion) are put to death. In the same manner, should there be those who refuse to perform the *Upósatha*, the rája must wish that they should be put to death."

Thereupon this minister repairing to the wiháro, and assembling the bhikkhus, thus addressed them: "I am sent by the rája, with this command, 'Cause there the *Upósatha* to be re-established.' Lords! perform, therefore, instantly, the *Upósatha*." The bhikkhus replied: "Together with the heretics we will not perform the *Upósatha*." The minister, commencing from the pulpit of the chief priest, with his sword chopped off the head of each (who successively refused).

The théro, TISSO, observing this officer in the commission of this sacrilegious act, thus thought: "The rája would not send him to slaughter théros: most assuredly this must proceed from the misapprehension of this officer;" and (rushing up) placed himself in the seat of him who had (last) fallen. He (the minister) recognizing the théro (to be the brother of his sovereign) unable to use his weapon, repairing to the rája, thus spoke. "Déwo! I have cut off the heads of such a number of bhikkhus, who were recusant in the performance of

\* I have met with this word written *Adúganga Pabbato*, which would signify "the mountain of the subterranean *Ganges*."

† Having four fires around them while the sun is shining, which made the fifth fire.

‡ The *Asókárámo* wiháro at *Pátílípura* named after *Asoko*, by whom it was built, vide *Mahawánso*.

*Upósatha*; and in due order came to the turn of thy illustrious brother, the théro Tisso: what shall I do?" The rája, the instant he heard this, exclaiming, "Wretch! What? Thou sent by me to slaughter the bhikkhus?" and being answered, "Yes, Déwo!" agonized as if a flame had been engendered in his body! and rushing to the wiháro, he thus addressed the théros and bhikkhus. "Lords! this officer, unauthorized by me, has done this deed: by such (an act) on whom will the sin fall?" Some of the théros observed: "That person committed the act by thy direction: the sin therefore is thine." Others said, "The sin is equal in both of you." Others again thus spoke, "Why, mahárája! was it thy intention that he should go and slaughter the bhikkhus?" "No, lords! I sent him with a pious intention, saying, 'restoring the priesthood to unanimity, re-establish the *Upósatha*.'" "In that case, thy intention being pious, the sin rests with the officer alone." The rája perplexed (by the conflicting answers) inquired, "Lords! is there any bhikkhu, who is capable to restore me to the solace of religion, by removing this perplexity?" "There is, mahárája: his name is MOGGALIPUTTATISSO: he, removing this perplexity of thine, is capable of restoring thee to the solace of religion." On that very day, the rája dispatched four théros, learned in *Dhammo*, each with a retinue of a thousand bhikkhus and four ministers, each with a suite of a thousand persons, saying, "Return bringing the théro." They repairing thither, thus addressed (MOGGALIPUTTATISSO), "The rája calls thee." The théro did not come. For the second time, the rája sent eight théros versed in the *Dhammo*, and eight ministers each with a retinue of a thousand persons, who thus delivered their message: "Lord! the mahárája having desired us to say, 'he calls thee,' added, 'return not without bringing him.'" On the second occasion also, the théro did not come? The rája inquired of them: "Lords! I have sent twice, why does the théro not come." "Mahárája! he refuses to come, because he has been told, 'the rája calls.' On his being thus invoked he may come: 'Lord! religion is sinking: for the salvation of religion render thy aid to us!'" Thereupon the rája adopting that message, sent sixteen théros versed in the *Dhammo*, and sixteen ministers each with a retinue of one thousand persons. The rája also inquired of the bhikkhus: "Is the théro an aged, or a young person?" "Lord! (they replied) he is aged." "Lords! will he mount any vehicle, or a state palanquin?" "Mahárája! he will not mount one." "Lords! where does the théro dwell?" "Mahárája! up the river."

The rája then thus addressed his mission: "My men! such being the case, spreading a state canopy over a vessel, and accommodating the théro therein, and stationing guards of honour along both banks of the river, conduct him hither." The bhikkhus and ministers proceeding to the residence of the théro, delivered the message of the rája. On hearing this message the théro instantly rose, taking up the skin carpet (on which he was seated) saying: "From the commencement, my destiny in entering into the priesthood was the salvation of religion: now is my appointed hour arrived."

On a certain night, the rája had this dream. "To-morrow, the théro will reach *Patiliputto*." The dream comprised these particulars—a perfectly white state elephant approaching the rája, and feeling him from head downwards, seized him by the right arm (*dakkimá hatthé*). The following day the rája put this question to his interpreters of dreams. "I have had such a dream: what is to happen?" "Mahárája! there is some pre-eminent personage who will grasp an offering in his hand\*."

\* This interpretation involves a pun, on the above Pāli words.

At that instant, the rája receiving the report that the théro was coming, repairing to the bank of the river, descended into the stream, till the water gradually rising, reached his knees; and approaching the théro, presented to the disembarking théro his *right arm*. The théro laid hold of his *right arm*. The sabred guards observing this, at once coming to this decision "let us decapitate him," drew their swords out of the scabbard. For what reason did they do this? Because such was the established practice in regard to royal personages. Should any person seize the arm of a rája, his head is brought down with a sword. The rája perceiving this (movement) by the shadow only (which fell by him) exclaimed "on account of an offence committed in a former instance, towards the priesthood, I am already deprived of peace of mind : offend not the théro also."

Why did the théro seize the rája by the arm?

As he had been sent for by the rája for the purpose of solving a (*panhan*) question, on that account, regarding him in the light of a disciple of his, he laid hands on him\*.

The monarch establishing the théro in his own pleasure garden, and encircling it on the outside with three rows of guards (gave the order) "Watch over his safety." He then having bathed and anointed the feet of the théro, seated himself near him; and for the purpose of satisfying himself on this point. "Is the théro competent, dispelling my doubts and settling the controversy that has arisen, to save the religion?" thus addressed him: "Lord! I am desirous of seeing a miracle performed." "Mahárája! what description of miracle art thou desirous of witnessing?" "Lord! an earthquake." "Is it, Mahárája! the whole earth that thou desirest to see quake, or only a portion thereof?" "Of these, lord! which is the most miraculous?" "Why, Mahárája! in a metal dish filled with water, which would be the most miraculous, to make the whole or half the water, quake?" "Lord! the half." "In the same manner, Mahárája! it is most difficult to make only a portion of the earth quake." "Such being the case, lord! I will witness the quaking of a portion only of the earth." "For that purpose, Mahárája! within a line of demarkation, in circumference one yojano, on the eastern side, let a chariot be placed, with one of its "wheels resting within the line. On the southern side, let a horse stand, with two of his legs resting within the line: on the western side, let a man stand with one foot resting within the line: on the northern side, let a vessel filled with water be placed, the half of it projecting beyond the line of demarkation."

The rája caused arrangements to be made accordingly.

The théro having been absorbed in the fourth *jhánañ*, in which is comprehended the half of the *abhinná*, rising therefrom, vouchsafed thus to resolve: "Let a quaking of the earth, extending over an yojana in space, be visible to the rája." On the eastern side, the wheel of the chariot resting within the line only, shook; the other did not shake. In the same manner, in the southern and the western sides, the feet of the horse, and the foot of the man, together

\* It is not possible, in a literal translation, to convey *implied* significations. The dedication of a youth to be brought up a disciple in the priesthood is considered an offering. The circumstance of the rája in this instance seeking religious instruction, as a *disciple* would, is considered to place him also in the light of an offering; and hence the *grasping* his arm, is *the acceptance of an offering*.

with that moiety of their body resting within the line, shook. On the northern side, the half of the vessel also together with the portion of water (appertaining to that moiety) which rested within that circle, shook; the rest stood undisturbed.

The rája witnessing this miracle, and being thoroughly convinced then, that the théro was endowed with the power of saving the religion, thus submitted his own doubts for solution. "Lord! I sent a minister to the wiháro, saying, "Adjusting the (adhikarnán) matter in dispute, cause the *Upósatha* to be performed. He repairing to the wiháro, deprived so many bhikkhus of life: on whom does the sin fall?"

"Why, Mahárája! was it thy intention, that he, repairing to the wiháro, should slaughter the bhikkhus?"

"No, Lord!"

"Then, Mahárája! as thy intention was not such, the sin is not thine;" and thereupon for the purpose of demonstrating his reason, he explained himself by the following *suttán*, commencing with these words (of Buddha) "Bhikkhus! I am explaining that which constitutes an act *with intent*. An act *with intent* can only be committed by (the instrumentality of a member of) the body, by (means of) utterance, or by (the wilful design of) the mind." For the purpose of illustrating this subject, he discoursed thus from the \* *Titira Játakán*. "Mahárája, in aforetime (in a former existence) in a certain country, a snipe thus inquired of a devotee. 'Many (snipes) flock to me, saying, 'our relation dwells here, and calamity befalls them (in consequence of that visit to me by being ensnared by the fowler). My mind is disturbed by painful doubts (as to whether the sin of that calamity rests on me).'

"The devotee replied, 'Was this thy intention; viz. enticing these (birds) either by the sound of my voice, or the attractive display of my person, let them be ensnared and destroyed.'

"'No, Lord!' rejoined the snipe.

"The devotee then thus summed up the matter.

"'If thou hadst no premeditated design, unto thee there is no sin. The act affects only the wilful, not the undesigning, agent: for it is thus said: "If the mind be not influence by malicious intent, the act committed will not affect the agent, nor will the taint of sin attach itself to the virtuous, who do not wilfully devote themselves (to sinful practices.)'"

The théro having thus exemplified the matter to the rája, continuing to dwell for some days there, in the royal pleasure garden, instructed the monarch in the doctrines (of-BUDDHO).

On the seventh day, the rája having assembled the priests at the *Asókárámo* wiháro, and having formed a partition with a curtain, and taken his seat (with *MOGGALIPUTTATISSO*) within that curtain, dividing the bhikkhus professing different faiths, into separate sections, and calling up each sect separately, thus interrogated them. "What faith did BUDDHO profess? Thereupon the professors of the *Sussata* faith, replied "The *Sussata* faith," and so did the *Ekachchassatíka*, the *Antanantika*, the *Amaráchikkhhípika*, the *Asaniwáda*, the *Néwasani-násaniwáda*, the *Uchohédawáda*, and *Diññhedhammanibbánawáda*.

\* The incarnation of BUDDHO in the form of a snipe, being one of his 550 incarnations. This parable is founded on the belief that snipes migrate in flocks, and that each flock has its peculiar chirp or call.

The rāja having previously been instructed in the doctrines (of the orthodox faith) readily distinguished that these were not bhikkhus, but heretics. Supplying them with white dresses, to be substituted for their sacerdotal yellow robes, he expelled them : the whole of them amounted to sixty thousand.

Then sending for the other priests, he thus questioned them.

“Lords! what faith did the supreme BUDDHO reveal?”

“Mahárāja! the \**Wibhajja* faith?”

On receiving this answer, addressing himself to the théro, he asked: “Lord! was the supreme BUDDHO himself of the *Wibhajja* faith?”

Being answered in the affirmative, the rāja then saying “Lord! the religion is now purified: let the priesthood now perform the *Upasatha*,” and conferring on them the royal protection, re-entered the capital.

The priesthood assembling together performed the *Upasatha*. The number of bhikkhus who assembled there was sixty lakhs. The théro MOGGALIPUTTASSO, suppressing in that community the professions of the creeds of other sects, propounded to them the *Kathāwathuppākaran*. And then selecting, and setting apart, from among the sixty lakhs of bhikkhus, one thousand bhikkhus, from amongst those who were the sustainers of the text of the three *Pitākani*, who had overcome the dominion of sin which is to be subdued, and who were masters of the mysteries of three *Wija*,—in whatever manner MAHAKASSAPO and YASSO théro had held their convocations, on *Dhammo* and *Winayo*, precisely in the same manner, holding a CONVOCATION, and purifying the whole *Sāsanan* from all impurity, he performed the THIRD CONVOCATION. At the close of the CONVOCATION, the earth quaked in various ways.

This CONVOCATION was brought to a close in nine months. It is also called the “SAHASIKA” because the CONVOCATION was composed of a (*sáhāsa*) thousand bhikkhus, and on account of two having preceded it, also the (*Tatiya*) THIRD CONVOCATION.

II.—*Note on the Geography of Cochin China, by the Right Rev. JEAN LOUIS, Bishop of Isauropolis, Vic. Apost. of Cochin China. Hon. Mem. As. Soc.*

[Translated from a memoir kindly communicated by the author †.]

Speaking of the geography of *Cochin China*, M. MALTE' BRUN, whose works on this subject are in many respects highly valuable, has not feared to advance that our knowledge of this country has become more obscure the more it has been handled by successive writers, who contradict one another. In spite of the respect due to an author of MALTE' BRUN's celebrity, (who nevertheless is, I believe, only a fireside geographist,—or, which is the same thing, a traveller

\* Signifies “investigated,” also “verified.”

† We must apologize to the author for presenting his contribution in English, a work of no small trouble by the way to an Editor, but the difficulty of printing in French would have much retarded the journal.—ED.

who has made the tour of his library,) I will venture to throw some light on what he has regarded as so obscure, and to prove that this country hitherto so unknown is now become familiar to many. "This country," says he, "once comprehended with Tong-king under the general name of *Anam*, was separated from it about 600 years ago, for the first king named, TIEN VUONG, who was also the first conqueror" in 1569, held the government until 1614, first as prefect or governor, then as king. "We are ignorant," says the same author, "under what particular name the natives then designated or now designate the country. That of *Anam* is too extensive a term:"—thus, according to our author's notions it is too extensive; but he favors us with no proof in support of his opinion. Ask a Cochín Chinese whence he is; he will reply, 'I am of the kingdom of *An nam*.' These two words signify the 'peace of the south;'—*an*, peace; *nam*, south. Some sovereigns of the country have endeavoured from superstitious motives to change this name to *Nam viêt*, *Dai viêt*, *Viêt nam*; but these names, employed only in their edicts or in the laws of the realm, are not in vogue among the people, who always call themselves 'children of the country of *An nam*.' It is true that a stranger may sometimes hear natives in lieu of *An nam* pronounce the word *Ai nam* or *En nam*; which is thus explained. Superstition, and a pretended respect for some of their parents' relations or ancestors forbid their pronouncing certain names. Thus for example, if you ask a Cochín Chinese whose father bears the name of *An*, whence he comes?—He will tell you, from *Ai nam*.

The name of *An nam*, which we translate in Europe by that of *Cochín China*, is the real name of the country. It is also that which is employed uniformly in Chinese books to designate it, although our geographer pretends, that the Japanese gave it the name of *Cotchin-Djina*, 'country to the west of *China*;' and that Europeans thence came to employ the same term. I believe on the contrary that the origin of the name of *Cochín China* is rather to be sought in the two words *China*, and *Cochín*. The Portuguese who came first to the Indies having fancied some resemblance between the coast of *An nam* and that of *Cochín* on the *Malabar* side of India, and connecting this with its proximity to *China*, gave it the joint name of *Cochín China*, that is, the Chinese *Cochín*.

Here again arises another question; what are the limits of this country? "La nature des lieux, l'extension de la nation et celle du langage Européen bornent le nom de Cochín Chine, ou si l'on veut d'*Anam meridional* à la côte qui s'étend depuis le Tong-king jusqu' à Ciampa, sur 110 lieues de long; et 10 à 25 del arge. Nous

n'abandonnerons point cet usage commode." It is our author who speaks: but how melancholy is it for the reader to hear a man of talent thus framing geographical systems in his head, and refusing to follow newer or more exact information because it does not tally with the "usage commode," or to speak plainly, because it would give a little more trouble.

"If recent or ephemeral conquests," says he, "have brought the coasts of *Camboge* under the rule of the king of Cochin China, this is no reason for changing a nomenclature founded on the difference of nations and on the situations of countries. The geography of the province, offers still greater difficulties. Those who, like some modern navigators, extend Cochin China up to the point of *Camboge*, divide it into three parts, *upper*, *middle* and *lower*, or the province of *Hué*." Here, in placing *Hué* in *Lower Cochin China*, the geographer commits a grave error, for that country is situated in *Upper Cochin China*. "The older travellers," says he, "give a much more complex division to the country, and one perhaps more exact, but at the same time obscure; by this we will endeavour to determine the following provinces, proceeding from north to south."

Since M. MALTE' BRUN prefers the most complicated divisions, and even those he acknowledges to be most indistinct, I leave him willingly to indulge in his peculiar taste. A residence of many years in Cochin China having enabled me to run over all the provinces from the 17th to the 9th degree, north lat., I will attempt to clear up what has seemed to him to be so obscure.

The division of Cochin China into three parts is certainly the most convenient. Going from north to south and beginning with about 17° 30' north lat. the first province, or prefecture, is called *Quang bình*, the second *Quang tri*, and the third *Quang dụ'c*. These three prefectures compose what is properly called '*Upper Cochin China*,' or vulgarly '*Hué*,' (or sometimes *Phu ? xuân*\*) from the name of the capital which lies in the prefecture of *Quang dụ'c*. But this name *Quang dụ'c* has been changed by the present king. Pretending to be the son of heaven and aspiring to give a name in harmony with this high title, he has designated it *Phu ? thú'a thiên*; i. e. 'province which enjoys the influence of heaven!'

Before passing to other provinces, I would observe that the terms I employ to designate the names of provinces are those most in use;

\* The interrogative sign here denotes that the *u* is to be pronounced with a rising intonation of voice—we have not the various type necessary to express the native words according to the Bishop's system.—ED.

and best known to the inhabitants: for there are provinces which have received new names from his majesty, though such are only employed in edicts and in the writings of the mandarins, the people adhering to the ancient appellations. For example the prefecture of *Dôngnai*, or province of lower *Cochin China*, is now called *Biên hoa*, and the part known by the Europeans under the name of *Sài gòn* is now called *Gia dinh*\*. (In writing the native names in Roman characters, I follow the method adopted alike by all missionaries of different nations for the last 200 years. The same may be said of the Tongking names, but as in the latter language there are sounds foreign to the European ear, it is necessary to introduce new symbols to express them. For this purpose the letter nearest approaching the sound has been modified by the addition of some accent or diacritical mark, which will be found explained in the preface of my dictionary now under publication, but which it would be out of place to enter upon in a note on geography.)

Central Cochin China commences about lat. 16°, extending to about 10° 45'. It comprehends six provinces, or prefectures, viz. *Quang nam* or *cham*: in this province is situated the fine port of *Touron* named *Hàn* by the Cochin Chinese. Four or five leagues south of this bay is the city of *Phai-phố* which was for a long time the focus of the commerce with foreign countries. The wars which desolated this kingdom

\* If it be asked why are these changes? I will answer, that frequently superstition has most to do with it. Sometimes the old name has not been thought noble enough—and sometimes simple caprice has guided his majesty's will which none dare thwart. *Tota ratio est voluntas facientis*. It is thus that from a whim the king will rase a whole city and re-erect it at some distance, or on an opposite bank of the river! Can one then accuse a geographer of ignorance if at the epoch of his making a map, the city was placed on the left side of the river, because it happens now to be on the right? I make this remark in reference to the map of Cochin China which will appear with my dictionary. In 1835 the strong town of *Sai gòn* in lower Cochin China has been utterly destroyed because his majesty chose to build another at some distance, but I know not yet the precise position of the new town. Why is this? I have said above. Again in 1833 the town of *Sài gòn* was taken by a pagan mandarin who withstood a siege for near two years. When the king's troops succeeded in October 1835, in retaking the place, his majesty guided by superstition, discovered that the situation of the town was not propitious:—and that a diviner should select a better, whither it was accordingly transferred. The diviner will have assured the king that under the new spot dwelt the great dragon for which they have so great a veneration. It is thus that the king revenged himself on the infidelity of his subjects in this province, who were made to labour night and day for 10 or 15 years in constructing this new town,—their only recompense being the *cangue* and the *ralan*.

towards the close of the last century have given a mortal blow to this town. It is now inhabited partly by Chinese, who keep up a thriving commerce with their countrymen. The country is fertile and picturesque. It is on the south-west of these mountains that the Cochin Chinese resort to procure the canelle or cinnamon which is preferred in *China* to that of *Ceylon*. A three-days march takes you through this province into the neighbouring one of *Quang ngai* or *Hoa ngai*, which has less breadth than the preceding, but which runs back from the seashore towards the mountains inhabited by the *Moi*, the most terrible of the savage races that occupy the whole chain of mountains skirting the kingdom. Cinnamon is here also made, but sugar is the chief object of traffic. The frequent incursions of the hill savages to repossess themselves of the plains, forced many of the inhabitants to retire. Since the last 40 years they have succeeded in restraining the wild people in their forests, and the population is again increasing.

From *Hoa ngai* you pass into one of the finest provinces of the realm, where from 1780 to 1793 was the capital of one of the usurpers known under the name of *Táy so'n* or mountaineers of the west. Its ordinary name is *Qui nho'n*; others call it *Qui phu*?, or *Biñh dinh*. It possesses many ports, but the finest and most vast is that known by the name of *Cu'a gia*. In every part of this province are to be seen those half-ruined brick towers which prove that the country once belonged to the ancient and powerful kingdom of *Ciampa*, reduced about 80 years ago, by the Cochin Chinese who have raised themselves on its ruins.

It has many cocoanut-trees; the oil of this fruit and the ropes prepared with its fibre, as well as the *areca* (betel) and some little silk form its principal branches of commerce.

Next follows the province of *Phú yén*, which forms a kind of amphitheatre, and offers to the view fine fields of rice, gardens of *areca* and betel, in the midst of which appear here and there the humble habitations of the rich proprietors. This province furnishes the best horses in the kingdom. It is separated from the province of *Nha trang* by one of the highest rocks or mountains of the country, which is thence called *Deò ca*?, or 'chief of mountains.' This province extends for six days' journey: it is thinly peopled. It is here that a French officer built a strong town about three or four leagues from the port of the same name. It stood two sieges, one in 1792, the other in 1793 without falling into the hands of the rebels. They cultivate the mulberry here with success and maintain a thriving business in silk. This province produces the species of *baumier* called *amyris ambrosiana*. It runs from the tree of a blackish color, and has a smell which may vie with the liquid amber of *Linnaeus*.

The last province of central Cochin China is *Biñh Thuán*. This province was formerly the seat of the capital of the kingdom of *Ciampa*, whose inhabitants, now reduced greatly in number, have retired to the foot of the mountains, abandoning to their new masters the sea coast as well as the long sandy range (parage) called the desert of Cochin China.

*Ciampa* was formerly a considerable state, known to Europeans only at the time of its decline. Before the 15th century of our era, this kingdom was bounded on the north by *Tongking*, on the south by *Camboge*, on the east by the sea, and on the west by *Laos* and the mountains of *Yun nam*. The latter people has several appellations among the Cochin Chinese;—such as *Lói*, *Thuán*, *Thiéng*, &c. It appears from the chronicles of *Java* that they had a brisk intercourse and close relation with the inhabitants of the Malayan archipelago. In the 15th century the queen-wife of the chief sovereign of the isle of *Java* was a daughter of the king of *Ciampa*. Ebony is very common in this country, but the wood which is the most precious, and which is sufficiently abundant is called ‘eagle wood,’ of which the first quality sells for its weight in gold; the native name is *Kì nam*. This wood, so celebrated among the orientals for its agreeable perfume, possesses also medical properties.

The province of *Biñh thuán* stretches from about lat.  $11^{\circ} 45'$  north to  $10^{\circ} 45'$ ; where commences lower Cochin China; which comprehends all that part of *Camboge* overrun by the Cochin Chinese. This province called *Dống nai*, sometimes *Sài gòn* by the natives and Europeans, is properly named *Gĩa dinh*. It includes six prefectures. The first and nearest to *Biñh thuán* is called *Biến hoa* or *Dống nai*; the second, *Phan yển* or *Sài gòn*, which is the fortified town of the same name. The third is *Dinh Tư'đ'ng*, vulgo *Mi tho*; the fourth is *Vinh thanh* or *Long hó*; the fifth *Cháu đêc* or *An giang*. The sixth is at some leagues from the sea, and is called *Hà tiến*, and by the Europeans, *Cancao*. This last prefecture extends its jurisdiction from the island called *Hòn tram* in the gulf of *Siam*, to about lat.  $10^{\circ} 40'$  N. It is this which separates the kingdom from *Siam*. It is on this island also, (which signifies isle of the guard) that is stationed a legion of soldiers destined to guard the frontier. On the south, the island of *Pulo-ubi*, (or isle of the *ignume* plant) situated in lat.  $8^{\circ} 25'$  north, forms the extreme limit of the kingdom.

From the above sketch it is seen that Cochin China contains fifteen prefectures and only ten provinces; for the vast province of *Gĩa dinh* comprises within itself six prefectures. All these provinces are ranged along the coast.

*Tongking*, which since 1802 has been reunited to the kingdom of Cochín China, has twelve provinces, and fourteen prefectures. Two provinces, those of *Thaun* and *Nam* have each two prefectures. The first beginning with lat. 17° 30' N. is usually known as *An* or *Nghé an*. It is on the other side of the river *Sóng gianh* which formerly separated the two kingdoms.

Here follow the names of the other prefectures, proceeding northward to lat. 23° 30', viz. : *Thanh nói*, *Thanh ngoai*, *Hung hoa*, *Nam thu'ong*, *Nam ha*, *Hai dong*, *Kinh bae*, *So'n tay*, *Cao bang*, *Lang bae*, *Thai nguyên*, *Tuyên Quang*, and *Yén Quang*. This last rests on the Chinese province of *Cangtong*.

Four of the provinces above enumerated are distinguished as eastern, western, southern and northern, respectively, according to their situation as regards the royal town which is placed in the centre of the four, and which is called *Ke ? cho'* or *bae thành*. They are also named 'the four governments' embracing therein six other provinces. The two remaining are called 'the outer government.'

The province of *Xú' thành*, which is divided into two prefectures, or *trán*, is celebrated in the empire of Cochín China as being the country of the three royal dynasties : first, of the dynasty of *Lé*, or of the *Vua*, or kings of *Tongking*, whose princes latterly only retain the empty title of king, without taking any share in the administration :—the dynasty of *Trinh*, which although it never held a higher title than *Chúa* (lord, or regent), exercised all authority in the state :—and thirdly, the dynasty of *Nguyen*, which after holding the rule in Cochín China as *Chúa* or regent, broke from the yoke of *Tongking*, and has exercised absolute and independent sway for thirty-four years over *Tongking* and Cochín China combined. Five provinces may be distinguished as maritime, to wit ; *Xú' nghé*, or *Nghé an*, *Thanh nói*, and *Thanh ngoai*, *Nam thu'ong* and *Nam ha*, *Hai dong* and *Yén Quang*.

The province of *Nam*, or south, though not the most extensive is the most beautiful and the best peopled. It has hardly any mountain tracts, while the other provinces on the contrary have many mountainous than level ones. *Ke ? cho'*, the ancient capital of *Tongking* belongs properly to none of these provinces. It serves as a focus or common centre to the four principal provinces as before stated. Its name of *Ke ? cho'*, which signifies the market, or chief market, is the vulgar appellation of the town. Its real name is *Thanh long thành*, the city of the yellow dragon. It was constructed in the commencement of the seventh century, when *Tongking* was only a province of the Chinese empire, governed by an officer of the emperor. It was then called *La Thành*, or city of *La*. Towards the end of the tenth century, the first king of

the dynasty *Dinh* erected another town in a place more to the west, called *Hoa lu*. It served but a few years as a residence of the *Tongking* kings. After 40 or 50 years they abandoned it and now the traces of its existence are hardly to be discovered. The first king of the dynasty *Ly*, who mounted the throne in 1010 re-established the town of *Thánh* and changed its name to that of *Thánh long thánh*, or city of the yellow dragon, because of a pretended vision that this prince had on the great river. Although *Tongking* is watered by a great number of rivers and streams, the most remarkable is that to which is given the name of *Tống-ca*?, or great river. I may remark here that none of the rivers of *Cochin China* has any distinctive name applicable to its whole course. The natives employ the general term of *Sông*, river, adding thereto the name of the principal place by which it passes: so that the river changes its name continually, and the name employed applies directly to the portion of its course intended to be alluded to. The great river of *Tongking* has its sources in the mountains of *China*. It runs north-west to south-east, traversing the provinces of *Tuyên Quang*, of the west, the royal town, and the province of the south, at the foot of which it discharges itself through several channels into the sea at the bottom of the gulf of *Tongking*. About 50 years ago vessels used to mount the river as high as *Hiên* or *Héam*, about 25 leagues from the sea, where the French and English had formerly a factory; but now the mouth of the river is obstructed by shoals which no longer permit vessels to enter. The large native *barques* even find difficulty now in entering\*.

I have observed, for the sake of perspicuity, that the number of prefectures exceeded that of the provinces, because certain provinces were subdivided into several districts. The word province is called *Xú* in Cochin Chinese, and prefecture *Trán*. Although the number of prefectures has not increased and the provinces remain in *statu quo*, some changes have been made in the mode of administration in 1833. *MINH MANG*, well versed in Chinese literature, seeks always to equal if he cannot surpass his model, the Chinese emperor. *MINH MANG* then has united two prefectures under the inspection of one superior mandarin. The prefecture in which the latter resides is called *Tính*, or 'chief place of the provinces.' This first commander bears the name of *Thống đốc*. The prefecture which is attached to the 'head-quarters' of the province is called *Sanh*, and the civil prefect bears the title of *Ông bố chánh*: he is assisted by a prefect or criminal judge who is called *An sát*.

\* The English office was very pleasantly situated to the north of the town of *Ketcho*' on the banks of the river, that of the Dutch was originally close to it.

The *Pracel* or *Parocels*, is a labyrinth of small islands, rocks and sand-banks, which appears to extend up to the 11th degree of north latitude, in the 107th parallel of longitude from Paris. Some navigators have traversed part of these shoals with a boldness more fortunate than prudent, but others have suffered in the attempt. The Cochin Chinese called them *Cón uáng*. Although this kind of archipelago pre-ents nothing but rocks and great depths which promises more inconveniences than advantages, the king GIA LONG thought he had increased his dominions by this sorry addition. In 1816, he went with solemnity to plant his flag and take formal possession of these rocks, which it is not likely any body will dispute with him.

III.—On the *Bibos*, *Gauri Gau* or *Gauriká Gau* of the Indian forests.  
By B. H. HODGSON, Esq. Resident in Nepal.

To the Editor Journal Asiatic Society.

I have the honor to submit to you the following subgeneric and specific characters of that magnificent wild *Bovine* animal, whose skull Mr. EVANS recently exhibited in your Society's rooms. Amongst my drawings, transmitted to England two years ago, you may remember to have seen delineations of this animal's cranium, portrayed comparatively with those of *Bubalus*, *Bos* and *Bisonus*. The distinctive characters, as therein depicted, were certainly sufficiently striking, and were noticed by me at that time: but, until I had had opportunity to examine the whole bony frame of both sexes, I did not venture to give public expression to my conviction that this animal would be found to constitute a new type of the Bovidæ. I have recently had such opportunity, and my hesitation has ceased. I have no longer any doubt that the *Gauri Gau* of the *Saul* forest and of the hilly jangals of south *Behar*, is neither a *Bos* nor a *Bison*, but an intermediate form; and, from the vague indications of writers, I apprehend that the *Fossil Urus* of Europe\*, and ARISTOTLE's Persian wild bull with depressed horns, were other species of the same type.

Whether our species be identical with the *Gaurus* or with the *Gayæus* of authors, it is impossible to conjecture; since the descriptions of them amount to little more than the tittle-tattle of *sportsmen*, most unwarrantably (as I conceive) adopted into science by men like TRAILL, G. St. HILAIRE, and H. SMITH, who have, some of them, made *Bisons* of these animals, and others *Tauri*, according to the almost unaided dictates of mere imagination! My subgeneric and specific characters are both prolix; but so long as our classification continues

\* There are two animals bearing the name of *Bos Urus*.

in its present crude state, this prolixity cannot be avoided. You already possess a good delineation of the skull\*: I subjoin herewith one of the bony trunk. From the combined characters of the two I deduce my subgeneric designation; and to prove the fixedness of those characters, I may add that they are equally conspicuous in both sexes; the most remarkable perhaps of them—viz. the signal development of the spinous processes of the dorsal vertebræ, being also fully revealed in the fœtus in utero†!

The trunk I have sketched for you‡ is that of a female; and you have but to compare it with the trunk of a cow (any breed) to perceive in how signal a degree the superior length of the spinous processes adverted to, distinguishes *Bibos*. Owing to this osteological peculiarity, the back of the living animal, when the head is down (as in the act of grazing) describes almost half a circle from nape to tail. But, owing to the slight development of the analogous processes of the *cervical* vertebræ, and to the extraordinary height of the frontal crest of the head, the state of quiescence in the living animal (the stand at ease) exhibits a deep fall between the head and shoulders, very unlike the continuous downward sweep from nose to croup which is attributed to the Bisons, and is ascribed in them to the development of the spinous processes of both *cervical and dorsal* vertebræ, half and half in both. If this be so, the position of the ridge will constitute the distinction, quoad hoc, between *Bibos* and *Bisonus*, as the possession of it by both will constitute a strong affinity between the two groups, and one which it is of peculiar importance to mark, with reference to those principles by which structure seems to be governed throughout the ruminating animals.

On the other hand, the relationship of *Bibos* to *Bos proper* is sufficiently apparent in their common possession of thirteen pairs of ribs, a broad flat forehead, (exclusive of the peculiar frontal crest) and a smooth glossy fine coat, though the value of the last character may be open to reasonable objection.

The size and weight of the skull in *Bibos*, as compared with *Bos proper*, are vastly greater than general proportion would require, if they were organized on the same principles: and to this superior weight of the head in the former must be referred, as to its cause, that signal development of the spinous processes of the dorsal vertebræ spoken of.

\* See Plate XVI. of the present volume.

† I recently procured a specimen of the fœtus from the mother's womb. It was about two months old.

‡ See Plate XXXIX.

We have no instance of this latter peculiarity in any proper *Bovine* animal: and, as it is developed even in the womb in *Bibos*, characterising before birth the *females as well as the males* of the race, we need look no further for an essential difference of structure between *Bos* and *Bibos*.

One word as to the specific name. *Subhemachalus* is bad, because I have now every reason to believe that this animal is found in various and remote parts of India. *Gaurus* and *Gavæus* are bad, because a host of errors cling to the extant descriptions of both, and because we can neither distinguish between the two, nor affirm safely that our animal is identical with either. Names taken from peculiar structure are perhaps the best. Wherefore I would propose the specific name of *Cavifrons* for our animal, as the type of this new form, of which one peculiarity is the concavity of the forehead, caused by that terminal ascending sweep of the frontals which carries them above the highest edge of the bases of the horns, notwithstanding the extraordinary dimensions of the latter. The horns spread latitudinally, both *before* and *behind* the utmost breadth of the frontal crest, but *not* above it. In well grown males the extreme superior limit of the bases of the horns is from one to two inches below the crown of the frontal crest: I am not aware that this inferior position of the horns, nor their strong tendency towards the Bubaline shape (depressed and angular) is to be traced in any true *Bovine* animal.

The popular name of Gauri's bull (from *Gauri* the wife of *Siva*) might suggest the sufficiently euphonious and appropriate appellation of *Gaurianus*, but it is objectionable, because I have reason to believe that its popular proto-type is applied indiscriminately to all the wild bulls of India, some of which are probably *Bisons* (as *Gaurus*) and others, probably congeners of our *Bibos*.

#### RUMINANTES, BOVIDÆ.

Genus *Bos*; Subgenus (?) *Bibos*, nob.

#### *Subgeneric characters.*

Head and forequarters exceedingly large. Cranium bovine in its general character, but much more massive and depressed: its breadth between the orbits equal to the height, and half of the length: frontals extremely large in all their proportions, deeply concave and surmounted by a huge semicylindric crest rising above the bases of the horns. Postcal plane of the skull vertical, equal to the frontal plane, and divided centrally by the lambdoid crest. Orbits more salient, and rami of the lower jaw straighter, with less elevated condyles, than in the *Bos*: thirteen pairs of ribs. Spinous processes of the dorsal ver-

tebræ extremely developed with gradual diminution backwards, causing the entire back to slope greatly from the withers to the croup. Neck sunk between the head and back. Dewlap evanescent. Horns short, very thick and remote, depressed, subtrigonal, presenting the acute angle of the triangle to the front.

1. Species new and type, *Bibos cavifrons*, nob. *Gauri gau* of Hindus. Habitat, *Saul* forest.

*Specific character*.—Large wild Indian *Bibos* with fine short limbs; short tail not reaching to the houghs, broad fan-shaped horizontal ears; smooth glossy hair of a brown red or black color, paled upon the forehead and limbs; tufted knees and brows, and spreading green horns, with round incurved black tips, and with soft rugous bases, furnished posteally with a fragrant secretion.

10 feet long from snout to rump, and  $5\frac{1}{2}$  feet high at the shoulder; head (to the crown of forehead) 23 inches, and tail 33 inches. Female rather smaller, but preserving all the characters of the male.

N. B. To all appearance two other species of *Bibos* may be found in the fossil *Urus* of Europe, and in ARISTOTLE'S wild bull of Persia with depressed horns. These I would call, respectively.

2. *Bibos Classicus*.

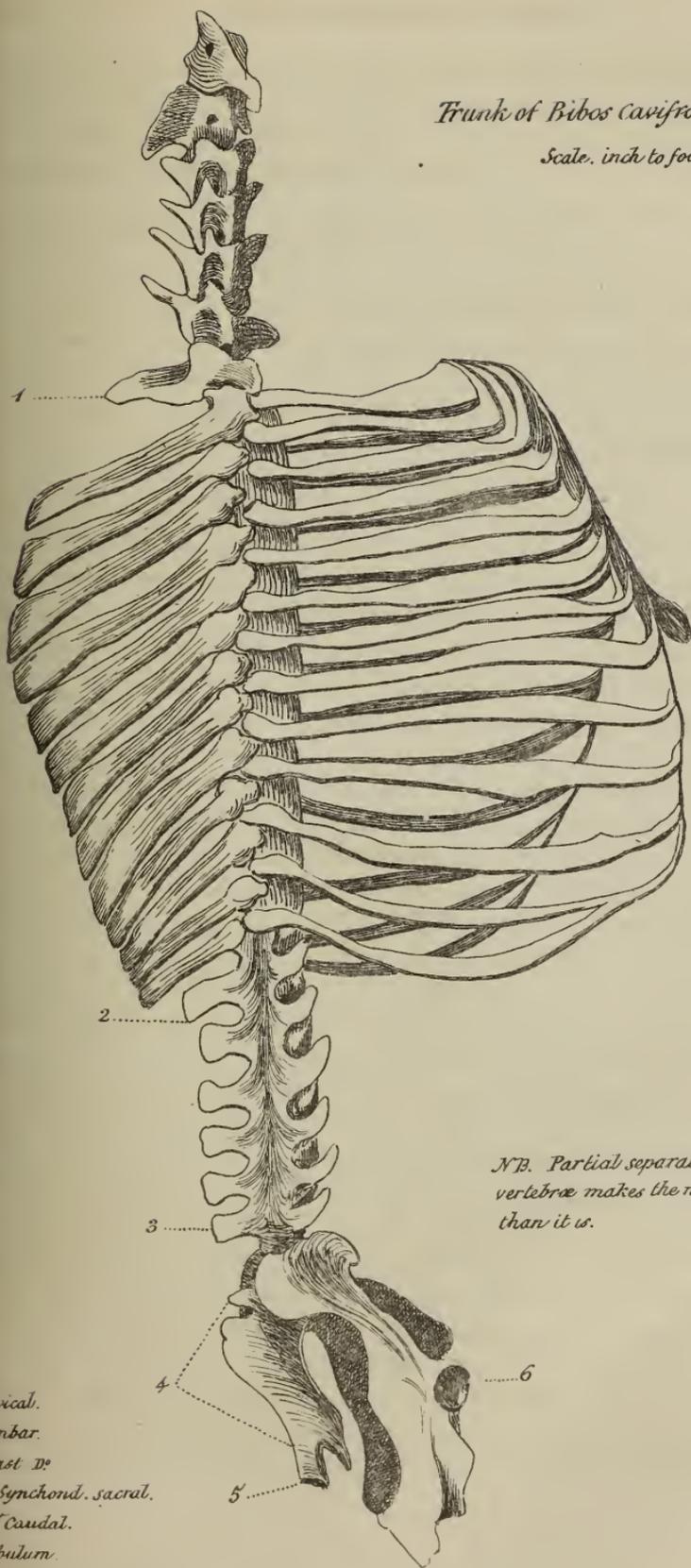
3. *Bibos Aristotelis*.

Nor are these animals thus mentioned idly: for the suggested new allocation of them may stimulate curiosity: travellers in Persia may possibly yet discover the living species alluded to by ARISTOTLE; whilst if further research into the fossil remains of the ancient *Urus* of Europe should bring to light the trunk as well as skull of that species, it would be a most interesting circumstance to find that our Indian forests yet shelter a type of form long since swept from the surface of the globe in the Western world: and the proximity of the *Himálaya* renders such a contingency at least probable.

The *Gauri Gau* never quits the deepest recesses of the *Sál* forest, avoiding wholly the proximate *Tarái* on one side, and the hills on the other. It is gregarious in herds of from 10 to 30, the females much preponderating over the males in the herds, though even in a small herd, there are usually two or three grown males whose conjoint office it is to guide and guard the party. This office is discharged with uncommon alertness, proving the animal to possess great perfection in all the senses, and with indomitable courage too, if need be; so that neither tiger, nor rhinoceros, nor elephant dare molest the herd. During the heat of the day the herd reposes in the deepest cover, coming forth at morn and eventides to feed on the small and open pastures interspersed throughout the forest. Here the animals

Trunk of *Bubos Cavifrons* nob. fœm.

Scale. inch to foot.



NB. Partial separation of the cervical vertebrae makes the neck seem longer than it is.

- 1. Cervical.
- 2. Lumbar.
- 3. Last D<sup>o</sup>.
- 4. & Synchond. sacrat.
- 5. 1<sup>st</sup> Caudal.
- 6. Scapulum.



spread, of necessity, in order to feed, but in moving to and from their pastures, they advance in single file, along the narrow beats made by themselves, by elephants, rusas, and other large tenants of this solitary and seemingly impenetrable wilderness.

On an elephant and in the day time you may, if you show yourself distinctly, approach the herd with facility, and I have seen the males stand with a careless indifference within a few paces : probably because they fear not the wild elephant, and are never molested by sportsmen with the aid of the tame one, the sastras having decreed that the "*Gauri* is like unto *Bos*." No gentleman of the country will attempt to kill the *Gauri* ; and plebeians, if they have less tender consciences, have ordinarily no adequate appliances for the work.

Men of low caste, who have pursued the animal to death, with the aid of good guns, describe the chase as very exciting. You must plunge into the deepest part of the forest ; eschew all cooking, because of the odours exhaled ; and all dress, because of its unusual colors.

Three or four men, provided only with water and parched grain for food, proceed to the vicinity of the known haunt of a herd, and, taking up their abode in a tree (for fear of tigers) thence descend daily to 'stalk' the animals, on their feeding ground. The quarry found, the huntsmen spread, under cover of the jangal, and surround the little grazing plot. In doing so, they carefully avoid getting 'between the wind and the nobility' of the *Gauri*, for he has an exquisite sense of smell ; and, should a keen eye be hesitatingly directed on the moving huntsman, he must instantly stand like a stock, till the suspicion fade away. In this manner the approaches are made, and many times without success, owing to the vigilance of the herd which the least unusual symptom causes to retire into the thick jangal, and often with astonishing speed considering the bulk of the animals. In such case the hopes of that day are blighted wholly : but, should no suspicion be excited, and the party, or some member of it, be able to creep within 30 or 40 paces, with a tree at hand to retreat upon, the fire is given, and the tree instantly climbed, if the point of assault have been perceived by the wounded animal. Otherwise, the cover is kept, and the fire repeated ; for, it is seldom fatal at once, and the whole indignant herd, possibly, but, more probably, the wounded individual of it, will scorn retreat, seeking only to discover the injurer. Woe betide him if he *be* discovered and cannot climb his tree ; for the sufferer will exact a fearful vengeance, and, not satisfied with death, will gore and trample the corpse to pieces. If the tree be gained, a signal proof of the indomitable spirit of the *Gauri* is afforded, and this whether the climber have succeeded in taking up his gun with him, or

not. In the latter case, he may starve, unless his comrades shoot the *Gauri*. In the former case, he may work his will on it ; for living, it will not stir from the spot without vengeance ; and though a gun be pointed in its very face, and repeatedly discharged, it will continue goring the tree and threatening the assailant, till dead. In cases in which the luckless climber has dropt his weapon, and his companions have feared to come presently to the rescue, the *Gauri* has been known to keep its station at the bottom of the tree for 24 hours, and, it is believed, would never have stirred from the spot, so long as the man was above if the animal had not been eventually destroyed. The Tharús, a tribe of native foresters, assert that the *Gauri*'s period of gestation is longer than that of the cow ; and, from the appearance of the fœtus in utero, there can be little doubt that the season of love is February, March. One calf only is produced at a time.

The raw-fœtal young is white-skinned ; its hoofs are golden yellow ; and its head perfectly rounded, in all the cerebral portion.

The voice of the *Gauri* is very peculiar, and quite unlike that of the ox, buffalo or bison, but, as I am not skilled in bestial tongues, I shall not attempt to syllable this utterance.

IV.—*Extracts translated from the Granthas or sacred books of the Dadupanthí Sect. By Lieutenant G. R. SIDDONS, 1st Light Cavalry, Second in command, 3rd Local Horse, Neemuch.*

As I find from the perusal of the May number of the Asiatic Journal that you consider my translation of a chapter from the *Dadupanthí Granthas* interesting, I do myself the pleasure to forward you another 'On meditation.' I may as well observe, that they are not from the commencement of the *Grantha*, but selected by me as being in my opinion best qualified to shew the moral and religious ideas of the sect.

When not interested in the subject, I chanced to visit one of the *Dadupanthí* institutions at a village near *Sambhur* and was particularly struck by the contented and severe countenances of the sectaries. There were a Principal and several Professors, which gave the place the appearance of a college. The former occupied a room at the top of the building, and seemed quite absorbed in meditation ; the professors however were communicative enough, though I did not make any inquiries concerning the founder of their sect, for which I am now sorry, because it does not seem accurately known who *DADU* was\*, and I have been assured, perhaps not from the best autho-

\* See page 480 which had not reached the author when this was penned.—ED.

rity, that he was born a Mussulman. The sect is maintained by the admission to it of proselytes, and marriage is, I believe, forbidden, as also the growing any hair about the face, which gives to the priests the appearance of old women. If I should again have an opportunity of making inquiries regarding DADU I will not overlook it. In the meantime, I beg to subscribe myself, &c.

विचारको अंग ।

G. S.

दादू जल मे गगन गगन मे जल है। पुनि वै गगन निरालं ।

ब्रह्मजी । वदहि विधिर है औसा भेद विचारं । १ ।

जूं दरपन में सुष देषिरे पांणी में प्रतिविंव ।

औसैं आत्मा राम हैं दादू सबही संग । २ ।

जब दरपनमां हैं देषिरे तव अपनां सूभौ आप ।

दर्पन विन सूभौ नहीं दादू पुनि अर पाप । ३ ।

दादू जिथेंतेल तिलनि में जिथेंगंध फुलनि ।

जिथें मषुण छिर में ईथेंरवुर हनि । ४ ।

दादू जिनि यह दिलमंदिर किया दिलमंदिर में सोइ ।

दिलमां हैं दिलदार है और न दूजा कोई । ५ ।

मीत तुम्हारा तुम्हक जे तुमहींलेह पिक्नि ।

दादू दुरिन देषिये प्रति विंव जूं जानि । ६ ।

दादू नाल कवल जल उपजै क्यूंजु दाजल मांहि ।

वंदहिंहित चित प्रीतडी यै जल सेतीनांहि । ७ ।

दादू एक विचारमें सब थैं ब्याराहोइ ।

मांहें है परमन नहीं सह जिनिरं जन सोइ । ८ ।

दादूको ठिअचारिन एक विचारी तऊनसर भरिहोइ ।

आचारी सब जगभखा विचारी विरला कोइ । ९ ।

दादू घट में सुषआनंद है तव सब ठाहर होइ ।

घट में सुषआनंद विन सुषीन देषा कोइ । १० ।

मोटीमाया न जिगये सुषमलोथें जाई ।

दादू को कूटै नहीं माया बडी वलाई । ११ ।

दादू सूषममांहि ले । तिनका की जैत्याग ।

सवत जिरातारामसां । दादू । यह वैराग । १२ ।

गुण अतीत सो दरसनी आपा धरै उठाइ ।

दादू निर्गुण रामगहि डोरो लाग जाइ । १३ ।

खंड मुकति सबको करै प्राण मुकति नहीं होई ।  
 प्राण मुकति सतगुर करै दादू विरला कोइ । १४ ।  
 दादू बुधावषा क्यूं भूलिये सीत तप ति क्यूं जाइ ।  
 क्यूं सब छूटै देह गुण सतगुर कहि समझाइ । १५ ।  
 मांहोथी मनका ठिकरि लेरावैनिज ठैर ।  
 दादू भूलै देह गुण विसरि जाइ सब और । १६ ।  
 नांव भूना वैदेह गुण जीव दसासव जाइ ।  
 दादू छाडै नांवकौं तौ फिरि लागै आइ । १७ ।  
 दादू दिन दिन रातारांम मैं दिन दिन अधिक सनेह ।  
 दिन दिन पोवैरांम रस दिन दिन दरपन देह । १८ ।  
 दादू दिन दिन भूलै देह गुण दिन दिन इंद्रिनास । १९ ।  
 दिन दिन मन मन सामरै दिन दिन होइ प्रकास । २० ।  
 देहरहै संसार में जीव रांमके पास ।  
 दादू कुळ व्यापै नहीं काल भाल दुषवास । २० ।  
 काया की संग तितजै वैठा हरि पदमांहि ।  
 दादू निरभय है रहै कोइ गुण व्यापै नांहि । २१ ।  
 काया मांहै भय घणां सब गुण व्यापै आइ ।  
 दादू निर भय घर किया रमे नूर में जाइ । २२ ।  
 पडग धार त्रिपनांमरै कोइ गुण व्यापै नांहि ।  
 रांमर है त्यूंजर है काल भाल जलमांहि । २३ ।  
 सहज विचार सुष में रहै दादू वडा विवेक ।  
 मन इंद्रोपसरें नहीं अंतरि राषै एक । २४ ।  
 मन इंद्रो पसरै नहीं अह निसिएकैध्यान ।  
 पर उपगारी पांणियां दादू उत्तम ग्यान । २५ ।  
 मैं नांहिं तव नांव क्या कहा कहा वैं आप ।  
 साधैक है विचारि कारि भेटौतन की ताप । २६ ।  
 जब समझा तव सुरभिया गुर सुषिग्यान अलेष उलटिस मांनं सेई ।  
 कबूक हावैज वल्लगें तव लग समझ न होइ । २७ ।  
 जब समझा तव सुर भिया । गुरु सुषि ज्ञान अलेष ।  
 उरध कबल में आरसो फिरि करि आपादेष । २८ ।

प्रेम भगति दिन दिन वधै । सोई ग्यांन विचार ।  
 दादू आतम सोधि करि मथि करि काद्यासार । २९ ।  
 दादू जिहि वरियां यऊ सव कुळ भया । सो कुळ करै विचार ।  
 काजो पंडित बावरे । क्या लिष बंधे भार । ३० ।  
 जव यऊ मनहीं मन मिल्पा । त । कुळ पाया भेद ।  
 दादू ले करिलाइये । क्यापठि मरिये बेद । ३१ ।  
 पांणीं पावक । पावक पांणी । जाणै नहीं अजांन ।  
 आदि अंति विचार करि । दादू जाणै सुजांण । ३२ ।  
 सुपमां हैं दुष बळत है । दुपमां हैं सुप होइ ।  
 दादू देष विचार करि । आदि अंत फल दोइ । ३३ ।  
 मोठा घारा घारा मोठा । जाणै नहीं गंवार ।  
 आदि अंति गुण देषि करि दादु । किया विचार । ३४ ।  
 कोमल कठन कठन है कोमल । मूरष सर मन वूझै ।  
 आदि अंति विचार करि । दादु । सव कूळ सूझै । ३५ ।  
 हे प्राण पहिली विचार करि । पोहे पग दीजै ।  
 आदि अंति गुण देवि करि । दादु कुळ की जै । ३६ ।  
 पहिली प्राण विचारि करि । पोहे आवै जाइ ।  
 आदि अंति गुण देषि करि । दादु रहै समाइ । ३७ ।  
 दादू सोचि करै सो खरि वां । करि सोचै सोकर ।  
 करि सोच्यासुष स्यांम है । साचि कियां सुधनूर । ३८ ।  
 जो मति पोहे उप जैं । सो सभि पहिली होइ ।  
 कवहन होवै जीव दुषी । दादू सुषिया सोइ । ३९ ।  
 आदि अंति चलबे किया । माया ब्रह्म विचार ।  
 ५५हां क्यां तहांलोषस्या । दादू दे तन वार । ४० ।\*

\* The orthography is left without correction as in the original. The letter घ it must be remembered is to be pronounced *kh* or ख. We have arranged the verses according to their measure and rhyme, in lieu of carrying them on continuously in the native fashion.—ED.

*Translation of the Chapter on Meditation.*

Reverence to thee, who art devoid of illusion, adoration of God, obedience to all saints, salutation to those who are pious. To God the first, and the last.

He that knoweth not delusion is my God.

1. DADU hath said, in water there exists air, and in air water ; yet are these elements distinct. Meditate, therefore, on the mysterious affinity between God and the soul.

2. Even as ye see your countenance reflected in a mirror, or your shadow in the still water, so, behold RA'M in your minds, because he is with all.

3. If ye look into a mirror, ye see yourselves as ye are, but he in whose mind there is no mirror cannot distinguish evil from good.

4. As the *til* plant contains oil, and the flower sweet odour, as butter is in milk, so is God in every thing.

5. He that formed the mind, made it as it were a temple for himself to dwell in ; for God liveth in the mind, and none other but God.

6. Oh ! my friend, recognize that being with whom thou art so intimately connected ; think not that God is distant, but believe that like thy own shadow, He is ever near thee.

7. The stalk of the lotus cometh from out of water, and yet the lotus separates itself from the water ! For why ? Because it loves the moon better.

8. So, let your meditations tend to one object, and believe that he who by nature is void of delusion, though not actually the mind, is in the mind of all.

9. To one that truly meditateth, there are millions, who, outwardly only, observe the forms of religion. The world indeed is filled with the latter, but of the former there are very few.

10. The heart which possesseth contentment wanteth for nothing, but that which hath it not, knoweth not what happiness meaneth.

11. If ye would be happy, cast off delusion. Delusion is an evil which ye know to be great, but have not fortitude to abandon.

12. Receive that which is perfect into your hearts, to the exclusion of all besides ; abandon all things for the love of God, for this DADU declares is the true devotion.

13. Cast off pride, and become acquainted with that which is devoid of sin. Attach yourselves to RA'M, who is sinless, and suffer the thread of your meditations to be upon him.

14. All have it in their power to take away their own lives, but they cannot release their souls from punishment ; for God alone is able to pardon the soul, though few deserve his mercy.

15. Listen to the admonitions of God, and you will care not for hunger nor for thirst ; neither for heat, nor cold ; ye will be absolved from the imperfections of the flesh.

16. Draw your mind forth, from within, and dedicate it to God ; because if ye subdue the imperfections of your flesh, ye will think only of God.

17. If ye call upon God, ye will be able to subdue your imperfections and the evil inclinations of your mind will depart from you ; but they will return to you again when ye cease to call upon him.

18. DADU loved RA'M incessantly ; he partook of his spiritual essence and constantly examined the mirror, which was within him.

19. He subdued the imperfections of the flesh, and overcame all evil inclinations ; he crushed every improper desire, wherefore the light of RA'M will shine upon him.

20. He that giveth his body to the world, and rendereth up his soul to its Creator, shall be equally insensible to the sharpness of death, and the misery which is caused by pain.

21. Sit with humility at the foot of God, and rid yourselves of the impurities of your bodies. Be fearless and let no mortal qualities pervade you.

22. From the impurities of the body there is much to fear, because all sins enter into it ; therefore let your dwelling be with the fearless and conduct yourselves towards the light of God.

23. For there, neither sword nor poison have power to destroy, and sin cannot enter. Ye will live even as God liveth, and the fire of death will be guarded, as it were with water.

24. He that meditateth will naturally be happy, because he is wise and suffereth not the passions to spread over his mind. He loveth but one God.

25. The greatest wisdom is to prevent your minds from being influenced by bad passions, and, in meditating upon the one God. Afford help also to the poor stranger.

26. If ye are humble ye will be unknown, because it is vanity which impelleth us to boast of our own merits, and which causeth us to exult, in being spoken of by others. Meditate on the words of the holy, that the fever of your body may depart from you.

27. For when ye comprehend the words of the holy, ye will be disentangled from all impurities, and be absorbed in God. If ye flatter yourselves, you will never comprehend.

28. When ye have learned the wisdom of the invisible one, from the mouth of his priests, ye will be disentangled from all impurities ; turn ye round therefore, and examine yourselves well, in the \*mirror which crowneth the lotus.

29. Meditate on that particular wisdom, which alone is able to increase in you, the love and worship of God. Purify your minds, retaining only that which is excellent.

30. Meditate on him by whom all things were made. Pandits and Qázis are fools : of what avail are the heaps of books which they have compiled ?

31. What does it avail to compile a heap of books ? Let your minds freely meditate on the spirit of God, that they may be enlightened regard-

\* उरघ कवन्न मैअरामे is the original.

ing the mystery of his divinity. Wear not away your lives, by studying the vedas.

32. There is fire in water and water in fire, but the ignorant know it not. He is wise that meditateth on God, the beginning and end of all things.

33. Pleasure cannot exist without pain, and pain is always accompanied with pleasure. Meditate on God, the beginning and end, and remember that hereafter, there will be two rewards.

34. In sweet there is bitter, and in bitter there is sweet, although the ignorant know it not. DADU hath meditated on the qualities of God, the eternal.

35. Oh man ! ponder well ere thou proceedest to act. Do nothing until thou hast thoroughly sifted thy intentions.

36. Reflect with deliberation on the nature of thy inclinations before thou allowest thyself to be guided by them ; acquaint thyself thoroughly with the purity of thy wishes, so that thou mayest become absorbed in God.

37. He that reflecteth first, and afterwards proceedeth to act, is a great man, but he that first acteth, and then considereth is a fool whose countenance is as black as the face of the former is resplendent.

38. He that is guided by deliberation, will never experience sorrow or anxiety : on the contrary he will always be happy.

39. Oh ye who wander in the paths of delusion, turn your minds towards God, who is the beginning and end of all things ; endeavour to gain him, nor hesitate to restore your soul, when required, to that abode from whence it emanated.

V.—*History of the Rájás of Orissa, from the reign of Rája Yudhishtira, translated from the Vansávali. By the late ANDREW STIRLING, Esq. C. S.*

[The substance of this history is introduced in the translator's "Report on Orissa Proper or Cuttack," published in the Asiatic Researches, vol. XVI. but the present manuscript (in the lamented author's own hand) is worthy of preservation as the source whence the materials of his excellent memoir were drawn. It is our object to collect all native accounts of the kind in their original state to serve as records and authorities, quantum valeant. We have left the GILCHRISTIAN orthography to save trouble: the scholar can readily transfer the names into the classical form, while the common reader will pronounce them more in the present native fashion, from their actual dress.—ED.]

On the death of rája JUDISHTER the period of the *Kali Juga* obtained complete prevalence. In this jog the actions of men are good in the proportion of  $\frac{1}{4}$  and vicious in that of  $\frac{3}{4}$ . The average stature of man is  $3\frac{1}{2}$  cubits.

After the death of this rája (YUDISHTHIRA), rája PURĒEKHIT reigned 237 years. In the plenitude of his power and glory this prince perform-

ed the *Aswamedha yuga*; having by accident incurred the displeasure and the curses of a brahmin named *TUKSHAKA*, he was bit by a snake. The rája, knowing that his end was at hand, had the *Sree Bhagwut Pooran* read to him, and then resigned himself to his fate.

His son *JANAMA JAYA* ruled 220 years. To revenge the death of his father this rája performed the *Surp avatar* jog and destroyed snakes innumerable. The serpent *Tukshaka* who had bit rája *PUREEKHIT*, alarmed at this spectacle, betook himself to the heaven of *Indra* to pray for assistance, and was saved through the interference and supplication of that deity. Rája *SURSUNKH DEO* succeeded and reigned 170 years. This prince caused to be excavated the tank called *Sursunkh*, and founded the temple of *SREE DHOLESWAR MAHADEB* between the *Mahanuddee* and the ghat of *Janjipore*, (*Yajapoor*.)

After him rája *GOTAMA DEO* reigned 175 years and,

Rája *SUNCARA DEO* reigned 88 years. This latter prince dug numerous wells and tanks of all sizes and descriptions.

Then rája *MEHINDER DEO* reigned 170 years, rája *SERISSU DEO* 194 ditto, rája *GUNDHUR DEO* 175, and rája *SETA* or *SWETA DEO* 185.

The latter prince was succeeded by *BEER BICKERMAJEET* (*VICRAMADITYA*) who governed the country 130 years. This prince by means of enchantments subjected to his will and authority the *DEO* named *ASHTA BEITAL*.

He was succeeded by rája *SHUSHANGA DEO* whose reign lasted 117 years. After him rája *BHOJA* reigned 180 years. This was a highly accomplished prince acquainted with all the sciences. Seven hundred and fifty-two poets of celebrity resided at his court. Amongst them by far the most distinguished and accomplished was *CALIDASA* who composed the poem called the *Maha Natuk*. Rája *BHOJ*, built fort *Barabuttee*. To him is ascribed the introduction of the use of boats and ships, the invention of wheeled-carriages, ploughs, water-mills and the weaver's loom, and the establishment of the imposts called *sayer*.

Rája *ABHEE MUNNOO DEO* succeeded and reigned 125 years. This prince was acquainted with the past, the present, and the future.

Afterwards rája *TERPOO DEO*, reigned 135 years. It was this prince who first ordained that four cowries should be called one *gunda*, twenty *gundas* a *pun*, and sixteen *pun* one *kahawun*. He invented likewise the measure of weight called the *seer*.

Then rája *BHAM DEO* ruled 120 years. He established pecuniary mulcts for particular offences.

Rája *AKUTTA* or *ABUTTA* reigned 53 years. This prince was remarkable for and indeed received his name from his eating his food without either cutting or chewing it.

Rája CHUNDA DEO reigned 13 years. Then came the reign of mahárája INDRA DYAMNA, which lasted at two different periods for 333 years. The country of this king was *Malwa*. He built the temple of *Sree Jeoh Pursottem Chutr* with stones quarried from the mountain *Anoola Salee* distant 160 coss from that place, which he brought to the spot loaded on the backs of tortoises. \**“After finishing the building he went to the heaven of Brahma to bring down Brahma Jeo to consecrate it. He found Brahma absorbed in the worship of Purmesur. After stating the object of his visit therefore in the most supplicatory manner he determined to wait until Brahma should have leisure to attend to his request on completing his worship of Sree Jeo. In this long interval, a violent irruption of the ocean took place which overwhelmed the temple at Pursottem Chutr and covered it entirely with sand so that all traces of it were lost, and the memory of the building passed away from the minds of men.*

After this period rája GAL MADHAVA reigned 137 years, this prince beholding a vast plain of sand all around at *Pursottem Chutr* was accustomed to ride over it on horseback in every direction. One day by accident the hoof of his horse struck on the *Neel Chukr* or metal spire of the temple of rája INDRA DYUMNA which sent forth a sound. The rája surprised looked about to ascertain the cause of the noise, and at last discovered the temple. He then began to dig away the sand, and at the end of three years and three months had entirely restored the building to its former state. About this time rája INDRA DYUMNA having persuaded Brahma to accompany him from his heaven arrived at the spot. A furious dispute now arose between the two monarchs both claiming the temple as his own. BRAHMA interfering desired them to contend with words no longer, but to produce evidence to establish their statements, when a proper decision should be passed. Mahárája INDRA DYUMNA then said; “The crow which sits on the kulp bur tree, and the tortoises which brought on their backs the stones used in the building of the temple shall be my witnesses.” BRAHMA accordingly went in company with the two rájás to listen to the testimony of the crow. On arriving at the site of the tree, they found the crow (which by some miraculous change had become *Chutoor Bhooj* or four-legged) laying asleep on the surface of the water of the tank called *Rohaee kund*. BRAHMA placing his hand on the back of the bird conjured it to speak and declare who built the great temple close at hand. The crow starting from its sleep cried out “What, BRAHMA, art thou who hast thus awakened me? Even the thousand-faced BRAHMA is not entitled to disturb my rest.”

\* Literal translation.

BRAHMA replied " True, but I again conjure thee, say whose temple is this." The crow then answered, " It is rája INDRA DYUMNA's. It was long buried in sand from an inundation of the sea; rája GAL MADHAVA cleared away the sand and has restored it to its former condition." The parties then went to the *Indra Dyumna \*Talao* where there were many tortoises, who as soon as they saw Mahárája INDRA DYUMNA all plunged to the bottom. BRAHMA asked wherefore they fled, they answered, " Rájá INDRA DYUMNA is come back again. We fear lest he should again load us with stones and pay us for our labour as scurvily as before, seeing that he only gave us a daily allowance of a handful of rice, a gourd, and a little bhunna of the value of about a cowree." Rájá GAL MADHAVA became now overwhelmed with shame and was obliged to acknowledge himself in the wrong. He died shortly after. Then the rája INDRA DYUMNA having performed a jog placed the Dar Brahm image in the temple with due ceremony. The image of NEEL MADHAVA disappeared from that time. The principal ranee named MOOKTA DEVI founded the temple called the *Mookta Mundup* and ranee GOONDICHA, another of his wives, built the *Goondicha Mundul†* and established the ruth jatra. At the time of the festival the latter ranee stood before the great ruth of *Jugunnath* which is called *Nundee Ghose* and prayed thus: " Oh divinity, let none of my offspring survive, lest becoming inflated with pride they should lay claim to the merit of having built the temple and say, the image is ours." The same ranee enclosed the temple with four walls, which was called the Meghad enclosure. Her prayers were so well attended to that all the children of rája INDRA DYUMNA died away and none was left to perpetuate the race.

The sovereigns of the *Kesuree Buns* (or *Vansa*) dynasty then succeeded to the government.

The first of these, CHUNDRÁ KESUREE ruled 52 years. Then rája JUJJAT KESUREE ruled 96 years, KURUNG KESUREE 117, and rája SOORUJ KESUREE 117 years. The latter rája founded the village of *Gope*. He was succeeded by rája LULLAT KESUREE who reigned 113 years. He built the famous temple of *Bhovaneswara*, and his ranee dug the tank called *Bindoo Sagur*. Then rája BUSUNT KESUREE reigned 95 years, and PUDUM KESUREE 59 years. The latter prince

\* The famous tank near the *Gondichar Nour*, called vulgarly *Inder Dummun Talao*.

† The *Goondicha Mundul* retains its old name. It is the building to which *Jugunnath* is taken during the ruth jatra. The great ruth also is still called *Nundi Ghose*.

paid tribute to no one. He built the temple of *Ananta Poorooshoottama Deva Thakoor*, and his ranee established a jatra there in the month of Cheyt.

Rája NIROOPA KESUREE reigned 48 years. This prince committed fornication with the females of the brahmin tribe, as a punishment for which offence the race of the KESUREE BUNS princes became extinct.

The CHOURANG dynasty\* next reigned. Rája UDI PATCHOURANG held the reins of government for 90 years. This prince put a stop to the worship of all the gods and goddesses excepting SREE BIRJAE DAR (at *Janjpore*), GOTAM CHUNDI DEBEE, and KALIKA DEVEE. He established in *Orissa* the historical record called *Mandula Panjee* †, and also a tax on marriage which proved very oppressive. It occasioned ruin to the family of a particular brahmin and broke his heart: in dying he breathed a sigh before Purmesur jeo which produced the extinction of the *Chourang* race.

The SOORUJ BUNS dynasty‡ then succeeded; rája SOORUJ DEO swayed the sceptre for 78 years. He built *Sarungurh* and established five different “*Kuttuks*”§ or seats of government; the 1st at *Janjpore*; the second at *Amrabuttee*; the third at *Choudwar*; the fourth, at *Chulta*||; the fifth at *Bunarussee*¶, (the site of the modern *Cuttack*.)

Rája GUNGESWARA DEO succeeded and reigned 92 years. This prince conquered the whole country between the *Ganges* and the *Godavery*, subduing each of the rájas in succession.

Afterwards rája EKABUTTRE KAM DEO reigned 76 years. He was void of all passions and sensual desires, and devoted solely to religion. He never ate without hearing the *Geet Govinda* repeated.

Rája ANNUNG BHEEM DEO, succeeded and reigned 65 years. He rebuilt the temple of *Sree Jevah Porsuttem Chutter* and carried the edifice to a great height. This prince was renowned for his piety and the splendour of his court. He established the worship of the deotas on a proper footing, granted large assignments to brahmins, and appointed sixteen great officers of state called *Sawunts* for his own service, besides 72 *Nigogs* (servants of different descriptions),

\* Chourang Vansa.

† The historical records of the temple at Jugunnath are called *Mandula Panjee*.

‡ Sooruj Vansa.

§ *Kuttuk* appears to be a Sanskrit word having the signification given in the text.

|| I am ignorant where this may be.

¶ A village called *Bunarussee* still exists on the extreme point of the island where the *Keetjonee* and *Mahanuddee* separate.

and 36 offices. The titles of Sawunt, Mungraj, Burjunna, Patsahanee, Chotra, Raee Gooroo, and Purrera\* had their origin with this prince. He however put to death a number of brahmins; to expiate which offence he established the three daily Bhogs (offerings of food at the temple of Jugunnath), founded numerous Mundups and dug no less than 84 wells and tanks.

After him rája ATTE DEO reigned 27 years. He built the temple of *Ullah Nath* in the *Ootra Khund* or northern country. It is said that in that temple the sound of the music of the heavenly choristers in the court of INDRA could be heard.

Rája PERTAB BHEEM DEO, reigned 39 years: his principal minister was ACHOOT DAS PURRERA. This prince conquered as far as *Boud* and built the temples of Pursuram Jeo and Hunooman Jeo, at the ghat of *Janjepore*.

Rája PURSOTTEM DEO reigned 27 years. This rája made a vow that he would enjoy the persons of a lac of women. He had got through 60,000 when all his limbs became rotten and dropped to pieces. So he died.

After him rája LANGORA NURSING DEO, reigned 18 years. He built the temple at *Kunaruk*. This prince was renowned for his strength and skill in all athletic exercises. He could break a block of stone with a blow of his fist. Many say too that blood flowed from his eyes continually and that he had a tail like a monkey. His dewan was SHIBAE SINGH SOONTRA.

Afterward rája BAE BHANOO DEB reigned 22 years. In the reign of this prince rice in the husk sold for K. 1128, P. per bhurram. In other words a dreadful famine was experienced,—he was poisoned by some of his courtiers.

Rája SALOOKA NURSING DEO reigned 18 years. In this rája's reign also there was a severe scarcity. The necessities of life rose to such a price that thousands perished of hunger, and in their distress even lost all regard for the distinctions of caste†.

Rája KUPIL INDRA DEO reigned 32 years. In his reign darkness prevailed over the earth for seven days together. Rája BHANOO DEB reigned 26 years. It is said of this rája that having on some occasion found a hair in his *Mahapershad*, he punished the *Shewuks* of the temple most severely in consequence. The *Shewuks* complained bitterly before the idol of the treatment they had experienced, and

\* All well-known Oorish names in the present day.

† The account adds, MAN SINGH visited *Orissa* in this reign. If this is AKBER'S MAN SINGH there must of course be some error in the statement.

prayed Jugunnath to vindicate their characters. Accordingly Purmesur Jeo appeared in a vision to the rája and said "The hair which you found in the *Mahapershad* was a hair from my head." The following day the rája saw a hair on the head of the image of Sree Sree Maha Prubhoo which he plucked out, when miraculous to relate blood flowed. From that time the Bhog or offering of food called the Bal Bhog was established.

Afterwards rája KUBER NURSING DEO reigned 36 years. In his time lightning struck the temple of PURSARAM THAKOOR and threw down a great part of it. The stones falling into the river formed a new stream called the *Mudagoonee*. In this temple one might hear the sound of heavenly instruments from the swerga regions. The dewan of this rája was a person named BEROO PAKHEH. His reign was remarkable for witnessing the performance by an individual of the pious ceremony called the *Sak Poshee Narinder*, or the feeding of a thousand persons. The rája farther established the *hat* called the *Sundh hat*, dug the famous tank called *Nurinder Sooruj*, and founded the Chundra jatra of Sree Jeo.

Afterwards rája DHANAVA DEO reigned 26, and rája BULEE BHANOO DEO 23 years. The former prince drank wine and committed incest with his daughter, to expiate which crimes he dug the tank called *Kosla gung*. In the reign of this prince paddy sold at two kahawuns per bhurum; rice at 10 cowrees per seer; cotton at 1 p. 5 g. per seer.

Rája KHERKA NURSING DEO, then reigned 1 year 3 months, and rája PERTAB ROODER DEO 36 years. The latter prince subjected to his dominion the whole country as far as *Setbund Ramesir* (the bridge of *Rama*.)

Rája KHUKAROOA DEO reigned 8 years. He lost his life in playing at the game called humgnoree. With this prince ended the race of *Sooruj Buns* monarchs.

Afterwards came the *Gunga Buns* dynasty\*.

The first of these princes rája BEER BHANOO DEO reigned 25 years. The remarkable circumstance of his reign is that he established the Khundaits in the country of *Orissa*. Rája NURSING DEO reigned 39 years. He built the bhog mundup and constructed the shed within the walls of the temple of Sree Jeo called the *Koorome Bedha*. He also introduced the idols called the *Puttia Gumputte Thakoor* and *Muddun Mohun Thakoor*. With this prince the *Gunga Buns* dynasty ended.

The princes of the *Bhoee Buns* dynasty† succeeded.

\* *Gangá Vansa*.

† *Bhui Vansa*.

The first of these, rája KUPEL INDER DEO, reigned 40 years. He built the temple of *Kupileswur Mahadeo* and conquered *Bidya Nuggur*.

Afterwards rája PURSOTTEM DEO reigned 30 years. This prince conquered the country of *Kunjee Kavery* and brought the Sut Badee\* Thakoor from that place. During his reign a person named RUKUT BAHOV entered *Orissa* and plundered and laid waste the country. The rája at length succeeded in expelling him and pursued him as far as the banks of the *Ganges*.

Rája GOBIND DEO reigned 10 years, a very unjust and oppressive prince. Rája CHUKA PERTAB DEO reigned 2 years and 15 (days?). In the plenitude of his power and arrogance he ordered the Shewuks of *Sree Jeo* to bring grass for his horses, who indignant at the requisition, placed a little grass on the singhasun and uttered these complaints which were attended to. The rája shortly after died by poison.

Afterwards rája TOKA RUGGOO DEO, reigned 8 years, 8 months, and PURSOTTEM DEO 18 years. The latter prince was a *Sree Kishen Bhugut* (query? worshipper of Krishna). He built three ruths and performed the *Gondicha jatra* with them. He established the *Busant Oochut Jatra* likewise. FUTTEH KHAN† murdered the son of this rája who had been guilty of no offence whatever. When rája PURSOTTEM DEO died, 13 of his ranees burnt with his corpse.

Rája GUNGADHUR DEO reigned 3 years. He was thrown into a cave and perished. Rája BULLUBH DEO then reigned 8 years, 8 months, and rája KUNJULLA NURSING DEO, 17 years. The latter prince was burnt alive.

Then Rája TELINGA MOOKOOND DEO reigned 22 years and 8 months. Whilst this prince was absent with his whole army on a pilgrimage to bathe in the *Ganges*, the well known KALAPAHAR took advantage of the opportunity to make an inroad into *Orissa*. This KALAPAHAR was originally a brahmin, the story of his conversion to Muhammedanism is thus told. The king's daughter‡ became smitten with his person and determined to gratify her passion, she endeavoured to visit him but was deterred from approaching near him by the appearance of his household goddess who shone like a flaming fire. She was then obliged to have recourse to stratagem and contrived with the consent of her father and mother to make him eat flesh and drink wine in consequence of which acts he lost caste, his guardian deity abandoned him, and he became an apostate from his faith. From this period

\* *Satya vádin*, truth-speaking.

† Who was FUTTEH KHAN?

‡ Is this the daughter of SOLIMAN GOORGANEE king of Bengal at that period, whose general, Kalapahar is so styled in some accounts?

must be dated the subjection of *Orissa* to the Mussulman government. *KALAPAHAR* pushed straight for *Pooree* with the intention of destroying all the once famous Hindu places of worship. As he entered the place a thick darkness came on which prevailed for several hours. The invader did much injury to the temples of *Sree Jeo*, cut down the *Kulp Bur* tree, and even threw the image itself of *Purmesur* into the fire. It was kept in the flames constantly for seven days but in vain, not a particle of it was even singed. The image was then thrown into the sea from whence it was recovered by a person named *SOODAN DAS*, who concealed it in the hollow of the instrument called *murdung*, and placed it with great veneration in a private part of his house. After *KALAPAHAR* had committed numerous excesses and abominations, a swarm of bees issued from the temple of *Bhovaneswar*, attacked him with their stings and drove him frantic with rage and pain out of the country.

Afterwards rája *RAM CHUNDER DEO* succeeded to the throne and reigned 38 years and 4 months\*. This prince re-established the *Dar Brahm* image in the dewul of *Sree Jeo*. He was summoned to *Nirmulla* by rája *MAN SINGH* on the part of the emperor *AKBER* who conferred on him a *Khelaat*. The *mouzahs Ramchunderpore, Beer Ramchunderpore, Bijye Ramchunderpore, and Abhee Mokhree Ramchunderpore*, were founded and peopled by this prince.

Rája *PURSOTTEM DEO* reigned 22 years. He founded *Pursottempore*, and *Beer Pursottempore*.

Rája *NURSING DEO* succeeded and reigned 26 years. He founded the *Nursingpore Sasun* and dug a large tank there. A person named *DEB PUHRAJ* a brahmin, who had received some injury from the rája, went secretly to the *Moghuls* and gave information of his proceedings. He brought back with him a party of *Moghul* troops who fell upon the rája whilst he was employed in consecrating the tank, and put him to death after a sharp contest with his troops. Before this event the rája had conquered *Gurh Ram Munde*.

Rája *BULBHUDDER DEO* reigned 39 years. He founded the *Bulbhuderpore Sasun*. This rája conquered and subjected to his authority numerous *Gurhs* and *Killahs*.

Afterwards *MOKOOND DEO* rája reigned 34 years, and 4 months. He taking with him *KUNWULA DEI, PAT MAHADEI ranee* conquered the whole country to the banks of the *Ganges*. He built a *Nour* or

\* From this time of course the reigns of the *Oorlah rajas* are merely nominal, as the *Moguls* took possession of the whole country excepting the hilly regions, *Khunda Pooree* and the 4 *pergunnahs, Sunbaee, Rahung, Seracen and Choubeesood*.

palace at *Betpore* and in the 37th Auk went to bathe in the Gundukee river. He married the daughter of BANDHOO BAHAR SINGH. He came from *Budree Narain* on the boat called a champ, to the Nil Kundur that is Pursottem chutter, where he worshipped Jugunnath Jeo and founded the Mukoond Bullubh Bhog. He died of the small-pox at *Jaujapore*.

Rája DIRB SINGH DEO reigned 27 years and 8 months. In the 7th Auk the gates of the temple of Jugunnath closed suddenly. Afterwards in the 21st Auk a person named JYE JEE RAMA came with a party of 380 people and opened them. Rája DIRB SINGH DEO killed the KHUNDART of *Burung* and took possession of his country. He conquered also *Banpore* and built a palace at *Rutheepore* in *Khoonda*. He died in the 34th Auk\* at *Ponee*.

HURIRIKISSEN DEO succeeded and reigned 40 years. This rája made a quantity of chunam by burning cowries and whitewashed about one half of the great temple of Sree Jeo.

Afterwards rája GOPINATH reigned seven years and 2 months.

Rája RAMCHUNDER DEO reigned 12 years. He was renowned for his strength and skill in athletic exercises. This prince was entrapped by MOHUMMED TUKEE (the Mussulman Soobedar) who put him in confinement, killed his dewan BUMOO BHOWURBUR, and exercised authority in his country for some time. He afterwards escaped through the intervention of SREE JEO, and recovered possession of his country but was killed in a contest with the Mussulmans.

He was succeeded by rája BEER KISSORE DEO who reigned 44 years. In the 2nd Auk, PUDLABH DEO of Puttier aspired to the rajgee, and gained possession of it for a short time, but was betrayed by rája BEER KIPNE DEO's people, who pretended to espouse his cause, and put to death. In the 17th Auk the Marhattas laid waste Khinda and took possession of the pergunnahs with Pursottem Chutter eli; in the 23rd Auk NARIAN DEO came into *Orissa* and claimed the rajgee. The rája's dewan was sent to the Marhattas to beg assistance, who dispatched a force to his aid on his agreeing to mortgage the pergunnahs *Ser-aem* and *Simbaec*. NARAIN DEO was accordingly driven out and BEER-KISSORE DEO then took up his abode at *Banpore*. The rája was now seized with a desire to learn the enchantment called the *Ashta Bietu* *Deo*, and whilst studying intently the requisite incantations he lost his reason. He was then plundered by his bukshee DAMOODUR BHOWURBUR who took him into *Cuttack* to the rája RAM Pundit by whom he was confined and his grandson DIRB SINGH DEO installed

\* Perhaps a contraction of *abhishek*, the year of his reign.

in the rajgee. In rája BEER KISHORE DEO's time two dreadful famines were experienced\*.

Rája DIRB SINGH DEO reigned 18 years. He was an excellent and virtuous prince. He paid a regular peshcush and built the nour at Khonda Gurh. Rája MUKOOND DEO reigned after him 20 years. In the 9th Auk the Feringees entered *Cuttack* and acquired the province of *Orissa*.

VI.—*Some account of the valley of Kashmir, Ghazni, and Kábul; in a letter from G. J. VIGNE, Esq. dated Bunderpore, on the Wuler lake, Kashmir, June 16, 1837†.*

My conscience smites me for not having according to your request sent you a word or two on the *αστεα και νοον ανδρων* of the countries which I have lately visited. I have to request you in perusing the following observations, to bear in mind that they are chiefly from memory, as my notes are at *Loodiana*, and that had I intended, when I quitted England, to visit these regions of past, present, poetical, and coming interest, I should have been better prepared both with information and instruments for scientific research.

Before speaking in detail of the natural curiosities of *Kashmír*, it must be remarked that by far the greatest is the valley itself. To say nothing of its verdant lawns, its innumerable streams and the dense deodar and fir forests, on its southern side; it cannot I imagine be contemplated as a rocky basin or cradle, without admiration of its size, and its unrivalled proportions of height to distance. By the *Poonah* road it is 160 miles marching from *Bunber* to *Baramula* very severe in places. By the *Rajawur* road somewhat less to *Shupeony*. Its greatest length is 75 or 80 miles. Its greatest breadth does not exceed  $24^{\circ} 13\frac{1}{2}$  miles by actual survey in a straight line from the hill of *Skupton* to that of *Islamabad*. Its smallest width is about 14 miles. The height of the peaks of the *Pir Punjal* will be found I think, when actually taken, to be at about 16,000 feet. *Abramukha* on the north side of the valley is higher; and is so consi-

\* All these are well known occurrences in the modern history of the province.

† We are much obliged to Mr. VIGNE for this interesting account of some of the countries he has lately made his home. We have left his notes as they stand, bespeaking some indulgence from his readers for the want of strict arrangement in a hasty epistle,—but a much larger share for the blunders we have doubtless committed in many of the names; for besides the difficulties of a crossed and interlined manuscript in no very legible hand, the letter reached us soaked through and nearly obliterated by a journey of 1,500 miles in the rains. We were forced to recopy the whole before the compositors could undertake it.—ED.

dered by the natives. A curious belief is current with them that no poisonous snake exists within view of its summit.

*Nangá Parbat* or *Diarmal* as the Tibetans call it, is one of the noblest peaks I ever saw. It will be found to be 18,000 or 19,000 feet in my humble judgment. It rises near *Assor* or *Astor*, about half way and on the left of the path to *Little Tibet*, and is usually concealed in the clouds when the other mountains are uncovered.

There are two other peaks of vast height named *Nanou* and *Kanou* between *Kashmír* and *Ladák*, near the village of *Marchwerwand*. Baron HUGEL saw them from the *Pir Punjal*: I was not so fortunate in my weather.

There are a dozen passes which are called highways, that are often used: and 500 places by which an active mountaineer could pass in and out of the valley.

The *Pir Punjal* pass and others on the south side are about 12,500 feet high. *Poonah*, which is the only one, excepting that of the valley of the *Jelum* to *Baramula*, that is open all the year for horse and foot, is only 8,700 feet by the boiling point.

Of the two passes to the north, that by *Derans* to *Ladák* on the right and *Iskardo* on the left is open all the year for foot. The way to *Iskardo* by *Deosea* or *Deoseh* is said not yet to be practicable for horses. I am waiting here for a day or two in consequence.

The source of the *Jelum* is 10 miles or more beyond *Veraag*. I have visited it; my thermometer gave me to the best of my recollection between 9 and 10,000 feet. It is very singular that its source should not be adorned with a single Hindu monument when there is hardly a large spring without one. The *Jelum* above *Islámábád* is called the *Sandren*; thence to *Baramula* it is known only by the name of the *Vet* or *Wet*, or *Beyah*; thence in the pass it retains with the Hindus its Sanskrit name the *Vetasta*: the natives simply call it *Deriah* "the river." It winds 36 times in its course between *Islámábád* and *Baramula* and forms 16 islands. In *Kashmír* it is one of the most tranquil rivers I ever saw; its rush in the spring through some parts of the *Baramula* pass is terrific. It is a miniature of the rapids above Niagara.

*Lakes*.—There are 17 in the plain and mountain together, the largest is the *Wuler* on whose banks I am now writing. I measured it yesterday. It no where exceeds 13 miles across. *Tauk* is the only island, 4 miles from *Baramula*, containing about 2 acres. It is said that a city stood where the lake now is, and that the ruins visible beneath the water were collected and formed into an island. There is a Hindu ruin on it and a masjid built by *Bud shah*: it is said there are ruins all around it. I struck my foot against a stone whilst swimming there at

several yards from the shore. There is no mountain stream of any size that pours its waters into this lake. The *Singara* is collected here in great quantities. The *Jelum* flows along its south-western edge; it is fed by landsprings bubbling to the surface here and there, and is very shallow generally. The city lake is fed by two streams; that on which the *Shalumar* is built and the *Tail Bal*, a deep and full river 20 yards in width, which flows from the glacier behind the *Shalumar* 9,000 feet in height. The greatest width of this lake does not exceed  $2\frac{1}{2}$  miles. The lotus flower is abundant; and more than 50 different species of plants are in bloom during four months in and near the water. The *Shalumar* is of polished black block marble, 24 yards square, with a colonnade north-east and south-west: ornaments copied from the Hindus. The lake has two islands and a causeway. One is the *Chehar Chenar* (isle of *Chenar*) or *Rupa Lauk* and the other *Sona Lauk* from the buildings that were on them. On the latter island was a four-walled building used by the *Patáns* as a starving prison. There are perhaps 1,000 floating gardens that would be taken for beds of reeds till they are looked into and the melons are seen: 50 yards by 3 is the usual size, and each garden is sold for a rupee or two.

Seven kinds of flat-bottomed boats are used in *Kashmír* of the dingee shape. They are propelled by paddles of deodar of 500 or 1,000 *kirwachs* each; and are used for bringing rice to the city.

When the river rises, the floodgates shut of themselves; and prevent the lake from damaging the country. This lake also is very shallow.

Between the *Takht* is *Salwa* 800 feet high; and the fort on *Hari Parbat* (350 feet) distant somewhat more than two miles apart, the city lies on the edge of this lake, which is extended to the foot of the mountains.

As to the question of the valley having been drained, I am unwilling to hazard a decided opinion till I have talked over the matter with some experienced geologist. My impression is however that it has been, from a height of about 200 feet above the level of *Baramula*. I conceive that the soil and huge rounded granitic boulders overhanging the bed of the *Jelum* in the *Baramula* pass, were formed before the river had found its way out of the valley, and that it has gradually worn its course over and through them. At *Ourí* one long day from *Baramula*, there is a rocky barrier drawn across the pass now divided by the river, which must from its height, at least I think so, have kept the bottom of the valley flooded for ages. Subsequently there must have been a noble cataract there and at present *Ourí* is a sort of Kash-

mírian Thermopylæ in its way, which a good engineer and a very inferior force could soon render almost impregnable.

There are many such smaller valleys running from *Kashmír*, but *Báramula* happens to be the lowest, and the river of course chose that for its outlet.

The *Cosa Nagh* is a large lake lying in the gorges of the *Pir Panjal* several miles in length; but I have not yet visited it though I much wish to do so, and have been to the neighbourhood on purpose. Its surface is not far below the limit of the forest.

The *Gangú* is a lake a good long day's journey up the mountain of *Haraunk*. To this water the Hindus make their pilgrimages with the bones of their relations. *Hakritsir*, *Pamritsir*, and others are all connected with each other and with the river by canals artificial or natural.

*Mahés Bal* is a very pretty lake half way between the city and the *Wuler*; it is said to be much deeper than the others. *Verney* is the largest spring. *Loka Nagh* is said to be the finest water. There are nine sulphur springs, one chalybeate, two or three warm springs that I found in the pergunnah of *Lolab*, (the most retired spot conceivable, being a valley within a valley at the west end of *Kashmír*) and one that ebbs and flows, in this month only, at the east end. Also two iron and one lead mine worked only for the supply of *Kashmír*.

*Gul nang*, which I have just visited is a verdant plain 2,000 feet above the valley; nothing was wanting but a herd of deer to make it resemble an English park.

*Baba Pamrishi*; the *Zeárat* at its foot is the only Mussulman convent I know of. There are no women in the village: 200 or 300 is the number of the community with a Pir or Father at their head. They have lands of their own and are very hospitable. I was awakened here by a severe shock of an earthquake that made the house vibrate.

CHIRAR OR SHAH NUR-UD-DIN left his name to the most holy *Zeárat* in the valley because the holy man was a Kashmírian by birth.

There are not less than 40 Hindu temples in the country of *Kashmír* and 30 in the city, usually in ruins of large stones. The largest is the *Pándaú Khorou* at *Máthan* near *Islámábád*, built by the brothers *Pándaú* in their wanderings, a magnificent ruin formerly much higher than at present. It has, and most of them had, a colonnade around them: the capitals are of this shape, (see fig. 1. Pl. XXXVII.) the shaft not long enough for its size; usually the centre building of this shape, (see fig. 2. Pl. XXXVII.) but none are now perfect; there is one

standing near the city, very curious, being built in the water with ornaments of the *kawal* flower (lotus). Inscriptions are few: I have found but one which I enclose\*. I have traversed *Kashmír* with WILSON'S treatise, and gone over the names with the most learned pandits there, but could not get much information from them beyond the identity of many names and places which was very interesting. A great part of the wall that lines the river in the city, is built (for a mile and a half) of stones taken from Hindu ruins: some of them are of immense size. One at *Mathan* and another at *Patan* is of 9 feet in length and of proportionate width and depth. The figures in relief are usually of *Kheobuwani* the Kashmerian name of *Párbati*. Their temples, with the exception of one in the *Báramula Pass*, which is of white granite cut from some vast blocks that have rolled down near it, (the blocks themselves being also chiselled by way of ornament,) are all of a bluish gray secondary limestone, so soft and fine as to resemble almost Roman *travertino*. I have never been able to find out the exact spot whence any of these have been cut.

I have not been fortunate enough to find any fossil remains in the valley between the *Pooneh* and *Bunker*; in the sandstone cliff I found the end of a huge thigh-bone, (a fossil,) now in Captain WADE'S possession. I also discovered a bed of coal near *Rájawer*. The old Sanskrit *Kashmíri* name of the town of *Bij Bearí* is *Vijaya Shur*, as I am told.

The river in the city is about 80 yards in width and runs rapidly there only. It is crossed by six bridges of stones and *deodár* trunks. The *Shakar ghar* is a miserable looking place. *Hari parbat* (on which the fort stands), commands the city and could be very strongly fortified. The inhabitants of *Kashmír* are about 180,000 in number. Four seer of rice is bought for one anna in consequence; the thinned population is the cause of this cheapness. *Kashmír* is liable to two destructive visitations, one by snow falling on the mountains in September which chills the air and damages the rice in flower; the other by the overflowing of the river which could be prevented if the dams were restored with the same solidity that they could boast of in the time of the *Chyattar*. A lakh and a half worth of damage was done last year by the floods. It is not the maharája's fault but of those under him. He told me that he had allowed two lakhs of rupees to be laid out on the *Shakar ghar*. I am quite sure that 2000 rupees would be nearer the mark; the rest has been appropriated by the different governors. An unfortunate Zemindar who sows 51 *Kawah*

\* See Plate XXXVI. fig. 6.

of rice, and reaps 5,500 per cent. has to give two-fifths to the maharája; but there are 6 or 7 official harpies in the district who reduce his share to one-fifth.

The climate of *Kashmír* is excellent except in the rice fields in the hot weather. It has much altered within a few years. At *Sháhabad* there used to be ten yards depth of snow; now two or three only. The thermometer now at noon stands about the summer heat of England: toward the end of July it will rise to 95, but after that the weather soon gets cooler.

There are different kinds of rice but none very good. The saffron grounds extend for six or seven miles from *Samprí* to *Wintipur* nearly. A proportion is carried to *Yarkand*. Its price in *Kashmír* is twenty rupees a seer. Wheat returns 4,000 per cent., barley 2,500, &c. It is used for no purpose but cookery, and the Hindu sectarial mark.

*Ganhar*, the *bátú* of the hills is grown but is not much used for bread. Of *salgam* or turnips, there are two crops in the year; but of nothing else. Farming is not good: the harrow is unknown, the clods are broken with a kind of mallet. Of 100 persons, eighty eat oil (instead of ghee) of rape, walnut and *kanjíd*, or sesame and linseed, of which there is a great deal grown only for its oil. No cultivated indigo; poppies are sown for their seed, which is eaten: but they produce no opium.

The villages in *Kashmír* have been the very picture of all that is snug and rural, united. There is invariably a clear rattling stream; (well water is unknown, and what there is, is generally brackish;) two or more huge *chinárs* and a proportion of flowers and fruit-trees. The *chinár* grows from seed but does not attain its gigantic size unless transplanted. "The palms of *Báramula*" exist but in the poets' imagination; there are none in the valley, nor mangoes, nor orange trees. Those places on which the rays of the morning sun first break are well covered with *jangal*; the whole of the south side of the valley for instance; while the north side, which from the height of the mountain range is kept a long time in shadow, is comparatively destitute of trees, but plentifully covered with grass. The same remark applies to the fruit, which is much better on the south side. Snakes likewise are unknown, I am told, except on those parts that are shone upon by the evening sun. There are fire-places and chimneys in most of the better houses, which are of two, three, or four stories of brick and wood, with pointed roofs and open gable ends; the windows of very elegant lattice work, papered in cold weather. The birch bark is spread over a frame work of poplar stems; on this

is strewed a fine cake of earth with grass seed ; and the rain cannot penetrate.

The shawl *dukáns* or looms in all *Kashmír* are in number about 3,000 or a few more. Two or three men are employed at each. A large and rich pair of shawls (2,500 rupees) occupies fifteen men for eight months. The wool is brought first from *Jautan* or *Chautan*, thence to *Rudák*, fifteen days ; thence to *Ladák* fifteen more : it is carried on the back of mountain sheep. Poor HENDERSON would have told you more of this had he lived. His enterprize led him without any comforts about him to the foot of the *Karakharam* mountains, and he is the first European who has ascertained the course of the Indus, from a distance of eight days' march to the north of *Ladák*. I have no time here to relate the processes it undergoes, beyond that the thread when dyed is dipped in rice water to strengthen it for the weaver. It then becomes necessary to *soften the shawl*. This is done at one particular spot near the city. The shawls are washed with bruised *kritz*, the root of a parasitical plant. Soap is only added for the white shawls. I have sent specimens of this root and of the soil at the washing place to Mr. EDGEWORTH of *Amballa*.

The shawls altogether have never been better than at present, in the time of the *Patans* : and SHAH TIMUR himself has told me that a fine shawl would pass through a finger ring ; but he spoke of those that were neither worked nor colored. Now the patterns are constantly changing, and the shawls are very rich and massy. I inspected their colours, of which they have forty shades. But lac and cochineal has been known only for thirty years, and I was much amused and surprized by finding that the dyer extracted a fine green from English sixpenny green baize, and that green and fine blues were much wanted. My informant almost went on his knees to me for some prussian blue ! They will make the *pashmína* to any pattern or of any material you choose, otherwise silk is very little worked.

A word on the natural history of the valley. I have seen but six or seven different kinds of fish. Bears are numerous and very large. Musk-deer plentiful in the southern forests. The *Chikor* or red-legged Himálayan partridges plentiful near the hills ; but as a sportsman I can hardly believe my eyes and ears when asserting that I have never seen a hare in any part of *Kashmír*, although the ground is the most likely imaginable. I do not say there are none ; but every one tells me so. I saw yesterday in the jangal a young woodcock.—I am sure of it. None of the foxes of this place have the black or grey mark\* . . . . Wild ducks are in immense numbers in the winter ; they

\* This part of the MS. is so completely effaced by wet on the road that it is

come from *Yarkand*. Six kinds of snakes, one kind only poisonous. I do not think it is the *cobra*, but have not seen it. Four kinds of water-shells, one very large snail. The butterflies, about fifty varieties, I am told, confine themselves to the hills chiefly.

I must not forget the burning ground in *Kamráj* the west end of the valley, one beautiful confusion of orchards and fig trees. In the space of an acre the ground is burned (calcined) in three places; no flame is visible, neither any smell. The pandits assemble and cook rice in the heat, and this phenomenon occurs every fourteen or fifteen years on an average; height 7,800 feet.

I believe the whole slope of mountains rising from the valley is of schist and secondary limestone up to the height of 12,000 feet. Above that I imagine that the rock will be found to be of granite; I cannot judge so well of the *Pir Panjal* which I have not examined, as of the mountains of equal and greater height on the north of *Kashmír*. *Deosí* for instance is one mass of white granite. Gypsum and slate are found at *Báramula*.

I have made a good collection of plants and flowers which I have forwarded to Mr. EDGEWORTH. I have seen the "*prangus*" plant. The foot-rot in sheep is cured by an infusion of peach leaves. Walnuts and honey are eaten together and not so bad a mixture either. Slips of yew bark are used instead of tea, and the decoction is drunk as freely. The *Bultís* of *Ladák* carry a great deal of yew from *Kashmír* for this purpose. Roses of every color are seen in full bloom everywhere. The burial grounds are invariably covered with the iris of three or four different colors. It is always planted on a new tomb in the idea that it prevents the access of water.

As to coins I am sure there are very few in *Kashmír*; I have searched every where and gone from shop to shop myself: many copper coins came in my way, none good with the exception of two or three, one of which I send.

#### *Eskado or Iskardo.*

The "*Khars*" or valleys about *Simla* and *Missourí* give no idea of the face of these countries. Instead of the long slope divided from another by what may be called, comparatively with their extent, a ditch, we have a vast surface of table-land bare and studded with peaks, and at its extremity, as at *Iskardo*, a deep rocky punch-bowl.—*Gureiss*, the *Urasa* of WILSON, three days' march from *Kashmír* is a valley of this description; next comes the table-land of *Deosa*, and then *Iskardo* one degree to the north of *Kashmír*. The streams produce gold, but impossible to make it out. We are therefore compelled to omit some further zoological notes.—ED.

the natural verdure of these countries has all flown to *Kashmír*. *Iskardo*, resembling *Gibraltar* more than any place I ever saw, somewhat higher, if I remember rightly, with one mural side and the others nearly inaccessible, washed moreover on two sides by the *Attok*, could not but tempt me to believe it to be the rock of *Aornos*, particularly as the time mentioned for the march thence to *Attok* (fifteen days) did not tend to weaken my opinion, to which the account of *QUINTUS CURTIUS* is favorable. But *ARRIAN*, whom I have since seen, says nothing of its being washed by the *Indus*, and I give up for the present my idea of its identity. One kind of defence is a large long log, or axle between two wheels, which is rolled down upon the besiegers.

In the *Nádir-námeh* you will find (I forget the story exactly), that *NA'DIR*'s Lieutenant after taking *Bajoun* (*Bagira*) pursued the people of the country, who had all taken refuge in the mountains of *Tera* so high that "the bird of opinion or idea cannot fly to the top:" he sat below it for several days with 3,000 horse but could not take it. Its river deep and rapid, as I understand, joins the *Attok* somewhere near *Deo-bund*. *Tera*, or *Dyr*, or *Tyr* is eleven days up this river. Thence to *Attok* two days are quite sufficient. There is "*Bisseárábád*" on the rock and water. *Every thing* seems to point to this as *Aornos*. The river by the information which *QUINTUS CURTIUS* received might easily be taken for the real *Indus* and the only remaining hearsay evidence which I wish for, is the fact of there being sufficient timber on its banks for *ALEXANDER* to construct a raft. *Aornos* seems to have been the name usually given by the Greeks to any inaccessible rocks. It could hardly, from the spelling, be a corruption from *ακρο κεραυνος* (?) though from the sound it might well be so. But I shall see my friend *AHMED SHA'H* again in a few days I hope, and he will give me every assistance; not being in the worse spirits for an apprehended invasion on the part of the Sikh Colonel here, and *rája GULA'B SINGH* on the other side having been just checked by the order of the mahárája at the instigation of Captain *WADE*. He well deserved this interference. I hope also, and in reason, to reach the leftmost source of the *Indus*. The game of *Choughan* mentioned by *BABER* is still played everywhere in *Tibet*; it is nothing but "hockey" on horseback and is excellent fun. The *Yák* is not found in the vale of *Iskardo*, a partridge as large as a hen-turkey, the *kubk derri* of *Persia*, I believe, is found in the mountains of *Tibet*.

*Lohánis*, &c. mentioned by *BABER*.

Those who wish to march through the *Sulimáni* mountains with the *Lohánis* should not be later than the 1st of May at *Derabuna* near *Dera*

*Ismáel Khán.* After a very harassing fortnight's march, no sleep in the day from the heat, no sleep at night from the firing and hallooing of the guards, half killed by the weather and poisoned by the bad water procurable only by scraping away the earth, I arrived at *Ghazni*. The greatest height of this mountain-pass is nearly 8,000 feet, but the ascent very gradual. The snowy mountains near *Ghazni* come in sight at the top of this hill. *Khorásán!* was the cry amongst the *Lohánis* men, women, and children; they call it *Khorásán* directly these ranges are passed. A consul at *Mittencote* with liberty to trade is, as Mr. MASSON says, all that is necessary to entice the trade up the *Indus*. The *Vizeri* mountaineers are a hardy and desperate set without a chief with whom could be made an agreement. For days there is nothing but the barren mountain, with here and there a melancholy looking *Loháni* burying-place, studded with the horns of the *Moufson*, the *Ibex*, and the *Markhun*; hardly a blade of grass is seen and no dwelling. Bloody feuds are constant. These mountains, on the confines of the range at least, are one mass of hardened shingle. The first day's halt the ground is covered with small sea-shells in remnants, and on the third or fourth there was a very fine looking marl and sand cliff in which shells were found, but the heat was so intense I could not visit it.

*Ghazni* is in a fine situation at the end of a gypsum hill; its mud towers are just numerous enough to be in the way of each other but it cannot be made very strong, as it is commanded. The minars of MAHMUD are beautiful specimens of brickwork with cufic inscriptions; about 140 feet high (from memory). The *Rozeh-i-sultan* or MAHMUD's tomb is in shape a triangular prism of gypsum with cufic inscriptions. The sandal-wood gates are now scentless and the carving defaced by age. I went out of the regular road to *Kábul* with a servant of the Nawáb JABÁR KHÁN as cicerone. The whole country seems full of copper and iron; lapis lazuli is not rare. I shall never forget the change from India to "*Khorásán*:" it was Persia all over, the cool air perfumed with thyme and gumcestus, long *kanáts* or covered water-ways, the mud castles, the large pigeon grouse, the mulberry trees, and walled gardens, the willow, the *sanjíd* and the English magpie, contrasted to give the country a very different aspect from that of the *Panjáb* side of the mountains.

*Ghazni* is very high, 7,000 feet. The snow reaches to *Simlabora* about one-third of the way from *Ghazni* to the *Panjáb*. The country is irrigated chiefly from the *Band i sultán*, a large dam built by MAHMUD at the top of the plain. It is a noble work but I was rather disappointed after all I had heard of it. It would be very desirable if the

mountains in the direct line from *Ghazni* to the *Panjáb* could be explored. From all I have heard the passes are very open. A great deal of iron is manufactured in those districts, particularly at *Karegram* or *Kanegoram*.

*Kábul* is colder all the year round than *Kashmír*; its latitude is a little more northerly. An irregular circle of mountains, twenty miles in diameter, with numerous passes surrounds an irrigated plain: across this plain runs another chain 500 to 1,500 feet in height: *Kábul* is built near a gap in this chain. The hills are universally barren and of primitive rock generally. Those at *Kábul* are all of gneiss. There is not at a little distance one blade of grass apparent upon them. The *nuwash* grows, and the “*asal súš*” or liquorice is found upon them. Its gardens are crammed with delicious fruits, but the very commonest flowers are entirely artificial.

I was much disappointed in the country; there is not literally one single tree that has not been planted. But altogether its appearance is rich and beautiful. The city is universally of mud and sun-dried brick. In 60 years there would hardly be a vestige of *Kábul* if the inhabitants left. The *Bala Hissar* of rough hewn stone, a few wells, and the elegant mosque of white marble at *BABER*'s tomb are exceptions.

The *Kohistán*, as it is called, under the *Hindu Kosh*, 30 miles from *Kábul*, affords an exquisite landscape.

The “*Reg rewan*,” or running sand of *BABER* (as is in fact every thing he notices, as in his day) is there visible at a great distance, but there was no approaching it, such was the lawless state of the country. *MUHAMAD AKBER KHA'N*, the Amír's son, has since reduced them to subjection. It was tantalizing to look at a district so fair in aspect, rich in ruins, coins and antiquities, as I believe it to be, and not to be able to explore it. The plain of *Beghrám* was close on our right: *Mr. MASSON* was with me. The circumference is not less than 15 or 20 miles.

The copper coins are very numerous; I have a large bagful:—two, one of gold and another of silver (a Bactrian)—new. The meritorious researches of *Mr. MASSON* have opened a mine of antiquities in these countries. I may remark (but with deference) that I do not think *Beghrám* to have been the city founded by *ALEXANDER* on this side of the *Paropamisus*. I have had no library to consult, but I do not think that he passed into *Turkestán* by this road over the *Hindu Kosh* although he most likely returned by it. There must have been a town there, or in the neighbourhood as long as there was a pass and people to cross over it. *ARRIAN*'s account is very unconnected and compels us to

resort to minor authorities. By what he alone says there is no reason to infer that ALEXANDER came as far eastward even as *Kandahar*. He says he founded a city at the foot of the *Paropamisus*,—an isolated fact; but by the rest of his narrative we should conclude that he went straight from *Mazendarán* to *Bactria*, keeping to the north. But as the nature of the country is not favorable for the march of an army, he probably passed to *Herát*, and founded his city at the foot of the *Hazáraját*, and crossed from that neighbourhood into *Bactria*, perhaps retracing his steps a little. I do not think he came to *Kábul*. From the foot of the pass over the Kosh, an open plain extends due east by which he could avoid all the defiles of *Kábul*, and from the accounts of his subsequent operations, I think it may be fairly inferred that he took this route. *Bámián* I am very sorry to say I could not visit. The country was almost in a state of rebellion, and the good Nawáb JABAR KHÁN would not hear of it. RUSTAM's well, into which he was thrown after being murdered, is about fourteen miles from *Kábul*. I may remark in favor of DOST MAHOMED, that in SHÁH JEHAN's time a person could not go ten miles from the city without risk of robbery. The roads are now every where comparatively safe.

There is a cataract on the *Kábul* river about twenty miles from the city in the mountains that prevents water communication from *Kábul* itself to the sea.

The *Hazarehs* are an interesting people resembling the *Gurkhas* in feature but larger in person. They will ride their horses at speed down very steep declivities, are regular mountaineers in their habits, have a *Yodeln* like the Swiss. Amongst other animals which inhabit the mountains is the *Markhar* or snake-eater, which has never I believe been described. It is a huge wild goat as large as a large pony with an immense whitish beard and straight spiral horns, four feet long nearly. I have two pair of these horns. I have a drawing of a large male that was sent in to me by the young Amir MAHAMMED AKBER KHÁN.

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VII.—*Account of an Inscription found by Mr. H. S. BOULDERSON, in the neighbourhood of Bareilly. By JAMES PRINSEP, Sec., &c.*

To their associate Colonel STACY the Society is more immediately indebted for bringing to their notice the subject of the present article, an inscription hitherto undescribed though it appears to have been known for several years to Mr. H. S. BOULDERSON, of the Civil Service. Having applied to that gentleman for any notes he might possess on its discovery, he has favored me with the following particulars.

“ The inscription which Colonel STACY has sent you was taken in 1829 or 1830 from a stone dug up near a village called *Illahabas*, about 15 miles N. E. from *Beesulpoor* (*Visalapur*) in the *Bareilly* district. It was found with some images in the year 1826 or 1827, in land forming a ridge (about from 15 to 30 feet elevation) above the level of the plain. The ridge commences from the hills N. and E. of *Pillibheet*, runs down the eastern border of the *Bareilly* district, and is continued I believe to near the banks of the *Sardah* or *Gogra* river, in the *Sháhjehánpur* district. This ridge is covered with forest and brushwood, and extends eastward perhaps to near the *Sardah*. This tract is I believe nearly if not quite uninhabited; want of water is I think the cause. All about the part where the stone was found there are remnants of large bricks, of the kind found by Captain CAUTLEY at *Behat* on the canal in the *Shéhránpúr* district. I do not recollect any ruins, either of an old or more modern description at all near the place. *Illahabas* and the other villages for miles are mostly ‘*nowabad*’ or new settled villages; they are all in the lowland, beneath the ridge. *Beesulpoor* itself is a town of modern date, still mostly chopper and mud. The images were set up by some brahmins in a temple built for the purpose at *Illahabas*, and being novelties for some time attracted considerable offerings; about 2,000 rupees were the produce of one year. This occasioned a claim in the shape of a boundary dispute touching the land on which the temple was built. I had to settle it, and then had the copy of the inscription taken: no one there could read it. The stone from which it was taken was either built in over the doorway of the temple, or was standing by the door; I do not recollect which. Of the images I either took no notice or do not now remember any thing. The copy of the inscription was laid by and forgotten, till Colonel STACY talking about inscriptions I looked out for it and gave it him. The people about the place said that there had been in former times a large city or town there. The bricks, &c. might have created the tradition. The forest now covers the place. There are no remains of ruins new or old from which the stone could have been taken throughout the pergunnah for miles round. The soil of the ridge and that of the land below it are remarkably distinct.”

Colonel STACY’s pandit has furnished a modern version of the inscription, but, on comparing it, so many deviations were found that I preferred going through the whole with KAMALA’KANTA pandit, and I may safely say that the transcript now given is hardly doubtful in a single letter; it is no small compliment to Mr. BOULDERSON’s transcriber that in but one place is a letter omitted, and in one only a letter in excess added.





KAMALA'KA'NTA asserts that the language and poetry of this inscription is superior to any thing he has yet seen of the sort. This is partially visible in the translation, where, although to our taste hyperbole superabounds, the elegance and applicability of the eulogistic metaphors is very perceptible. This translation is again the work of my youthful assistant SA'RODA'PRASA'D CHAKRAVARTTI', merely idiomatized a little by myself: it is nearly literal throughout.

The facts made known to us by the text are altogether new. We have heard neither of the *Chhindu* race, nor of rája LALLA. He was it seems the son of MALHANA the younger brother, (*chargé d' affaires*, and probably an usurper,) of *Mánschanda pratápa*, written मांसण्ड प्रताप, a name which the pandit insists upon converting to MA'RTANDA PRATA'PA (powerful as the sun), as more consonant with Hindu nomenclature. MA'NSCHANDA'S father was VIRAVARMA who is simply stated to be of the race of CHYAVAN, a *mahárisi* of mythologic fame, who captivated and married the daughter of one rája SARJATI; but as she disapproved of his venerable age, he interceded with ASWINIKUMAR, dipped himself in a pond and was rejuvenilized in the shape of that god. On the celebration of his nuptials, the gods being present, INDRA, astonished at his new disguise levelled his thunder at the *muní*, who then petrified the god with his frown, as is stated in the text.

The temples thus appear to have been built by a petty rája and his wife, in the Samvat year 1049 at a village called *Mayuta* in the district of *Bhusana*. Enjoying the advantage of proximity to *Canouj*, they procured good poets and artists to sing and record their praises.

This is the first time I have remarked the name of the alphabetical character mentioned. It is called the *Kutíla*, by which denomination we must in future describe all documents written in the same hand, mid-way between the modern Deva-nágarí and the *Gaurí* type. I have given a specimen and the alphabet in Plate XLI. It is a peculiarity that the vowels or diphthongs *ai* and *ao*, are always written like *é* and *a* with a single mark above the line. The long *i* *ú* and *ai*, initial, do not occur.

*Transcript in modern Deva-nágarí.*

हेलद्दुष्टेयपीडाभरनमदचलोत्सङ्गसंभारदूरभ्रश्यङ्गभारतिर्यग्दलि  
तमणिफणामण्डले भोगिराजे तत्कालोद्गन्तलोकत्रितयकृतमहास्तोत्रम  
न्नावतारः पायाङ्गः पापराशेः शमितदशशिरः शौर्यं वीर्यावलेपः ॥ १ ॥

शूलक्षतद्विरददानवकुम्भमुक्तमुक्ताकलापकलितामलकगुहकारान्तः विश्वं  
पुनातु गिरिजा वदनारविन्दे चन्द्रोपनीतपरिवेशमिवोद्धहन्ती ॥ २ ॥

लक्ष्मीविभ्रमकेलिसद्मसुभट्यापारलीलास्पदं प्रख्यातचित्तिपालनन्द  
जलधिः श्रीराजहंसीसरः सद्वोरव्रततीर्णसर्वकुमुदप्रह्लादनेन्दुर्द्विषदंश  
भंशदवानलो विजयतां हिन्दुक्षितीशान्वयः ॥ ३ ॥

उत्पत्तिरस्यहि पुरा चवनान्महर्षेर्थ्यक्तव्यलीककलिते त्रिदशधिनाथे  
तदर्पनिर्दलनदत्तकठोरदृष्टेरष्टासु दिक्षु यशसैव सहप्रसिद्धात् ॥ ४ ॥

वंशेऽस्मिन् सितकीर्तिकन्दलवति श्रीवीरवर्माख्यया ख्यातोभूद्भुवि  
भूषितावनितलो राजन्यचूडामणिः जन्मस्थानमिवाकलय्य कमला तुङ्गा  
त्मनांभाविनां भर्तृणामवने प्रकारचतुरा यस्यालयान्तःस्थिता ॥ ५ ॥

त्यागी धर्मपरः पराक्रमधनः सत्यप्रियः कीर्तिमान् सत्सभ्यानुगतः  
शुचिर्दृढमतिर्मानान्वितो नीतिमान् शैथिल्योदार्यविवेकधैर्यनिलयो यः  
सङ्गतः सज्जनैर्युक्तः सर्वगुणोदयेन महता सौरावनीपोभवत् ॥ ६ ॥

तस्मादत्यग्रतेजःप्रसरनियमितारातिपङ्केपसङ्गः श्रीमार्तण्डप्रतापः  
सकलवसुमतीभूषणं भूषणोभूत् यस्योद्योगप्रसर्प्यङ्गलभरदलितक्ष्मात  
लस्थास्त्रुवीरः शेषोनिश्चासशोघादगमदरिनतं निर्जनं भोगिसद्म ॥ ७ ॥

यत्सैन्यगन्धगजगण्डगलन्मदाम्बुसंजातचन्द्रकण्ठैरिव मुद्रितासु दूरे  
विपक्षकरिणोवनदन्तिनापि भूयो नवारिजगृधुः सरसीश्वरख्ये ॥ ८ ॥

यः सेवा गतराजचक्रमुकुटोद्दृष्टांघ्रिपीठस्थलो भर्तायश्चतुरंबुरा  
शिरशनालङ्कारवत्या भुवः विक्षेपैरिव यस्य तै रघुपतेराशेषिताः  
सिन्धवो यस्तस्यापि महाकुलाचल इवावष्टभ्य तस्थौ भुवं ॥ ९ ॥

यस्यैषा राजधानी रजनिकरकराकारकान्तैर्गुणैः पूणराद्यापिरम्या  
सुरुचिमरकतश्यामलैः कान्तकान्तैः उद्यानैर्नन्दनाभैरतिविशद सुरासे  
कशुभैः सुराणां प्रासादैरुन्नताग्रैरमरपतिपुरीस्पर्द्धिनी वा विभाति ॥ १० ॥

तस्यानुजः समभवद्भवभक्तिनमः श्रीमल्लणः परिघपीवरबाहुदण्डः  
भ्रातुः क्षपानुतुलिताहितराजचक्रं योलीलयैवमवनेर्धुरमाबभार ॥ ११ ॥

लब्ध्वा ततः सुविपुलामपि राजलक्ष्मीं भक्तिं परामहत्तदेवगुरुद्विजेषु  
प्रीत्यै सुहृत्प्रणयिबंधुजने जनिष्ठदुष्टक्षयादतनुतातिमुदम्प्रजासु ॥ १२ ॥

तस्य प्रिया पिचुलुकीश्वरराजवंशसम्भूतिरुज्ज्वलगुणाभरणाभिरामा  
गीताजगत्यमहिलेति समस्तकान्त शुद्धान्तवक्त्रकमलेन्दुकला बभूव ॥ १३ ॥

तस्यां श्रीलल्लनामाजनि जनितमहामण्डलीशः शशाङ्कः शूरः कुन्देन्दु  
दन्तद्युतितुलितगुणालंघताशामुखश्रीः योसौसामन्तचक्राचलकनकागिरि  
र्विद्रुतारातिलक्ष्मी तिर्यग्गोत्रान्तपातादृतभुजशिखरश्विन्दुवंशप्ररोहः ॥

चित्रं यदस्य किल जन्मदिने समन्तात् श्रीमल्लस्य भवने परम  
प्रमोदात् प्रावेदयन्नु दयमंबहतः पपात भङ्गालिमङ्गलरवैरिवपुष्पवृष्टिः ।

नोन्निद्रा नलिनी न चार्पितमनः स्निग्धा सतां सङ्गतिर्नात्फुल्लस्तव  
कानता वनलता सीमासशस्यानवा नोद्दामाकविभारती नच तथा  
हृद्या शरत्कौमुदीलक्ष्मीर्यस्य यथा च वेदविदुषामास्येन्दुनिस्थन्दिनी ॥ १६ ॥

कैर्वावैरपरैर्धराधिपतिभिर्मान्यैर्धरा रक्षिता येषान्तिष्ठतिदुधरा  
च वनिता श्रीरन्यभोग्या गृहे नाभूदस्ति न नापि कोपि भविता  
भूपालचूडामणि र्यः श्रीलल्लनरेन्द्रचन्द्र सदृशस्यागेन भोगेन च ॥ १७ ॥

आस्ते सङ्गरसङ्गताहितमहामातङ्गकुम्भस्थलीसिन्दूरारुणकान्तिरुज्ज्व  
लयशस्तेजोभिरिद्रस्तुतः उत्खातारितमाः प्रतापविसरैराक्रान्तदिङ्गल  
लस्तिग्मांशोस्तुलनां विभर्त्ति भुवने यन्मण्डलोग्रतुना ॥ १८ ॥

कण्ठे मुक्तायमाना शिरसि हिमगिरेरूर्ध्वं गङ्गायमाना योन्निज्योत्स्ना  
यमाना दिशि दिशि करिणां कुम्भमालायमाना उच्चैर्देवालयानामुपरि  
सितपताकायमाना यदीया कीर्त्तिर्भ्रान्ता समन्तादननुदिपुलिने राज  
हंसायमाना ॥ १९ ॥

कथं काले कलावप्यभिभवति जगत् कूपवापीतडागैरासन्नाराम  
सत्त्वैः सुरसदनमठैर्मण्डितायाममुष्याम् भूम्यां मूर्द्ध्नावहन्त्यामतिसुजन  
जनानन्दितायां नगर्यां यस्मिन्धर्मावतारे प्रकृत कृतयुगारम्भसम्भावना  
भूत् ॥ २० ॥

यः शासनान्यतिसमृद्धजनान्वितानि सीमांतसम्भवज्जलानि ददौ  
द्विजेभ्यः पार्श्वस्थशस्ततरुघण्डमनोहराणि पुण्यानि निर्मलनदीतट  
वासभांजि ॥ २१ ॥

गङ्गाभगीरघेनेव येन मार्गोपदर्शना स्वपुरीसन्निधौ रम्या पुण्या कठ  
नदी कृता ॥ २२ ॥

तस्याभवत्प्रणयिनी मधुसूदनस्य लक्ष्मीरिवामलकुलांबुनिधेः प्रसूता  
सर्वावरोधनवधूमुखपद्मघण्डप्रालेयवृष्टिरपराहि च यापिलक्ष्मीः ॥ २३ ॥

भक्त्याच या विनयनम्रतया च पत्युञ्चेतो जहार गुणवत्यनुरागिणी च  
रम्यं हराद्रिसुतयोरिव तत्तथाहि प्रेमापिरूढमनयोरितरेतरस्यं ॥ २४ ॥

आरामोद्यानवापीषु च त्वरायतनेषु च कृतानि क्रियमाणानि यस्याः  
कर्माणि सर्वदा ॥ २५ ॥

दीनानाथ विपन्नेषु करुणान्वितचेतसः सर्वेषु भुञ्जते यस्याविप्रसङ्गा  
दिने दिने ॥ २६ ॥

इत्थं विविक्तमनसोः परिवर्द्धमानधर्मप्रबन्धविगलत्कलिकाल वृत्त्योः  
एकस्तयोरमुमकारयदिंदुमैलेः प्रासादमद्रितनयाभवनं तथान्या ॥ २७ ॥

सुरगृहयुगमेतत् तुङ्गकैलासशृङ्गद्वितयतुलितकान्तिश्वेतमुच्चैः सुपा  
द्भिः वितरति हृदि नांतर्विस्मयं कस्यवा तत्प्रहतघनपताकाकम्पितांभो  
दवृन्दम् ॥ २८ ॥

यावत्सकौस्तुभमुरोमुरमर्दकस्य शम्भोः शशाङ्कशकलाभरणं शिरश्च  
यावत्स्वरिन्दुवनितासहिताः समस्तास्ता देवतास्तदचला भुवि कीर्त्ति  
रेषा ॥ २९ ॥

स जयतु भुवि लल्लश्चिन्दु वंशप्रवीरः सममतिगुणवत्याकान्तया चेह  
लक्ष्म्या रिपुगजमदपंकजाविताग्रेण येन प्रतिरणमसिनैवालेखि दिक्षु  
प्रशस्तिः ॥ ३० ॥

भूयै सदैव भवने जनसन्निधाना नानाविधानि दुरितानि विनाश  
यन्ती यापत्यदारपरिवर्गसुहृद्गणस्य श्रीलल्लमण्डलपतेरनघास्तुदेवी ॥ ३१ ॥

भूषणस्य मयूतायां संबद्धभूमिरुत्तमा विधाय देवप्रह्लीति देवयोः  
प्रतिपाकिता ॥ ३२ ॥

पूजासंस्कारहेतोश्च शिवयोः शासनीकृतः दामदायस्य पादोपि  
श्रीलल्लेन सुकीर्त्तिना ॥ ३३ ॥

प्रख्यातवस्तुनिवंगसमुद्भवोभूद्वेदानुरूपचरितःशिवरुद्र नामा तत्सून  
ना विरचिताभिनवा प्रशस्तिरेषा प्रसन्नकविना किलनेहिलेन ॥ ३४ ॥

यस्य प्रसन्नसरलापदमालिकेयं प्रह्लादहेतुरधिकं सदलंकृतिश्च श्रींलु  
ह्मनिर्म्मलगुणग्रथनाभिरांमा मुक्तावलीव हृदये विदुषां चकास्तु ॥ ३५ ॥

विष्णुहरेस्तनयेन लिखिता गौडेन कर्णिकेनैषा कुटिलाक्षराणि विदु  
षा तत्क्षोदित्वा विधानेन ॥ ३६ ॥

कान्यकुजागतेनापि रामदेवसुतेन च उत्कीर्णा सोमनाथेन टङ्कवित्त  
न शालिना ॥ ३७ ॥

संवत्सरसहस्र १०४६ म मार्गवदि ७ गुरुदिन ४

Translation, by Sârodâprasâd Chakravartî.

1.\* May he, to whom the astounded inhabitants of the three worlds offered solemn hymns and prayers, when the jewelled hood of the chief of serpents (*Ananta*) bent under the weight of the far-falling mountains impinging on the lap of the yielding earth, on his easy effort to check the outrages of the wicked (giants); and who humbled the ten-headed (*Râvana*) vain of his strength and valour,—save you from a multitude of sins!

2. May GIRIJA' (the mountain-born goddess) beautifully adorned with a string of pearls fallen from the heads of the *Dânava*-like elephants, seeming to spread a moon-like halo round her lotus face, sanctify the universe.

3. May the royal race of CHINDU, of erst the scene of LAKSHMI'S pastime and dalliance, the field of war and exercises of well-disciplined soldiery, the sea of delight of famous princes, the lake wherein LAKSHMI' disported as a swan, the moon of repose of those who had completed the career of heroes and a consuming fire to their enemies, be honorable.

4. A *Mahârishi* named CHYAVAN, he whose frown restrained the pride of the chief of gods (INDRA) when he had committed the well-known crime †:—who by his fame was celebrated in all quarters of the world—was the founder of this race.

5. Of this family, famed for many good actions was born VIRAVARMA, who was the ornament of the world, and the crown-jewel of kings; in whose house LAKSHMI' took up her abode, foreseeing in it the birth-place of many future eminent persons who would be her protectors.

\* KAMALA'KA'NTA would read हेल्ला कृष्टेयचापाभर, &c. 'easily taken up bow of SIVA,' &c. i. e. by the weight of the bow of SIVA, which Râma easily took up. This agrees better with the context, which alludes to the destruction of the world produced by the breaking of this bow by Râma.

† See the notice of this crime in the preliminary observations.

6. He, VIRAVARMA, in noble qualities well resembled the kings of the solar line ; he was powerful, pious, beautiful, famous, pure, serious, venerable, veracious, moral, surrounded by the educated, attended by virtuous men, his court was the seat of heroism, integrity, patience and other virtues.

7. From him descended MA'NSCHANDAPRATA'PA, a man of warm spirit, who annihilated his foes as mud dried up by his rays ; who was the ornament of all people, nay of the whole world ; before whose armies, the multitude of heroic enemies depressing the earth with their heavy tread, retreated gasping into the abode of serpents (*Pátála*) and bore it down with their weight.

8. The juice exuding from the temples of his odorous elephants, in moon-like crystals, so spread over the forest-tanks that neither the wild elephants nor those of his enemies dare quench their thirst therein.

9. His footstool was worn by the crowns of the numerous princes crowding to do him homage. He was the lord of the earth whom the three great oceans encircle as a waistband (*rashoná*). He dried up the ocean by the continual intercourse of foreign princes, as Ráma of old. He occupied the ocean like the mountain on the sea-shore.

10. His kingdom rivalling the habitation of the chief of gods by its magnificent buildings, shining bright and beauteous as the moon-beam with its white tenements, and charming with its *nandana*-like gardens abounding in pleasant trees of dark emerald hue,—is become white with the high temples of the anointed gods.

11. His younger brother the stout-armed MALHANA, a devoted worshipper of *Siva*, willingly received charge of the world, his kingdom, filled with a multitude of princes proportionate to his kindness,—from his elder brother.

12. Though gaining such a vast prize as LAKSHMI', he always retained his devotion to the gods, his spiritual parents and the bráhmans. He was born for the joy of his friends, intimates, and kinsmen, and spread delight among his subjects by destroying the wicked.

13. His wife CHULUKI', adorned with shining qualities was the nonpareil of her day, and was like the new moon to the lotus faces of his other wives ; she was descended from the royal line of ISWARA.

14. From her was born a moon-like heroic prince named LALLA, who soon mastered the world. On all sides shone the purity of his virtues as the white kumuda flower, the moon, or ivory. He was the *Sumeru* among the circle of the mountains of his military officers. On his arm LAKSHMI' cast a fond glance as she quitted the house of his enemies. He was the root of the CHHINDU line.

15. Strange was it that at his birth flowers were strewed from heaven on the palace of MALHANA, and bees swarmed to sip their honey ; seeming by their hum to announce his future greatness\*.

16. His words were full of pleasantness, exceeding far the full blown lily, or the company of the wise men, or the shrubs bowing with the load

\* So Cicero of Plato : ' dum in cunis apes in labellis consedisent.'

of full blown flowers, or the fields of bending corn, the inspiration of the poet, or the moon beam in the autumn, or even the sacred words flowing from the mouths of the *vedantis*.

17. By what respected hero, lord of the world, was earth defended in his time? the goddess (LAKSHMI') whom none other can restrain or enjoy, is to him as a wife. No princely jewel of the crown of kings ever lived, lives, or will live to equal him in bounty and enjoyment.

18. He lives in a halo of glory like the sun in his summer brightness, and fills the world with his power. His beauty is reddened by the vermilion of the heads of his enemies' war elephants; his fame like the moon's has been the theme of praise; he destroys his enemies as the rays of the sun dispel the darkness.

19. His spreading fame encircles the world as a necklace of pearls, or as *Gangá* around the highest peak of the *Himálaya*, as the moon-beam on the sky, as the wreath on the elephant's head, the white pennant on the temple of the gods, and the wild geese on the banks of the rivers.

20. On his advent, although the earth now groans under the *Káli-yuga*, the golden age (*Satya-yuga*) again visited this town, a town adorned with wells, lakes, tanks, and neighbouring parks stocked with various animals, whose inhabitants are alway rejoicing, and which is borne on the crest of the earth.

21. He presented these sacred villages, inhabited by the wealthy and the civilized, shaded by pleasant trees and watered by pellucid streams, in a chartered gift to the bráhmans.

22. He caused to be dug a beautiful and holy canal\* near his own palace, himself a director of the right course to his subjects, as BHAGIRATHA was to GANGA'.

23. His wife named LAKSHMI' was as affectionate as her namesake to MADHUSUDANA: she was regarded as a second goddess, descended from the sea of a sinless family, and was like a snow shower to the lily-faces of other women in the inner apartments.

24. By her love and gentleness she stole the heart of her husband, by her accomplishments she retained his affections. Their mutual love was equal to that of SIVA and PA'RBATI'.

25. Whose many virtuous deeds already done or to be still performed, are visible in groves, gardens, lakes, and many other extensive works.

26. All these luxuries enjoyed daily by multitudes of bráhmans, are bestowed by her whose heart compassionates the poor, the helpless, and the afflicted.

27. In this way the minds of the husband and wife being sensible of the instability of earthly possessions; and the stain of the *Káli-yuga* having been removed by their growing virtues, the one (or rája) has caused this temple to be established in honor of the god who wears a crescent in his brow; while the other (or queen) did as much in honor of PA'RBATI'.

\* *Kaṭhanáma*, 'called *Kaṭha*;' probably the vulgar term applied to it as an artificial canal, *Anglice* 'cut.'

28. Whose heart is not filled with astonishment at these two divine temples which may be compared with the beauty of the two lofty peaks of *Kailása*; which are beautified by their handsome stairs, and whose banners agitated by the winds have dispersed the gathering clouds.

29. As long as the *Kaustubha* jewel shall rest on the breast of the destroyer of *Madhu* (*VISHNU*); and the head of *SA'MBHU* shall be ornamented with the crescent:—as long as *INDRA* and all the gods shall tarry with the wives of the moon;—so long shall the fame of this act endure.

30. May prosperity always attend him and his equally endowed lady *LAKSHMI'*—him, the chief hero of the *CHHINDU* line—who with sword besmeared with the mud formed by the exudation of his enemies' elephants' temples has carved out his praise on all sides.

31. May *DEVI'*, who dwelleth among mankind to promote their prosperity and avert evil, destroy the sins of *LALLA*, of his family, children, and intimates.

32. The villages of *Mayúta* in *Bhushana* with its adjacent lands were consecrated to the above mentioned god and goddess, under the denomination of *Devapallí*.

33. The famous *LALLA* granted by charter one-fourth of his revenues to the same deities for their worship and other ceremonies.

34. This inscription was composed by the poet *NEHA'L*, son of *SIVA RUDRA*, of the race of *VATSYAMUNI*, an attendant at the court of the *rája*, whose character was worthy of his name.

35. May *NEHA'L*'s wreath of mellifluous verses shine on the bosom of the learned like a string of pearls, the source of general delight, ornamented with flowery metaphor and tied with the string of *LALLA*'s virtues.

36. This composition was copied by the son of *VISHNU-HARI* an inhabitant of *Gaur*, a proficient in the *Kutilá* character.

37. It was engraven by *SOMANA'THA* the son of *KA'MADEVA*, who came over from *Kanyakubja*, well skilled in the use of the instruments of engraving.

In the Samvat year 1049, on the 7th of the dark half of the month of *Márga* (*Agrahana*), Thursday. (Corresponding with Thursday, 5th November, A. D. 992.—See Useful Tables.)

VIII.—Section of the strata passed through in an experimental boring at the town of *Gogah*, on the *Gujerat* peninsula, *Gulph of Cambay*. By Lieutenant *GEORGE FULLJAMES*.

Agreeably to my promise I have the pleasure to enclose a section of the strata penetrated in the bore at *Gogah*, by which you will perceive we have succeeded in reaching a considerable depth, and although the work is still progressing I have thought it better to send a section of what has already been done. I have only 28 feet of rod left, and unless I can succeed in changing the stratum before that is expended

I shall be obliged to stop. Had I but cast-iron pipes to lower I should not at all despair of success until at any rate I had reached 600 feet. From the sides of the bore falling in while the work is at rest I have been obliged for some time to employ two parties, and to keep going night and day.

I have much pleasure in mentioning that I have discovered fossil remains down the coast and in similar formation to that of *Perim*. The specimens that I have obtained however are not good ones having been for a long time exposed to the action of the sea, and atmosphere. Should I succeed in obtaining any that appear worthy of the acceptance of the Asiatic Society, I shall do myself the pleasure to forward them.

A similar formation to that of *Perim* exists along the whole line of coast from *Gogah* to *Gossnat* point, where a firm sandstone is quarried and of which the splendid *Sráwak* temples of *Pattitona* are all built.

This fact ascertained, settles the question of whether *Perim* was originally a part of the continent:—and it only remains to prove how the separation has taken place? My opinion is that it has been effected by the force of the current during the ebb tides and the swell of the sea during the south-west monsoon.

To the north-west of *Gqah* and about one mile inland I picked up a piece of the rib of some large animal. The rock had been here dug out for building. It lies nearly horizontal and not above eight inches in thickness. I am still in hopes of getting some more fossil specimens from this spot.

#### *List of Strata.*

		Ft.	In.
Rubble containing broken stones, tiles and ashes, .....	4		0
Hard earth with stones imbedded, .....	1		0
Sand and gravel mixed and salt water, .....	11		0
Stiff black clay like that on the beach, .....	6		0
Sandstone in thin seams, .....	0		4
Sand and clay, yellowish in color, .....	9		8
Sandstone soft, .....	13		6
Reddish sand holding salt water, .....	0		6
Sandstone hard, .....	2		0
Sand yellow, .....	0		4
Sandstone, .....	0		8
Gravel and clayey sand, .....	1		0
Very stiff clay with pieces of sandstone imbedded very hard, .....	4		0
Stiff blackish looking clay, .....	1		0
Sandy clay with pieces of sandstone, .....	4		0
Yellow sand with seams of clay containing a few pieces of sandstone, ..	6		0
Very hard siliceous sandstone, .....	9		0
Stiff yellow and whitish clay with kanker, .....	0		2

Stiff yellow and whitish clay with nodules of sandstone, .....	5	10
The salt water rose 4 feet in the bore and become brackish. Nodules of sandstones imbedded in sand, .....	11	0
Yellow sandy clay, .....	8	0
Yellow sandy clay with pieces of mhur, .....	16	0
Stiff black clay with pieces of sandstone containing a good deal of mica, .....	3	0
Stiff black clay but darker, .....	2	0
Stiff clay greenish in color, containing small pieces of rocks similar to cornelian, quartz, and agate, also pieces of broken shells,.....	4	0
The same clay with less stones, a strong smell of hydrogen gas came up the pipe, a quantity of pyrites was also brought up, .....	1	0
Blue clay with pyrites, and latterly a little sand between the layers of clay, .....	19	2
Blue clay with siliceous sand mixed, also pieces of rock, such as sandstone; quality, a greenish sandstone full of holes, these holes are full of clay and pyrites: indurated clay and small black particles like coal, ..	8	3
Slate from the appearance of what came up attached to the jumper, ....	1	2
Stiff blue clay, .....	14	0
Indurated clay or slate, and latterly with sand intermixed,.....	7	7
Blue sandy clay with siliceous sand separating the seams of clay, .....	6	5
The same with pyrites, .....	3	7
Sandy clay with small white pebbles, a good deal of sand appeared between the layers of clay with fragment of what appears a jet, a piece of a broken shell resembling the cockle was brought up, .....	4	0
Blue clay darker in color, .....	7	0
Blue clay with pieces of whitish earth, .....	4	5
The same sandy clay with here and there a little pyrites, .....	32	4
The same clay with a little more sand between the seams, ....	7	2
Stiff clay containing black, white and yellow colored earths, also some pieces of rock was brought up, .....	3	10
Stiff blue clay with seams of white sand, .....	4	6
The same clay with a few pieces of rock, .....	0	9
Stiff blue clay, .....	10	0
Bluish lias clay with shells and some pieces belonging to coral, .....	2	0
Stiff black earthy clay containing broken shells, .....	19	0
Very stiff blue clay with a good deal of sand whitish in color, .....	6	5
Bituminous clay containing a large quantity of pyrites, fossilized wood which burns,.....	4	11
Stiff blue sandy clay .....	17	0
Stiff blue sandy clay with seams of the bituminous clay occasionally, ..	10	8

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 320 0

P. S. Since this was written the Bore has been carried 15 feet deeper without any change in the soil. The lignite or fossil wood burns, and emits a smell of coal; with nitric acid it effervesces and a bright brown smoke arises; with sulphuric acid this does not take place: on burning it gives out a very strong suffocating smell of sulphur and arsenic.

IX.—*Note on the black and brown Floriken of Guzerat.* By Lieutenant  
GEORGE FULLJAMES.

Having been induced from reading Colonel SYKES' catalogue of birds in the Deccan to make some observations of the *Otis fulva* and *Otis aurita*, I have the pleasure to send you the following remarks for insertion in your journal.

The *Otis fulva* or brown *Floriken* is a bird common to our side of India, and is found at all seasons of the year in the Deccan particularly; in *Guzerat* however they are more frequently found on the near approach of the monsoon, and in the year 1834 were so plentiful that I bagged no less than 79. Almost the whole of these I examined; and from the facts ascertained, I am of opinion that the *Otis aurita* or black *Floriken* is the cock bird of the *Otis fulva*; that he is only to be found in his black plumage during the monsoon. That he commences changing his feathers early in April and continues molting till June, when he has generally become the black *Floriken*. That at this season he never weighs more than 1 lb. 4 oz. avoirdupois, and seldom so much; while the brown or hen bird weighs at least 1 lb. 8 oz.

That you rarely see the two together at this season, and that I have shot them in all stages of their moulting until I got the perfect black *Floriken*, and on examination have invariably found the testes most fully developed; while in the brown or hen birds the ova have been equally distinct.

They are so plentiful sometimes in *Guzerat* that they may be bought from the Wagrees alive for a few pice.

I am of opinion also that the *Floriken* migrates, but from what part of India I know not. I once heard of a flight being seen coming from the north and going in an easterly direction, but cannot vouch for the fact.

One observation has often occurred to me, which is, I have never shot the bird losing his black feathers and becoming brown; and the only way I can account for it, is that either the bird leaves the country, or it being at that season of the year when a sportsman seldom ventures out, the whole country being covered with vegetation, and the *Floriken* being remarkably quick in hearing they escape unroused.

This one fact I will venture to assert, that no person has ever yet shot a black *Floriken* with the ova developed; it therefore only remains to be proved whether the cock bird undergoes these changes yearly or not, and which will be difficult to ascertain, for in confinement I find they do not thrive, having frequently attempted in vain to keep them.

X.—*Further elucidation of the lát or Silasthambha inscriptions from various sources.* By JAMES PRINSEP, Sec. As. Soc.

It was one of my principal objects in publishing my hasty reading of the Feroz lát inscription in the July journal, without awaiting the corrections and illustrations of a more matured examination, to draw to me the aid of others whom ability, opportunity and interest in the subject, might enable to throw light upon this highly curious monument. Already am I reaping abundantly the fruits of this expectation, and I lose no time in placing them before the Society.

The first correction in point of importance comes as usual from *Ceylon*, the very *Lanka*, (to apply its own fabulous prerogative metaphorically,)—the very *first meridian* whence the true longitude of all ancient Indian history seems destined to be calculated!

I had ascribed the foundation of these pillar monuments to a king of *Ceylon*, because his was the nearest or the only approach to the name recorded in the inscription. I did so before I had read it through, or I should perhaps have felt the difficulties of such a supposition greater when I found him making roads, digging wells, and usurping other secular authority in a country over which he was not himself reigning. It was but the utter absence of any such name in our Indian lists that drove me to a neighbouring state; one so intimately connected, however, with the *Magadha* court in religion, that there need be no positive impediment to the exercise of munificence by his brother convert on the *Ceylon* throne towards the priesthood of king ASOKA'S Indian *Viháras*, nor to their acknowledgment of favors, or adoption of precepts. When I found another inscription in the *Gaya* caves alluding, with the identical pronomen of *Devánampiya*, to DASARATHA, the grandson of the above monarch, I certainly felt more strongly the impression of the Indian origin of the former; though I still sought in vain for any licence to such an assumption from the pandits and their *puránas*.

The Society will then I am sure participate in the pleasure with which I perused the following passage in a letter just received from the Honorable Mr. GEORGE TURNOUR, our Páli annalist.

“Since I came down to *Colombo*, I have made a most important discovery, connected with the Páli Buddhistical literature. You will find in the Introduction to my *Epitome*, page lx. that a valuable collection of Páli works was brought back to *Ceylon* from *Siam*, by GEORGE NADORIS, modliar, (chief of the cinnamon department, and then a Buddhist priest) in 1812. In that collection I have found the *Dipowanso* or *Maháwanso* compiled by the fraternity at *Anurádhapura* to which the *Maháwanso* refers!! It opens with the passage quoted in the intro-

duction p. lxi. In running over the book cursorily I find the following lines in the sixth *Bhánawáro* or 'Section of 250 lines' in reference to DHAMMA ASOKO :—

*Dwé sattáni wassáni aṭṭárasawassáñicha, sambuddhé parinibbuté, abhisétto Piyadassino.*

After a few lines descriptive of the ceremonies performed at his inauguration, I find

*Chadoguttassyan nattánatta Bindusárassa, atrajo rajaputto tádá asi Ujjenikaramolino\*.*

Here then we find that ASOKA was surnamed PIYADASSI ; and if you will turn to the 5th chapter of the *Maháwanso*, especially pp. 28, 29, you will see the circumstances under which Buddhistical edifices were simultaneously erected all over India. When I have seen your article in the July No. I hope to be able to examine this *Dípowanso* carefully, and if I can see any further ground for identifying PIYADASSI with ASOKA, I will not fail to give you particulars."

The date, (218th) year of the Buddhist era (leaves no doubt whatever of the identity of the party, and the term *nattánatta*, rendered by my pandit *naptur-napta*, great-great-grandson must therefore be wrong. RATNA PAULA also assures me that the verse requires the elision of the first two redundant syllables ; leaving simply *napta*, or *nattá*, grandson. The Buddhist and Brahmanical texts both concur in the successive relationship of the *Magadha* princes down to this point†.

The line as corrected by RATNA PAULA will run thus :

*Chandraguttasa yany natta, Bindusárassa atrajo, rájaputto tadá ási, Ujjenikaramolino.*

and united with the former passage may be translated :

"Two hundred and eighteen years after the beatitude of *Buddha*, was the inauguration of PIYADASSI..... who, the grandson of CHANDRAGUPTA, and own son of BINDUSA'RA, was at that time *Viceroy* at *Ujjayani*."

Mr. TURNOUR has thus most satisfactorily cleared up a difficulty that might long have proved a stumbling block to the learned against the

\* The two passages in Sanskrit will run

द्विशतंवर्षाः अष्टादशवर्षाश्च संवृद्धे परिनिर्दृते अभिषेकः प्रियदर्शिनः ।

Two hundred years and eighteen years after *Buddha* had attained perfection, (was) the royal anointment of PIYADASSI.

चन्द्रगुप्तस्यायं नप्तुर्नप्ता (more correctly दृढप्रपौत्रः) विन्दुसारस्य अत्रज राजपुत्र तदाचासित उज्जयनीकरसूत्तिनः

This the grandson of the grandson of CHANDRAGUPTA, and the own royal son of BINDUSA'RA, was at that time the taker of the revenue of *Ujjain*.—J. P.

† See extract from the *Bhágavat Purána*, in a preceding page, 677.

reception of these *lát* inscriptions as genuine monuments of a fixed and classical period, the most ancient yet achieved in such an unequivocal form.

The passage of the *Maháwanso* alluded to above as proving the erection of numerous *Sthupás* and *Viháras* by him is by no means free from exaggeration; but the general facts are certainly borne out by the extensive diffusion of these curious edicts: I give the whole from the indicated page in Mr. TURNOUR'S "Epitome."

The transaction is referred to the fourth year of ASOKA'S reign, nor can I find any thing noted of so late a date as the 27th year, which is sufficient to exclude any actual mention of the erection of the *Silasthambhas*:—

*Sutwána chaturásiti dhammakhandáni; sobruwé "pujemi téhaṇ pachchékaṇ vihárenáti" bhupati.*

*Datwá tadá channavuti dhanakóṭiṇ mahápati purésu chaturásiti sahassésu mahítalé.*

*Tattha tatthéva rájuhi viháre árabhápaya: sayañ Asokárámaṇtu kárápetuṇ samárabhi.*

*Ratanattaya nigrodhagilánánanti sásané pachchékaṇ sata sahassaṇ so adápesi, diné diné.*

*Dhanéna buddhadinnéna thúpapítija anekaáhá anékésu viháresu anéké akarun sadá.*

*Dhanena dhammadinnéna pachchayé chaturo varé dhammadharánaṇ bhikkhúnaṇ upanésuṇ sadá nará.*

"Having learned that there were eighty-four thousand discourses on the tenets of that doctrine (of *Buddha*), 'I will dedicate' exclaimed the monarch 'a *viháro* to each.' Then bestowing six thousand *koṭis* of treasure on eighty-four thousand towns in *Jambudipo*, at those places he caused the construction of temples to be commenced by the (local) *rájas*; he himself undertook the erection of the *Asokaroma* (at *Pupphapura*\*). He bestowed daily, from his regard for the religion, a lac separately to the '*ratanattya*' to NIGRODHO, and to infirm priests.

From the offerings made on account of *Buddho* in various ways, in various cities, various festivals were constantly celebrated in honor of '*thupas*.'

From the offerings made on account of the religion the populace constantly bestowed the four prescribed offerings on the priests, the repositories of true religion."

It must be remembered that ASOKA during the reign of his father at *Pátaliputra*, acted as *uparája* or sub-king at *Ujjain*. His supremacy probably therefore extended farther than that of any other Indian monarch. The minute particulars we now possess of his history and of that of his predecessors, through Mr. TURNOUR'S *Páli* authori-

\* This town is called *Pápapura* and *Páwápuri* by Jain authorities, (see COLEBROOKE, As. Res. IX.) But the more natural Sanskrit equivalent is *Pushpapuri*, "city of flowers."

ies, will be of essential use in expounding our new discovery, and my only excuse for not having taken the epitome already published as my guide before is, that the identity of PİYADASSI was not then established.

I think we shall be able to discover the actual names of many of the Buddhist monasteries now visible by their ruins or by columns still standing: thus the uncouth name read in the *Bhilsá* inscription No. 2 (see p. 458), as *Kokunada sphota*, (or *boda*) *vihára*, may probably turn out to be *Kukkutarama vihára* of the following passage.

*Purísanaṇ dasadhéhi satéhi pariwárito, gaṇṭwána Kukkutárámán sonakathéra uaddasun;*

*Samápatti samáyannaṇ nisinnaṇ sanwutindriyaṇ wandité nalapantan tan natwá anghama puchchhi taṇ.*

“Attended by a retinue of five hundred men, having repaired to *Kukkutarama vihára*, they saw there the thero SONAKO seated absorbed in the *Samepatti* meditation, with the action of the senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point.”

The *Allahabad vihára* was called *Walukaramo*; that of *Rájagriha*, *Veluwana*, the *Sarun* one probably *Anuradhapura*, that at the capital *Pupphapura*, *Asokaramo*, &c. In three years they were all completed we may put faith in the following extract:—

*Wiháre té samáraddhé sabbé sabbapurésu pi sádhukaṇ tihí vassehi nitthapésun sanóramé.*

*Thérassa Indaguttassa Kammádhittáyakassatu iddhíyáchásu nitthási Asokarama whayo.*

*Jinéna paribhuttetu thánesucha, tahiṇ, tahiṇ, chétiyáni akáresi ra maníyán uppati.*

*Puréhi chaturásíti sahassehi samantató, lékhé ékáhám ánésun wiháre nitthítá i, &c.*

“All these individuals in different towns, commencing the construction of splendid *wiháras* completed them in three years. By the merit of the thero INDAGUTTO, and of that of the undertaker of the work, the *wihara* called *Asokaramo* was also completed in that time. At the places at which the vanquisher of the five deadly sins had worked the works of his mission, the sovereign caused splendid dagobas to be constructed. From eighty-four cities (of which *Pupphapura*) was the centre, despatches were brought on the same day, announcing that the *wiháras* were completed, &c.”

Whole pages of the *Maháwanso* might be quoted bearing upon the various points of the inscription:—thus, the conversion from a sinful life to righteousness, with which the north tablet commences, may be explained either by the circumstances of ASOKA’S rise to the throne over the bodies of his 99 murdered brethren; or by his slaughter of the priests at the chief temple, after the seven years suspension of the *uposatha* ceremonies, when the faith was purged;—but for all these I must refer to the work itself. The cause of the addition of *Dharma* to the *Pauranic* name of ASOKA, by Buddhist writers, is explained in a very satisfactory line:

*Esákókoti náyittha puré pápena kammuná ; Dhammasókoti náyittha pachchhá punnena kammuná.*

“ On account of his former sinful conduct (in having murdered his brothers) he was known by the name of ASOKO. Subsequently on account of his pious character, he was distinguished by the name of DHAMMASOKA.”

§ 2. *Duplicate inscription from Delhi. Pl. XLI.*

I now turn to an illustration of my text from another quarter, Major P. L. PEW, has fulfilled his promise of forwarding impressions of the broken pillar lying in the late Mr. W. FRASER'S grounds. I should have made them the subject of a separate note but that really they are so precisely the duplicates of the *Feroz* inscription that it is not worth while to do so. The shaft seems to be mutilated and worn in vertical grooves so that many of the letters in each tablet are effaced. Of the fragments received one belongs to the north compartment, beginning with line 10 (see p. 582):—the next much injured, corresponds with the western tablet, beginning with line 10 (p. 587):—the third and last is nearly perfect; beginning with line 8 of the southern inscription it runs on to the conclusion. The words are separated as in the *Feroz lát*, and from this circumstance I have been enabled to certify a few doubtful readings—although many others are provokingly cut off. I insert a lithographed facsimile of the whole, and annex at foot\* all the noted variations of the text, of which proper use can be made when I come to review my labours. Major PEW gives the following particulars of the original locality and present state of the column.

\* I may throw the only deviations I can find into the form of *Emendata* thus:—  
NORTH INSCRIPTION—in the Roman transcript.

Line 18 for *asinavai*, read *ásinavé*.

19 for *dupatavekha*, read *du ? pativékhé*.

20 read, *ásinavághámini*.

WEST SIDE—line 10, the letter in chappanti is written  $\lfloor$ ; it must, I think, be a *gh*, formed from the  $\lfloor$  *h*.

Line 12 for *abhitá* we have *abhítá*, fearless.

17 for *yitahanti*——*yanisanti*, the preceding letters cut off.

18 for *palitikam*, read *pálitikam*.

19 for *niródhasi*, — *nirudhasi*.

SOUTH SIDE,—line 8, the words are *avadhiye pátakepicha*, and further on *vadhikokute*, &c., quasi बधः ककुटस्य नोक्तैव्यः—‘the killing of fowls is not to be done.’

Line 16 we have *tisu cháturmmásisu sudivasáye*, &c. in Sanskrit त्रिषु चतर्मासेषु सुदिवसे, ‘in the festival days in the three 4-monthly periods?’

Line 17 the very is properly made plural, *nllakhiyanti*.

13 the word *machhe* is evidently separated from *anuposatham* and connected with *avadhiye*; ‘fish unkilld’ is therefore the right reading.

“ This very ancient Hindu pillar was dug out of some ruins near a *boulee* (*baoli*) or well, and was probably destroyed by the blowing up of a powder magazine which I understand once existed near the spot. It consists of five pieces, which when put together measure  $32\frac{3}{4}$  feet long : the diameter of the largest piece is 3 feet 2 inches, and that of the smallest  $2\frac{1}{2}$  feet. The total weight 372 maunds.

The extreme antiquity of the pillar is vouched by its weather-worn aspect, which must needs be the effect of storms and rains that ran their destructive or beneficial course many centuries ago, since the fragments of this column have only been recently disinterred from the mass of ruin, evidently Hindu, where they had reposed in silence and darkness for ages.

I call the ruins (which are those of a well and its attendant edifices—hewn in the live rock of the hill) Hindu, both from *the style*, which resembles that of the more ancient parts of the *Kutab* and from the *materials*, which in this case also, are *quartz*, of which intractable rock the Mussulmans seldom or ever appear to have attempted the sculpture. The pillar, indeed, is sandstone, and to its perishable nature is to be attributed the imperfect state of the inscriptions. I shall await with some impatience your opinion as to their age and import, and whether their date be anterior to those which have been so unexpectedly deciphered on the *lâts* of FERÖZ SHÁH, *Allahabad*, *Bettiah*, &c. Hindu tradition dwells fondly on the name and exploits of the rája PRITHU or PITHOURA, whose name exists from *Petora-gurh* near *Almorah*, by *Delhi*, down to *Ajmere*, where every thing great or ancient in architecture is referred with one consent to this Indian ‘ Arthur.’

§ 3. *Note on the locality of the lâts of Delhi and Allahabad.*

Lieut. KITTOE has favored me with a reply to that part of my papers wherein I called attention to the nature of the buildings at FERÖZ’S menagerie. He also conjectures that the bird mentioned as *ambakapiliká* should be read *ambaká*, (or *amraká*) *pillaka*, the *pilak* or yellow bird of the mangoe, known to Europeans as the mangoe bird, from its appearance when that fruit comes into season ; *pilak* is the present native name, from *píla* yellow. MR. TREGGAR also suggests the same interpretation, and I have no doubt of its correctness.

*Remarks on the locality of the lâts of Allahabad and Delhi.*

The *Allahabad* pillar stood formerly on a stone terrace within the fortress and near the *Jumna* gate ; not far from the spot, is a temple (now under ground) called “*Pátál Purí*” (पातालपुरी), in which is the stump of a Banyan tree called “*Achaya Bat*” (अक्षय बट) : it is an object of great veneration.

The temple is buried in the accumulated rubbish of ages, which is found in a greater depth than that of the level of the temple foundations.

The present stone fortress, the work of AKBER and of his son JAHÁNGI'R (whose pedigree is engraved on the pillar) occupies the place of some previous Hindu works of brick, few vestiges of which remain.

I think it probable that the pillar occupied its original position till taken down by Colonel KYD during the alterations that were being made.

Though in all probability the *Achay Baṭ* may be a Buddhist relic it may nevertheless be otherwise, as the Hindus consider the bur (*Ficus Indicus*) as an emblem of SIVA: the peepul (*Ficus religiosa*) of VISHNU; and the pullas or dawk (*Butea Frondosa*) as that of BRAHMA, and venerate them accordingly.

The FEROS SHA'H lát at *Delhi* was placed (as historians assert) in its present position by the emperor FEROS, and I certainly see no reason to doubt the truth of it; the style of architecture of the building, on the roof of which it stands, is of the first or Patháni: the same style pervades throughout the whole adjacent buildings. There are no traces of Hindu buildings anywhere near. There is a large bur tree beneath the walls, on the river face, under which is a tomb of some celebrated "peer" who was put to death by order of FEROS; this spot is held sacred and much resorted to by both Hindus and Musalmans: the tree is very ancient and may have been a holy tree of the Buddhists. The Mahommedans of India venerate the *Baṭ* almost as much as the Hindus do, which would account for its preservation though other idols would have been destroyed. With regard to the quarries from whence the different pillars were brought, I think it probable they were floated on rafts down the *Jumna*, being cut from the sandstone rocks at or near *Rájpúr* (*Bádsháhmahal*) in the *Sewalik*, a few miles above the site of the sunken city of *Béhat*. I made this observation in the year 1831 when I took an experimental trip by water from *Rághát* in the *Dún* to *Agra*. I believe both láts are of the same kind of stone, the others I have not seen.

A few remarks on the *Kotela* (called by Captain HOARE "a menagerie") may be acceptable.

FEROS SHA'H's palace, called the "*Kotla*" was formerly within the north-western angle of the city walls of old *Delhi*, and was the citadel of that place; one face of it was in former years washed by the *Jumna*, which seldom reaches it in these times except in very heavy floods. The works of this citadel were very extensive; the architecture is clumsy in its style and rough in execution, and has no pretence to

Inscription on the Delhi Lat (South tablet)  
(commencing with line 8 of the Feroz lat, see page 8.)

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ought but strength; the material is the rough wrought stone found on the spot, which is mostly too hard to admit of being better worked. The building, on the roof of which is the pillar, appears to have been a "*bārahdarī*;" it is square and three stories high, all vaulted: it stands at the bottom of a court-yard close to the ramparts of the river face. There are buildings near, which may have been appropriated to a menagerie, but that on which the pillar stands I should decidedly pronounce not to have been so. The *Kotela* was to old *Delhi* what the *Lāl Killa* is to the present city, and was no doubt considered an elegant building in remote times when painted plaister and colored tile were the order of the day.

M. K.

### XI.—*Proceedings of the Asiatic Society.*

*Wednesday Evening, 4th October.*

The Hon'ble Sir EDWARD RYAN, President, in the chair.

Lieut. E. B. CONOLLY, 6th Cavalry, and D. F. McLEOD, Esq. C. S. were balloted for and elected members.

T. H. MADDOCK, Esq. C. S. proposed by Mr. W. H. MACNAGHTEN, seconded by the President.

DR. THOMAS CANTOR, proposed by the Secretary, seconded by Mr. W. CRACROFT.

MR. C. TUCKER, C. S. proposed by Mr. WALTERS, seconded by Dr. STEWART.

MR. JOHN EWART, C. S. proposed by Dr. STEWART, seconded by Mr. WALTERS.

#### *Library.*

The following works were presented by the Rev. Dr. MILL.

Psalterium Davidis Regis et Prophetæ aliorumque Vatum Sacrorum Arabicè à Gul. H. MILL, S. T. D.

Liturgia Anglicana, Seu Liber Precum Communium et Administrationis Sacramentorum.—Translated into Arabic by POCOCKE, TYTLER and MILL.

Amœnitatum exoticarum politico-physico-medicarum, Fasciculi V.

Relandi antiquitates sacræ Veterum Hebræorum.

Auber's Rise and Progress of the British power in India—*presented by the Government.*

The Meteorological Register, August,—*presented by the Surveyor General.*

The Bombay Branch of the Royal Asiatic Society returned thanks for the first part of the 19th vol. As. Researches.

The Secretary notified the vacancy of the librarianship by the death of Dr. L. BURLINI.

Dr. BURLINI was a native of *Italy*. He received his diploma as a doctor of medicine at Florence on the 30th July, 1794. He came to India in the following year and had supported himself by his practice in this city ever since. He was appointed to the honorary charge of our library in 1826, afterwards receiving a trifling allowance of 50 rupees monthly for conveyance. His attention has been unremitting and the society has lost in him a useful and zealous officer, and a kind and worthy associate. He died at the advanced age of 79.

To succeed to the appointment the following candidates had offered themselves.

MR. CHESTER, MR. BARFOOT, MR. C. W. FRENCH, MR. FLEURY, MR. LEWIS DACOSTA, MR. G. S. HUTTEMAN, MR. J. MORRIS, MR. P. DELMAR, senior, MR. D. DRUMMOND, MR. G. T. F. SPEED.

To these the Secretary begged to add the name of one who, he was sure, would need no certificate of his qualifications to fill the post with honor to himself and

utility to the Society—the distinguished orientalist M. A. CSOMA KÖRÖSI. He proposed that before taking any of the other applications into consideration, the appointment, with a salary of 100 rupees should be tendered to Mr. CSOMA KÖRÖSI.

Dr. MILL seconded the proposition, which was carried unanimously. The Secretary brought up the following :

*Report of the Committee of Papers on the proposition of the Statistical Committee, ' that they should be empowered to associate as paying members, persons not on the Society's list.'*

The sole grounds of this proposition, as explained by the president of the Committee, were, to add to the means of the Society for meeting any slight pecuniary expences in procuring statistical information, copying records, and printing forms and circulars. The ability of the society to answer these calls being now increased, it becomes less necessary to entertain the question of admitting associate members, upon which the opinions of the Committee are somewhat divided; and indeed the proposition may be regarded as withdrawn by the following reply from the Secretary to the Statistical Committee. Nevertheless we may take this opportunity of recording our opinion that there is no precedent of an association of *paying* members with a branch of the society deputed to a particular object. The "corresponding members" of the Physical Committee, were merely honorary associates without any voice in their proceedings, or any power over their funds. If there be any compliment in the bestowal of such a title, it may be equally just to confer it upon those gentlemen who may lend their co-operation to the Statistical Committee; but we think it would be an inconvenient course, and one of questionable regularity to erect a new class of subscribers to an exclusive object of the Society's labours.

For those who would join the Society in its general views, but whose circumstances prevent their contributing to the extent of ordinary members, an opening already exists in the grade of "Associate members" established in 1835.

For the Committee of Papers,

JAMES PRINSEP,  
Secretary.

29th September, 1837.

The letter referred to in the above was then read :—

SIR,

I have the honor to acknowledge receipt of your letter dated 7th instant. The explanation given by the President of the Statistical Committee at the last meeting of your Society of the irregularity with which the Committee was chargeable renders it, I trust, unnecessary to do more now, than to express our regret at the occurrence, and to assure you that nothing can be farther from the intention or wish of the Committee than to disconnect its interests from those of the parent Society, or to seek to form any 'associations' which are not likely to prove mutually advantageous and creditable.

As regards the provision which the Society contemplates making for the requisite expences of the Committee and its amount, I have to observe that as this must necessarily bear the most intimate relation to the extent of the Committee's success, it is not for us to specify particularly the degree of assistance, which we may think ourselves justified in claiming from the Society: the sum sought of Government in aid of our labour was 300 rupees per mensem. Whatever limits however the Society may be pleased to assign, the Committee will be careful not to exceed.

In the distribution of the funds to be placed at the Committee's disposal it is not our intention to entertain any fixed establishment, but to assist individuals engaged in Statistical researches by the occasional services of clerks, and to pay for other works done by contract under the supervision of individual members of the Committee. The accounts will of course be submitted for approval in the usual form.

I have the honor to be, &c.

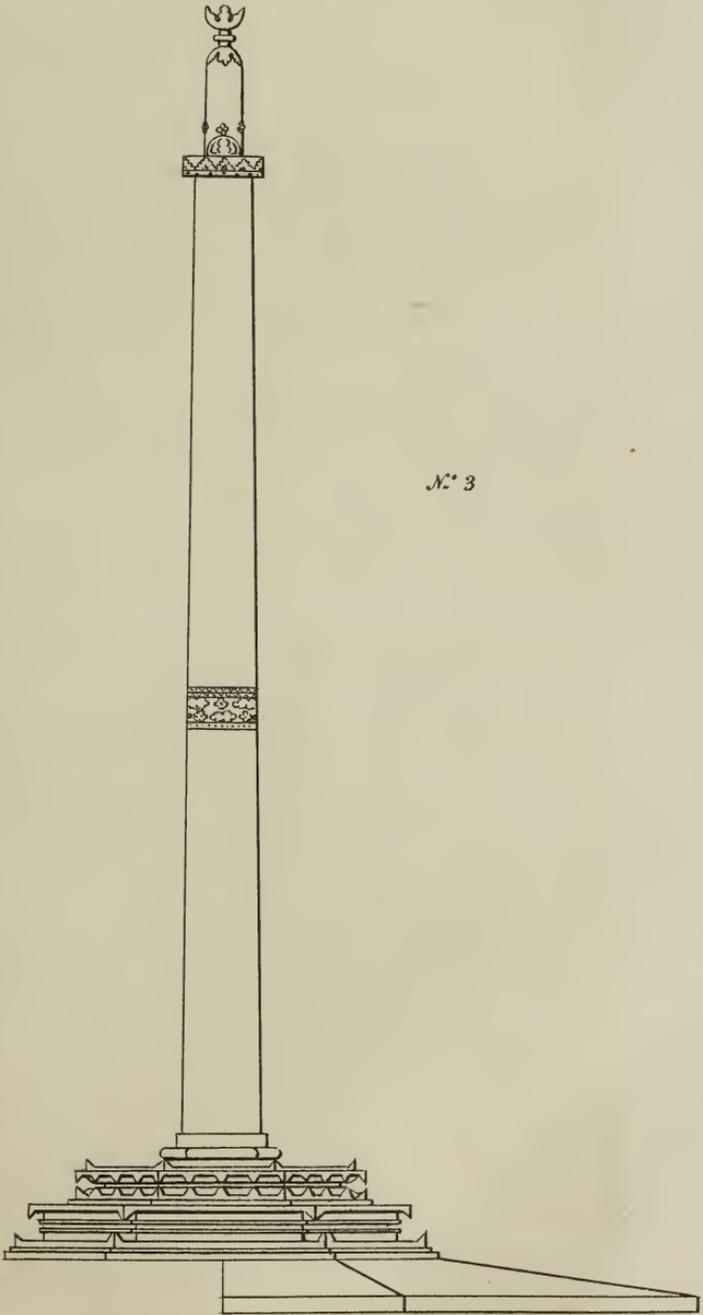
D. STEWART, M. D.

Secretary to the Statistical Committee.

Calcutta, }  
28th Sept. 1837. }

With regard to the application for funds, it was proposed by the Secretary, and seconded by Mr. CRACROFT, and Resolved, that five hundred rupees be placed at the disposal of the Statistical Committee.

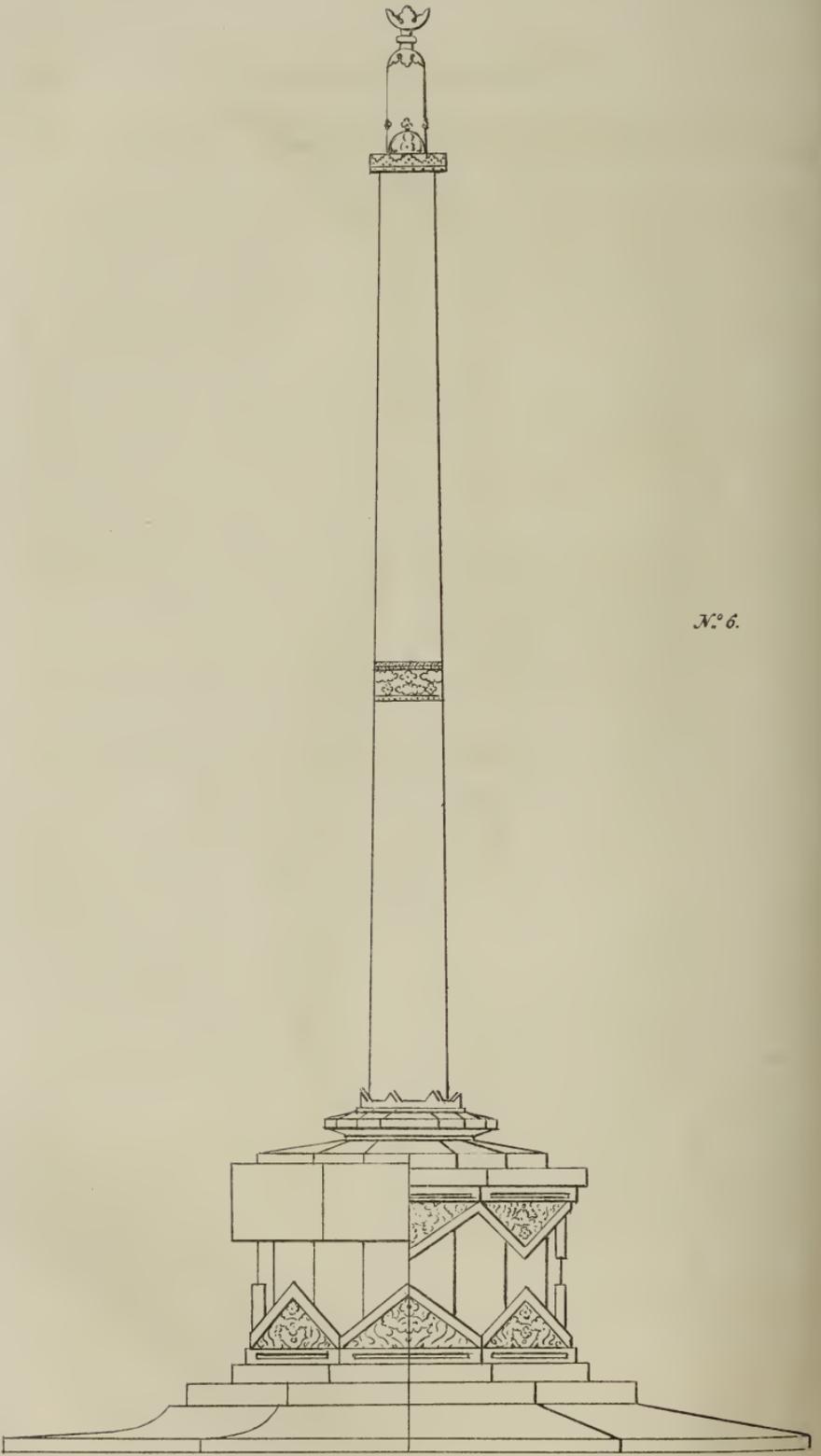
*Plans for the  
Restoration of the Allahabad Pillar*



N° 3

*Capt. Smith's Original Design*

*Proposed by the Society's Committee*



N<sup>o</sup> 6.

*Capt.<sup>o</sup> Smith's Original Design*

*Proposed by the Society's Committee*

*J. Madge Jun<sup>r</sup> del<sup>t</sup>*

*Oriental Lith Press*

The special Committee appointed to select one of the designs for the pedestal of the *Allahabad* column submitted the following

*Report.*

In compliance with the desire of the Society's Meeting of the 6th instant, as conveyed in your letter to our address of the 8th, we have carefully perused and considered the several papers and designs therewith received, and beg leave to report the result, as follows.

2. All these six designs prepared by Captain EDWARD SMITH of engineers, are so elegant and in such good taste, that it is difficult to determine between them, which may be the most strikingly handsome, and at the same time the most appropriate.

3. Of the more raised and expensive designs Nos. 1, 2 and 6, we would give the preference to the latter, its base being more in character with the pillar, which it is intended to support, than the others, but modified by either a reduced projection, or total omission, of the large upper band, or substituting inverted triangular compartments similar to those at the foot of the pedestal. We would also prefer a direct instead of a curved slope to the lower step, as being more convenient\*.

4. Of the less raised designs Nos. 3, 4 and 5, we give a decided preference to No. 3, (see accompanying sketch) as being very light and elegant while it preserves the pure Hindu character in its form and details; moreover in order to relieve it from some of those disadvantages, which form Captain SMITH's principal objections to these latter designs, should No. 3 be ultimately determined on, we would suggest the adoption of the sloping platform as sketched in pencil at the Military Board by Major IRVINE or Captain SANDERS, which we consider to be a very great improvement, the base becoming thereby more on a level with the eye of the beholder.

5. The additional elevation thus given, would amount to two feet, making the upper part of the base from which the pillar will spring, exactly 6 feet from the surface.

6. We observe in the section submitted by Captain SMITH in illustration of his intended mode of fixing the root of the pillar in the stone basement, that he proposes cutting a square hole in the centre and under part of the shaft, about one-third of its diameter, so as to let it down on a square upright stone of the same measurement. This we are apprehensive might not be considered sufficiently stable, and we would suggest in preference that an octagon stone of  $6\frac{1}{2}$  feet diameter and 2 feet thick be procured from *Chunar*, and that an opening be cut in its centre, to receive the lower part of the pillar in its entire size, to the depth of one foot. This stone well bedded in good brick masonry, with the aid of the upper stone work judiciously dove-tailed together, would in our opinion give it the utmost stability that could be required. Nevertheless we may safely confide these arrangements to Captain SMITH's well known skill and judgment, should circumstances admit of his undertaking the erection of the pillar, but in case it should fall into other hands the hint may be useful.

7. On the subject of Captain SMITH's proposed new capital and surmounting stone ornament, although we consider the design a very beautiful one, we are unanimously of opinion that it is very desirable to effect the restoration of the original capital and lion, if practicable; if not, we think that the design now submitted may be considered a very appropriate and elegant finish to the pillar.

We have the honor to be, &c.

D. McLEOD,  
W. N. FORBES,  
W. P. GRANT,  
A. CUNNINGHAM.

*Fort William,* }  
*September 30th, 1837.* }

Proposed by the Secretary, seconded by Dr. SWINEY, and *Resolved*, that the report be adopted with thanks, and that a copy be communicated to the Military Board.

The Committee of Papers reported favorably on Nawáb TUHAWER JANG's proposal to print the *Sharaya ul Islám*.

\* See the accompanying sketch. We confess our preference for the original design here as it stands or omitting the upper member.—ED.

Resolved, that the work be printed on joint account with the Nawáb, an advance of 1000 rupees to be made by both parties to the Secretary (account Oriental Publication Fund) to meet the expences.

The Reverend JOHN WILSON, President of the *Bombay* Literary Society solicited the Society's patronage to the *George Nameh*, a Persian epic written by the late MOOLLA FERÖZ, and now under publication by his nephew. Referred to the Committee of Papers.

[See advertisement page.]

The President then, in compliance with the resolution of last meeting, rose, the members also standing, and read the following

ADDRESS TO DR. MILL.

*The Asiatic Society, to the Reverend W. H. Mill, D. D. Principal of Bishop's College, their Vice-President.*

REVEREND SIR,

The intelligence of your intention to return immediately to Europe has been received by us with feelings of deep regret, impressed as we are with the conviction that India is about to sustain, by your departure, a loss which cannot easily be repaired.

It will rest with higher authority than the *Asiatic Society*, to bear witness to the unwearied zeal and fervent piety by which you have been uniformly distinguished in the discharge of the sacred duties committed to your care; but it is peculiarly our privilege to testify, in the most public manner, our sense of the benefit we have derived from your abilities and learning, as well as to convey some parting token of our esteem and respect to a Scholar whose presence among us we have always regarded with feelings of pride and satisfaction.

It is now sixteen years since you arrived in this country. While yet a young man, you had established for yourself a literary reputation of no common order, having excelled on an arena where excellence could have been won only by the united efforts of genius and industry. We hailed your arrival therefore with no ordinary feelings of satisfaction, indulging in the hope that the classical languages and literature of the East would receive from you a share of that attention which had already been so successfully devoted to the learning and science of the West. This hope has since been amply realized.

The Journals of our Society contain abundant evidence of your patient research, of your correct judgment, and of your profound erudition.

Your translation from the Sanskrit of the first part of *Cálidása's Umá*, affords indisputable proof of your skill as a poet and a commentator; while your qualifications as a historian and a philologist have been clearly established by your restoration, with valuable critical and historical notices, of the *Allahabad Inscription*, and by your full and accurate translation of the *Shekháwátí Inscription* found in the temple of *Harsha* at *Oncha pahár*, and of that discovered at *Bhittri* near *Ghazíporé*. In your comments on the Macan Manuscript of the *Alif Leila*, we trace at once the minute accuracy of an experienced critic and the refined taste of an accomplished scholar.

In your Arabic Treatise on Algebra, and in your Hebrew collation of the Psalms in the same language, we have a durable monument of your learning and piety. But the most valuable of your literary undertakings is your Sanskrit Poem, the *Christa Sangita*. In that beautiful work the praises of our Redeemer have been for the first time sung in the sacred language of the *Vedas*. It is your peculiar boast that you have caused the purest doctrines to flow in the stream of this noble language. To the whole body of the learned Hindus you have thus rendered accessible the sublimest truths, by conveying them in a channel to which, as to their own venerated river, they ascribe the power of purifying all it touches. To a mind like yours this must be an inexhaustible source of gratifying reflection.

But, Sir, we feel that we should be doing you an injustice, were we to describe at greater length, the fruits of your studies already before the public. We feel that no conception can be formed of the stores of your capacious mind from the comparatively small samples of your labours which have been given to the world. We feel that to the unobtrusive nature of your character is owing the infrequency of your appearance as an author, and we know that you have assiduously

improved your great faculties ;—that your scientific attainments are on the most extended scale ;—that as a Hebrew Scholar you were early distinguished ;—that your knowledge as a modern Linguist may be said to be universal ;—that you are equally familiar with the astronomy of the *Siddhantas*, the mythology of the *Puránas*, and the mystical doctrines of the *Vedas* ; while there is no department of the literature and science of Arabia, that has escaped your scrutinizing research.

We trust that, in the leisure of dignified retirement, you will be enabled to put forth the maturer fruits of your rich and highly cultivated mind. We are confident that your well earned reputation will be sustained by whatever you perform ; and we are sanguine enough to hope that our country may now boast of possessing an Englishman, the depth and variety of whose oriental studies are not surpassed by any (numerous and distinguished as they are) of the Scholars of the continent.

We cannot allow this opportunity to pass without assuring you of the deep sense of obligation we feel towards you for your unremitting attention to the duties of your station as *Vice-President* of our Society, and for the alacrity with which on all occasions you have afforded us the benefit of your opinion and advice, and the aid of your learning and judgment on the difficult and continually recurring references that have been submitted to our consideration.

We are in some degree consoled for your loss to ourselves by reflecting that, here you have no more to learn :—that though your acquirements are beyond the standard, which is ordinarily reached in the longest and most laborious life, you are yet in the vigor of manhood ; and that you are about to return to a land where you will meet with the distinction, which is due to abilities so eminent and to attainments so various.

It is our earnest desire that you will gratify us by sitting for your Portrait as soon after arrival in England as may be convenient to yourself. For the Members of our Society who have the happiness to know you, no token of reminiscence is requisite ; but the wish is reasonable that our Hall should be decorated with the resemblance of one, who, while among us, was so useful and so distinguished a Member of our Society.

(Signed) EDWARD RYAN, *President*.

The Reverend Dr. MILL read the following reply, the President and members still standing.

MR. PRESIDENT,

The Address which you, in the name of this Society, have done me the high honor of presenting to me, is one which I cannot rise to answer without some feelings of doubt and embarrassment. For I fear to incur the imputation of affected modesty on the one hand,—or on the other, what I would equally wish to avoid, the appearance of slighting in any degree the deliberate judgment of an assembly like this,—were I to give expression to my actual sentiments, on hearing the terms of strong and noble eulogy with which you have dignified my scanty contributions to your learned stores, and the comparatively humble attainments from which those contributions have proceeded. But whatever may be the real value of these labours and attainments,—I feel, and must ever continue to feel, the great obligation which your praise imposes on me, of aiming to resemble as far as I may, that standard of excellence which your too favorable judgment has inferred from the specimens of me already before you. I must ever consider it among the strongest additional incentives to the assiduous cultivation of that knowledge, in promoting which the Asiatic Society has long held so distinguished a place : a cause which I cannot but consider as intimately connected with that of mental improvement and true religion.

I have long been impressed with the conviction that as an accurate knowledge of the intellectual state of any people must precede and accompany all enlightened efforts for their amelioration,—so to attempt that amelioration by appealing entirely to the lower principles of our nature, the love of comforts and luxuries and the like, while we disregard and despise the forms, however imperfect they may be, in which their own ideas of mental and moral elevation are embodied—is to overlook a most essential element in the problem of human improvement,—to slight equally the spiritual and high nature of man, and the history of our

own gradual progress to the eminence we have reached. This would be true, even if the language and literature in which these ideas were incorporated by the natives of this country were far inferior to what they are known and acknowledged to be by the most accomplished spirits of civilized Europe,—the one nearly unrivalled for its powers of combination and expression—the other distinguished by a peculiar grace and tenderness of sentiment, and in the higher flights of speculation into regions where man requires better guidance than his own reason can impart—characterized, even when most tarnished by error, by a singular acuteness and profundity, as well as grandeur of thought. Now if it be a mistake, in matters of religion particularly, to avail ourselves of what is good and just in heathen theology, with a view to its rectification by revealed truth; it is a mistake certainly in which the Apostle of the Gentiles has led the way, as any one may see who observes his appeal not only to the ethical but the theological poetry of heathenism—even when most nearly treading on the verge of that same Pantheistic sentiment which characterizes the theology of heathen India: and if any precedent could be wanted after this inspired authority, we might find it in the course taken by all the great lights of the Church, the BASILS, the CHRYSOSTOMS, the AUGUSTINES,—when the expansive power of Christianity, with much of its primitive fervour, was seen in close and *more equal* juxtaposition with the faded yet still conspicuous splendours of Western Gentilism. These considerations (if authority were needed where the reason of the case speaks with sufficient distinctness) had weight with me in the conception of that work which the Society has honored with such distinguished approbation. I am sensible that to conceive and to execute are very different things, and I cannot venture to take to myself all which your kind judgment has been led, perhaps too readily, to transfer from the one to the other: yet I cannot see the manner in which learned natives have received many portions of this work,—I cannot see the unhesitating manner in which their sentiment has been adopted in this assembly, including some whom only the increased complexity of public affairs prevents from marching in equal steps with the COLEBROOKES and the WILSONS of former days,—without satisfaction at the result of the experiment, and hope for the future.

I would not however be thought to limit my interest in the Researches of the Society to matters of this high bearing: for no speculations into either the works of nature, or the monuments of man, are without their proper claim to attention: and just and reasonable as it is to inquire into the solid utility of any pursuit we undertake,—it never appeared to me either wise or worthy to ask at every turn what special usefulness, or bearing on present concerns, may appear in each part or section of the study before us. In science we know that things, which were once thought to be mere food of learned and abstract mathematical speculation, have turned out in the progress of knowledge to subserve the most practical purposes; and with respect to those literary and antiquarian researches, which form the more proper object of this Society,—while nothing that gives us clear knowledge of the history of man and the progress of mind ought to be deemed unimportant by us,—we must remember also that we cannot exactly determine beforehand how far any fragment or morsel of history may conduce to that clear knowledge in the end. In investigating the former history of India, where from the almost total absence of written documents, we must needs proceed by such fragments and morsels,—it is very necessary to bear this in mind. With respect to my own occasional share in these researches,—of which you have made such kind and flattering mention,—I fear that what I have succeeded in deciphering has scarcely adequately repaid the labour bestowed: my own judgment could never admit the idea, which some even of considerable eminence in these pursuits would have led me to entertain as probable, that the classical period of Indian history had been attained: I adopted at length firmly, however reluctantly, the conviction which both internal and external evidence forced upon me, that the monuments in question belonged to a much darker as well as more recent æge. A better fortune, as well as a higher merit, has characterised the efforts in the same kind of another Member of the Society now present; whose happy researches on other monuments, conducted under much greater disadvantages in every way than mine, has finally led to a conclusion, which I think all but certainly established, that they belong to

and illustrate a most classical and important part of the history of this country. I beg my friend the Secretary's pardon for talking thus of disadvantages; for it appears almost ungracious to notice what, however enanching, as it does, the eminent inductive sagacity that he has displayed in his discovery, might seem also to derogate from the universality of his varied and extensive knowledge. I would not have mentioned them—had I not been convinced that he needs but the *will*, if he could find the leisure, to rid himself entirely of them. I know at least that if he could bend his thoughts that way, he needs far less time than most men to add a critical knowledge of the learned languages of the country, so auxiliary to his successful researches in the coins and monuments of India,—to the many other distinguished merits which have made his Journal of our Society, even in his sole portion of it, the object of attention to literary Europe. Of his value as a Secretary, I cannot possibly say more than that he has caused even the loss of the transcendent merits of WILSON to cease to be thought irreparable by us.

My business, however, as I must not forget, is not to express my sense of the merits of other Officers of this Society, (however incidentally forced on my notice in this instance,)—but to acknowledge your kind opinion of myself and to accede thankfully to the proof of it contained in your parting request to me. To be associated in this manner in the remembrance of this Society with its illustrious founder, and the many others whose contributions have conferred ornament and dignity on its proceedings,—is what I cannot suffer even my sense of comparative unworthiness to prevent esteeming a great source of gratification. To you, Mr. President, who have so long added to the duties of your high station in this settlement, a zealous and able administration of the affairs of this Society,—as well as to your colleague in both these respects, of whom, being now absent, (as I regret to perceive,) from illness, I may speak with more freedom,—as one whose distinguished scientific and literary attainments add lustre to his other excellent qualities,—I am well pleased to leave this token of recollection of myself, whose friendship with both was begun in the academic associations of a far different clime from this, in which again I hope we may yet meet. To the other very learned and able Vice-Presidents, and to all, whether countrymen or natives of India, who may be led to take interest in the works you have mentioned with such marked approbation,—I am glad to present, when absent, some memento of my endeavours, such as they are, to instruct or to aid them. Once more, Gentlemen, I thank you for your kind sentiments towards me, and bid you most heartily farewell.

(Signed) W. H. MILL.

Resolved, on the motion of Mr. W. CRACROFT, that the address and the reply be entered in the outcoming volume of the Researches.

The president moved that all farther business be adjourned to the next meeting.

The Secretary however ere he closed his boxes begged to be allowed to mention one subject of their contents, that he could not allow himself to withhold from his friend Dr. MILL, after the warm interest he had just evinced in the progress of the investigations upon which he had lately been engaged. A letter just received from the eminent Páli scholar Mr. TURNOUR gave confirmation the most unequivocal to the supposition just expressed by the learned Vice-President that the *láts* were monuments of the classical age of Indian history. Mr. TURNOUR had proved from an ancient Páli work that PIYADASI was no other than the great ASOKA himself, who reigned paramount over India in the third century before the Christian era. [The communication is printed in a preceding page.]

Neither could he allow himself to sit down on this last opportunity of enjoying Dr. MILL's society without shewing him what would nearly interest him in an equal degree, the fruit of Captain BURNES's researches on the Indus, the first Sanskrit monument we had seen from the neighbourhood of *Kábul*—a transcript of a mutilated inscription from *Húnd*, 20 miles above *Attock*.—Capt. BURNES had left the white marble slab on which it was engraved at *Pesháwer* awaiting the Society's instructions. He hoped by the next meeting to give a further account of it.

The members present then shook hands with Dr. MILL, and the meeting adjourned.



# JOURNAL

OF

## THE ASIATIC SOCIETY.

No. 70.—October, 1837.

I.—*Extracts from the MOHIT (the Ocean), a Turkish work on Navigation in the Indian Seas. Translated and Communicated by JOSEPH VON HAMMER, Baron PURGSTALL, Aulic Counsellor, and Prof. Orient. Lang. at Vienna, Hon. Memb. As. Soc. &c. &c.*

[Continued from Vol. V. p. 468.]

### TENTH CHAPTER\*.

I. *Of certain truths founded on reason and experience ; and of hurricanes (Tufán, τυφων).*

Be it known that the science of navigation is founded on reason and experience ; every thing which agrees with both is certain ; if you ask which certitude is greater, that of reason or that of experience, we answer that this is sometimes the case with reason and sometimes with experience ; the *dair*<sup>1</sup> that is to say the courses<sup>2</sup> and monsoons are more known by experience ; but the knowledge of the celestial signs, the arithmetic rules, the *ighzár*<sup>3</sup>, and *irqáq*<sup>4</sup>, that is to say, the knowledge whether you must keep the sea or steer towards the land, and what belongs to it, is all dependent on reasoning ; again the measures and distances are all founded on experience and on reason conjointly ; but the calculated courses<sup>5</sup>, or rather the regulated tracks<sup>6</sup>

طرق معدودة<sup>6</sup> مجاري محسوبة<sup>5</sup> ارقاق<sup>4</sup> اغزار<sup>3</sup> طرق<sup>2</sup> دیر (written) دایر<sup>1</sup>

\* We have endeavoured as before to meet the illustrious translator's object in favoring us with the continuation of this curious work, by tracing out the places alluded to, and affording such other illustrations as our position in India permits. A copy of the last edition of HORSBURGH containing the latest labors of our Indian marine surveyors, for which we are indebted to Mr. GREENLAW, has been of much use. Most of the native names on the coasts of Arabia, &c. are carefully noted by the Bombay officers.—ED.

are taken from the usual voyages of the ports, that is to say, the results of calculations and distances are the foundations<sup>7</sup>; if the foundations be certain the results are also certain, and if the foundations are false the results be the same. Be it known to you that you must get the knowledge of each place from its inhabitants, which is more certain than the knowledge acquired from strangers, but if the last be men of experience and seafaring people, consult and consider also their information; if the knowledge of the inhabitants be small, and that of the others is well ascertained, the latter is of course more to be relied on.

*Of accidents to be taken care of, and of hurricanes<sup>8</sup>.*

The masters of the Indian seas count ten things to be guarded against<sup>9</sup>.

1. Be on your guard against seeing *Socotora* at the end of the monsoon, because in that is much fear<sup>10</sup>.

2. Be on your guard against seeing *Ghubbei' benna*<sup>11\*</sup> on the 130th day of the Yazdajirdian year, answering to the 360 of the Julálian, (6th March)†; be also on your guard against seeing *Ghubbei Hálole*<sup>12</sup> which is on the south side of *Háfú*<sup>13</sup>‡.

3. Against seeing *Fartak*<sup>14</sup>§ on the 130th day of the Yazdajird. year = 360 Julál. (6th March) if you sail for Yamen; because in some places the Indian flood is very strong, particularly with a northerly wind. Be it known to you that on the 110th day of the Yazdj. year = 340 Jul. (14th Feb.) *Fartak* remains on the north.

4. From the 10th of the Yazdj. year (7th Nov.) up to the 80th (15th Jan.) that is to say, from the 240, to the 310 Jul. not to fall

غبدۀ بنه<sup>11</sup> زیاد، خوفدر<sup>10</sup> محسوزات<sup>9</sup> طوفان<sup>8</sup> امهات<sup>7</sup>  
فرتك<sup>14</sup> حافو<sup>13</sup> غبدۀ هالوله<sup>12</sup>

\* Quere *Ghabbai-tln* of the 21st voyage from *Diu* to *Maskát*: see vol. V. p. 462, supposed to be near Cape Isolette; *Ghabba* may mean a round or hollow place as a *gulph* or *cove*; *Kubha* or *Gubbha* of the Páli or Sindhu?—ED.

† We have added the English dates adapted to the author's period (1553) making the Yazdajirdian year commence on the 28th Oct. and the Julálian on the 11th March. To adapt the observations to the present date, 10 days more should be added.—ED.

‡ *Ras Hafoon* or *Cape Orfric* of HORSBURGH, on the African coast, lat. 10° 22', long. 51° 16' south of *Guardafui*; "between *Ras Mabber* and this cape lies a deep circular rock-bound bay (doubtless the one here pointed out as *Halula*) in which some of the Egyptian expedition were lost.—*India Directory*, I. 258.—ED.

§ *Cape Fartash* of the maps, N. E. of *Kisseen* on the south coast of Arabia. One Arabian whom we consulted, doubted whether the meaning was not rather that the hatches, (in Hindi *phatta* or *phátak* or gate) should be closely shut as the sea ran very high at that season.—ED.

towards the south, particularly with great ships and if you are sailing for *Maskát* and *Hormúz*.

5. If on the days on which the wind is blowing at *kawas*<sup>15\*</sup> the cape *Yabas*<sup>16</sup> and cape *Sárek*<sup>17</sup> are at hand†, guard against passing to the Arabic coast because it is impossible to make after it any other land but the coast of *Mekrán*.

6. If you wish to reach *Malacca* guard against seeing *Jámas feleh*<sup>18</sup> because the mountains *Jebál Lámeri*<sup>19</sup>‡ advance into the sea, and the flood is there very strong.

7. Be on your guard against seeing on the 90th (25th Jan.) or 200th (15th May) day of the Yazd. 55 or 65 Jul. year from *Gujerát*, *Furmián*<sup>20</sup> and its districts exist *Somenát* and *Gúlinár*<sup>21</sup>§; in seeing the last there is no harm.

8. Be on your guard against being neglectful during the course in the sea of *Kolzum*||, that is to say, in the Arabic gulph, which is that of *Hejáz* and *Jedda*, because the two shores are very near.

9. Be on your guard against neglect in vicinity of the shore; generally you must be on your guard against seeing coasts of any description.

10. Take care to muster on each voyage all your instruments and stores, be it masts, rudders, yards: if the wind be strong shorten your sails, particularly at night, if the sky be clouded, windy, rainy; be on your guard against incurring damage.

Besides these ten *Mahzúrát*<sup>22</sup>, that is, things to be guarded against or to be taken care of, there are also some others which seafaring people must pay attention to. First the circle of the constellation <sup>23</sup>*Nejam ez-zaují*, which the Indians call, the constellation of the *Jogni*, and which by the astronomers of *India*, *China*, *Turkistán* and *Kiptshak* is

<sup>15</sup> كوس    <sup>16</sup> راس يباس    <sup>17</sup> راس سارق    <sup>18</sup> جامس فله    <sup>19</sup> نجم الزوجي  
<sup>20</sup> جببال لامري    <sup>21</sup> فورميان    <sup>22</sup> كواي ناز    <sup>23</sup> محزورات

\* By *kawas* or *kaus*, is generally understood south, perhaps the south-west monsoon.—ED.

† *Rasul yabas* is one of the projecting headlands south of *Rás ul had*, whence the monsoon would easily take a vessel across to the *Mukrán* coast. It is called *Jibsh* in HORSBURGH (I. 314). *Rasul Sárek* is perhaps another of the promontories here—the nearest in name is *Ras ul Sair* farther down the coast near *Djobar*.

‡ *Jámas, feleh* must be the *Pulo Anzas* or *Mudancoos* of HORSBURGH, two islands lying on the verge of a shoal dangerous of approach on the *Malacca* coast, where *Pulo Loomant* (the *Lameri* of our author) stretches out beneath Parcelar hill. The set of the flood tide here is particularly noticed by the Indian marine surveyors.—*Directory*, II. 226.

§ *Meednee*, *Somnáth* and *Koureenar* (or *Girnar* ?) of the maps.

|| *Kulzum* signifies the great ocean, but it is applied here to the Red Sea.

called that of the eight stars. They fancy it to be like a drunken camel which is roaming every day in a different direction. For example, on the 1, 11, and 21 of the Turkish month it appears in the east; on the 2, 12, and 22 between east and south in the point of compass which the Turkish mariners call *Kashishlama*<sup>24</sup> (S. E.); on the 3, 13, 23, it is seen on the south; on the 4, 14, 24, on the point *Lados*<sup>25</sup> S. W.; on the 5, 15, 25, it is seen on the west; on the 6, 16, 26 between west and north, on the point of compass called *Karayal*<sup>26</sup> N. W.; on the 7, 17, 27, it is seen on the north; on the 8, 18, 28 between north and east on the point of the compass called *Boreas*<sup>27</sup> N. E.; on the 9, 19, 29 it is underneath the earth; on the 10, 20, 30, above it. It should be remembered that the beginning of the Turkish month is not from the sight of the crescent, but from the meeting of sun and moon (or true conjunction) which happens sometimes one and sometimes two days before the first of the Arabic month (the beginning of which is calculated from the sight of the new moon): if you know this take care not to undertake a voyage on that very same day of the conjunction of sun and moon; the masters of the Indian seas are particularly careful about it.

*Of the circle of the men of the mystic world*<sup>28\*</sup>.

SHEKH MOHIYUDDI'N UL-ARABI' has fixed the places in which the men of the mystic world are to be found on each day of the month;

رجال غائب<sup>28</sup> بورياس<sup>27</sup> قردايل<sup>26</sup> لدس<sup>25</sup> كششلامه<sup>24</sup>

\* It might be supposed that the two separate superstitions described by SIDI ALI were merely different versions of the same story; for the Indian *yogini* योगिनी, or wandering fairy which he states to be the same as the *najm u'zajt* or circle of the constellations, is by all other authors identified with the *rijal ul ghaeb* or invisible beings. The positions of the *yogini* however correspond only with the latter; and I am assured by a Persian friend that the Turkish 'starry circle,' called also *sakés yaldaz* is quite distinct from the other: he points it out in the constellation of Cassiopeia, to one of the stars of which he gives the name of *náqeh* or camel. (See Obs. on Arabic Compass, vol. V. p. 792.)

This constellation being situated as near the pole as *Ursa major* will be seen, in northern latitudes, like the latter performing a complete circuit round the pole; whence probably has arisen the fable of both their wanderings, but though the circuit will be repeated in 24 hours nearly, it can have no reference whatever to the moon's revolutions.

In Dr. HERKLOT's *Qanoon-e-Islám*, page 395, will be found a full explanation with diagrams of the mode of finding the lucky and unlucky aspects as practised by the Musalmáns, who merely regard the *day* of the new moon, not the exact time of conjunction, and have further adopted a fixed scale of positions for the days of the week. But to exhibit the orthodox version

viz. on the 7, 14, 22, 29, they are in the east ; on the 4, 12, 19, 27, in the west ; on the 3, 15, 23, 30, they dwell in the north ; on the 8, 11, 18, 25, they stay to the south ; on the 6, 21, 28, between north and east (N. E.) ; on the 4, 5, 13, 20, between north and west (N. W.) ; on the 2, 10, 17, 25, between south and west (S. W.) ; on the 7, 16, 24, between south and east (S. E.) This being known you must not steer in that direction, and if you engage at sea for battle you must be backed by the men of the mystic world ; take care not to fight in a direction against them : and perform, with the face turned towards them, the following prayer :

“ Greeting to you, O men of the mystic world ; O holy spirits ; O ye selected ones<sup>1</sup> ; O ye liberal ones<sup>2</sup> ; O ye vigilant ones<sup>3</sup> ; O ye wanton ones<sup>4</sup> ; O ye pale ones<sup>5</sup> ; O ye insurers<sup>6</sup> ; O you pole<sup>7</sup> ; O ye singular ones<sup>8</sup> ; O ye guardians<sup>9</sup> ; O you who are the best of God’s creatures, aid

امنا<sup>9</sup> افراد<sup>8</sup> قطب<sup>7</sup> امان<sup>6</sup> اوتاد<sup>5</sup> بد<sup>4</sup> رقباء<sup>3</sup> نجبا<sup>2</sup> نقبا<sup>1</sup>

according to the Hindus I have extracted, from an astronomical work called the समयप्रदीप *samaya-pradīpa*, by HARIHAR A’CHA’RYA, the following account of the stations occupied by the *yoginī* at different times.

पूर्व चन्द्र नवाङ्किते ऋतवचे रामः स्मरारिर्धमे पञ्चम्या सहित स्वथे दशतियि  
नैऋत्यके द्वादशी वेदस्यापि जलाधिपे भुवनषट् वायैतथा पूर्णिमा षष्ट्याख्याच  
धनाधिपे ऽच्चि दशमी दर्शाष्टकौशङ्करे ॥

योगिनो वामतः षष्ठात गच्छतः शुभकारिणी ।

दक्षिणे पुरतोवापिनश्शुभेति विदुर्बुध्याः ॥

1 9 3 11 5 13  
Purvve chandra navānkite hutavahe rāma: smarārīr yamē pañchamyā sahitastra  
12 4 14 6  
yodasatithir nairrītyakē dvādāśī vedasyāpi jalādhipē bhuvana ṣaṭ vāyau tathā  
15 7 2 10 30 8  
purnimā shashthyākhya cha dhanādhipē akshi dasamī darsāṣṭakausankarē.

*Yoginī vāmatāk paschāt gachchhatah subhakarīnī,*

*Dakshinē puratovāpi nasubheti vidur budhā.*

“ (The *yoginī*) remains in the east on the 1st and 9th *tithi* or lunar days (of each *paksha* or semilunation) : in the south-east (*agni*) on the 3rd and 11th : in the south (*yama*) on the 5th and 13th ; in the south-west (*alakhī*) on the 4th and 12th : in the west (*jaladhīpa*) on the 6th and 14th : in the north-west (*vāyu*) on the 7th and 15th : in the north (*kuvera*) the 2nd and 10th : and in the north-east (*Isāna*) on the 8th and 30th *tithis*.

“ Whoever goes on a journey does well to keep the *yoginī* on his left or behind him. To place it in the south or in front when going, is accounted unlucky by the pandits.”

HUNTER’S Hindustānī dictionary informs us in addition to the above, that his (or her) influence is exercised especially during the 9 *gharis*, (or 3 hours 36 minutes) at the close of each *tithi* or lunar day, which latter is reckoned not like the civil day but as a thirtieth part of the actual lunation, so as to make it a

me by your aid ; pity me by your pity ; help me with your help ; look on me with your look ; obtain for me my wishes and purposes ; provide for my wants : facilitate my petitions with God in truth, and with man in appearance, by the grace of the lord of apostles, and the favour of the pious Mohammed on whom be peace in this world and in the next." Some say that this prayer is to be repeated 366 times.

Besides this you must take care not to navigate on the unfortunate days of the year which are the 12 of *Moharrem*, 10 of *Safer*, 4 of *Rabi-ul-awal*, 28 of *Rabi-us-sáni*, 26 of *Jamázi-ul-awal*, 12 of *Jamázi-sáni*, 12 of *Rajjab*, 26 of *Shaabán*, 24 of *Ramadhán*, 8 of *Shawwál*, 18 of *Zilkaada*, 8 of *Zilhija*, and the last Wednesday of the year, called the sharp Wednesday\*.

Take also particular care not to navigate when the moon is in the *Scorpion*, and in the burnt days<sup>10</sup>, that is to say, when the moon is in the constellation of *Libra* from the 19th degree of it till to the fourth of *Scorpion* ; but if the moon be actually in the constellation of *Scorpion* the evils attending it belong but to journeys on land ; and this time is, on the contrary, a blessed one for voyages at sea. This is written in the ephemerides of Arabic astronomers ; they have fixed for each of the seven planets a day and a night of the week ; for the sun, *Sunday* ; for the moon, *Monday* ; for Mars, *Tuesday* ; for Mercury, *Wednesday* ; for Jupiter, *Thursday* ; for Venus, *Friday* ; for Saturn, *Saturday*. As to the nights they are under the influence of planets as follows : the night

ایام مستترقه<sup>10</sup>

work of some calculation to discover the precise position at any given period. The Hindus still put implicit faith in these astrological absurdities, and the Musalmáns still imitate them in commencing no great undertaking without previous determination of an auspicious moment.—ED.

The best account (however imperfect) hitherto given by European travellers of the *men* of the mystic world is in Mr. LANE's most excellent work on the manners and customs of the modern Egyptians.—H.

\* The greatest possible latitude prevails as to these evil days, HERKLOT says on one authority, that there are 7 in each month, again on another, that there are two, but neither agreeing with these enumerated by SIDI. The *Ajáib ul Makhhlukát* contains another list of fortunate days, giving all but unlucky Wednesday (which HERKLOTS however deems lucky) credit for some good quality—Friday, for cutting nails ; Saturday, because any thing born on it will outlive a week ; Sunday, because creation commenced thereon ; Monday for journeys ; Tuesday, for bathing and shaving ;—Thursday for undertakings ;—but Wednesday, black Wednesday, is fit for nothing but taking medicine ! The last Wednesday of *Safar* called *ákhiri chárshamba* is esteemed the most unlucky of days in the year.

Of the months, according to the same authority the following months only are unlucky, *Safar* and *Rabi-us-sáni*, all the rest are fortunate, *Rajab* and *Ramzán* being particularly so.—ED.

of Sunday belongs to *Mercury*, that of Monday to *Jupiter*, that of Tuesday to *Venus*, that of Wednesday, to *Saturnus*, that of Thursday to *Sol*, that of Friday to *Luna*, that of Saturday to *Mars*. They have divided each day and night into twelve hours, and given to each of them a planet. To find the names of these you must take the final letters of them, and the initials of the days and hours beginning with Sunday, and with the night of Sunday.

For example, you add to the letter<sup>11</sup> (*surkh-dehal*) intended for the days ; those of (*dehal-surkh*)<sup>12</sup> intended for the nights : that is to say, the first hour of Sunday belongs to Sol, the second to Venus, the third to Mercury, the fourth to Luna, the fifth to Saturn, the sixth to Jupiter, the seventh to Mars, the eighth to Sol, the ninth to Venus, the tenth to Mercury, the eleventh to Luna, the twelfth to Saturnus. The first hour of the night of Sunday belongs to Mercury, the second to Luna, the third to Saturnus, the fourth to Jupiter, the fifth to Mars, the sixth to Sol, the seventh to Venus, the eighth to Mercury, the ninth to Luna, the tenth to Saturnus, the eleventh to Jupiter, the twelfth to Mars ; the hours of the other days are to be made out in the same way. As soon as you know the planet of the hour, you know also in what hours you may put to sea, and in which not. By no means in the hour of Saturnus which is unfortunate, but by all means in that of Jupiter, which is fortunate ; not in those of Mars and Sol but in those of Luna and Venus and Mercury.

Some men of talent have comprised the rules of the days of the week, on which navigation is to be undertaken in the following Persian verses :

سوی مشرق دوشنبه	نروی ای برادر من به
آنکه از مغرب آورد کینه	روز یکشنبه است و آذینه
روز سه شنبه و چهار بفال	نروی زنهار شمال
پنج شنبه چوسر بر آرد خور	رفت خود جانب جنوب مبر

“ On Saturday and Monday not to sail,  
O brother, to the East is sure the best.  
Sunday and Friday, are the day which bring,  
Resentful, many evils from the west.  
On Tuesday and on Wednesday, to the north.  
Don't go ; take care, it is of no avail ;  
And on a Thursday when the sun is rising,  
T'wards the south, I beg you'll never sail.”

It has been already mentioned that the tract of sky which is between the point of sunrise and north is called *East*, that between

<sup>11</sup> دیهل سرخ <sup>12</sup> سرخ دیهل

the point of sunset and south is called *West*, that between the point of east and west is called *North*, and on the opposite side *South*. Consider all this when you undertake a voyage; when, please God, he will make every thing easy to you and your voyage shall be attended with much profit.

Be it known to you that the most dangerous *Tufáns* or storms in India are five. The first begins in India on the 310th day of the Yazdajirdian year,—175th Jul. (1st Sept.) which is called the rein of the elephant. The second is that of *Ohaimer*<sup>13</sup> on the shore of *Ahkáf* from the district of *Madaraka*<sup>14\*</sup> reaching to *Sheher*<sup>15</sup>, and in some parts to *Aden*; it sets in on the 315th day of the Yazd. = 215 Jul. year (6th Sept.); in some years earlier, in some years later.

The third is called that of the forty (*Erbaain*), in the sea of *Hormúz*, it begins on the 50th day of the Yazdajird. year = the 280 Julál. (15th Dec.)

The Fourth that of the girls (*Benát*), known by the name of *winterly wind*<sup>16</sup>; it sets in from the very place of the *Binát-ul-naash*<sup>17</sup> (the three stars of *Ursa*), and extends nearly to Aden over the whole Arabian continent; in some years it does not reach Aden: it begins on the 50th day of the Yazdj. year, (15th Dec.) and ends on the new year's day, that is to say, from the 280th to 330th day of the Julálian year, (5th Feb.)

The fifth is that of the ninety (*Tisain*), in the Indian seas; it sets some years earlier and some years later in; this *Tufán* extends also to the continent of *Ahkáf* where it comes from *Barr mo*<sup>18</sup>, that is to say, from the shore, the people of *Mahr*<sup>19</sup> call it *Shallit*<sup>20</sup>, and the sea is under the wind; it lasts till to the 190th day of the Yazdajirdian year—the 55th of the Julálian, (4th May :) this is the strongest of all, and extends, if powerful, over the whole world.

Finished, by the providence of God the omniscient, in the town of *Ahmedábád* the capital of *Gujurát*, in the last days of Moharram 962 (end of December 1554) of the Hejra. Written in the last days of *Rabi-ul-awal* 966, (end of December 1558,) in the town of *Amid*.

برمّل<sup>18</sup> بذات الذعاش<sup>17</sup> ریح مہشتا<sup>16</sup> شہر<sup>15</sup> مدرکہ<sup>14</sup> اوحیمر<sup>13</sup>  
شای<sup>20</sup> مہر<sup>19</sup>

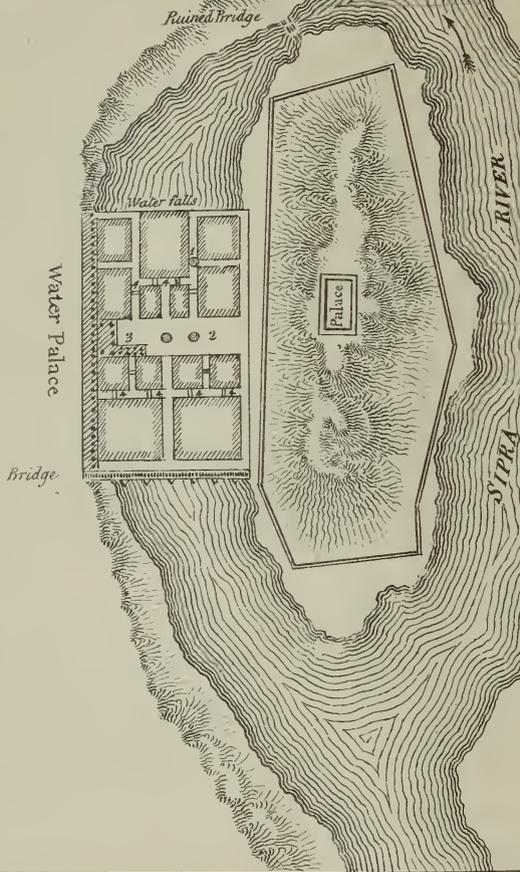
\* *Ras Madraka* is, I find by HORSBURGH, Cape Isolette, which I before supposed to be *Ghaibba-i-tin*: the latter may be the rocky bay near it.—ED.

† *Mahrastra* and *Chola* of the west coast, or more probably *Marawa* and *Chola* which with *Karnata* were the most influential states of the peninsula until the 16th century, when they succumbed to the *Vijyanagar* princes.—ED.

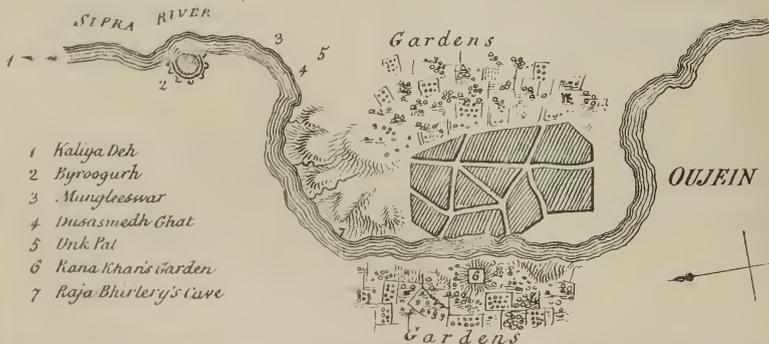


Sketch of a Water-Palace on the River Sipra  
to the North of Oujein

- 1 Ruined Gumbuk
- 2 Jehangir's Gumbuk
- 3 Akber's Porch
- 4 Cascades



Rumna



- 1 Kaliya Deh
- 2 Byroogurh
- 3 Mungleswar
- 4 Dusasmadh Chat
- 5 Unk Pal
- 6 Rana Khan's Garden
- 7 Raja Bhurley's Cave

II.—*Observations upon the past and present condition of Oujein or Ujjayani.* By Lieutenant EDWARD CONOLLY, 6th Light Cavalry.

Having lately had an opportunity of paying a visit to this ancient city, where I endeavoured, as far as a few days would allow, to explore the various buildings and temples within its precincts, collecting specimens, papers, antique coins, and inquiring into points of history and superstition, it has occurred to me that I may be able to add something to the hitherto meagre and faulty descriptions published of this celebrated place.

European visitors to *Oujein* generally first hasten to the water-palace. In my survey of the town and its environs therefore this will be a convenient spot from which to begin my observations\*.

Five miles north of the city, the *Sipra* running due north separates into two channels, and surrounds an oval-shaped rocky eminence of about five or six hundred yards in circumference. The island thus formed, which a now dilapidated wall encloses, is crowned with a clumsy, rudely fashioned palace, the architect of which preferred solidity to elegance; for the rough blocks of trap composing the walls have no carving or ornament save where some isolated stone shews, by its sculptured figures, that it once adorned a more ancient edifice†.

Two solid bridges, at either extremity of the island connect it with the left bank of the river. The one to the north where the bed of the stream is more narrow and the rush of the water more violent, has with the exception of one or two tottering arches been swept away. The other seems to defy time and the elements. From this last the water works commence. The floor of every arch has been faced with masonry and a narrow canal, cut into the centre of each, alone affords a passage for the water in the dry weather. The bed of the left stream (its whole breadth) for more than a hundred yards to the north of the bridge, has been similarly levelled and chunamed. The water, stealing gently through narrow and sometimes fancifully shaped conduits, feeds in its course numerous square tanks, shivers over carved purdahs a yard high, and at length united in a larger reservoir, tum-

\* HUNTER notices this place, *As. Res.* vol. VI. FORBES devotes a few lines to it. Sir W. MALET published a paper upon *Kaliya deh* in the *Oriental Repository*, a work I have not been able to procure.

† For the palace see HUNTER;—a few of the doorways and cornices are however faced with less common material. I noticed a reddish-brown porphyry, (Spec. 1,) a yellowish-brown porphyritic sandstone, (Spec. 2,) a spotted do. (Spec. 3,) and a handsome red stone, old red sandstone, (Spec. 4,) all these I was told are from *Rampoora*. (The numbers refer to specimens forwarded.)

bles with a fall of perhaps 20 feet, over a perpendicular wall of masonry, into its natural bed. Pucka walks separate the tanks from each other, and in the centre, one broader than the rest cuts across from bank to bank, dividing as it were the works into two squares. The right bank (of the left stream) by a singular neglect and want of taste presents only its natural rude face of black and broken earth, whereas it afforded, by its gentle slope up to the palace, an excellent base for a terraced ghát.—The left bank has been more favored, an arcade lines it which opens to the river, and whose flat and pucka roof is on a level with the top of the bank. The domed chamber contained between each arch occupies about fourteen square feet. From the central chambers a second arched way projects, giving this part of the building a double width\*. Two tanks occupy the outer, and spread a delightful coolness through the interior, apartment. At a little distance from the left bank four high stone walls enclose a space whose circuit is about three miles. It was probably once a *runna* or garden.

All these buildings are of trap, the material of most of the temples and walls of *Oujein*, and which is quarried in a range of hills three miles W. N. W. of the city. The assertion of HUNTER that this range is granite must have been a slip of the pen, for the step-like sides and tabular top betray its composition from a distance, and granite is quite unknown to *Oujein*. The range also extends only two and not seven miles as HUNTER writes†, which seems to indicate some indistinctness in the MSS. at this place. The stone quarried here, and generally for building throughout South *Mulwa* differs in no respect from the common trap of the *Vindhya*, except that being less interseamed with quartz it affords a convenient material for the chisel. The hills from which it is extracted do not furnish that variety of geodes, zeolites and calcareous minerals which are spread in such profusion over the ranges near *Mhow*, and the only amygdaloid I could detect on the *Oujein* hill seemed merely decomposed trap, its cells lined with green earth but containing no crystals‡.

To return to the water-palace. The works above described are so solid, and the chunam so excellent, that the water which annually

\* See the plan. The two sketches 1 and 2 which accompany this paper have no pretensions to minute accuracy. They are in some degree drawn from recollection and are merely explanatory of the text.—I am indebted for them to the kindness of Lieutenant KEWNEY, D. A. S. M. G.

† A similar range lies to the south not far distant, but with a different elevation.

‡ The sun was however so hot, and I was so unwell that I could not stay to dig.

covers them has committed but little injury, and the edges of the greater part of the *kunds* and canals are unbroken and even sharp. Two or three of the north chambers of the arcade cannot indeed be entered, the deposit of the river having choked them up, and *kahi* (of which I know not the classical name) disfigures a few of the tanks, but a trifling expenditure of time and money would restore its original beauty to the place. Indeed the water-palace may perhaps be said to have received more injury from friends than enemies, from innovation than neglect, for as Sadi expresses it :

هر که آمد عمارت نو ساخت رفت و منزل بدیگری پرداخت  
وان دگر بخت همچنان هوسى وین عمارت بسر نبرد کسی

“ Every one who came erected a new fabric. He departed and evacuated the tenement for another, and this in like manner formed new schemes. But no one ever finished the building.”

More fully to explain my meaning, it will be necessary to premise that a very cursory view of the buildings detects them to have been the work of neither one architect nor one age. The palace on the island was evidently erected on the site and with the fragments of a Hindu temple, dedicated doubtless to some form of *Vishnu*. The debris of ruined fabrics are largely used in every stone wall near *Oujein*, but here the robbery has been more extensive, and many of the dislocated stones betray by the similarity of the patterns figured on them, that they were once united in a more honorable place.

*Kaliya-deh*, the serpent's haunt, seems a name borrowed from that of the kund in the Jumna at *Muttra*, whose waters were poisoned by a serpent. It was thou “ Oh Krishna, who slewest the venom-breathing *Kaliya*\*.” In confirmation of this on a large and conspicuous slab stuck into the wall of the island I observed an excellently sculptured representation of Krishna blowing the flute, while eight petticoated *gopis* are playing on different instruments or dancing about him.

The practice of giving to favourite spots the names of celebrated foreign sacred places, is common at *Oujein* and elsewhere. By this simple process, the Hindu thinks to concentrate a quantity of holiness into a small space, and needy, feeble, or business-bound piety indulges in the plausible consolation of worshipping at home and at ease, the objects of a difficult or expensive pilgrimage.

The palace and wall of the island, the bridges and wall of the enclosure, I suspect to have been the first buildings erected here by Musalmáns ; assigning a later date to the water-works : for the front

\* Thus Jayadeva addresses Krishna.

wall of the palace and of the island, those which face the long side of the wall are parallel; but these walls are not parallel to the banks which confine the water-works, so that the last when viewed from the palace have an unpleasing appearance of crookedness. One architect would hardly have thus distorted his work. It was so easy to have built all straight at first; but it was not so easy to make the bank square to the palace already erected. The style too of the supposed earlier buildings seems to me more rude and in a different taste to that of the rest: but on this point I may be mistaken. The following inscription gives us the date of the first (according to my *theory*), Musalmán buildings, A. D. 1457.

*Inscription outside the building, No. 1 of the sketch.—Date 1008 H. 1599 A. D.*

بتاریخ سنه ۸۴۰ سال الهی موافق سنه ۱۰۰۸ که رایات ظفر آیات  
عزم تسخیر دکن کرد باینجا عبور افتاد نامی ز فلک دوش دم  
کرد سوال کز رفته و آینده بیان کن احوال \* گفتا (چه خبر  
ز رفتگان) نیست اثر آینده چورفته و آن چه میپرسی حال  
راقمه \* محمد معصوم نامی البکری \*

We owe them therefore to the splendid MAHMUD KHILJI' whose name is celebrated throughout *Malwa* for the multitude of his palaces. This will not interfere with the date 1499, ascribed to the water-works by Sir W. MALET†, and the last indeed might seem less in the taste of the martial MAHMUD than of his pleasure-loving grandson NA'SIR UD DĪN.

There is a silly tradition regarding the founder.

BADSHAH GHORI‡ possessed a talisman, the putting which between his teeth rendered him invisible. One hapless day it slipped down his throat. In a moment the wretched monarch felt a consuming flame devouring his entrails and—

While within the burning anguish flows,  
His outward body glows,  
Like molten ore—

\* From this line is derived the date of the first builder, the value of the last word of the line is of course deducted from the sum total of the letters contained within brackets, 1563--701=862 of the Hegira, or A. D. 1457.

† MALET is said to have taken his date from a history of *Malwa*. It was not from FERISHTER'S, for I have searched his huge folios in vain for any notice of *Oujein*. The *Mirat Iscanderi* a history of Guzerat informs us that the water-palace was built by NA'SIR UD DĪN.

‡ This Ghori would throw the date still further back, but a Hindu legend is but a frail base for a theory.

to quench his torment, he made the tanks of the water-palace, one or other of which he is always occupying, still invisible and ever on fire, and when his burning body has heated one pool, the miserable immortal seeks refuge in another. It would appear from ancient tradition that instead of the river flowing in two channels at *Kaliya-deh*, the bed of the present left stream was formerly occupied by a pool only. The *Bramha kund*, which is mentioned in the *Avanti-khand* and now converted into a square tank, forms in the eyes of the Hindu the principal attraction of the place. This was perhaps the well *Kalba-deh* spoken of by ABUL FAZL, "The water of which flows incessantly into a cistern which is continually running over and yet remains full."

The innovations complained of are of later date.

I have before mentioned that a broad central path bisects the works. Two tall carved purdahs stood originally on this path leaning like buttresses against the front of the outer arcade, one on the left, the other on the right. The water of two artificially supplied reservoirs sunk in the terrace above the arcade fell down these purdahs and fed two fountains in tanks one on each side of the path. The one to the left is the *Bramha kund*\*.

When the emperor AKBER was on his way to the *Deccan* in 1599, he substituted for the right purdah a new open archway, which stands out at right angles to the old arcade†. This (if it may be so called) portico is handsome, for the arches are well proportioned, and the whole is built of the red-stone, Spec. 4. Sed non erat hic locus—the new projection having nothing to balance it on the left looks unfinished and awkward. While the one purdah on the opposite side wears a similarly deserted appearance, and seems to complain of the absence of its fellow. The "wonderful buildings" two circular-domed *gumbaz* (domes) with arches opening outside, are agreeable summer-houses, but detract I suspect, from the simplicity of the original design of the works. They stand on the central path, and were the gift of JEHAŅGIR in 1620 as recorded in the subjoined inscription.

\* There is no trace of the fountain of the right kund, but that there were originally two fountains the plan of the building and the two reservoirs above plainly indicate.

† It is on this portico that AKBER's two inscriptions are found. The second seems to have been written after the successes in the *Deccan*, but it is much defaced and the letters do not appear to contain a date.

*Inscription in the building (No. 2 of the sketch), of the water-palace.*

بحکم شاه جهان ساخت این دو آببرنگاه <sup>۱</sup> حسن بعهد جهانگیر شاه  
اکبر شاه <sup>۲</sup> ( بهشت روی زمین ) یافت عقل تاریخش که سروران  
جهانراست منزل دلخواه \*

Another building of probably the same kind, and of which only the foundation remains, occupied a singularly awkward situation as the sketch will shew; and a more glaring fault, the left outer line of the central path is not parallel to the right one but slanting inwards, adds much to the already too distorted appearance of the square. It is difficult to account for the last deformity unless we suppose it the clumsy repairing of some modern bungler.

Notwithstanding these minor imperfections the water-palace is a delightful spot. The chief defect, absence of trees, could be easily remedied; for we have reason to believe, that formerly the neighbourhood was adorned with pleasure-houses, green fields, groves, and the wall enclosure doubtless marked the boundary of a garden\*, but of the trees hardly a stump, of the buildings not a trace, remains, and *Kaliya-deh*, surrounded by barren ravines and uncultivated plains looks strangely bleak and deserted. Still few who have escaped from the heat of the day to the inner arcade, "so protected from the sun that it scarce ever sees it," while the running rivulets cool the air and the murmur of the water falling over the cascades lulls to sleep, will ungratefully call to mind the deficiencies of the place, or feel tempted to re-echo the sentiments of the surly poet, *quanto præstantius esset*

..... viridi si margine clauderet undas  
Herba, nec ingenium violarant marmora tophum.

<sup>1</sup> This word was written on the stone حسن.

<sup>2</sup> The space between the brackets contains the date 1030, H. or A. D. 1620.

\* The author of the *Seyr Mutuakhereen* describes *Kaliya-deh*, as consisting of a heart-delighting palace, and a well, ever full, and ever flowing, surrounded by pleasant buildings. He adds, that it was a country distinct from *Oujein*, and whose woods abounded in elephants; while its crops, fed the *Deccan* and *Guzerat*. This mélange of field and forest proves, that the author wrote *currente calamo*, without pausing to think. That there was formerly a large forest near *Oujein*, the traditions of *Mahakal van* (hereafter noticed) seem to indicate but there is not now the remotest trace of it, nor was there probably any such when the country about the water-palace was well peopled and cultivated. I should be almost inclined to suspect that those who formerly described *Kaliya-deh* had never visited it, so unlike are their accounts from what we at present see. The author from whom I have first quoted is evidently a stranger to *Malwa* geography, for he speaks of *Dhar* as a city of the *Deccan*.

That book of lies, the *Jehángtr nameh*, notices its author's visit to *Oujein*, but does not seem to allude to the water-palace.

The fresh-water lake is probably the *Sola Ságar* (presently mentioned) where many ruined Musalmán buildings, idgáhs, masjids, &c. still abound, and where the natives of the place believe *JEHÁNGIR* to have encamped—of the pavilion I could find no trace. When Sir T. ROE, accompanied the emperor to *Oujein*; they pitched at “*Calleada*.” “This place was formerly a seat of the heathen kings of *Mandoa* one of whom was there drowned in his drink, who being once before fallen into the river and taken up by the hair of the head by a slave that dived, and come to himself, it was told him to procure a reward. He called for his deliverer and asking how he durst put his hands on his sovereign's head, he caused them to be cut off. Not long after sitting alone with his wife and drunk he had the same fortune to slip into the water, but so that she might easily have saved him which she did not, and being asked why, replied that she knew not whether he might not cut off her hands for a reward.”

I do not find the name of *KALIYA-DEH* in the *Avanti-khand* of the *Skanda Purána*.

A short kos south of the water-palace, the fort of *Bhairo*, a high wall with gates and towers encloses the left bank of the *Sipra* in the shape of a horse-shoe. The arch of the wall may be about a mile in circumference; a ditch formed by a mound of earth as an embankment, and like most native ditches without artificial scarping surrounds the fort, and a similar mound, higher then the wall, lines the interior of it for some distance. As you enter *Bhairo-garh* by the west gate, you find on the right a temple to the deity of the place. There is no end to *Bhairos* at *Oujein*, but eight only boast of superior antiquity. This is the principal, and bears the same name, (*Kála Bhairo*) as the well known form of the deity at *Benares*. As the *Kasi Bhairo* is lord of the rest, and has dominion over the jins and ghosts of *Benares*, so this image rules over his fellows at *Oujein*, and holds in subjection all the evil spirits of the neighbourhood. Different names distinguish the other seven *Bhairos*\* but all are imaged by a rude stone, with large mouth and eyes of red paint. The temple of the three-eyed god now before us, which was built by *MAHUDAJI*, or as he is familiarly called *MOHDÓO SEINDIA*, is a mere bungala roof supported on a rude wall or by wooden pillars.

Leaving this the road cuts across a neat stone fort about 250 yards square which was left unfinished by its founder *MAHUDAJI*,

\* *Vikrant*, the terrible. *Bálak*, the child. *Báluk*, the baby, &c.

and has never been completed. Passing on you reach the principal attraction of the place, the ghat of *Sidhnath*. The fish here seemed to me larger, more numerous, and more tame, than even at *Bindraban* or *Mandatta*. Many of the inhabitants of the city sending them a daily dinner, two or three of the larger fish may be always seen swimming slowly backwards and forwards before the steps, and when the servant arrives with his handkerchief full of flour and begins calling out *áo, áo*, stirring the stream with his hand, in a moment the place is in an uproar, and the water becomes so white with the fish that you cannot distinguish them as they jump and splash about in ecstasy. Heads of turtles too, peep out in every direction hastening to the banquet; these last are of enormous size, and so bold, that they drag their unwieldy shells up the slippery step snapping at every thing their small eyes can detect. I witnessed an amusing struggle between one monster, and a boy whose dhot he was tugging at, and with difficulty extracted my own walking stick from the jaws of another. On first reaching the ghát we were expressing our admiration of the size of the fish. Wait, said a bystander, till you have seen *Raghu*; the brahman called out his name in a peculiar tone of voice, but he would not hear. I threw in handful after handful of ottah with as little success, and was just leaving the ghát despairing, and doubting, when a loud plunge startled me. I thought somebody had jumped off the bastion of the ghat into the river, but was soon undeceived by the general shout of *Raghu, Raghu*, and by the fish large and small, darting away in every direction. *Raghu* made two or three more plunges, but was so quick in his motions that I was unable to seize his outline or to guess at his species. The natives bathe fearlessly here though they declare that alligators are often seen basking in numbers on the opposite bank. MAHADEO they believe, has drawn a line in the water, giving a command to the alligator, thus far "shalt thou come and no farther." I am sceptical as to the numbers not having seen *one*, though of course a stray brute may now and then appear, but the river confined between high banks runs before the ghát in a full deep stream, and alligators do not prefer deep, and shun troubled waters. Mermaids also frequent this favored spot\*, and tales are told of them which would form an excellent supplement to PLINY'S marvellous chapter on the subject. But I have really so many wonders to intrude upon you that I must husband your patience.

\* ABUL FAZL seems not to have doubted that mermaids flourished in *Malwa*, but he confines them to the romantic "stream of willows," the *Betma* (*Betwa*) river.

*Siddh Náth* presents a pleasant contrast to *Kaliya-deh* by the luxuriance of its surrounding groves : though itself unshaded it seems to have derived its name, for it was originally called *Siddh Náth*, from some sacred tree, "olim venerabile lignum," that once hung over it. The Jains claim a portion of the sanctity of the spot. One of their *Jattis* was sitting under an old leafless stump of a bur, when a gosáin ridiculed him for choosing such a shady situation : judge for yourself, said the Jain. The other was no sooner seated, than he felt an agreeable coolness ; he looked up, the withered tree was groaning with foliage. This ghat is reputed a place of much antiquity, but of the old buildings nothing now remains, save a circular-domed open *mandir* whose ling has long ceased to be oiled. On the ancient ruins a temple and ghát of the modern white-wash fashion were erected about 13 years ago by some *Indore* merchant.

I was spelling through a staring, fresh-blackened, elaborate inscription cut in modern Hindí on the wall, when a facetious religieus saved me the trouble by informing me that it but recorded the vanity of some *Indore Baniáh* who built the place some 13 years ago, and stuck on it the year, month, day, hour, of its erection, with the names of his grandfathers, uncles, cousins, &c. The information was accompanied with a whine, a "da obolum," and "you have fed Mahádeo's fish, we are also his servants." A trifle rewarded his wit—in a moment the whole ghát was in an uproar, scrambling for a share of the mite.

The brahmans of large towns are proverbially avaricious and quarrelsome. Those of *Oujein* being perhaps worse than elsewhere are consequently held in little esteem. I gave a rupee to one of the attendants at *Bhairo's* temple ; hardly had we crossed the threshold before the usual wrangling commenced. Am not I so and so ? Am not I a brahman ? shouted one voice. You may be a brahman or any thing else was the retort, but we'll share the money for all that. Lamenting to a *Canouje* pandit at my side the degradation of his sect, he explained that nearly all the brahmans of *Malwa* are of the *Guzeráti* classes, which are looked down upon by those of *Hindústán*, and are notorious for their rapacity and avarice : he assured me, that in the larger temples, not one even of his own class could escape their extortions, for that they would not let a visitor quit the shrine, without his leaving what they chose to consider a donation proportioned to his means : but perhaps, added he, they are not so much in fault as the people amongst whom they dwell—*Jaisa dés taisa bés*. Pilgrims on arriving at *Oujein* hire guides to go with them the

rounds of the holy places. These cicerones (*Oudij brahmans\**) sit at the gháts expecting their prey. They require from any brahman or respectable person whom they have escorted, a certificate to that effect in which they are very particular in inserting the name, family, habitation, &c. of the visitor. He who can shew the greatest and most respectable budget of these documents takes a sort of lead amongst his fellows ;—*hæc dignitas, hæc vires*. When a well dressed Hindu stranger approaches the gháts the guides press round him, “ take me I have read” cries one, “ I have been here for 30 years and know every corner” pleads another, while a third holds aloft a dirty piece of paper, and shouts in his ear, I escorted Shástri so and so, here’s his certificate. These pious men then push†, bawl and abuse, while the puzzled visitor alarmed at the hubbub, with difficulty extricates himself from their clutches, and must wonder in silence at this first specimen of the holiness of *Oujein*. A little to the south of *Siddh Náth*, the river as will be seen in the sketch, takes a turn to the right : in the bend and on the right bank is the ghát of *Mangaleswar*, a place of olden fame.

The present buildings, at which on every Tuesday there may be witnessed a crowded mela, a handsome solid ghát, a temple, and *Dharmśála*, are due to the piety of the excellent *AHALYA BAI*, to record whose liberality no pompous inscription will be found, though gratitude cherishes, with affection, the memory of her benefits.

Keeping to the right bank of the *Sipra*, and following a path which leads towards the city, you pass a rudely fashioned image of *Dharma Rája*, all besmeared with black paint, a call and ling at his side. Connected with and close to it, stands a small white-washed European-looking room, (unworthily dignified with the name of *Dharmśála*,) the walls and ceiling of which are polluted with the most indecent pictures that can be conceived. The indelicate figures that so often defile the tem-

\* These are the more numerous, but poor brahmans of other *Guzeráti* classes are found, as the *Nagar*, *Audeembir*, &c. *Maharashtra* brahmans also may be met with : my guide was of this *ját*, a very ignorant old man (I chose him for his wrinkles) who could do nothing but mutter mantras, and when asked a question kept his teeth closed and shook his head.

† As long as there is no gold or silver before them (says *LUCIAN* in the *Vishnou*, of some similar hypocrites) they are very good friends ; but shew them a single farthing and the peace is broken immediately ; there is no longer any order or agreement amongst them : they are just like the dogs ; throw but a bone, they all sally out, bite one another, and bark at him that carries it off—

ples of *Siva* are sometimes concealed in elegant sculpture or shrouded by the veil of time, and we are tempted in our love for the arts or the antique to be indulgent to the errors of an interesting superstition. But the daubs now before us can only have originated in the wantonness of a diseased imagination, and the disgust with which we view them is increased by their freshness, for the place which ought to be thrown down, was built only a short time ago by some miserable *bábú*. It is pleasing to turn from such a scene to a beautiful *ghát* a few paces further on, which together with a small but elegant temple of *Gungá* does credit to the taste of RUKMA BAI' the widow of MALCOLM'S friend TANTIA JOGH. In the back ground groves and gardens enrich the scene: under the tall trees of the first, numerous tombs and *satti chabutras* add a pleasing solemnity to the scene. The produce of the latter feeds the goddess or her priest.

The *ghát* has been sacred for time untold. Its ancient name, *Das aswamedh*, might seem to imply that the ceremony of supremacy had been ten times performed here. Perhaps the *Das aswamedhas* were nothing more than the sacrifice of a horse at the termination or opening of some campaign; or we may suppose, and with greater probability, that the title was borrowed from some other quarter as *gháts* of this name are not unfrequent, as at *Allahabad*, *Bittour*, and if I mistake not *Gayá*. A little further on but away from the river *Ank-pát* appears, a place dear to the lovers of KRISHNA; for here the Indian Apollo and his brother BALDEO were taught their letters by SANDI'PAN, and exhausted in the short space of 64 days, the whole learning of the *Vedas*. The *kund* in which they washed their *taktas*\*, derives its name of *Dámodara* from a story told in the *Bhágawat*. KRISHNA thirsty one day from rambling about in that hottest of places, *Vrij*, requested a draught of milk from a *Gopi* who was churning. The good-natured girl left her work, and ran to fetch some, which she had placed to smoke on a fire hard by, but unhappily, it had all boiled over. The impatient and disappointed god overturned the curds. Enraged at such return for her civility, the *Gopi* seized hold of her rude guest, but in vain she tried to bind him; no string, however long, would encircle the mocking god, and when at length she thought him secured, KRISHNA ran away with his arms fast to his sides, and was thence called *Dámodara* or the waist-tied. Two temples† built on the brink of the *kund*, deserve notice for the excellence of their sculpturing. Figures of

\* *Ank-pát*, ciphering—as taught to a child.

† HUNTER describes them, he saw their interior but during my visit the doors were locked and the brahman had gone to a fair.

various kinds, project in bold relief from the *sikras*, such as tigers which face the cardinal points, and *vairagís*, as large as life, which sit performing *tapasya*, on the top of the body of the *mandirs*, one at each corner of the front (or east) face. The temple to the right is to RÁMA CHANDRA, under whose porch reposes a marble *Seshsaí*, his couch, as the name indicates, the circling wreaths of a snake. The left temple is a *Janáráddan*, the reliever of distress.

*Janánám dukham arddate-iti janáráddana.*

A black *Garuda*, squatted on the *Nág*, occupies the porch. In front two small *katris* like sentry boxes shelter the one, a *Goverdhana*, in white, the other, a *Keshorái*, in black, marble: "the beautiful-haired," is surrounded by dancing figure. Two other forms of VISHNU sanctify *Ank-pát* a *Viswarupa*, and a *Sankudhara* whose silly story may be read in the *Bhagawatat*. These seven images\* are all carved with much skill, and boast of great antiquity, though the temples which cover them are modern.

These modern temples seem not to have been erected by one person only, for though HUNTER ascribes them to RUNG RAO APPAH† the people of the place named the first MULHAR RAO as the founder. Perhaps MULHAR RAO made the smaller *mandirs*, and has got credit for the whole, by the judicious appropriation of a small fund, to the support of poor brahmans, ten of whom are daily fed at *Ank-pát* in his name. Some told me that AHALYA BAI‡ founded the charity, but this belief may have obtained from her name being more generally known.

A mound of earth separates *Damodar* from the *Vishnu Ságar*, a piece of water white with the favorite flower of the gods, the *lotus*. A little beyond is the *Gumti kund*, whose banks are lined with various buildings to MAHÁDEO, *Dharmśálas*, *chabutras*, &c. and whose waters communicate with the river of which it bears the name. SANDÍPAN, the tutor of KRISHNA, had made a vow to bathe once in 24 hours in the *Gumti*, but as travelling every day to the river and back again would have left him little leisure for the instruction of his pupils, the young god proposed bringing the river to *Oujein*, and he satisfied the pious scepticism of the domine, by desiring him to write on a piece of paper and to throw it into the *Gumti*: in a few hours the

\* The *Avanti khand* mentions ten Vishnus. Of the other three, there is a *Parsattam* near the *Sola Sagur*, a brahman, the discomfiter of Bali, whose story is so well told by Southey, and a Baldeo at the *Gumti-kund*

† The Dewan of the Puar,—the compiler of the Modern Traveller seems to mistake him for the rája.

paper was picked up in the crowd. On each side of the road as you now turn towards the town, the eye meets nothing but gardens, *baolis*, and pleasure houses, the property of two or three gosaíns and vairagís whom the liberality of the Sindias has enriched. Rent-free lands and exemption from duties enable them to trade with certainty of profit. They are of course far from being what their profession might imply, devotees; and though several of the edifices about *Oujein*, are due to their liberality, they were described to me as very Don Juans, the terror of every jealous husband in *Oujein*\*.

The only place I will stop to notice between these gardens and the city, is the *Sehesra Dhanakeswar*, a temple of MAHADEO. The sons of a rája BIDORUT reposed after the fatigue of the chase, near a deep pool, which a rishi performing *tapasya* informed them was the abode of a daitya, who afflicted the whole earth, adding that their names would be for ever blessed, if they would rid the world of the tyrant. The young men accordingly collected an army and marched against the demon, who in a moment annihilated them all: the rája in despair at the loss of his son, made supplication to MAHADEO, who pleased with his piety lent him the bow (*dhanak*), one arrow sent from which had the efficacy of a thousand. The rája armed with the wonderful weapon destroyed the enemy, and in gratitude to his avenger so redoubled his prayers and penances that MAHADEO desired him to ask a favor. The pious king requested the deity to inhabit some *lingam* which might more exclusively be the object of his adoration. MAHADEO put his countenance into a stone, which he authorized him to worship as the *Sehesra Dhanakeswar*. The present temple is modern but handsome. Mass upon mass of ornamental carving is heaped upon the sikra, and the dome of the porch has painted in the interior some of the wonderful actions of the deity. Several smaller shrines sanctify the court around it, where is also a fine baolí constructed by CHATUR GIRA GOSAI'N: a high wall encloses the whole. The building is ascribed to SEDASHEO NAIK, but who this was no one seemed to know. SEDASHEO is a common name in Mahratta history, but the person here spoken of was probably the benevolent banker of whom such an interesting anecdote is related by HUNTER†.

Passing over the ancient city without remark for the present, we reach *Rana khan*‡ garden which looks on the river where it flows past the

\* As TOD has remarked, some of the richest inhabitants of *Malwa* and Central India are the mercantile gosaíns.

† The unfortunate leader at *Paniput* is never that I remember called Naik.

‡ I write the name after MALCOLM though it is pronounced as GRANT DUFF spells the word, RANNAY KHAN—I have never seen it written.

town ; the shade and the view of the ever busy gháts makes this a pleasant encamping place, and here I pitched my tents. A wall whose gates and bastions give it the appearance of a fort encloses a square of 150 yards. The interior is adorned with summer-houses, terraced walks, fountains and a pukka drain to circulate the water. At the south-east corner a domed *maqbareh* covers the remains of SHAMSHER KHAN the son of RANA KHAN. It is a handsome but not a costly building, the black stone is relieved by a red porphyry, (Spec. 5,) the same as that of which the *Joura* bridge is built, and which is quarried at *Rutlam* ; the tomb itself is of common brick without inscription or ornament. The garden of the lucky bhesti\* boasts itself the most favorite spot for pic nics in all *Oujein*. This year (I write in March) being the predecessor of the *Singasta*, all the Hindu world was marrying, and there was no end of feasting and tom-toming. As my visit was also partly during the *Huli*† not a day passed in which the garden was not filled with groups of men and women enjoying themselves under the shade of the trees ; the women walked in procession, some old lady, a curious pyramid of flowers on her head, in the van leading a shrill chorus, in which all the rest joined, from the ancient grandame with her trembling treble to the little child trotting up in the rear. When they reached some suitable spot they squatted down in a circle and eat, chattered and sang till the day waned, when they marched back to their homes in like solemn procession. The gentlemen sat apart and like European gentlemen longer at table than the ladies. Instead of wine after dinner they indulged in the similar luxury of opium, either chewing it, or drinking it out of the palms of their hands. All the walks were strewed with the plates and dishes of these parties,—leaves of the bur neatly joined together. I asked the havildar of the garden whether his fruit trees and vegetables did not sometimes suffer from this crowd of visitors of whom a large proportion are mischievously aged boys ; he seemed indignant at the very supposition, and indeed he evidently enjoyed the fun of the feasting more than any one else, was the constant guest (perhaps 'tis the perquisite of his place) of one or other of the parties, and strutted about the walks with a rubicund visage and clothes all reeking with huli water.

\* See his story in MALCOLM'S Cent. India 1, 119, GRANT DUFF, 3, 27 ; seems to doubt the romantic tale, but it is generally believed in *Malwa*.

† It is but fair to observe that though my visit was during the *Saturnalia*, the natives, with hardly an exception, behaved to me with civility and politeness, and this though I passed two or three times every day, a *νευροπαστα* which lay stretched across the principal street and is always the rendezvous of all the wits and blackguards of a town.

*Oujein* is surrounded on every side, but the south with an almost uninterrupted belt of groves and gardens. Their names, had I room for them, would be a history of the place and of its manners,—on one side lies the garden of DOWLET RAO, on the other that of his carpenter: here is the garden of a rája MALL, whose name has outlived his history\*, while near and in contrast to it is another, which, but a few days ago, gloried in the name of the BAIZI' BAÍ, now published by a change of title the fickleness of fortune. The *Maháráj-Bágh*, (DOWLET RAO's) was formerly the pride of five proprietors, but the modern АНАВ, coveted his neighbour's vineyard, out of five small gardens made a large one, and deprived the owners of the inheritance of their fathers. The best of the gardens seem to have been planted by Musalmans, who, we learn from BABER, introduced the fashion into India: few of them have walls or indeed any apparent boundary.

The gháts before the town are neither numerous† nor handsome. The largest has the name of *Pisách-mochan* from a *lingam* near it, by pujá to which a demon (*Pisách*) had the term of his punishment abridged and became mukht or beatified. At the back of *Pisách-mochan*, a walled and shady enclosure contains the *chattrís* of some of the Sindia family. The most remarkable is that of RANAJI', the founder of their greatness‡.

Opposite this ghát on the left bank of the river, and half concealed in a grove, stands the *Akhara* or hospitium of DATTA TRE, an extensive building containing temples, *baolis*, and *dharmsálas* for the accommodation of holy pilgrims, who have also food served out to them from a fund supplied by the liberality of the sirkar or of the founder of the place, GOPAL GIR§ a gosaín; DATTA TRE is the 12th incarnation of VISHNU. A rishi by his penances so pleased the holy trinity that they promised to grant him any favor he should ask of them: he requested a son like unto themselves. And they each put a portion of

\* There are two princes in the *Malwa* History whose names terminate in Mall: all the natives could tell me of the founder of the garden was that he was a *Qadím ká Rája*. They scouted the idea of his being a modern.

† The gháts at *Oujein* are 28 in number. But many of them are at a distance from the city.

‡ As RANAJI' was buried at *Shujahalpore*, the *chattrí* here is merely honorary.

§ I much fear I have been misinformed here. The place is doubtless a Vaishnava math, and unless the word be taken cum brintia, would hardly have been built by a gosaín. I was unable to have an interview with the mahant by name PURAN GIR who could have satisfied my doubts. Several Saiva mendicants were about the place, but in this *Sivapuri* they are everywhere.

their divinity into the rishi's child, who was thence called the DATTA TRE or the three-gifted.

Between RANA KHAN's garden and the river, a small plain but much esteemed temple of KEDÁRESWAR attracts the eye : little worship is however, paid there except in *Aghan*, during the whole of which month, there is a continual melá around it, and the rest of MAHÁDEO's temples are deserted to do it honor. The story of the mountain god, one of the twelve chief lings is found in the puráns, but the brahmans of *Oujein* have embellished the tale à leur façon. The deotas who dwelt in the snowy range complained to MAHÁDEO that they were tortured with never ceasing frost. MAHÁDEO sent for Himálaya and took him to task for being so cold. Let your abode be with us said the mountain and not only will we constantly adore you, but we'll abate our rigour for eight months of the year. The god consented and settling in the hill near a warm *kund*, a crowd of devotees came to worship him under his new name of KEDÁRESWAR, lord of the mountain stream. In process of time the world became so wicked that KEDÁRESWAR withdrew himself from the sight of man. One day some holy men, who still lingered about the spot their lord had consecrated, were lamenting his loss in most piteous strains, When shall we find such a god? Who is equal to him? &c. &c. suddenly a voice issued from the earth, "go to *Mahákál ban*, there I will appear in the river *Sipra*." With joyful hearts they hastened to *Oujein* and prayed by the banks of the holy river, when just as the sun shewed his first rays, a stone rose out of the water, and was immediately hailed as KEDÁRESWAR. Crime however has deprived *Oujein* of a part of the god,—shocked at the desolating wars of the Pándus, KEDÁRESWAR again fled the pollution of man, and concealed his countenance in the shape of a buffalo.

BHÍM SINGH in despair at the retreat of the god consulted a *rishi*, who explained the metamorphosis, and advised him to bestride the world like a colossus, while all the buffaloes in the earth should be made to pass between his legs. All passed but that which concealed the divinity, who could not submit to such degradation. BHÍM thinking, (to use the expression of the celebrated Bishop Fox,) that he had now "got god by the toe" ran to catch the beast, but it sank into the earth : subsequently KEDÁRESWAR's head rose up in the *Himálaya*, while the trunk alone reappeared at *Oujein*. It would be an endless task to recount even the names of the innumerable shrines which form the boast of *Oujein*. It is related that INDRA and his court, went to pay devotions at *Mahákál ban*, a forest 16 kos in

extent, which occupied the site of the city subsequently built. Learning however that there were seven crores of thousands, and seven crores of hundreds, of *lingas*, promiscuously scattered about the holy spot, they returned, unshrived, to *Amarawatipuri*, afraid lest while they were worshipping one *lingam*, their feet should unavoidably dishonor some other. Even in this age of sin and unbelief besides the countless ruined *mandirs*, and small enclosures and *chabutras* to *Nandi* and the ling, there are to *MAHÁDEO* alone 84 temples supported by the *sirkár*. The smallest has two rupees a month for the maintenance of a priest, and a trifling allowance for the expences of *pujá*. I will not trespass upon your patience further than to describe the three principal temples, the *Mahákál*, the *Nágchand* and the *Agasteswar*, which are distinguished from the rabble, the "*fouj*," by the names of *Rája*, *Kutwál*, and *Dewán*.

*Mahákál* is the handsomest, the most holy, the largest, and the richest, temple at *Oujein*. *SCINDIA* allows it 11, the *PUARS* of *Dewas* two, the *GUICKWAR* four, and *HOLKAR* two rupees a day\*.

The greater part of the funds derived from these and many other sources, is, my pandit assured me, devoted to feeding poor brahmans, but the thinness of attendance at the *sadábirt*, tempted me to answer him in the words of *EUCLIO* in the play.

Ego novi istas polypas qui sibi quicquid tetigerint, tenent.

Not to mention however the salaries of the servants, and the cost of keeping the buildings in repair, the expences of the worship alone must be very considerable; besides the ghee for the lamps, which burn night and day, the various kinds of food, the precious oils, and the ever renewed flowers, rich clothes and handsome ornaments must be provided to honor the god. Every Monday afternoon his servants bring out the five-faced *mukhat* and carry it in solemn procession to a sacred *kund*; attendants walk by the side of the light *vahana*, fanning it with peacock's feathers and brahmans call aloud the various names of their lord: "the unborn," "the never dying," "the universal soul," while the wild yell of the conch rends the air, and the incessant *naqáras*, and the shouts of the multitude make hideous music. Having reverentially washed, and presented food to this brazen mask† they convey it to the temple and place it over the *lingam*, a stone

\* The family of the latter formerly gave five rupees a day, the present representative, like his ancestor *JESWANT*, has no partiality for the sacred class.

† It has I am told, a washing of gold over it, but it is with that exception entirely of brass.

about a yard high\*, which it fits like a cap, and entirely conceals. They now clothe the idol in silken robes, and throw wreathes of flowers and rich necklaces over it, while layers of costly carpets are now spread one over the other on the floor before the shrine. Again they repeat the pious mockery of offering food in silver vessels, the usual *pujá* is performed, and a *shástri* chaunts aloud during the greater part of the night, selected portions of the holy writings. On the other days of the week the *mukhat* is locked up. No other temples, but the three lords, can boast of this head-piece to their lings. The *Málik*s of *Mahákál*, those who have the management of the funds, are *Telinga* brahmans. *Bahorees*, a *Mewarri* class, receive a monthly stipend to perform the *pujá*, and menial offices. The name of the divinity of the temple, that by which he is more correctly styled is *ANANTA KALPESWAR*, lord of ages, without beginning or end. The origin of this name and of the temple may be told in verse.

For proud pre-eminence of power,  
 Brahma and Vishnu wild with rage contended ;  
 And Siva in his might  
 Their dread contention ended ;  
 Before their sight,  
 In form a fiery column did he tower,  
 Whose height above the highest height extended,  
 Whose depth below the deepest depth descended :  
 Downwards its depth to sound,  
 Vishnu a thousand years explored,  
 The fathomless profound ;  
 And yet no base he found :  
 Upwards to reach its head,  
 Ten myriads of years the aspiring Brahma soared ;  
 Above him still the immeasurable spread.  
 The rivals owned their lord.  
 And trembled and adored.

The temple which formerly covered this self-same, so marvellously-extended, stone, (now shrunk into more convenient proportions) was enclosed by a wall a hundred cubits high ; 300 years had been expended in its erection, and if as *FERISTEH* writes, it was the counterpart of *Somnáth*, the wonderful fabric was supported by numerous pillars overlaid with plates of gold, and encrusted with rubies and emeralds. Instead of the greasy *chirághs*, which now diffuse more smoke than light through the sanctum, one resplendent lamp alone illumined the glorious face, whose light, reflected back from innumerable

\* I did not see the covering of the ling but verified my pandit's description by that of another brahman : the size of the stone is by no means remarkable. The phallus of the brother temple at *Hierapolis* was 180 feet high.

precious stones spread a refulgent lustre throughout the temple\*. The building of which this exaggerated description is given, was destroyed by ALTAMSH, who thought to carry off in triumph the stone which even gods had respected. But the brahmans pretend that he took away a mere stone, for that the ling inhabited by divinity eluded in invisibility the polluting touch of the infidel. The present temple is said to have been built, (it was probably repaired only,) about a hundred years ago, by RAMCHANDRA BAPPU, dewan of RAM RAO†. It stands in the midst of the city, in the centre of an extensive court, enclosed by walls‡. Steps lead down from the western face to a small square tank, the *Kote Tirhut*, the bathing in which has the efficacy of a million pilgrimages, for *Garuda* filled it, by a drop of water from every sacred *kund* in the universe, and it thus partakes of the virtues of every one of them.

The court which surrounds the *kund*, is filled up with verandahs, partitioned into small cells and *séwalas*, each occupied by an emblem of divinity. Above the verandahs are wooden *dharmsúlas*, where brahmans are daily fed, and lie sheltered from the heat of the sun. I have before alluded to the difficulty, which deterred the court of *Indra*, from worshipping at *Mahakál*. NÁGCHAND, having told them of a ling, which absolved from the unintentional offence of treading on any other, they built a temple to distinguish it, which they called from the name of their informant, *Nágchandreswar*. The brahmans have a tradition, that NO RANG PADSHAH, (so they call AUR-UNGZEBE,) sent an army to destroy this, and all the other sacred images of *Oujein*, but no sooner had the infidels once struck the stone than a stream of blood issued from it, which becoming immediately converted into bees, stung the greater part of the intruders to death. Terrified by the prodigy, the emperor desisted from his impious design. This story is an amplification of the miracle related by TOP of the shrine of *Onkar*, though perhaps the fable may seem more applicable to *Oujein*, for here all the ancient images (if indeed as believed they

\* PRICE, FERISHTEH, MAURICE.

† Every one we asked gave the same names, but I can find none such in Mahratta history. It may be a corruption of RAMCHANDRA BABA (Shenwee), the protege of BALLAJI' BAJI' RAO, who was dewan of both KANAGEE SCINDIA and of SADASHEO RAO.

‡ There is a description of it in a late number of the E. I. U. S. J. The author of the paper rather strangely mistakes this monarch of lings for a temple of VISHNU. The same writer miscalls a statue of Reessil Muni near Bhirtery's cave a *Parisnáth*. The image which the brahmans pretended to conceal, was either the *mukhat*, or more probably, a deviec to extort money.

are the original images), stand unmutilated, while at *Mandatta*, nearly every figure has lost a nose, or a limb, and in one place, where a very beautiful temple was approached by avenues of large elephants, not only has the temple been violently thrown down, but the trunk of almost every elephant has been barbarously cut off and thrown into the river\*. The history of AGASTESWAR, one of the twelve lings, (at *Dwárika*.) contains a pleasing moral. The dewtás defeated by *daityas* applied for assistance to AGASTA. They found the saint performing *tapasya*, his thoughts abstracted from worldly concerns, and his eyes closed in deep devotion. At the tale of their wrongs, however, his eyes opened and such angry fire flashed from them that in an instant the *daityas* were annihilated. But when the holy man reflected that the province of saints is not to destroy but to save, साधुको चाहो शीघ्र खभावसे रहै, sorrow seized his soul. Vain had been his prayers and fasts, his dreadful penances and long probation, one moment of anger had cancelled them all, and with an exhausted body and broken spirit, he prepared to seek absolution for his sin in a tedious course of unrelenting severities. But the god he had worshipped took compassion upon him. Desired to make what request he pleased, the sage only begged remission from his crime, and that the deity would inhabit some ling to which he might forever express his gratitude. Ευχης δικαιας ουκ ανηκοθος θεος; ΜΑΗΑΔΕΟ pardoned the supplicant; oblivion restored serenity to his mind, and the ling of AGASTESWAR still relieves the repentant sinner from the gnawings of an evil conscience. Besides these 84 lings there are 11 ancient Rudras, each of which has a distinguishing appellation. The skull-adorned, the three-eyed, the air-clothed (*i. e.* naked), he who wears a turban of matted hair, whose ornaments are snakes, who wanders where he lists, the lord of light, &c.† All these forms are represented by the ling, and the temples which cover them are for the most part small and plain. The Ganeshas can hardly be numbered, but six are distinguished by superior antiquity and by sesquipedian names: there is also a Chintámani of much repute, a few miles from *Oujein*. The *chaturthi* (4th) of every month‡, is devoted to its worship and in the month of *Chaitra*, there is a melah on the four Wednesdays. We find twenty-four *matas* and three *devís* mentioned in the *Avanti khand*; the *devís* being a *Lakshmi*, a *Saraswati* and an *Annapurná*, they are all

\* See Ton's Rajasthan, 2 : 395, note.

† *Kapáth*, *Trilochan*, *Digambar*, *Jatadhari*, *Surup surbang mukhar*, *Vámachari*, *Kulanáth*, &c.

‡ The 4th day of the month is always kept as a fast by pious Hindus.

still worshipped, but I learnt nothing regarding them worthy of remembrance.

The temple of *Harsuddi* (included in the *Matas*) deserves more than a passing notice. It is celebrated for its antiquity, its holiness, and for containing the identical idol, so devoutly worshipped by the *VIKRAMAS*. On a shelf behind the image, is a head carved in stone, regarding which a singular tradition obtains.

*VIKRAMAJI'T* was in the habit of every day cutting off his head, and of presenting it to the blood-thirsty *Deví*, the goddess generously restored the offering and replaced it uninjured on its shoulders. The king at length in an excess of devotion vowed that on no day should food or drink pass his lips, till the extraordinary sacrifice had been performed. One luckless morning however, he lost his way out hunting, and feeling so overpowered with fatigue and thirst, that he could proceed no further, he cut off his head and desired his attendants to take and present it to the accustomed shrine. As they were carrying the head along, some flies feasted on it, and the goddess disgusted with the half-eaten offering, in her indignation converted it into stone; the expecting corpse shared the same fate; the head has ever since occupied a place in the temple, and the petrified trunk is still, it is believed, to be seen in the neighbourhood, though in so secluded a spot that the seeker must lose his way to find it. A different version of the tale relates, that the king was fighting with *SALIVAHAN* on the banks of the *Nerbudda*, and that unable to leave the field he sent his head in a golden charger and wrapped in rich clothes to *HARSUDDI*. A kite attracted by the smell of blood carried off the head, but soon dropping so tough a morsel, it was taken thus mangled and dirty to the shrine of the goddess, who spurning with her foot the unwashed\* banquet it became stone. We read in *WILFORD*'s puzzling essay on the *Vikramas*, that one of the peculiarities of these princes, was the being always ready to offer up their heads to *Deví*: none however are supposed to have performed the sacrifice more than ten times, for so many times only had their attendant demon the power of restoring them to life. *VIKRAMAJI'T* indeed at last lost his head for aye, but it was not on this occasion cut off by himself, but by his enemy and conqueror *SALIVAHAN*. The story here told is evidently made up from some of the numerous fables which are extant on the subject.

The temple, a huge pile without sikra, contains besides the principal

\* "When a sacrifice is made to *Chandika* the victim's head having been cut off must be *sprinkled with water*."—*As. Res.* 5 : 390.

idol, a Ganesha, several lings, &c. and has an allowance of five rupees a day from the sirkár.

The Málíks of most of the *matas* are gosáíns or málís ; brahmans of course perform the pujá. Of the modern temples the principal shelter forms of VISHNU. An *Ananta*, distinguished only by its white sikra from the surrounding buildings, stands immediately opposite to RANA KHAN'S garden. It is only opened in the evening. I was not permitted to approach nearer the idol, than the edge of a low room, supported upon numerous wooden pillars, and about thirty feet square. This room was dark, which gave a theatrical effect to the lighted recess in the back ground, where the god and LAKSHMI' sit dressed in rich clothes : GARUDA waits in front, while two or three brahmans reading the scriptures in a low tone before them, increase the picturesque of the scene. Nearly touching this, is a temple to *Bhagawán*, which differs in no respect from the last, but in the absence of a Sikra. The fortunate god supported by LAKSHMI', and SÍTA, all gaily dressed adorns the recess, GARUDA occupies his usual place, and at the feet of the deities are ranged numerous small brass images, of the various forms of the god. This place was built and is supported by the rája of *Baglí*. Here also as at the last temple, and for the same purpose, that of heightening the effect, the spectator admires in darkness and at a distance.

The *Sedasheo Naik*, who has been before alluded to, has left another monument of his munificence, in a splendid temple to *Janarddana* in the very heart of the city which from its convenient situation, and from the scriptures being daily read aloud there, has numerous votaries. Four handsome sewalas occupy the corners of the enclosing quadrangle, and ten brahmans (the number was formerly 50) daily receive food in the *dharmsúlas*. I was told also of a *Jagganáth* and a *Badrínáth* worth visiting, but want of leisure prevented my seeing them. The latter was built by the subscription of the baniahs, and is said to be large and handsome. I must not omit among the modern temples that of which the *Jains* were so unceremoniously deprived\*. This fine building bears the expressive names of *Jubareswar*, the *Zaberdast*, and *Jain Banjanísvar*, the *Jain*-expelling lord. The ling, from the circumstances attending its consecration, has numerous votaries, though considered far inferior in sanctity to the more ancient shrines. The exiled *Párisnáth*, stands in a humble *kotri*, quite close to the splendid mansion which was built for him, but I could not obtain a sight of his image. Indeed my information regarding the

\* See the story in MALCOLM'S Central India.

*Jains* is very unsatisfactory. They are, and have some cause to be, jealous of strangers, and will not admit them into their sanctuaries. From an *Oujein Jatti* with whom I have lately become acquainted, I learn that they have 16 mandirs in the city; 13 *Sitambarí*, and 3 *Digambarí*. The *Sitambarí* are always the most numerous in *Malwa* towns; the resident *Jattis* are not more than 12 in number. Of the temples, three or four seem ancient: a subterraneous one to *Párisnáth* more particularly so. It is near or upon the site of the old city, and cannot be visited even during the day without a light. A *Párisnáth* also about ten miles from the town has the reputation of antiquity, and *tirath* (pilgrimage) is performed to it twice a year.

The *Rámsanehi* sect does not appear to have spread much to the south of *Mokandarra*, nor could their pure philosophy be expected to flourish in the superstitious atmosphere of *Oujein*. They have however one plain temple in the city, and about 12 *Sadhús*\*. I do not particularize any of the other sects as they generally join in worship at their respective *Vishnava* or *Siva* temples. The *Dadus* and *Kabír Panthis* are common amongst the military, while the courts of *Vishnu* are filled with *Ramavuts* and *Ramanujas*, but the varieties of *gosaíns* are perhaps less than might be expected, and of any local peculiarities no information has reached me. My catalogue of the holy things of *Oujein* is not yet exhausted.

At the foot of nearly every tree, commemorating the courage or weakness of woman, leans a *sati* stone, which some pious hand has removed from its ruined *chabutra*, and set up to be worshipped in the shade. These tablets have usually sculptured on them a male and one or more female figures, with a symbol to mark the rank of the deceased; as a horse for the cavalier, a cow for the brahman, and for the *Rajput* (I suppose) a sun and moon†. Sometimes the figures are more numerous; horses and attendants crowd the field, and a dome supported on pillars protects the stone from the sun and rain. On a few, apparently the most ancient, the female figure is so gracefully expressed that I more than once felt tempted to commit a sacrilege and to steal one to adorn my study. Near *SHAH DAWAL's Dargáh* where a battle was fought‡, the groves are studded with such affecting monuments which are supposed to cover the remains of the slain. *Pujá* is commonly paid to these stones; they are found let into the walls of tem-

\* They have also three or four *Ramdivaras* at *Indore*.

† Some of the stones scattered about have merely warriors on them without any female figure. They may have some connection with the commemorative tablets mentioned by Col. SYKES in his *Essay—Journ. Roy. As. Soc.* 4.

‡ HUNTER gives a history of the battle.

ples, or resting against the door, or occupying a deserted *sewala*, and the pious villager as he passes one under a tree mistakes the sculpture for some form of divinity and besmears it with ochre. Milk once rained at *Rome* but it was polluted with blood. *LYCUS* tells of a fountain in *India* from which the natives fed their lamps. But the streams of *Oujein* more rich and curious, produce not a polluted liquid, or mere food for lamps, but milk, fresh, wholesome milk. *ABUL FAZL* who believed that the *Sipra* displayed this phenomenon\*, was not aware that other waters of the vicinity have the same property. Of seven sacred tanks at *Oujein* two occasionally manifest the miracle. The *Rudra Ságar*†, or rather the *dúdh-talao* which is near it, and the *Khair (Kshira) Ságar*, which derives its name from the mess so called made of rice and milk. A like prodigy is related of a pool near *Chittrakoṭh* in *Bundelkhand*, which may be annually verified on the dark half of the month *Kartik* during the night only.

The miracle is sometimes reversed; for the *Sola Ságar*, which is now a large piece of water, was originally a small cup of milk. A rishi observing that his cows returned from grazing with undistended udders, concealed himself and detected a *gowala* in the act of milking the cows. The discovered thief ran away, and in his haste dropped the vessel which contained the stolen milk,—the spilt milk was the origin of *Sola Ságar*.

The credulous *Oujeinís* receive, in its literal sense, the name of another of the lakes, the *Ratna Ságar*, and believe that precious stones at times rise out of the water and glitter in the eyes of the fortunate worshipper. It was originally no doubt a mere complimentary epithet, just as the *Dee* is called the *Ratnákara* or house of gems. But the *Sipra* is, par excellence, the stream of wonders. Its sanctity commences about four miles south of *Oujein* at the *Triveni*, where the three waters the *Riatka*, the *Rutkia*, and the *Chippa*, (*Sipra*) meet. During the drought which desolated this part of *India* three or four years ago, so little water remained in the river, that the citizens became alarmed. Numerous were the prayers, the homas, the offerings of ghee and milk on its banks. "One morning (I use the words of the chief *Mullá* of the *Bhoras* who prefaced his tale with the ominous caution of "you'll not believe me") I went down to the *gháts*, what was my astonishment at finding the bed of the river which I had left nearly dry a few

\* It is amusing to find *GLADWIN* taxing his ingenuity to explain this—why did he not also explain the *Parus-pattal* and the mermaids.

† The *Rudra Sagur* is not unfrequently dry; the natives tell you that bones thrown into it in the rains, are decomposed, by the time that the dry weather exposes its bed.

hours before, covered with water a foot deep. No rain had fallen at the city or for 20 miles round, it was a visible interposition of God."—I am not surprised at the credulity of the Bohra, at his telling that he saw what he never could have seen; ignorance is always more ready to wonder than to investigate;—‘sanctius et reverentius visum de actis deorum credere quam scire.’ The disease of superstition which converts “the freshest sandal-wood into a flame of fire”\* has infected every class at *Oujein*, where miracles are daily believed which seem to defy belief. During my visit, a gosaín ran an iron stake through his body;—a brahman passed his hand over the wound and cured it†. The Musalmáns in their turn, boast of a faqir, who has been for years in the habit of standing in the open air when it rains; the water separates in a cone over his head and does not wet his body. ‡The frequent recurrence of and ready faith in these miracles, “seen, heard, attested, every thing but true,” teach us, how cautiously we must receive, when superstition is concerned, the testimony of witnesses however numerous, or disinterested; and perhaps in like cases the most rational rule, is almost to adopt the paradox of MACKENZIE, and “to doubt of strong evidence from the very circumstance of its strength.”

The Hindus of *Oujein* do not seem to be much troubled with sectarianism; though MAHÁDEO is of course the most popular divinity, the worshippers of other gods are not molested, nor are the objects of their worship neglected.—A brahman whom I questioned on the subject said in answer, “we treat our deities as you English gentlemen do your friends in a cantonment. We call on them all round but are more intimate with some than with others.” It would be difficult to form an estimate of the number of places at this city which are devoted to the worship of the brahmanical Pantheon, but ABUL FAZL certainly speaks within bounds when he enumerates them at 360.

Leaving for the present the Hindu and his faith, let us devote a few lines to the followers of the prophet. The orthodox sect of Musalmáns, during the fighting times of the first *SINDIA*, attained consider-

\* Sentiment of an Indian author quoted by Sir W. JONES.

† I was to have witnessed this trick, but was prevented by illness.

‡ JEHANGIR tells us that a shower of gold fell in his presence on the head of a saint. The emperor perhaps never saw it, for he is a most unblushing fabulist: or if he did, even his credulity seems to have suspected a trick, for he speaks doubtfully of it and his courtiers laughed at the saint and his miracle; but in the case of our faqir a trick seems out of the question, and the numbers who tell the tale must believe it, on hearsay.

able consequence in *Málwá*, but they are now few in number, without power and without money. The principal family, at the court of MAHADJÍ SINDIA was that of A'DIL BEG\*, of which it may be convenient to give a short account, as to its members most of the Musalmán buildings of *Oujein* are due.

A'DIL BEG,	{	By a wife	1. ABDUL HAKÍ'M BEG.		By some mistress	CHAMMAN BEG.
			2. MANOWAR BEG.			
			3. ANWAR BEG.			

Of A'DIL BEG's history I know nothing†. To his eldest son a few lines only, in MALCOLM's Central India, are devoted. But he is much celebrated in *Málwá*, and was sent on several important embassies. On one occasion, when he was vakeel to the *Oude* court, ASUF UD DOULA, pressed him to remain in his service. ABDUL HAKÍ'M excused himself in a compliment to both his patrons which raised him in the estimation of the Vizier and much endeared him to SINDIA. It is said that whenever he entered the *Durbar*, his *Mahratta* master rose slightly from the cushion, (an honor he paid to no one else) calling to him in a friendly manner as *sáhib* and seating him by his side. One day being sulky or lazy he neglected the ceremony. The mortified BEG returned home, dismissed his establishment, and retired in the garb of a faqir to a neighbouring mosque. Three or four days afterwards MAHADJÍ remarking his non-attendance at court inquired the reason. "No one" said his brothers, "knows quelle mouche piquée but he has turned faqir and is telling his beads in his father's *masjid*." SINDIA immediately rose from the *durbar*, hastened to the mosque and addressing the pretended faqir, said, "what is the meaning of this?" "My lord," replied the nobleman, "I am your slave and live only in your favor; you have always distinguished me above the rest of your court by rising when I entered the *durbar*. It was a trifle no doubt, but a trifle on which hung my honor and dignity: the last time I approached the presence you received me without the usual compliment, exposing me to the sneers and reflections of my enemies and to the mortification of thinking that I have lost your affection. What business have I at a court where I am no longer regarded." MAHADJÍ made no answer, but taking him by the arm with a gentle violence brought him back to the palace.

\* I do not mention RANA KHAN, as his history is comparatively well known.

† I may as well premise that my library is scanty, I have neither PRINSEP's *Ameer Khan*, nor BRIGG's *Mahomedan History*. The gallant A'DIL BEG, in the RANA of *Oudeypoor*'s service was a *Sindi*. The father of ABDUL HAKÍ'M, I believe, a *Deccan* Musalmán.

He continued in great favor for some time, but seems, at last to have been supplanted by CHAMMAN BEG. The rise of this younger brother is curious. It appears that while all his family were in power, CHAMMAN BEG alone had remained without appointments. He became however intimate with the dewan who introduced him to his master. SINDIA surprised that a son of A'DIL BEG should till then have been unknown to him, asked ABDUL HAKÍ'M how many sons his father had left, "three" he answered, repeating their names. "And CHAMMAN BEG?" "O he's not my brother, but the son of some slave girl." Boiling with rage the equally low-born Mahratta turned his back on the blundering BEG.—CHAMMAN was immediately taken into favor, was sent to take charge of *Mandeswar*, and subsequently rose to great power and distinction.

MANOWAR BEG had some command near *Bhurtapore*, but being defeated by the Jats he returned in disgrace and was never afterwards employed. The district of *Mandeswar* had been entrusted to A'NWAR BEG but he was removed to make way for his illegitimate brother\*.

Of about fifty mosques not more than seven or eight are at present frequented. The principal two very handsome buildings in the midst of the city bear the names of the founders A'DIL and CHAMMAN BEG. One of the deserted mosques is called *Bé-neo*, or without foundation, because the under surface of the lower range of stones of its walls, is on an exact level with the ground about it, and really as the place is small and low, and built on the crest of a hill, it may possibly have no foundation. The *Oujeints*, however, confirm the propriety of the name by a fable which has certainly no foundation. A Kábul faqir took it into his head to travel, but unwilling to leave a favorite mosque he carried it about with him on his shoulders. Arriving at last at *Oujein*, a brother faqir whom he had formerly known, called out, "Friend, what are you carrying that great thing about for, put it down here." The weary traveller deposited his load, but never took it up again, for charmed with the place, he made it his home, and a small tomb in the court of the mosque is shewn as the spot where rest his remains†.

There is an Arabic inscription over the door, consisting apparently,

\* I cannot help, even at the hazard of being tedious, again apologizing for the meagreness of these details, information regarding the personal histories of individuals is easily obtained by men in office, but with great difficulty by a subaltern in a cantonment.

† A Jain assured me that this place was an apasra or reading room of his sect, but it is evidently a Musalmán building.

of extracts from the qurán, but I was too pressed for time to stay and decipher the nearly obliterated letters which were placed too high to be read from the ground. But few of the other Musalmán buildings merit description. In the heart of the city and close together, the tombs of two ladies stand in quadrangles, enclosed by walls. One covers REKMAT BÍBÍ, a person more celebrated for liberality than modesty, for she annually expended in a tazeea 700 rupees of the wages of prostitution. The occupier of the next tomb would be shocked at its vicinity to so unchaste a character. She was the beautiful wife of a Nawáb BAKHTÁR KHÁN, whose affection for her induced him, in her last illness, to summon a learned Hakím from *Surat*. But in spite of the arguments and prayers of her friends the prudish lady would not consent to her pulse being felt by a stranger. The doctor suggested that she should hold one end of a string, passed through as many doors and walls as she pleased, while he by feeling the other end would judge of the state of her body. The lady seemingly consented, but tied her corner of the string to a cat's neck. Alas! cried the doctor from without, that cat is starving to death, pray give it something to eat. The husband enraged with the fastidiousness of his wife insisted upon her again holding the string, but when he left the room she tied it to a post. The doctor who was not to be deceived instantly in a rage quitted the house, and the lady fell a martyr to her too-scrupulous delicacy. Much treasure is supposed to have been buried with her, but it is now no longer searched for, for it is believed that a party formerly employed in the unholy act of endeavouring to rob the dead, lighted upon the spot where the body was deposited. It was found lying in a sandal wood cradle and the face so piously concealed during life, became by a cruel fatality exposed after death to the vulgar gaze of these sacrilegious men. The worm had not outraged the fair lineaments, and the modesty of the beautiful features struck such remorse into the hearts of the plunderers, that filled with pity and shame they immediately covered up the grave, and no one has ever since been impious enough to violate its sanctity. These two tombs are adorned both externally and in the interior with slabs of white marble, having sentences of the qurán sculptured on them. I looked in vain for any inscriptions which would certify to the occupants of the buildings, as I have heard them ascribed to different individuals than those to whom I have assigned them.

Of the other tombs, one to ISMAEL KHAN RUMI' occupies a conspicuous situation, the crest of one of the hills of the old city. Of the

history of the KHAN I am ignorant. I was equally unsuccessful in learning any thing regarding the cemeteries of two saints, PÍR MACHAM and SHAH DAWEL, both of which are beautifully situated in groves outside the city. A singular superstition is connected with the burial place of a third saint, PÍR KHIR, or as he is more properly called PÍR KARRA ; the last name originating in the belief that before the suppliant at the tomb can take rest, his wishes are granted.

Women desirous of progeny bake four flat cakes of flour, and crowning them with small pieces of meat and fruits, set them floating in a baolí near the tomb. If the saint is propitious, two are said to sink, and the other two having been first carried to the opposite side of the well, return back to the happy votaress.

As a not inaccurate method of calculating the Musalmán population of an Indian city, I visited on the *Bakríd*, the *idgáh* at which all the faithful are sure to be present, whom age and sickness have not confined to the house\*.

An immense crowd had assembled but a large proportion of it was composed of idle spectators, or petty merchants, and I should not suppose that the number of Musalmáns was greater than 2,000.

The Musalmáns agree better with the idol-loving Hindus, than with the followers of their own prophet, the *bohras*.

The Mahrattas and Musalmáns, indeed have in a strange manner amalgamated their religions. AMÍR KHÁN paid a brahman to pray for him at *Rashkar* : HOLKAR always provides two tazeeas at the moharram, and gives presents to the water-carriers, while many of the Mahrattas appear dressed in green turbans, &c. on the katil ká rát. But the *bohra* can never conceal his opinions, is for every blurting out his creed, and seems longing to have a hearty curse at the three caliphs. Their chief mullá was my constant companion during my visit to *Oujein*. Sitting on one occasion with a munshi and myself, he asked interminable questions regarding our manners and customs. But the day was hot and the mullá is old : he grew sleepy : “ Iladmirait tonjours mais is bailloit quel que fois” and every yawn was finished off with a piously prolonged Y—a A—l—i. These exclamations became at last so frequent that I could perceive my munshi wincing under the infliction, and he told me afterwards that he should have been much offended “ but he’s an old man and thank God I’ve seen the world.” As might be expected quarrels between the bohras and sunnís, are not unfrequent, and in a fray which occurred at *Mandiswara* a few years ago,

\* This method will not apply to a cantonment, where each regiment has its private praying-place.

the chief mullá narrowly escaped with his life\*. A sunní will not receive a glass of water from a bohra, unless poured out before his eyes from the latter's lotá, who would it is declared, certainly spit in it if the other turned his back for a moment.

The early history of the bohras is involved in much obscurity: MALCOLM, who asserts that they are descended from the Hassanís, has not informed us, whether he derived his knowledge from common report, or written authorities, and omits to notice that COLEBROOKE and others have on strong grounds† disputed that extraction.

Of this interesting tribe, I at one time entertained a hope of being able to send you a more satisfactory history, than can be gleaned from the accompanying meagre notes: for on paying a visit to the chief mullá's house, I was delighted with the sight of nearly 200 volumes of Arabic lore, from which he promised to permit me to make whatever extracts I pleased. But the mullá is old, cautious and avaricious, and though still profuse of his promises of giving me the use of his library, I have not as yet been able to procure even a catalogue of it, and the scanty information which in answer to my queries, and to whet my curiosity, he sends me piecemeal, in letters, is of that description, which the Hindus call, *A'tpatáng*, in which nec pes, nec caput, &c.‡ Perhaps, however, he tells little, because he has little to tell. I am the more inclined to this suspicion, from the nature of a few extracts, hastily made, from two or three books which he pointed out to me, as the most respectable authority on the subject of his creed. Of the value of these you may judge from the following specimen§.

"A man, named YAKÚ'B, obliged to quit his country from some domestic or party feud, was the first of his sect who put his foot in India, having left *Egypt* and landed at *Cambat*, A. H. 532, A. D. 1137.

\* See HEBER'S Journal, vol. II.

† Their not rejecting the last five Imams, their peaceable pursuits, &c.

‡ He promises to pay me a visit in the cold weather bringing all his books. Should he not fail me, I will send you notice of any thing I may find curious in them: D. HERBELOT mentions a few histories of *Yemen* for which I inquired, but the mullá did not seem to know of them. I remember the titles of a few of the bohra MSS. منمترع الاخبار عيون الاخير شرح الاخير.

§ The extracts, mere rough translations, are distinguished by inverted commas. Of the history of the sect before 532, I am ashamed to send but in a note the confused story of the mullá. The first Persian apparently of whom their chronicles speak, is one "SOLEYMAN FARSEE," who emigrated from *Fars* or *Hamadán*, (I suppose to Arabia,) and was the bosom friend of (there a word seems wanting) "BIN MAHOMED IL MUSTAPHA." ?

At this time, the chief mullá of the sect, (which had been for some years settled in *Yemen*,) was ZOHEIB BIN MUSA. Egypt obeyed the rule of the caliph MOSTEMSIR BILLAH, and SADRAS SINGH governed the Hindu kingdom of *Ptranpatam*."

NOW MOSTEMSIR, say most authorities, died A. H. 487, and his grandson HAFEDH, the 11th caliph, reigned from 524 to 544.

The *Guzerát* chronicles, though very confused at this period, agree better with the above date; for SIDDHA, or JAYA SINGH, of which SADRAS may be a corruption, was king of *Anhulwaranpatam* in 1094. YAKU'B having landed at *Cambay*, was received into the house of a máli named KELA, whose hospitality to a stranger soon met a reward, for the garden-well becoming dry, the prayers of his guest caused water again to rise in it. The gardener naturally approving of such a convenient faith, immediately adopted it, and YAKU'B learning the Gujeráti language with surprising quickness, soon gained as a second proselyte, a boy the son of a brahman.

The king SADRAS, and his two dewans, the brothers TÁRMALL and BÁRMALL, used to pay frequent visits to *Cambat*, for the purpose of performing pujá at a temple, much celebrated for an iron elephant, which hung in mid air, a *chamakpán* having been let into the roof above it. The zealous YAKU'B caused a block of stone to be cut to the size and shape of the loadstone, removed the original slab, and substituting his own, the elephant of course fell to the ground\*. The daring author of the profanation, who made no secret of it, but when they were eagerly searching for him, boastfully exclaimed, "adsum qui feci," would have been immediately sacrificed to the rage of the idolators, but he represented that it was folly to put him to death, merely because he was more powerful than their god, of which he had already given them one proof, and of which he was prepared to offer another. Let your god said he, dry up that tank, if he succeed kill me; if he fail acknowledge my superiority. The eloquence of the preacher touched the simple Indians, who consented with joy to the trial; but

\* It will immediately occur to your recollection that the *Gaznvide* MAHMUD performed the feat in the same country; Dow, i. 71. The story is a very old one, and BAYLE in his article "Mahomet" gives some amusing quotations on the subject.

YAKU'B might have learnt the secret at *Alexandria*, where in the temple of Serapis there was a similar argumentum demonis.—Sed cum quidam dei servus inspiratus id intellexisset magnetem lapideum e camera substroxit, &c. &c. PRIDEAUX, who had a large faith, and others have argued upon the possibility of the suspension.

in vain the brahmans, like the priests of old, called on the name of their BAAL, from morn even unto night, saying, BAAL, hear us. Their lord was peradventure asleep, for he heard them not, and the waters remained unmoved and undisturbed. YAKU'B stood by, like ELIJA, and mocked them, and when at last in despair they relinquished their fruitless task, he by a few prayers and incantations caused the waters to retire. I have dwelt the longer upon this fable because it confirms the fact of a connexion with *Egypt*\*, by the singular coincidence of the drying up of the tank, with a well known superstition peculiar to that country. In DE SACY'S *Abd Allatif* the curious may read the whole process by which the African magicians absorbed water; a small image, the letters T and H, some string, a little pigeon's blood, &c. being the simple ingredients of their talisman†.

But YAKU'B's skill was not confined to depriving a pool of its water. At the king's request he again replenished the exhausted tank, and SADRAS and his court, won by such a succession of miracles, embraced the religion of their author. "Of a truth" says SADI, "every one is born with a disposition to Islámism." The inhabitants of the neighbourhood soon followed the example of their lords, and in a few days a numerous population was repeating the *Imámiyeh kulma*. The Indian converts, who being generally merchants, were distinguished by the name of *bohras* (*byohar*, traffic) were obliged, from their ignorance of Arabic, to refer to their brethren at *Yemen* whom they looked up to as superiors in all questions regarding the laws and ceremonies of their religion, just as the Parsís of *Hindustán* obtained their *revaiuts* from the more learned guebres of *Yezd*. As it is the duty also of every Bohra to perform once in his life a haj to his chief mullá, an active intercourse subsisted between *Yemen* and *Cambay*, the pious pilgrims doubtless mingling some attention to interest with their spiritual functions‡, and in going and returning

\* *Yemen* was at this period a tributary of *Egypt*.

† See fourth appendix to the *Relation de Egypte*. The verses which contain the mystery are too long for insertion here, excepting the opening lines which have an amusing solemnity. "Toi qui desires apprendre le secret de faire absorber les eaux ecoute les paroles de verité que t'enseigne un homme bien instruit," &c. The object of drying up water was to uncover hidden treasure, the letter T was always used in African magic, it was the figure of the cross with which the height of the Nile was measured, what H signified I cannot remember. You will have remarked that the names *Kela* and *Chamakpán* (*Chambaka pathar*), are Hindi, though the work from which I extracted them was Arabic.

‡ That such has been the practice from the days of the Crusade till the present time, see ROBERTSON'S disquisition.

providing such an assortment of goods as enriched both themselves and the Yemenites.

A mutual interchange of good offices thus established, it is not surprising that the latter when driven from Arabia by some revolution should have sought refuge with their Indian brethren, by whom as was expected, they were honorably and affectionately received. The whole tribe with the exception of a few who are said to have fled into Persia, perhaps in gratitude to their hosts or from similarity of pursuits, adopted on their arrival in India the name of bohras, assumed their dress and learnt their language. The old mullá had been enumerating to me in guttural tones the chief priests from 532 to the date of the final settlement in India, insisting that I should write them all down though they consisted of such fatiguing long names as “*Sayyad ya faqir uddín, Abdullah bin ali bin Muhamed bin Hátem*” and was about to tell me the date of the emigration, when I assured him that he need not trouble himself as I had an infallible method of discovering it. Making them some shew of figures and circles I multiplied the number of mullás 23 by 17, and the product came singularly near the truth, for the grand emigration was in 946. It was amusing to witness the old man’s astonishment; every visitor who dropped in, mullás and others he eagerly told of the wonderful calculation. They all elevated their eyebrows stroked their breasts and drawled out a Yá Ali\*.

The troubles which obliged the bohras to leave “happy Arabia” are doubtless connected with the invasion of the Turkish emperor SOLEIMAN, who in 1538 conquered the kingdom of Yemen†. Of this event we have no very detailed account, and perhaps the bohra chronicles will throw light upon CANTEMIR’s meagre notice‡. The Guzerát historians of this period are too busy with the murders and depositions of the last weak kings of Ahmedabad to remark the entrance into the country of a few poor fugitives, and the bohras,

\* I had shortened TOP’s average of reigns as an adult only can succeed to the *bohra-gaddi*, but my average was too little; for the succeeding period it would have been too long, for as there were 22 priests 14 would be nearer the average of each reign.

† The Turkish troops followed the steps of the fugitives, for it was in this year that they made an attack upon Diu when four lamps suspended to the mast of every ship of the Portuguese fleet frightened the gallant army from the Indian shores.

‡ A work mentioned in D. HERBELOT’s article *Jaman* would probably describe the event at large, as it was written but a few years afterwards.

sheltered in their insignificance, do not seem to have been hindered\*, and probably profited by the troubled state of the kingdom, and soon spread themselves over *Guzerat* and *Hindustan* settling at *Surat*, *Ahmedabad*, *Sidpore*, *Burhanpore*, *Oujein* and *Rampura*. Their numbers at present may be roughly estimated at 100,000 souls†.

The most remarkable person of the sect at *Oujein*, is decidedly their head mullá, *ESAU*, to whom all Europeans apply for information on visiting the city, for as he has resided there about 40 years; he is a living chronicle of the "times of trouble" and to boot like *CREBILLON*'s *Sháh Bahmun*, 'il est sans contredit l'homme de sa ville qui possède le mieux l'histoire des événemens qui ne sont jamais arrivés.'

It is a mistake to suppose that he partakes of any of the divine authority with which the bohras invest their chief priest, of whose orders he is merely the organ; nor has he any particular respect paid him by his flock; for as we walked together at a *melá*, where numbers of them were assembled, I remarked that they almost all passed him without notice or salutation. He seemed to guess my thoughts, and said rather tartly, 'we are a plain people, not addicted to bowing and scraping.'

The succession among the chief priests, is solely determined by the will of the reigning mullá, who in case of incapacity in his own family, from youth, bad conduct, &c. will transfer the honor to another house; and one of the first acts on ascending the *gaddí*, is to nominate the next heir to it. The last mullá, who was the *saggá* brother of mullá *ESAU*, died in the beginning of March, and was succeeded by *MAHOMED BADAR UDDI'N* who is about 27 years of age. The bohras have three separate wards in *Oujein*, or as they themselves count them five, for two are large and double. Their religious buildings are hardly worth visiting except perhaps one mosque, to which is attached a low, small, dark room where rest the remains of 7 or 8 of their chief mullás: the tombs are placed side by side, on a raised foundation of fine white marble, on which verses of the *qurán* are thickly sculptured. A sort of awning is spread above them consisting of a board, into which pieces of looking glass are closely fitted together, and these with the common wall shades round the room give it the neat but tawdry appearance which characterises their shops. When lighted up on festivals, it may look gay enough, but on common days, its only ornament, the pure marble (to preserve

\* There is a slight allusion to their having been expelled from *Sidpore* and *Ahmedabad*.

† I speak from native authority, without means of confirming it.

it from injury) is concealed under stuffed *rezáis*, so that the place altogether presented but a mean and shabby appearance; though of course I expressed with uplifted hands and eyes all the admiration I was expected to feel.

A Persian historian quoted by COLEBROOKE tells us that many *bohras* were converted in the orthodox tenets by the first Musliman king of *Guzerát* in 1391: but the "Arguments" of the traditionists, (we may guess their nature) doubtless prevailed only so long as they had the power of enforcing them; for I am assured, that there is not at present a single *sunní* included in the sect. They appear with a few ceremonial exceptions to be strictly *shíahs*; and reverence the six last *Imáms* which distinguishes them from *Ismaelís*. Their burial-grounds have a pleasing appearance, the tombs being regularly arranged in streets east and west. The tombs themselves, which are of course north and south, the corpse resting on its right side, differ in no respects from those of *sunnís*, with the exception of a small *chirágh takía* cut out of the north face, just like the cavity for the inscription of our own tombs. In a churchyard of this description at *Kargaon* I counted more than 1000 tombs ranged in about nine streets, some of them for children smaller than the rest, and one, covered with a singularly elegant, though perhaps tawdrily painted dome. They formerly, we are told, sent a fifth of their gains to the *Sayyads* of *Medina*, but a practice which imposed such a strain on the conscience could not have been expected long to obtain, among a money-loving people. Now and then perhaps a twinge of conscience, may induce the driver of a hard bargain to devote a pittance of his gains, to the holy *Sayyads*, but this is a voluntary, unusual, and supererogatory act of piety. Like other *shíahs*, they pray singly without an *Imám*. At their devotions they use a particular dress which consists of a *tahband*, a *chadar* thrown over their shoulders, and a small dark-colored cap, some adding to this a sort of surtout. After praying they wrap up the clothes in the *mosalla* or praying carpet. They are not so nice with respect to the cleanliness of this dress as COLEBROOKE supposed, for all that is required is that it shall be washed by their own hands after coming from the not sufficiently orthodox fingers of the *dhobí*, but it is only again changed, when become even in *their eyes*, dirty, or when it may have acquired a peculiar defilement\*. So cleanly a precept as that of daily washing it, would be an exception to their general habits; for they are a very

\* *Quam crepitum ventris ediderint*. They have generally two sets of this dress one of which is always kept at the mosque.

dirty people, wearing usually colored drawers, which they seldom wash, and do not change till they fall off in rags. Their houses seemed certainly neat, and a tiffin of which I partook at the mullá's was served up in the European fashion, in very clean-looking dishes, but the narrow and sometimes covered streets of their wards teem with every sort of filth. In this last respect they but copy their fellow-citizens of *Oujein*, than which I have rarely met a dirtier city : even in the dry weather mud a foot deep covers most of the streets, and disgusting sights and smells offend at every corner.

I must not omit to notice that a fine of 20 cowries (rich and poor pay equally) punishes the non-attendance of a bohra at the daily prayers. A larger sum is exacted for remissness during the Ramzán, and it is said that the dread of this small loss operates powerfully upon a class of men who are particularly penny-wise. The money collected thus is transmitted by the *Oujein* mullá to his chief at *Surat*\*, who devotes it to religious purposes, such as repairing or building mosques, assisting the needy of his subjects, and the like. Several other offences have the same characteristic punishment, such as fornication, drunkenness, &c. But the cunning bohras elude many of the fines, and daily indulge in practices not sanctioned by their creed ; thus in their shops pictures and figures may be purchased, though it is against the commandments to sell the likeness of any living thing. I cannot learn how the chief mullá is supported, but I am told that the heavenly passport he was supposed to furnish, is an idle fable, and every bohra to whom you speak on the subject begins to curse and to swear, and to exclaim that it is a lie.

An excellent bird's eye view of *Oujein* is obtained from the *Goga-shéhíd*, an isolated hill in the south-east quarter of the city. The name has its origin in one of the numerous versions of the tale of the throne of *VIKRAMÁDITYA* being discovered by *RÁJA BHOJ*. A case, which, to use the words of the Indian narrator, had made the rája bite his nails, was at once decided by a shepherd boy who was playing with his companions at the game of king, seated on a mimic throne on the top of the hill. The rája sent for the young lawyer who refused to stir from his judgment seat, and an armed party attempting to bring him by force, he defended himself gallantly, and at last overpowered with numbers and wounds fell lifeless on his throne of earth†. The

\* The chief priests have of late years lived at *Surat*, but, their place of residence is in their own option and has been often changed.

† HUNTER misled by the word *Shéhíd* mistakes *Goga* for a Musalman saint, or perhaps he confounded him with *RAMASSEH PÍ'R*, also called *GOGA PÍ'R*, who was killed near *Poshkar*. See *MALCOLM'S Central India*, 2 : 177.

rāja could not repress his sorrow at the death of the wonderful child till consoled by the suggestion of the vizir, that some virtue concealed in the hill, could alone have converted an ignorant cow-boy into a sage and a hero. An excavation being accordingly made, the magic throne with its lion supporters and 32 speaking puppets was brought to light\*.

Mounted on this hill and turning to the west the eye is first attracted by a staring white wall standing alone, and like some huge target actually riddled with balls. This is all that remains of the palace of the restless PÁTANGAR whose singular history is doubtless not unknown to you. He imposed the same restriction upon his son and daughter-in-law as that with which BLANCHE persecuted St. LOUIS and his queen. In strange contrast, a bulky black building appears to the right of the last, wearing that dismal look peculiar to a house which has been long unoccupied. And is it quite uninhabited then? I asked a bystander. Oh no! was his answer, it is full of jins. A Musalman lad just then came up, riding a small pony (he once rode elephants, said one of his attendants in a loud voice but *jaisa húa taisá diya*), and begged to offer me his salám. From him I learnt that the sombre building had been the residence of the BHAO BAKSHI, the old gentleman, he assured me, might still be seen by the curious, squatted at midnight in the centre of the deserted hall, counting his money bags:—but the intruder would rue his temerity; for before he could leave the house, jins and demons would drive his senses out of him.

My new acquaintance with a justifiable pride, begged me to observe that the minarets of the mosques of A'DIL and CHAMMAN BEG, overtopped every building in the city. Even the golden *kalasa* of *Mahákál* which glitters in the distance can hardly dispute the preeminence.

The observatory of JAY SINGH may be distinguished to the S. W. HUNTER's minute description renders a further notice unnecessary†. The wall of the great quadrant is still standing though its circles are nearly obliterated‡. Did they remain they would but be thrown away at *Oujein* which has long ceased to be the abode of science.

\* I have abridged a long tale, as the same or its fellow may be found in such common books as the *Battisi Singhásan*, &c. Most of them make *Dhár* the site of the *Singhásan*, and the inhabitants of that city boast their hill and their tradition.

† Asiatic Researches, vol. 5.

‡ The circles in the tiled building are probably still distinct, but I unfortunately forgot their existence till I had left the place.

In answer to my inquiries for a Jyoshí, I was informed that there was not one in the city fit to speak to a sáhib\*, nor could I meet with a single person who had ever even heard of the *jantra* of VIKRAMÁDITYA. To determine the site of this would-be curious, for it would in some measure fix the position of the ancient city, and from BABER'S notice†, the observatory would seem to have been standing in his time.

Still posted on the hill and looking around the eye falls on a confused mass of buildings among which the palace of the *Scindias* and of the *Romasilar* can alone be distinguished. To the north trees confine the view, shutting out some of the most populous districts, and rendering it impossible from the coup d'œil to guess at the number of houses so as to form some estimate of the population of the city. I was furnished for that purpose with a lengthy list of the mahals, which proved equally unsatisfactory, for some of them exist only in name and others have hardly an inhabitant. The Musalman names of a large proportion shewed the bygone influence of that sect. *Oujein* seems gradually retrograding to its ancient site, most of the southern quarter of the city being deserted, owing apparently to the little elevation of the banks of the river on that side which must occasion them to be frequently overflowed in the rains. To balance this the hills of the "*Juni*" are slowly becoming covered with *Nyapuris* without end.

When JACQUEMONT was at *Oujein*, he requested three of the principal authorities who chanced to be sitting with him to write down separately what they supposed to be the population of the city. I forget the extravagant figures they guessed, but two of them who had been at *Benares*, calculated the number of the inhabitants of that city, the one at 50, the other at 20 lacs. JACQUEMONT then produced your moderate census which of course they assented to and disbelieved. One of the party the chief mullá of the bohras, asked me if it was correct. I told him the story of the rája who challenged its accuracy

\* That I was not misinformed, see Journal As. Soc. 3 : 508. I had been desirous of making inquiries regarding the very curious meteor mentioned in your Journal, 6 : 79. It may interest you to know that it was seen (and as far as I can learn at the same moment) at *Nimach* and at *Mahidpore* to the south ; at *Rajwass*, to the northwest, (I may perhaps err here, for I have lost my note of it ; ) and at *Mhow* and *Hussingabad* to the north and presented at all these places exactly the same appearance. The beautiful sketches accompanying were drawn by Lieut. KEWNEY who saw the meteor at *Hussingabad*. (We regret the impossibility of introducing these colored sketches.—ED.)

† ERSKINE'S Baber 51, the emperor seems puzzled between *Oujein* and *Dhár*. Where is there any notice of the old observatory ?

and whom you convinced in spite of his teeth by a reference to his own establishment. Do you remember that scene? The indignation of your friend at the number of 52 assigned to his family, his boast that it contained three times 52, and the difficulty he found at last in eking out even your tale, by two old beggar women who slept at his gate? If the more enlightened *Benares* folks were so incredulous and ignorant, you could not expect much assistance in such calculations from the Goths of *Oujein*. The number of residents I would roughly estimate at 70,000. The theories which account for the change of site of *Oujein* appear to me all equally unsatisfactory—I neither believe with HUNTER that a shower of earth, nor with MALCOLM that a flood, overwhelmed the old city, nor with the natives that it was turned topsy turvy. The tales of old bricks and of wood of surprising hardness, &c. dug up at depths of fifteen feet seem to smack of the *Oujein* falling of exaggeration. Several people were interrogated who had been twenty and thirty years at the place, none of them had ever positively seen such things, though all believed most religiously both these and much more wonderful curiosities to be found. It is currently told, that a chamber was discovered in which was seated the skin of a beautiful lady, just, explained my informant, like the shape of a grasshopper which you see trembling on a stalk of grass in the dry weather. Some incautious visitor approached too near the delicate shell, it vanished into air—like the fish found in the pyramids,—“*comme de la poussière qui s’envole quand au souffle dessus.*” Bricks found at any depth would prove little, for they might have belonged to walls which stood on the slope of a hollow, filled up by time; many of the houses of the present town being built in this fashion to save the trouble of making a back wall, or they might have belonged to under ground granaries, *takhánehs*, or wells. A shower not exactly like the famed one of bricks and tiles\*, but one equally composed of building materials, such as rained, says ASSERMANI, in 769, “*Une pluie de pierres noires,*” seems as likely to have fallen, here, as earth or sand.

The surface of the hills (of the old city) where it has not been ploughed and picked is strewed with fragments of stone, just as you would expect in a place which had once been covered with houses: these broken pieces of trap being parts of walls of which the larger companions have been taken away as material for other buildings.

The theory of an inundation is principally supported by a tradition that the river has changed its bed. This belief seems to me a native

\* PLINY, where the date is gravely given.

fabrication to account for a square, tall, brick building, which resembles the wells so frequently found near the banks of the river. It is situated in a hollow through which the river is said formerly to have flowed, and which is perhaps merely the dried-up channel of some nullah. Of the name of the well *Bibí Mako* I could get no more satisfactory explanation than that the words are convenient for the repetition of the echo. Every little idle urchin runs into the square and bawls out *Bibí Mako* with a drawl on the o, and is equally frightened and delighted with the reply of *Bibí Mako*. One argument is conclusive against an inundation: that the hills on which stood the old city are higher ground than the level of the present town, and that the latter is the more likely also to be overflowed. Indeed no such extravagant theories are required to account for the desertion of the first occupied spot. The whim of the reigning prince is sufficient to determine the position of any oriental town, of which we cannot look around without observing instances, as at *Delhi*, *Lucknow*, *Maheswar*, &c. And that coins and antiques should be picked up, is not a whit more extraordinary than the annual harvest of such curiosities at *Beghram* and *Canouj*, &c. towns, the last of which at least, was gradually deserted.

Romance lovers would be shocked at my theory of the origin of the so-called rája BHIRTRI's caves. The natives are in the habit of excavating the foot of the hills of the old city for an excellent clay of which there is a thick and extensive bed. Any one who has resided at *Delhi* will remember the excavations there for the same purpose, which have not unfrequently been converted into agreeable tahkhánehs. One of those at *Oujein* nearly rivals in extent, BHIRTRI's retreat, is supported by arches cut out of the clay and is divided into several chambers. Such was probably the origin of the great caves, which are very low, and not of any great extent\*. They are supported by pillars, clumsy, but massive, and the walls and ceilings are lined with enormous blocks of stone calculated, it might be thought, "to fatigue time." But they will shortly be crushed by their own weight; already one room has fallen in, and some of the slabs are in such a position that at first sight it does not seem safe to walk under them. What may have been the primary object of the buildings is matter of question. The natives contend that it was rája BHIRTRI's hermitage, but their own fables refute them, for we read that the rája immediately after swallowing the *amar phal* set out on his travels. In no place did he allow his weary limbs long to rest, though he halted at *Shwan* on the

\* The dimensions may be seen in HUNTER.

Indus, at *Bhartewar* near *Khyroda*, at *Chunar* and *Benares*, and to this day he is believed to be still wandering about, among the *Hyperbo-reans* beyond the *Himálayas*. A late writer\* imagines it to have been the dwelling place of rája *BHIRTRI'*. There is, however, no appearance of its having been built to live in. *BHIRTRI'* would have run the risk of breaking his head or his shins, every time he rose up, or walked, in his low-roofed unevenly-floored mansion†. The pillars too are sculptured on only three sides, that side which faces the wall, and which would not be seen by one passing through the caves, not having been even smoothly chiselled.

The antiquity of the caves will be much lessened‡, if from the first they were furnished in the same fashion as the present, for they are now evidently ling temples. The figures on the pillars, are small, much defaced, and were originally far from being deeply carved, but there is no difficulty in recognizing them for those indecent groupés which mark the temple of *Shiva*. Several lings are scattered about, though one only seems to be worshipped a *Kedareswar*, 'lord of cedars.' Marks of feet engraved on the rock are not unfrequent. At the end of the left cave on a slab of black stone about three feet high and one broad, two figures (one over the other), are cut, sitting cross-legged, performing *tapasya*. The upper one is called *Gorakhnáth*, the lower, his pupil *Bhirtrí*.

Near the entrance lies a huge head of a *Rákshasa*, and the ghát below takes its name from a gigantic stone image of *Kapila muni*, which leans against the bank half buried in sand.

The quantity of antiques collected amongst the ruins of Indian cities has always seemed to me a subject of wonder. The supply from the old *Oujein* is so constant and plentiful that the natives call the place by the appropriate name of *Rozgár ká sadábirt*, and it is in truth a never failing charity for the industrious poor. In the idle days of the rains the digging begins. The principal things found are glass, stone, and wooden, beads, small jewels of little value, seals, (agate and cornelian,) and a few women's ornaments; copper coins are numerous, next in number are the debased silver *Guzerátí* ones. Pure silver rupees seem scarce, and gold mohurs are either secreted and melted when found, or they but rarely reward the searcher, for I was only able

\* The author of the paper before alluded to in the E. I. United Service Journ.

† The caves seem by their position to be exposed to inundation which alone would have unfitted them for houses, and may have been the cause of their having been so solidly built. An outer court, though very strongly constructed has been partly thrown down apparently by the swell of the river.

‡ That is, according to COLEBROOKE'S theory, which however seems to have now but few followers.

to procure one and that a doubtful specimen. As the pilgrims carry away with them, as relics, what has been dug out of the *Juni-garh*, the merchants mix with the real antiques every old bead or piece of copper which has an ancient look, and pass them off as genuine on the unsuspecting natives. One man brought me a large heap of copper seals or plates of chaprâsses which had engraved on them modern Musalman and Mahratta names, and was ready to take his oath that they had been dug up, which perhaps they were, for he had probably buried them that they might have the appearance at least of age. Steatite "*Nâdilîs*" are also frequently brought for sale, some of them as old-looking as if they had really been buried with the city. I send you one as a specimen.

Sometimes the owner of an antique cannot be induced to part with it. I was told of a baniah who had a fine elephant coin, but to my request that he would sell it me at any price, he urged that ever since it had been in his possession, he had been invariably lucky. At length he consented to let me look at his treasure,—it was a bright new fanam!

The difficulty of making a collection of coins in *Mâlwa* is very much increased by the infinite variety of the currency. Every petty town has or had its separate mint, and the larger ones occasionally alter their type, so that when the impression has worn away, it is difficult to tell whether your specimen is an antique, or has been struck at a place a few miles from you. The bankers can give no assistance, they only look to the value of the piece, and care not for its author.

Even when we have secured a coin of whose antiquity we are assured, it affords but little of that satisfaction which rewards Mr. *MASSON*'s\* labours. The surface of every silver *Saurashtra* coin I have procured has scaled off, leaving little of the impression perceptible; and out of several hundred of the pyce (I have called them), there is not a single specimen in which the letters, which seem to have been round the edges, are not worn away and illegible. In introducing to you my poor collection of antiques, I will commence on the approved principle of "at the beginning setting forth the best wine."

An intelligent munshi, who jealous of *KERA'MAT ALI*'s fame has become an eager antiquary, informed me one morning that he had

\* I had drawn up a few notes upon that gentleman's collection, but my paper has so swelled "Eundo" that I must defer them to another opportunity. Let me however assist him out of one trifling difficulty. In the second memoir he is perplexed by the differences of the amount, and modern calculations of distance in *Afghanistan*. But the measurements seem in fact the same, for the Roman geographers in writing of Asia always make the distance too great from dividing the stages of the Grecian authors they copied, by eight instead of  $9\frac{1}{2}$ , when reducing them into Roman miles: either *RENNEL* or *DENVILLE* discovered this.

procured a *Soleymani* with characters so well engraved on it, as to remind him of the writing of YAQU'UB REKUM KHÁN ; a *Delhi* worthy, such a master of his pen, that a beggar asking alms of him, he wrote one letter on a slip of paper and threw it to the fortunate fellow, who gained a livelihood by shewing it. The munshi's treasure, which with much pomp and circumstance he unfolded from as many wrappers as bind his Koran, was the enclosed agate. I can make nothing of the character, though it bears some resemblance to the *Guzeráti Nágari*. When deciphered it will I fear give little or no information as the letters can hardly form more than one word, which will doubtless prove to be of some unknown.

[This seal was lithographed in Plate XXXVI. see page 680, where it is read as *Sri Vati khuddasya*. Mr. B. ELLIOT of *Patna*, has one similar to it in type but much smaller, which bears the legend *Sri Yokachhāvasya*, the seal of YOKACHHAVAS, a name equally strange and un-Indian. Some of the insulated names on the *Allahabad* pillar are in the same style: but this is not the place to treat of them, as it is indispensable to have facsimiles before the eye while describing them. For the same reason we withhold (under permission) the author's notes on the several classes of coins collected by himself at *Oujein* and in its neighbourhood, of which he has most liberally favored us with many very curious and well preserved specimens. We hope soon to be able to engrave this series, which is rich in varieties. The name should embrace those coins having on one side four circles, single or double, connected by a cross, of which examples have already appeared amongst Colonel STACY'S Buddhist specimens. *Oujein* is also rich in what we have called the *Saurashtra* series, and still more so as might be expected, in the *gadia paisa* attributed to VIKRAMA'DITYA. We conclude Lieutenant CONOLLY'S journal with his description of an image visited on his return from *Oujein*.—ED.]

My pandit was so lavish in his praises of an image of CHAMUNDA at *Dewass* that on my way back to the cantonments I made a detour to visit it. A fatiguing walk up a hill some 400 feet high brought me to the boasted fane. The image a gigantic figure, cut out of the solid rock which slants inwards, forming a natural temple, is perfectly adapted to the native taste, being as fine as colors and tinsel can make it. A large daub of red and yellow paint is intended to represent a red canopy, sprinkled with silver spangles and bordered with gold and silver flowers. The face is red, the pajámas are red with gold spangles. The boddice and the huge earrings mimic gold, and rings of real brass hang from the cheeks and nose, the latter proving the image to be modern\*. The upper right hand holds a flaming sword over her head, in the position called "forward." The trisul in her lower right hand is inverted, to strike the wretched *daitya* from whom

\* According to ERSKINE, in his paper on *Elephanta* in the *Bombay Transactions*.

she borrows her name, who looks as pale, as silver tinsel can make him. One of her left hands grasps a club (*gadái*), the other a yellow rapper. Her *vahan* is a goose, *rara avis*, red turned up with white. A tiger lies crouched at her feet. This idol is much esteemed. The *rájas* of *Dewass* pay it regular visits, ground is set apart for its support, and for 30 miles round; every poor woman who hopes to be called "mother" pays her devotion at the shrine, and fixes a cow-dung *swastica*, on the rock. As you descend the hill, the capital of the great state of *Dewass*, a city of huts, delights the eye; no tree obscures the view; could *SADI* have seen it, with its two *rájas*, two courts, two palaces and two *saddars*, he would have retracted his stanza of the "*Do Dervais*h." "*Quid si vidisset Democritus?*"

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III.—*Account of the Tooth relic of Ceylon, supposed to be alluded to in the opening passage of the Feroz lát inscription. By the Hon'ble GEORGE TURNOUR, Esq. Ceylon Civil Service.*

MR. PRINSEP has, doubtless, already explained to the Asiatic Society, the circumstances under which he has been enabled to render another important service to the cause of oriental résearch, by the discovery of the alphabet in which the inscriptions engraven on the columns at *Delhi*, *Allahabad*, *Patna* and *Bettiah* (all precisely of the same tenor and in the same character); as well as the inscriptions found on various other monuments of antiquity scattered over different parts of India, are recorded. When, on the one hand, the multiplicity of these ancient monuments, still extant in *Asia*, is considered; and on the other, it is found that the age in which, and the object for which, these inscriptions were engraven, have been shrouded under an impenetrable veil, for centuries past, some idea may be formed, even by those who have not devoted themselves to investigations of this nature, of the possible extent of the application of this discovery; and the consequent value of the service rendered. In the department more especially of numismatics, in which Mr. PRINSEP'S researches have been so eminently successful, he has already shown in the *May Journal of the Asiatic Society*, the only number published since his discovery, the important results to which that discovery is destined to lead, in that branch also of Asiatic investigation.

Finding that the alphabet thus deciphered bore a close affinity to that in which some of the ancient inscriptions in *Ceylon* are inscribed; and at once perceiving that the language in which the hitherto undeciphered inscriptions on the columns above mentioned were composed was the *Mágadhi* or *Páli*, Mr. PRINSEP lost no time in imparting his discovery to me; coupled with the request that I would furnish him

with a translation of the inscriptions on the *Delhi lát* ; facsimiles of which are published in vol. VII. of the Asiatic Researches.

These facsimiles are, for the most part, executed with so much fidelity ; and in the few instances in which one letter has been mistaken for another, and symbols have been misapplied or omitted, the inaccuracies are so readily corrected, by conformity either to the grammatical construction of the language, or to the obvious signification of each passage ; that the task assigned to me has been as facile, as the interest kept up to the last moment, in the expectation that some specific date, or historical data, would ultimately be developed, was intensely engrossing.

The only faulty fraction of these four inscriptions (each facing one of the cardinal points of the compass) in regard to the revision, of which I entertain any serious doubt, is the first moiety of the third line in the inscription fronting the north ; and it so happens that it is precisely those three words which embody the explanation of the main object had in view in recording these inscriptions.

To these all-important words in the identical letters in which they are represented in the facsimile, I am not able to attach any signification, commensurate, or in keeping with designs of sufficient magnitude to have led to the erection of columns, such as these, at places so celebrated, and so remote from each other, as *Delhi*, *Allahabad*, *Patna* and *Bettiah*. Those three words as exhibited in the facsimile are  $\overline{\text{U}} \text{ 𑀓 } \text{ 𑀘 } \overline{\text{U}} \overline{\text{J}} \overline{\text{A}} \text{ 𑀓 } \text{ 𑀘 } \text{ 𑀓 } \text{ 𑀘 } \overline{\text{U}} \text{ 𑀓 } \overline{\text{U}}$ . If, however, on re-ex-

amination of the columns it should be found that the correct reading is

$$\overline{\text{U}} \text{ 𑀓 } \text{ 𑀘 } \text{ 𑀓 } \overline{\text{J}} \overline{\text{A}} \text{ 𑀓 } \text{ 𑀘 } \text{ 𑀓 } \text{ 𑀘 } \overline{\text{U}} \text{ 𑀓 } \overline{\text{U}}$$

and the correction, it will be seen, only involves the variation of a few minute symbols, easily misread in an ancient inscription, and the substitution of the letter  $\perp$  for  $\cup$  which also might be allowably confounded in the transcript, it will scarcely be possible to exaggerate the importance of the results produced, in reference to the interesting historical information which these inscriptions would, in that case, develop. Besides enabling us to fix the date of the record, and to identify the recording emperor, it will satisfactorily confirm the authenticity of certain Buddhistical historical annals of the close of the third century of our era, professing to be *contemporaneous with the signal events they record, the most prominent of which is the conversion of the Rájadhirája, or emperor of all India of that age to Buddhism.*

It would be an idle waste of time to adduce the various hypothetical considerations which crowd around this investigation, tend-

ing to establish the identity of the events contained in these inscriptions, with those illustrated in the Buddhistical annals to which I allude. Had these monuments become defaced and illegible since the facsimiles were copied, with all my aversion to hypothesis and conjecture, I should have felt little hesitation in advocating that identity. But "*litera scripta manet*" and the question admits, therefore, of final and unimpeachable decision, by the simple process of a re-examination of these ancient monuments\*.

In the sanguine expectation, however, of my reading still proving correct; and as the notes taken by me in the course of my investigation of this interesting passage of Indian history, would form an article in itself, not devoid of interest, independent of its connection with the inscriptions, I shall proceed to its explanation, reserving my remarks on the inscriptions to the last.

In *Páli* annals, among the various terms by which the TOOTH RELIC of BUDDHO is designated, "*Dasanan*" and "*Dáthádhátu*" are those the most frequently used. The particular TOOTH RELIC, now in question, was brought to *Ceylon* in the 9th year of the reign of the monarch SIRIME'GHAWANNO, whose reign extended from A. D. 302 to 330, in the charge of HE'MÁMÁLÁ, the daughter of GU'HASI'wo rája of *Kálinga*, whose capital was *Dantapura*, and of her husband DANTA-KUMÁRO, a prince of the *Ujjéri* royal family. From these personages, the previous history of the RELIC is stated to have been obtained, at the time of their arrival; and the *Daladávansa* was composed in the *káwi* form in *Elu*, which is the ancient classical version of Singhalese.

While there is no circumstance discernible, as far at least as my investigation has extended, of external or internal evidence, which creates the slightest doubt as to this *Elu* work, called the *Daladávansa*, having been compiled in the manner above mentioned, about the year A. D. 310, there is positive proof of its being extant, at least between A. D. 459 and 477. For MAHÁNÁMO the author of the first part of the *Mahávanso*, who flourished in that interval, in giving the history of SIRIME'GHAWANNO'S reign, in the portion of his work denominated the *Chúlavanso*, thus expresses himself in regard to the arrival of this RELIC in *Ceylon*.

\* We leave this assumption for argument's sake, but the original reading cannot possibly be so changed; we have now before us an impression of the passage from the *Allahabad* pillar, which entirely confirms it as *Hidatapálaté Dusampátipádayé*: see note at the end.—ED.

“*Nawamé tassa wassamhi dáthádhátummahésino  
bráhmaṇikáchi ádáya Kálingamhá idhánayi.*”

\* *Dáthádhátussawansamhi wutténa widhiná : satā  
gahetwá bahumánéna katwá sammánamuttumañ,  
Pakkhipitwá karaññamhi wisuddhaphalikumbhawé,  
Dévānañpiyatisséna rájawutthumhi kárité,  
Dhammachakkawhayé géhé waññhayittha mahipati ;  
tato paññháya tañ géhañ Dáthádhátugharan ahu.”*

“In the ninth year of his (SIRIME’GHAWANNO’S) reign, a certain bráhmaṇ princess brought the *Dáthádhátu* or TOOTH RELIC of BUDDHO, hither, from *Kálinga*, under the circumstances set forth in the *Dáthádhákawanso*. The monarch receiving charge of it himself, and rendering thereto, in the most reverential manner, the highest honors, deposited it in a casket of great purity made of “phalika” stone, and lodged it in the edifice called the *Dhammachakko*, built by DEWANANPIYATISSO.”

This *Daladávansa* compiled in the ancient *Elu* was translated into *Páli* verse, during the first of the three short-lived reigns of the queen of *Ceylon*, named LÍLÁWATÍ, who is as celebrated in the history of the island, for the vicissitudes of her career, as for being the widow of PARÁKKAMO the first, the most martial and enterprising of all the monarches of *Ceylon*, subsequent at least to the *Wijayan* dynasty.

The translator of this work was DHAMMARAKKHITO théro, and the period embraced in LÍLÁWATÍ’S first reign is from A. D. 1196 to A. D. 1200; at the termination of which, she was deposed, for the first time by SÁHASAMALLA.

The translator thus prefaces his translation of the *Páli* work; to the analysis of which I shall presently apply myself.

“As the compilers of the *Chulawanso*†, in noticing the arrival of the TOOTH RELIC (in *Ceylon*) have in a single *gáthá* only referred to the *Daladávansa* which had been composed in *Elu* verse, and stated that for the rest of the particulars connected with the TOOTH RELIC, the *Daladávansa* must be consulted: as that *Elu Daladávansa* is of inconvenient magnitude, comprising the details contained in the *Parinibbána suttán* (of the *Pitakattayan*) and the account of the transmission of the TOOTH RELIC to *Kálinga*: as in those texts it is found that at the demise of BUDDHO the théro KHE’MO conveyed the TOOTH RELIC to *Kálinga*: as that *Daladávansa* is both inconvenient in size, and from its being composed in the obsolete *Elu* dialect, its meaning is most difficult of comprehension to the Singhalese people: as the benefit resulting both in this world and in the next, from listening to it, appears to be thereby prejudiced; as both to the inhabitants of this island and of other lands on its

\* “*Daladávansa*” the *Elu* denomination of the work would necessarily in the *Páli* be converted into “*Dáthádhátuwanso*.”

† The passage above quoted.

being transposed into the *Mágadhi*, and on its being comprehended in that delightful language, all the benefits derivable in this world and in the next would be most fully realized,—therefore transposing the substance of the *Dala-dáwansa* composed in *Elú káwi* into *Mágadhi* verse, according to the prosody of that language, this *Dáthádhátuwanso* is composed in a form comprehensible to degenerated intellects.”

A few leaves further on, DHAMMARAKKHITO explains that it is under the auspices of the minister, also called PARÁKKAMO, by whom LI’LA’WATI’ was raised to the throne, that the translation was undertaken by him ; and towards the close of the book, he gives his own name, to which the title of “*Rájaguru*” or “preceptor of royalty” is added.

In the following analysis of the *Dáthádhátuwanso*, I will endeavour to make my abridgements as concise, and my extracts as few, as a narrative exposition of its contents will admit of.

After the funeral obsequies of BUDDHO had been performed at *Kusinára* (in the year 543 B. C.) one of his disciples KHE’MO théro is commissioned to take his \*LEFT CANINE TOOTH to *Dantapura*, the capital of *Kálinga*. The reigning sovereign there, who received the RELIC, was BRAHMADATTO. He was succeeded by his son, KA’SI, who was succeeded by his son SUNANDO. These rájas are stated to have been devout Buddhists. From the indiscriminating tone in which the ensuing monarchs are stated to have “continued to make offerings to the TOOTH RELIC of the divine sage” it is reasonable to infer that, subsequently to SUNANDO’S reign, Buddhism ceased to be the faith of the rulers of *Kálinga*. At all events GU’HASI’WO, who as a contemporary of the Ceylonese monarch MAHASE’NO, must have reigned, towards the close of the third century of our era, is admitted to have been of the bráhmínical faith. Up to that period, therefore, the RELIC had been kept at *Dantapura* for a term of, at least, 800 years.

The circumstance of a splendid festival having been held in his capital, in honor of the RELIC, by the inhabitants of *Kálinga*, leads GU’HASI’WO into a controversial discussion with the Buddhist priests in that city, which terminates in that rája becoming a convert. With all the zeal and intolerance of recent conversion, he expels from his dominions, the ministers of the bráhmínical faith, who are thenceforth called *Nighañtá*. These discarded bráhmans repair to *Páñlipura*, to appeal to the RA’JA’DHIRA’JA’ of all *Jambudípo*, who is called PA’NDU, whether that be his individual name, or the designation of the dynasty from which he is descended, remains to be decided. The burden of their representation is that “while PA’NDU, emperor of all India, worships the deity worthily adored by all the *déwas*, GU’HASI’WO, a rája subordinate to his authority, reviling those gods, worships a piece of human bone.”

PA’NDU commissions CHITTAYA’NO, another subordinate rája, it is not stated of what country, to chastise GU’HASI’WO. The commands issued are sufficiently

\* I take this opportunity of correcting a note made at page 105 of my translation of the *Maháwanso*. The TOOTH RELIC there spoken of is the *right* one. I had forgot at the moment the RELIC removed from *Dantapura* to *Ceylon*, was the *LEFT TOOTH*.

precise and concise : “ repairing to the *Kálinga* country, bring hither GU’HASI’WO and the piece of human bone, which he worships day and night.” CHITTAYA’NO proceeds, with a great army, to *Dantapura*, and besieges the town. GU’HASI’WO at once makes his submission, presents CHITTAYA’NO with elephants and other tribute, and receives him with his army, into the capital. Within the palace of GU’HASI’WO, CHITTAYA’NO, delivers the commands of the emperor, which the rája of *Kálinga* receives with “ feigned satisfaction.” Here GU’HASI’WO enters into the history of the RELIC, as explanatory of the grounds of his conversion, as well as of his adherence to Buddhism. His relation makes a favorable impression on CHITTAYA’NO and his officers, and they proceed, from the palace to visit the RELIC temple, the splendor of which is described in glowing terms. There GU’HASI’WO opens the RELIC casket resting on his right knee, and then, with clasped hands, makes an invocation to the RELIC, rehearsing the miracles formerly performed by it, and imploring that they may be then repeated. Those miracles take place accordingly. CHITTAYA’NO and his army become converts, and make offerings.

Here the second chapter closes, and as the third is the portion of the work which furnishes, as I conceive, the evidence of the identity of PÁNDU with the monarch by whom these inscriptions were engraved, I shall furnish a literal translation of those parts of the chapter which are applicable to the subject of the present inquiry.

#### CHAPTER THIRD.

“ CHITTAYA’NO nevertheless signified to the king of *Kálinga*, that the command of the emperor PA’NDU was inviolable. Thereupon the rája GU’HASI’WO, decorating *Dantapura*, with banners and flowers, (perfuming the streets) with incense, and intercepting the rays of the sun with a canopy of cloth, surrounded by his subjects both of the capital and from the country, with their eyes streaming with tears, raising on his own head the precious RELIC CASKET, and ascending a chariot, resplendent as the rising sun, and lined with costly variegated cloth, over which was spread the splendid white canopy (of dominion), and to which were harnessed horses, white as the cavity of shanks (shells) ; and followed both by an innumerable concourse of people, rolling on, like the waves of the ocean, and by the aspirations of the multitudes who remained behind at the capital, ranged himself on the high road to *Páñtipura*, which was every where, in its full length and breadth, carefully strewed with white sand, lined with filled vases (of bouquets), and festooned with (garlands of) flowers. On the journey, this protector of *Kálinga*, together with the tutelar deities of the wilderness (through which he was travelling) made daily offerings to the TOOTH RELIC of flowers, amidst dances and vocal and instrumental music. The protector of his people (GU’HASI’WO) escorting thus the TOOTH RELIC, and in due course achieving his arduous journey, across rivers and mountains, reached the city named *Páñtipura*.

“ When the king of kings (PA’NDU), in the midst of his court, perceived that this rája of *Kálinga* was unawed by fear, and perfectly composed, furious with rage, he thus addressed the *Nighañjá* who had maliciously informed (against GU’HASI’WO). ‘ This instant, committing to flames rising out of burning char-

coal, consume at once this piece of human bone, which this fellow worships, forsaking the gods worthy of adoration.' The delighted *Nighantá* then formed in the palace yard itself a deep and broad charcoal furnace, calculated to retain heat, by suppressing the rising flame. These *Titthiyá*, blinded by ignorance, then cast into this charcoal furnace, blazing and flaming all round like the appalling *Rárawo* hell, the TOOTH RELIC. By its (the relic's) miraculous power, an enchanting flower, emerging from the flames, in the form of a lotus, but of the size of a chariot wheel, adorned with erect petals and capillary pistils, rose aloft. Instantly, the TOOTH RELIC of the vanquisher (BUDDHO) alighting on the top of that flower, manifested itself by shedding its light all around, like unto the dazzling white jessamine. The multitude, witnessing this miracle, delighted, and making offerings of gold and other treasures, to the TOOTH RELIC of the vanquisher, each abjured his former creed.

"PA'NDU rája, unwilling to renounce the faith he had long professed, causing the TOOTH RELIC to be placed on an anvil (commanded) that it be crushed with a hammer. It (the RELIC however) sank into (became imbedded in) the anvil, and manifesting only the half of itself, shed its light all around, like unto the rays of the sun while rising behind the mountain of the morn.

"The supreme monarch, on witnessing this miraculous power of the TOOTH RELIC of the vanquisher, became bewildered with astonishment. Thereupon, a certain *Nighantá*, impelled solely by envy, made this remark to the rája: 'Déwo! the *Awatára* of WISHNO in the character of RA'MA' and other forms has already taken place: if this human bone be not a part of his body, whence these miraculous powers? Most assuredly this is a portion of the body of that deity who was incarnated in the human form and who, after death, passed to heaven and it was bequeathed (by him) for the spiritual welfare (of the world). This fact is undeniable!' The rája thus replied to this prating *Nighanto*. 'Rendering then, all adoration to the merits of that *Náráyano* (WISHNO) gifted with supernatural powers and extracting, while I am looking on this (RELIC) which is imbedded in this anvil; and making the countenances of the multitudes who are spectators joyous as gay flowers, derive from it all the advantages ye can desire.' The *Titthiyá* imposters, chaunting forth the praises, in every possible form, of WISHNO, sprinkled it (the RELIC) with their (holy) water. The RELIC however did not move from the position in which it was fixed.

"Thereupon the protector of the land (PA'NDU) reviling the *Nighantá*, and seeking to discover a means of extracting the RELIC from the anvil, proclaimed by beat of drums through his capital: 'Whoever can extract this instant, the TOOTH RELIC, which is imbedded here in this anvil, obtaining from the rája a great reward, he will ensure his own happiness.' Therefore a certain *Setthi* named SUBADDHO, a benevolent character, a believer in the power of BUDDHO, and a wise man, resident in that city, hearing this great beating of drums, repaired to the court of the rája. This individual, though agitated with fear, bowing down to the supreme monarch, explained in the presence of the officers in the court, in persuasive language, the merits and miracles of the OMNISCI-ENT (BUDDHO)."

SUBADDHO then proceeds to relate the acts of BUDDHO in his former incarnations. His resignation, in the form of the *Chadanta* elephant, of his tusks to the

wild hunter SO'NUTTARO. He committed himself, when incarnated in the form of a hare, to the fire, to supply roasted meat to INDRA, disguised in the character of a famished bráhman. His sacrificing his eyes in the character of the rája SI'wo, as an offering to INDRA, who came disguised as a blind bráhman. His forbearance in the character of *Ksantawádi*, a devotee, towards KALA'bo the rája of KA'si, who lopt off his arms and legs ; and other pious deeds of BUDDHO in his former existences.

(Translation resumed.)

“ ‘ By the truth of these declarations may the TOOTH RELIC of the vanquisher instantly rising aloft into the air, effulgent as the halo of the sun, dispel the doubt that exists in the mind of the people.’ Instantly, the TOOTH RELIC of the vanquisher, rising aloft into the air, like the silvery planet (the moon) shed its effulgence all around. Then descending from its aërial altar, and alighting on the head of the said *Setthi* rejoiced him, as the sincere votary bent in prayer (rejoices) who is sprinkled with sacred water. The *Nighantá*, seeing this miracle, thus addressed PA'NDU the ruler of men. ‘ *Déwo!* this is the supernatural *vijjá* power of this *Setthi* ; it is not the miraculous power of the TOOTH RELIC.’ The monarch, on hearing this remark of theirs, thus spoke to the *Setthi*, SUBADDHO : ‘ If there be any act which would convince these, have recourse, accordingly, to that miracle.’ Thereupon, SUBADDHO the *Setthi*, calling to his recollection the miracles performed by the supreme MUNI (BUDDHO) deposited the TOOTH RELIC in a golden vessel, filled with scented and delightfully cool water. It rapidly ran round the golden vase, in the scented water, revolving to the right hand, and like unto the king of *Swans*, rising to the surface and diving to the bottom, and making the spectators’ eyes stream with tears of joy.

“ He (the king) then had a hole dug in the middle of the street, and casting the TOOTH RELIC therein, and having it thoroughly filled up with earth, trampled it down by means of many tusked elephants. A flower of the marsh (the lotus) in size a chariot wheel, the leaves of the flower glittering like a jewel, and dazzling with its silvery pistils, and with petals as if of gold, arose. On this cluster of pistils, agitated by a gentle breeze, the RELIC of the vanquisher, casting its effulgence all round, alighted ; and continued manifest for a short while. Thereupon the people surrendered their garments and jewels as offerings : a shower of flowers descended : with shouts of exultation, and chaunts of gratitude (the people) made the capital ring.

“ These *Titthiyá*, then persuading the RA'JA'DHIRA'JA', that this miracle was an imposture, threw the RELIC into a sewer, into which the filth of the town was collected. It (the sewer) was instantly invested with the five descriptions of (aquatic) flowers, which are the food of the swan tribe, and buzzing with the hum of the honey bees, became like the delightful pond in the *Nandá* heavens. The state elephants roared : horses neighed : men set up shouts of joy : drums and other musical instruments rang, each with its peculiar note : the diffident and modest even, who abstain from the dance and song, exulted and reeled, and intoxicated with joy, waved cloths over their heads : the sky was overcast with the smoke rising from incense as if it were a cloud : and from the number of flags that floated (in the air) the city appeared formed of flags themselves !

“ On witnessing this miracle, the magnitude of which is inconceivable, the converted portion of the ministers or nobles, forming the resolution to recognize

the true faith, approaching PA'NDU, the ruler of men, thus addressed him : ' Rája ! if a person having witnessed such a manifestation of the divine power of the supreme MUNI as this is, experience not the slightest joy, can he be endowed with wisdom ? Rája ! rejoicing under circumstances worthily productive of joy, is as inherent in the nature of a good man, as is the voluntary expansion of the whole tribe of the night-blowing flowers when the moon rises. Rája ! forsake not the path that leads to heaven, by (following) the doctrines of these ignorant persons. What man, not an idiot, who is on his travels, would seek his way, employing a blind man for his guide ! The illustrious sovereigns, KAPPINO, BIMBISA'RO, SUDDHO'DA'NO' and other rája's (the contemporaries of BUDDHO) believing in the salvation of that rája of *dhanmo*, with sincerity of faith, drank of *dhanmo*, as if it were the nectar of the gods. The thousand-eyed and long-lived chief of the *dévos* (INDRA), having had recourse to the lord of MUNIS, who had overcome mortality (regeneration by transmigration), and heard his pure *dhanmo*, attaining the blessing of *dhanmo* (the *sówan* sanctification) secured his protracted existency (of three kotis and sixty lacs of years). Ruler of men ! do thou also, in order that thou mayst follow the path that leads to heaven, and eternal emancipation, quickly incline thy heart towards the supreme ruler of *dhanmo*, the vanquisher of the five deaths, and the *dévo* of *dévos* !'

' The monarch having listened to this declaration, and his disbelief in the *three treasures* (Buddhism) being overcome, in sincerity of faith, thus addressed himself, in the midst of his court, to the minister who was his spiritual counsellor : ' I who have disbelieved the merits of the *three treasures*, which are the means of salvation from *Sansára* (eternal transmigration) have long professed an heretical faith ; and although in the full exercise of my imperial authority, I have been deceiving myself (with vain glory), I have been shivering with cold, while I appeared to be a blazing meteor ; and in the blindness of my ignorance, I have been blowing at a firefly (to produce heat) : while I have been agonized with thirst, forsaking the flowing river, I have been seeking, with procrastination, the deceptive waters of a mirage. I who have longed for a protracted existence, rejecting the aliment of life, have subsisted on the subtlest poison ; and throwing aside a garland of *sapu* flowers, have borne on my shoulders a coil of serpents. Forthwith repairing to the sewer and invoking it (the RELIC) bring forth the RELIC of the vanquisher : I will perform the acts of piety, which ensure universal, spiritual happiness.'

' Thereupon this spiritual counsellor of the king, who was the prime minister, in the fulness of his joy, repaired to the sewer ; and bowing down to the RELIC of the supreme MUNI, thus invoked it. ' The ruler of men, renouncing the heretical creed he long professed, places implicit faith in SUGATO' (the deity of felicitous advent) ; do thou, therefore, repairing to the palace of this monarch, increase his joy in the *three treasures*.'

' Instantly, it (the sewer) assumed the form of a pond like the lake *Mandá-kini* (in the Himálayan country) resplendent with full-blown flowers of golden hue. Thereupon, the RELIC of the chief of MUNIS, like a swan, sailing from one blown flower to another, glittering like the rays of the white jessamine, made the

whole city appear as if immersed in an ocean of milk. Then transferring itself to the palms of both hands of the prime minister, which were as red as a flower and rendering itself manifest to the great concourse assembled, made him an instrument of conferring signal benefit on the people. The ruler of men, on hearing of this (further) miracle performed by the RELIC, in the impatience of his joy, hastening thither on foot, and manifesting his two-fold delight, in sincerity of faith, with clasped hands, thus prayed (addressing himself to the RELIC) 'Universal intelligence! practised traffickers assign a value to gold after having tried it on a touchstone: this has been a practice from days of yore. Worldly persons, on finding a gem of a rich mine, perfecting it by passing it through fire, for the purpose of exhibiting it, set it in the crown of royalty. Supreme MUNI! in the present instance, it was for the purpose of putting thy (divine) attributes to the test, that all this has been done by me. Infinite wisdom, pardon this act of great presumption on my part; and instantly adorn the crown of my head.' Thereupon the TOOTH RELIC, resplendent in the form of a jewel alighting on his head, shed around a white halo, like unto milk spirting from mothers under the impulse of affection for their offspring. This bearer of the RELIC (PA'NDU) then walking in procession round the capital, making offerings of flowers, incense, &c., conveyed it within his palace, which had been previously decorated for the occasion. The rája then deposited it on the imperial golden throne, over which hung the great white banner (of dominion.)

"This monarch, for the rest of his existence, taking refuge in the *three treasures* of which BUDDHO is the first, (viz. BUDDHO, DHANMO and SANGHO;) and forsaking his former cruelties towards the animal creation, and becoming the fount itself of compassion, was thoroughly imbued with benevolence towards all mankind."

The third chapter then concludes with stating that PA'NDU built a splendid temple for the RELIC, and dedicated his dominions to it, as ASOKO had done before him to the Bo-TREE at *Buddhagaya*, an account of which is given in the 18th chapter of the *Maháwanso*, that he conferred great presents and honors on GU'HASI'WO; and discarding the heretics, zealously supported Buddhism.

The fourth chapter opens with an account of an attack made on *Pátipura*, by a rája named KHI'RA'DHA'RO, on account of the RELIC. Buddhists in *Ceylon* have been taught to understand that KHI'RA'DHA'RO was a Buddhist, and sought the acquisition of the RELIC, out of devotional feelings. I can, however, find no authority for this view of his motives, nor for assigning *Sáwattipura*\* to be his capital, which would in that case make him the sovereign of *Kósala (Oude)*. PA'NDU leaves his capital, with a great army, to meet him in the field. KHI'RA'DHA'RO is defeated, and, as will be seen afterwards, is killed in this campaign. The *Dathádhátuwanso* then proceeds with the following account of the termination of PA'NDU'S regal career.

\* In Captain FORBES' account also, of the TOOTH RELIC, published in the *Ceylon Almanac* for 1835, *Sáwattipura* is stated to be the capital of KHI'RA'DHA'RO'S dominions.

“Thereafter the chief of rulers (PA'NDU) having secured the prosperity of his realm, resigning the cares of dominion to his illustrious son, and restoring the TOOTH RELIC of SUGATO to, and conferring great favors on, GU'HASI'WO, permitted him to return to his own dominions (*Kálinga*). The protector of the world, by the distribution of riches in charity in various ways, having gladdened the distressed, and for a considerable period, led the life of piety which appertains to the sacerdotal state, (i. e. *became a Buddhistical priest,*) after corporeal dissolution (death) was transferred to the mansions in the realms of the *Dévos*, and realized the many rewards of righteousness which were the objects of his aspirations.”

To save space I revert to an abstract of the remainder of this chapter. The RELIC is restored to *Dantapura*: a young prince of *Ujjéni* visits that city on a pilgrimage to the RELIC: he thence acquires the name of DANTAKUMA'RO, and GU'HASI'WO bestows his daughter (HE'MA'MA'LA) with a rich dowry, on him in marriage, and appoints him the custos of the RELIC\*.

The nephews of KHI'RA'DHA'RO, who had led a wandering life, from the time their uncle had fallen in battle, came, with a great force, to attack *Dantapura* for the purpose of getting possession of the RELIC. They fortified themselves in its vicinity, and called upon GU'HASI'WO either to surrender the RELIC, or give them battle. “The ruler, on receiving this demand, instantly made this confidential communication to the prince (DANTAKUMA'RO). ‘As long as there is life in my body, I will not surrender the TOOTH RELIC to another. Should I not be able to vanquish them, assuming the disguise of a bráhman, and taking possession of the TOOTH RELIC worthily adored by *Dévos* and men, fly to the *Sihala (Ceylon)*.’ Having received this important injunction from his father-in-law, DANTAKUMA'RO inquires who would receive and befriend him in *Ceylon*. The king explains that it is a Buddhistical country, blessed with pious priests, and that the reigning sovereign MAHA'SE'NO had sent offerings to the RELIC, and even solicited for a little of the holy water in which the RELIC had been bathed.”

GU'HASI'WO then sallies forth with his army, and is killed in battle, by the nephews of KHI'RA'DHA'RO. DANTAKUMA'RO assuming the preconcerted disguise of a bráhman, escapes out of the town with the RELIC, and “proceeding to the southward crossed a great river, and buried the RELIC in a sandbank of that river.” Returning to the city in his disguise, he brought away his spouse, also in the garb of a female bráhman, and resuming possession of the RELIC remained in a wilderness. After many miraculous adventures, and in particular, meeting an inspired théro, who gives them advice and spiritual courage, the royal pair reached the port of *Tálamitá* and found there “a vessel bound for *Ceylon*, firmly constructed with planks sewed together with ropes, having a well-rigged, lofty, mast, with a spacious sail, and commanded by a skilful navigator, on the point

\* An office kept up to this day, and called in *Singhalese* “*Diyawadana nilame*” which literally signifies “the water-bearing-chief,” from the duty he had to perform in the temple, till it was assigned to priests, who now perform that ceremony at the daily services that are celebrated there.

of departure. Thereupon the two illustrious bráhmans (in disguise) in their anxiety to reach *Sihala*, expeditiously made off to the vessel (in a canoe) and explained their wishes to the commander. He, influenced by their persuasive entreaty, and conciliating demeanour, readily had them hoisted on board." The RELIC is, all this while, concealed in the hair of the princess. A great storm is encountered the first night. During the voyage the rájas make offerings, one festival lasts ten days.

The fifth chapter describes the landing of the RELIC in *Ceylon* at the port of *Lakputanan*, a place I am not able to identify, where it is concealed in the *kówila* of a *dewáli*. The disguised prince and princess are directed in their journey to *Anuradhapura*, the capital at that period, by an itinerant bráhman, and they proceeded hither in the night. There they learn for the first time, and with dismay, the death of MAHA'SE'NO, the rája whose protection they were taught to expect on their landing. They are assured, however, that the reigning monarch (STRIME'GHAWANNO) is a rigid and a pious Buddhist; and they divulge their having brought the RELIC to a priest resident at the *Méighagiri* wiharo at *Anuradhapura*, who was reputed to be in the king's confidence. This priest receives the RELIC into his own residence, and hastens to report the event to the "pious" rájá, whom he finds, in the midst of his recreations, in the royal garden, surrounded by his "pleasure-women."

Two other sections have been subsequently added to the *Dáthádhátuwanso* bringing the history of the RELIC down to the middle of the last century,—into the particulars of which it would be out of place to enter here. Suffice it to say that this atom of idolatry has ever since that period been considered by the Ceylonese Buddhists to be the palladium of the country, and its possession has been deemed indispensable to perfect the title of sovereignty over the land. Between A. D. 1303 and 1314, in the reign of BHUWANĒKABÁHU first, ARIYACHAKKAWATI the commander of an army sent by KULASE'KARA king of *Pandi* to invade *Ceylon*, got possession of the RELIC and transferred it to *Pandi*. To treat for its recovery the next monarch of the island PARAKKA'MO the third, proceeded to *Pandi* in person, and was successful in his mission. According to REBEIRO it was captured by CONSTANTINI DE BRAGANZA during the wars of the Portuguese in 1560, and destroyed upon that occasion. The native authorities, however represented that the RELIC was safely concealed at *Delgamoá* in *Saffragam*, during those wars. It was surrendered to the British, together with the Kandyan kingdom, in 1825; and for the tranquillity of the country it has been found necessary to keep this object of superstition strictly in its own custody.

In Dr. DAVY's history of *Ceylon* will be found a drawing of the RELIC, and an account of its abstraction from the temple, and its subsequent recapture, during the general rebellion in 1818. Should my conjectural reading of these inscriptions prove correct, it would

be a coincidence of no ordinary singularity, that by mere accident, it should have fallen to the lot of the person who has had the official custody of this RELIC since 1828 to have suggested that reading. During that period, the six-fold caskets in which it is enshrined have been twice opened, once in May, 1828, at the request of the natives, when a magnificent festival was celebrated, which lasted a fortnight; and again in 1834, to admit of Sir ROBERT and Lady HORTON seeing it, on which occasion the scientific Austrian traveller BARON VON HUGEL was also present. The keys of the sanctum are never absent from my library, excepting during the actual performance of the daily religious ceremonies, and at night a military guard is posted at the temple.

Our much valued correspondent then proceeds to his reading of the inscription, which with his permission we now withhold, with exception of the opening paragraph, which has formed the text of the foregoing paper. It is as follows :

1. *Déwánanpiya Pónḍu so rájá héwan áhá, Satta wisati*
2. *wasá abhisitēna mé iyan dhanmalipi likkapiṭá*
3. *hi. Dantapurato Dasanan upadayin. Ananta agáya dhammakámatáya.*
4. *Agáya parikháya, agáya sásanáya aghena bhayena, &c.*

“The Rajá PA'NDU who is the delight of the déwos, has thus said. This inscription on *Dhanmo* is recorded by me who have attained the twenty-seventh year of my inauguration. From *Dantapura* I have obtained the tooth (relic of BUDDHO), out of innumerable and inestimable motives of devotion to *Dhanmo*, with the reverential awe, &c.”

Mr. TURNOUR rests the tenability of his corrections upon the possibility of errors in the printed transcript. There is, however, no chance of these in the name of the rája—neither is there any in the passage *hidatapálaté*, &c.—which is confirmed by *three* texts. With full anticipation that the author will himself abandon his reading when the July No. reaches *Ceylon*, we refrain from entering into defence of the reading, if not of the interpretation, we have ourselves adopted. The word *agáya* we also think is much more intelligible as *agháya*; and *susúsaya* cannot certainly be read as *sásanáya*. For the most part the author's translation (which extends only to the four tablets) corresponds in substance with the one published, and after having invited him to the labour, it was perhaps ungracious to anticipate it by an attempted version of our own;—but we are very sure Mr. TURNOUR will forgive an ambition so natural, and the learned world will be well pleased that our interpretation should have in all but a few passages the confirmation of so distinguished a scholar.—ED.





IV.—*Facsimiles of ancient inscriptions, lithographed by JAMES PRINSEP,  
Sec. As. Soc. &c. &c.*

[Continued from page 786.]

*Copper-plates from Multáye, or Multái.*

Plate XLIV. exhibits in facsimile an inscription on three copper-plates connected by a ring and seal in the usual manner. It was discovered by MANATON OMMANNEY, Esq. of the Civil Service, under circumstances which will be best described by an extract from his letter, transmitting the originals whence the lithographs have been made:—

“ *Baitool, 9th Oct. 1837.*

“ My long promised inscription has been delayed in the hope of elucidating its contents: but all my endeavours have been without success.

“ The plates belong to KAMALA BHARTRI, a *gosáin*, who is a pensioner of government, and who enjoys a small parcel of rent-free land at *Multáye*, as a religious grant for *pujá* at the temples built on the tank whence the *Táptí* river is said to take its rise. On my investigating the rent-free tenures two years ago the man brought them as his *sanad* and begged me to use my influence in procuring the restoration of his rent-free village of *Khar Amla* near *Multáye*, which had been resumed at the commencement of our rule in these provinces by Major MCPHERSON. The plates he said were proof of right; for no one could read them, they were so old and authentic. Whatever other proof he may possess it is clear that the present *sanad* altogether disproves his pretensions. Observing in your journal for November last an illustration of the copper-plate inscription sent by Mr. McLEOD from *Seoní* I recollected this and sent for it.

“ By means of a key you furnished, and by comparison with an inscription communicated by Serjeant DEAN in a former number of your publication, I made out a part but could get no good pandit to translate what I had deciphered. I made over the key and plate to DHUNDI RÁJA SHÁSTRÍ, our *sadar ámn*, who kindly finished the task and gave me a translate in *Bhásha*.

“ There are no such names as DATTA RÁJA\*, GOVINDA RÁJA, MÁSWAMIKA RÁJA†, or NANDA RÁJA, in the catalogue of *Garha Mandala* rajas. They may be descendants of BAKHT BULAND of *Deogarh Bálaghát*, but it is not probable. It appears that they were *Rahtores*

\* I read this name DURGGA RA'JA.—ED.

† The *sadar ámn* reads *Máswamika rája*; but it is probable that the text should be understood as *Srimat-Swámika rája*.—ED.

(*Rashtra kuṭas*), but still they were called *Ghorowa* or *Gond\**, which induces me still to think they must have reigned somewhere in these parts. The villages mentioned have not the slightest resemblance in name to any in this district, nor can I discover any at all like them at *Hoshangábád* or *Jubalpúr*.

“You will observe that the grantee in the *sanad* is a *Chaubi*, (*Chaturvedí*,) and the present possessor a *gosátn*, which shews that it must have changed hands though the *gosátn* tells me it has been in his hands for forty generations,—a piece of gross exaggeration! No one could read or decipher it, and it was looked upon with great veneration and respect: indeed I could hardly induce the man to lend it to me.”

My friend Mr. OMMANNEY has been very successful in deciphering these plates, there being but few places in which a careful collation with the aid of my pandit has suggested an amendment of his reading. One of the most obvious corrections is that of the name, on the seal, and in the second line of the 3rd page where the plate is much worn, viz. YUDHÁSURA in lieu of *Yudhástara*, which the *sadar ámin* apparently supposed a corruption of *Yudhishtira*. The first name also read as DATTA RÁJA should be DURGGGA RÁJA.

But the most material correction applies to the date, which Mr. OMMANNEY interprets as *Samvat* 1630, or A. D. 1573. The alphabetical type at once proves that this supposition is many centuries too modern, nor do I clearly see how the pandit could so far have misled his master in the translation, seeing that the text is read by Mr. OMMANNEY himself and the pandit *s'ateshu shatkena trins'ottareshu*. The obvious meaning of this is six hundred and thirty besides,—just about the period we should have assigned to the writing on comparison with the *Gupta* and *Gujeráti* styles. But it is not at all certain that this is the correct reading, or that the era can be assumed to be that of VIKRAMÁDITYA. The precise letters in modern character are,

शक काले संवत्सरे शतेषु द्वे < चिंशोत्तरेषु

*saka kálè samvatsarè s'ateshu ? ? trins'ottarèshu.*

Now in the first place, the era is here that of *Saka* or *Saliváhana*: in the next, after the word *s'ateshu*, hundreds, in the plural number, two unknown characters follow which may be very probably numerals. The second has much resemblance to the modern ८ or

\* The word supposed to be *Ghorowa* is precisely the same as that on the seal, the surname of the rája, YUDHA'SURA, the 'hero in battle,' so that the connection with the *Gond* tribes cannot be thence deduced.—ED.

eight, but the first is unknown and of a complex form : its central part reminds us of the equally enigmatical numeral in one of the *Bhilsa* inscriptions. It may perhaps designate in a cipher the word *ankè* अङ्के, 'in numerals' thus purporting 'in the year of *Saka*, hundreds, numerically 8, and thirty over.' A fertile imagination might again convert the cipher into the word अष्टके, eight, afterwards expressed in figures ; but I must leave this curious point for future elucidation, wavering between 630 and 830 for the date of the document, which in either case is of considerable antiquity and indeed one of the most ancient of such records yet brought to light containing a date.

I now subjoin Mr. OMMANNEY's transcript and translation with the modifications I have before alluded to.

*On the Seal, श्रीयुष्मासुरः*

*First page.*

स्वस्ति विस्तीर्णं स्थितिपालनाप्तयशसि श्रीराष्ट्रकूटान्वये रम्ये  
क्षीरनिधाविवेन्दुरभवत्श्री दुर्गराजोऽन्यः लोकाङ्गादन हेतुभिः प्रविततै  
स्तेजोविःश्रेष्ठोदयैर्वेनाब्धेः पदवीं विगाह्य विधिवत्पक्षद्वयं भासितं ॥ तस्यसू  
नुरासीदनेकसमरसाहसार्जितयशः श्रीगोविंदराजः\* तस्यात्मवानात्मजः

*Second page.*

श्रीमाखमिकराज इत्यनुपमो यस्यार्जितं पौरुषं संग्रामादनिवर्त्ति  
नोविजयिनः संगीयते सर्व्वतः जातस्तस्यसुतः सतां बद्धमतः श्रीनंदराजः  
कृती कांतः कारुणिकः कलङ्करहितः कालः करालोद्विधां धौरेयो रणसाह  
साहितधियामग्रेसरो मानिनां वैदग्ध्योद्धतचेतसामधिपतिः कल्पद्रुमो  
यार्थिनां

*Third page.*

यश्च संश्रयविशेष लोभादिव सकलैराभिगामिकैरितरैश्च गुणैश्च  
पेतः परमब्राह्मण्यः परमभागवतः श्रीयुष्मासुरपरनामा स सर्वानेव  
राजसामंतविषयपतिग्राम भोगिकादीन समनुबोधयति विदितमस्तु

\* The metre requires here an addition of 12 letters to the 9 found in the original to complete the *Sardūla vikrīta* verse. These KAMALA'KA'NTA would supply thus : धीरानन्द शुभाकरस्य जगतां 'the moon of the happiness of the wise.'

भवतां अस्माभिः मातापित्रोरात्मनश्च पुण्याभिवृद्धये कौत्सगोत्राय मित्र  
चतुर्वेद पौत्राय रणप्रभ

Fourth page.

चतुर्वेदपुत्राय श्रीप्रभचतुर्वेदाय किण्विहिवजरा  
पश्चिमेन पिप्परिकाया उत्तरेण जलुकाया पूर्वेण उजानग्राम दक्षिणेन  
एभिराघाटनैः जल कुहनामग्रामः कार्तिकपौर्णमास्यां उदकपूर्वं प्रति  
पादितः यतोऽस्मदंशैरन्यैर्वा ग्रामिण्यपतिभिरस्मदायोनुमन्तव्यः प्रतिपाल  
यितव्यश्च योऽज्ञानतिमिरपटलावृतमतिः उच्छिन्द्यादाच्छिद्यमानवेनु  
मोदेतस पंचभिर्महापातकैस्संयुक्तः स्यादिति

Fifth page.

उक्तंचभगवतावेदव्यासेन व्यासेन बज्र

भिर्व्वसुधाभुक्ता राजकै स्मगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य  
तदा फलं षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ॥ उच्छेत्ताचानुमंताच  
तान्येव नरके वसेत् शककालसंवत्सरेऽप्येषु घटकेन (?) त्रिंशोत्तरेषु लि  
खित मिदं शासनं सांघिविग्रहिकेनाउल लिखितं ॥

Translation of the Multāye Plates.

(On the Seal) SRI' YUDHA'SURA, (the adopted name of the prince.)

Swasti! Sprung of the pleasing lineage of the *Raṣṭrakūṭa* (*Rahtore*), like the moon from the ocean of milk, was the Prince SRI' DURGA RA'JA through whose conciliatory conduct to the meritorious, and his vigorous energy, extending his rule to the ocean, secured him the good will of both parties, (his friends and enemies.) His son was GOVINDA RA'JA, whose fame was earned in many a battle;—from him was born the self-controlling and fortunate Prince MA'SWAMIKA RA'JA, the unrivalled, whose valor is every where the theme of song, who never turned his back in battle and was always victorious. His son is SRI' NANDA RA'JA, much respected by the pious; handsome, accomplished, humane, faultless, a dreadful avenger (*kāla*) on his enemies: foremost of the aspirants for military renown, chief of the dignified, and prominent among the active and intelligent, the very tree of desire (*kalpa druma*) to the necessitous.

All natural and acquired qualities seek refuge in his virtuous breast, a firm *Brāhmana*—a firm *Bhāgavata*\*—his surname is SRI YUDDHASURA†, (the hero of battle.) He hereby proclaims to all his officers, nobles, and

\* That is, a rigid disciple of VISHNU.

† Mr. OMMANNEY reads 'Ghorowa Sur—(Ghorowa the Sanskrit for Gond)' but the word is evidently the same as that on the seal.



ARABIC TOMB-STONE

from the Red Sea - in the As. Soc. Museum

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ  
 الْحَيُّ الْقَيُّومُ لَا يَأْتِيهِ سَاعَةٌ وَلَا يَنُومُ  
 لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا  
 بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ  
 بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ  
 السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا  
 وَهُوَ الْعَلِيُّ الْعَظِيمُ  
 لَنَا اسْتَفْحَىٰ رَبُّكَ أَيُّهَا الْيَوْمَ الْيَوْمَ  
 لَنَا الْيَوْمَ عَسَىٰ فَلَاحًا فِي الْيَوْمِ الْيَوْمِ  
 سَلَّمَ وَتَلِيهِ وَمَا فِيهَا مِنْ شَيْءٍ إِلَّا  
 وَتَلِيهِ تَلِيهِ تَلِيهِ تَلِيهِ تَلِيهِ

cut on a black flintstone.

J. Prinsep Lithog

the holders of villages, “ Be it known to all of you that we, for the promotion of our father and mother’s virtues, consecrating with water, present to Śrī PRABHA CHATURVEDA\* of the *Kautsa* tribe, the grandson of MITRA CHATURVEDA, and son of RANA PRABHA† CHATURVEDA, the village named *Jalau Kuha‡* bounded on the west by *Kinihi vajará*, on the north by *Pippariká*, on the east by *Jaluká*, and by *Ujánagrāma§* on the south,—on the full moon of the month of Kartika.

Let this gift be held unobjectionable and inviolate by our own posterity, and by princes of other lines. Should any whose mind is blinded with ignorance take it away, or be accessory to its resumption by others, he will be guilty of the five great sins.

It is declared by the divine *Vyása* the compiler of the *vedas*, “ Many kings have in turn ruled over this earth, yet he who reigneth for the time is then sole enjoyer of the fruits thereof||. ‘The bestower of lands will live sixty thousand years in heaven, but he who resumes it or takes pleasure in its resumption is doomed to hell for an equal period.’”

In the *Shakakál*, six (¶) hundred and thirty years over, was written this edict (*Súsanam*): *ÁULA*, the well skilled in peace and war\*\*, wrote it.

*Arabic tombstone in the Society’s museum.*

The stone containing the Arabic epitaph which I have lithographed in Plate XLV. was presented to the museum by Dr. MILL, Principal of Bishop’s College, previous to his departure, as noticed in the proceedings of the 1st November (printed in the present number). The account there given of the place whence it was brought “ a ruined burial ground on the African coast of the Red Sea” corresponds so closely with the locality of a similar tombstone depicted by Sir GRAVES HAUGHTON in the first volume of the Royal Asiatic Society’s transactions, while the stone itself agrees so precisely with the description there given, in appearance and in date, that I cannot help imagining it must be the twin brother of the one carried home. I may quote the very words from Lord VALENTIA’S travels also borrowed by Sir G. HAUGHTON :

“ On the northern side (of the fort of *Dhalec-el-kibeer*) are the ruins of two small mosques built of stone, with round cupolas at top

\* Commonly pronounced *Chaubè*.

† Mr. OMMANNEY reads *Ratka* but the original has evidently *Rana* written with न instead of ए.

‡ Apparently a vernacular name, ‘ the well of water.’

§ The sadar ámin, Mr. OMMANNEY says, would read उद्यानग्राम, but the second letter is evidently a *ja*, and the class of the succeeding nasal confirms it.

|| That is, I suppose, his power is absolute to grant endowments, &c.

¶ I have kept here *Shatkena*, as read by Mr. O.—See the preceding remarks.

\*\* *Sandhi vigrahi*,—(the minister?)

but of a rude workmanship. In the one toward the sea is an Arabic inscription cut on a stone placed in a recess. Around the mosque a great number of monumental stones are placed upright in the ground at the heads of the persons whom they commemorate; many are well carved, and beautifully adorned with flowers and other ornaments, some in the Cufic, some in the Arabic character. As the stones are in general of a portable size, Mr. SALT was desirous of taking one away, but as he was assured by the priest that this could not be done without express permission from the Nayib of *Massowah*, he contented himself with taking a copy of one inscription which seemed to be held in the highest veneration, though externally it had nothing to recommend it, being indifferently carved and having a corner broken. The priest informed him that it belonged to the Shekh or Sultán who built the tanks. It is immediately opposite to the principal mosque, and by the natives constantly kept moist with oil."—Vol. II. p. 41. January 14, 1805. Dhalac el Kibeer. "At daylight I (Mr. SALT) went with ABDALLAH and the two Europeans to the northern mosque for the purpose of getting possession of some of the monumental stones mentioned in my former account. The best finished inscriptions were engraved on stones too heavy to carry away. I therefore made choice of *two* of the most perfect carved in different characters that were portable, and wrapping them up very carefully, proceeded back to our lodgings, not quite satisfied, I own, with the propriety of what I was about."

Mr. SALT goes on to describe the contentions and dangers he had to encounter, and the bribes he had to pay before he succeeded in packing off his sacred spoils. "When the trouble and expense, adds Mr. (now Sir G.) HAUGHTON, that have attended the procuring this tombstone are considered, it will be matter of regret with every one that these had not the good fortune to be bestowed on some object of greater interest."

The foregoing extract will serve, *mutato loco*, to detail the process of abstraction of the gravestone our museum boasts, if its removal be an object to boast of at all:—at any rate it affords us an authentic sample of the genuine Cufic character of eight centuries ago, and as such it is abstractedly worthy of a place among our other palæographic monuments. But it is Mr. HAUGHTON's description of the stone itself which may stand totidem verbis as the descriptive roll in our museum catalogue. "The stone which is an unknown misshapen mass and very hard is of that variety of the trap family of rocks to which the term clinkstone seems the most applicable, from the sound

it gives when struck with a hammer. The surface had never been polished and the engraver or stone-cutter took advantage of the natural fracture of the stone, as it was sufficiently smooth for his purpose\*. The letters are so slightly raised, that the hand might be passed over the surface without the idea being suggested that characters existed upon it."

In addition to these points of resemblance, the date of our epitaph is but two years antecedent to Mr. SALT's—viz; in the year 1045 A. D., his being 1047: and it might hardly be too much to assume that our MUHAMMAD was the father of the FATIMA whose death that monument recorded!

For the deciphering and translation which follow I am indebted to my brother, Mr. H. T. PRINSEP, one of our Vice-Presidents. It comprehends in fact precisely the selfsame passage from the Koran quoted in the Roy. As. Society's description.

The only doubtful reading is that of the name of MUHAMMAD's father, where the letters are slightly mixed. *Ashafi wald Haida* is the best that can be made of it, but the *d* of *wald* is more like an *r*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ  
الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ  
لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ  
ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا  
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ  
بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ  
السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا  
وَهُوَ الْعَلِيُّ الْعَظِيمُ هَذَا قَبْرُ مُحَمَّدٍ

\* There is another advantage in the natural cleavage, viz. : that the surface is black, whereas the interior is of a much lighter color, so that the letters become visible as in the lithograph upon a very slight abration of the intervals.—ED.

بن اشفي ولد حيدا توفي يوم اثنان  
ثمان عشر خلون من جهادي الآخـر  
سبع وثلاثين وار بعـه سائـة رحه الله  
والحقه بنبييه محمد صلي الله عليه

*Translation of the Arabic Epitaph.*

In the name of the most merciful God, ' God ! there is no God but he ; the living, the self-subsisting ; neither slumber nor sleep overtaketh him ; to him belongeth whatsoever is in heaven and on earth. Who is he that can intercede with him, but through his good pleasure ? He knoweth that which is past and that which is to come unto them, and they shall not comprehend any thing of his knowledge, but so far as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burthen unto him. He is the high, the mighty\* !' The tomb of Mahomed, the son of ASHAFI WAD HAIDA (?) deceased on Monday, the 18th day, being past of the month of *Jumadî ul âkhir* in the year (of the Hijira) four hundred and thirty-seven†. May God have compassion upon him and unite him with his prophet, MUHAMMAD, on whom be the blessing of God.

*Inscriptions from Hund, near Attock.*

In M. COURT's ' Conjectures on the march of ALEXANDER,' published in the July number of last year's Journal‡, occurred the following passage : " On the western bank of the Indus ruins may be observed at *Peveer Toppi, Hound, and Mahamadpur*. Those of *Hound* are all striking, and there may be found blocks of marble containing inscriptions traced in characters quite unknown to its inhabitants."

This intimation was not of a nature to be lost sight of, on the occasion of a second visit to the country, by so enterprising a traveller

\* SALE's Koran, vol. I. page 48. This passage, which is justly admired as containing a noble description of the Divine Majesty and Providence, is often recited by Muhammadans in their prayers ; and some wear it about them engraved on an agate or other precious stone (Reland de gemmis, Arab.) It is called the *âyat ul kursi* from the mention of the throne of God toward the conclusion.

† Equivalent to the 30th December, 1045, Monday. (See useful Tables.)

‡ Journal Asiatic Society, Vol. V. page 395.









as Captain BURNES. Finding therefore that M. COURT had not since enjoyed an opportunity of following up his discovery, he hastened on reaching *Attock* to fulfil the desire I had expressed to obtain accurate facsimiles of the writings at *Hound* or *Hünd*, a ruinous place situated on the north bank of the Indus, about 20 miles above *Attock*.

“I have, however,” writes this zealous and active explorer, “not only got facsimiles, but rája GULAB SINGH, when he heard of my curiosity immediately sent me the stones themselves, and I have placed them in deposit at *Pésháwer* in charge of mullá NAJÍ'B, subject to your commands, that is, if they be found worth sending, they shall be sent to you: they are all on marble, and appear to me to be in the Sanskrit tongue.

“No. 1, (lithographed on a reduced scale in Plate XLVI.) is an inscription said to be fifteen hundred years old, which had found its way into a moslem building, though originally in a Hindu temple. A follower of the faithful made a mortar of it and thence the round hole, in which the barbarian pounded his *massála*, (*culinary condiment*.)

“No. 2, (see Plate XLVII.) is an inscription at the base of an idol: but the image has disappeared with exception of his two feet, having been destroyed by the idol-breaking (*but-shikan*) Mahomedans. I fear it is too much mutilated to shew more than the nature of the writing.

“Nos. 3 and 4 are ornaments cut upon other stones, the former very neatly in white marble. No. 4 has the addition of a shell, and a monogram,”—(the word *srí* in an old form of *Núgarí*.)

“As to inscriptions I have got intelligence of three others on the road across *Hindu Kush* into *Badakshán*. There is one, Babel-like, on a brick from a ruin lying between *Kuner* and *Bajour*, (see foot of Plate XLVI.) and I have sent a man to copy the whole, as well as for others of which I have tidings, one on the small road between *Dur* and *Arab Khan*, and the other in *Cashgar*. I hope they will all ere long appear in your journal, and I wish any might turn out Greek, but the only Greek article I have yet heard of, is a helmet on an idol in the same neighbourhood which I hope soon to possess.”

Inscription No. 1. is, as Captain BURNES supposes, Sanskrit, and had we the stone itself instead of a copy made by hand, I think all that remains on the mutilated fragment might be read:—but, however well executed, it is clear that in the present facsimile the *m* and *s* are frequently confounded, also *ch*, *r*, and *n*, which nearly resemble one another. Again the cross line in the *sh* ष, seems omitted where

we see a प surmounting a क contrary to the rules of the Sanskrit grammar. The correction hazarded on this score in the third line is of some importance, because it brings in the powerful *Turushcas* (or Turks) as foes overcome by the nameless hero of the record. The only name on the stone is that of Sri TILLAKA BRÁHMAN, who was most probably but the composer of the versification, or the engraver ! so that nothing valuable to history has been gained but the fact of the extension of Indian rule to this point of the Indus, and its early struggles with the Tartar tribes beyond. As to date I should guess, andt hat may be done with tolerable accuracy now from the gradual transformation of the Devanágari letters, that it belonged to the seventh or eighth century—somewhat less than local tradition assigns.

I have collected together line for line such words and sentences as could be safely transcribed :—in some (as the fifth line) by supplying an initial word, KAMALÁKÁNTA<sup>7</sup> pandit has found a complete half verse. The concluding words सुत्रकी हेमि *sutra ki hogi* has the sound of pure Hindí ; it is not Sanskrit.

*Transcript of Inscription, Plate XLVI.*

- 1 खस्ति १॥ भूपतित्वंयतित्वं वा यैररातिभिरेजते
- 2 कीर्त्तिमुपरियां रिंगते ह्दितायतरिभिःस्वयं
- 3 ताःयेनेद्रिक्ततुरुष्कपुष्कलपल (त्रासा) करेणात्मना
- 4 उक्त्तिञ्चारुविवर्द्धितागुरुजनेविप्रेस्वसंख्यं (च)ः ति
- 5 (राजायः संविशेष संग्रह रतिर्यत्प्रजापालने। हन्नर्नसरनदेव  
नृपतष्कि किंनलोके दुरा (पं)
- 6 नेपेयेपार्वतीसखः॥ दसयंकल्लठोधंमःमी . . . . षदवींगतःत . . . .
- 7 विपनममरेसिन्धुराक . . . . . लःतस्य . . तिपितुर्नगुण
- 8 यत्यामितिचिरस्थी . . . . . प . . . . यसः सौजन्य
- 9 गुण . . . . . जा . . . . .
- 10 देवस्यमहाविभू . . . . . स्सराष्ट्रः यमनुचन्द्रोरयन
- 11 नायोर्ि . . . . महा . . . . . हानतपनंस स्सान्तवास
- 12 न्तनेय (क) ल्याणचेतसः॥ नंपक . . . . तिर्तये . . प्र . . य
- 13 न्यस्तत्र श्रीतिष्ठकः ब्राह्मणः । . . स्थ क्रिहे सुत्रकीहोमी

## Translation.

1. . . Blessings ;—whose kingly and priestly rule even among his enemies spreads :
2. . . above his glory goes . . . . for pleasure. . . . .
3. . . the powerful flesh-eating *Turusheas* causing alarm to,
4. . . . lavishing bland speech on spiritual superiors and brahmans without number.
5. Such a prince as attracts all things to him ; persevering in the protection of his people.  
     . . . . what in the world is difficult (for him) to accomplish ?
6. . . husband of *Párbati* ; . . . . went on a road, . . . .
7. . . . elephant . . . . whose mother's (?) and father's virtue
8. . . . endure for ages, . . . . glory and excellence.
9. virtue. . . . .
10. of *Deva* the great riches, . . . . rule . . . . moon . . . .
11. . . . great . . . . sun . . . . living among.
12. . . . the cheerful-minded ; . . . . .
13. . . then *Srí Tillaka bráhma*n, . . . . (shall be made beautiful ?)

Of the inscription under the mutilated image I can make nothing more than that it is Sanskrit, and of about the same age. I will therefore conclude with an extract from Captain BURNES' letter, alluding to the sketch of the *Khaiber* tope, made by Mr. GONSALVES, roughly copied in Plate XLVII.

“ I have just seen the grand *Khaiber* tope of which so much has been said. It is like all the others I have seen, but the pedestal, or basement, or whatever it should be called is different. This looks more like a sepulchral monument than any other tope. It is near *Lál bég ká garhi* in the very pass, and is a very conspicuous object on the right hand as you pass. It has not been opened, and of course is considered to contain great treasures, which I hope you will ere long have the opportunity of investigating. Besides this tope there are several forts in *Khaiber* of massive structure crowning the summit of the hills, and attributed to the time of the *káfirs*, or of course the era preceding *Islám*.”

I thus prematurely introduce a mention of this unopened tope, that I may draw the attention of those who are about to undertake its examination to some points of inquiry particularly solicited by a German savant, Professor RITTER of Berlin, who has just favored me with an essay on the architecture of these topes, and is now printing a more elaborate memoir, lately read to the academy of sciences at Berlin, on the curious proportions, construction, and destination of these singular monuments, which he supposes to develop and designate

remarkable facts regarding Buddhism and its influence on the history of central Asia.

I must extract the passage from professor RITTER's letter: "A few words will shew how desirable it would be to communicate the original measurements, ground plan, dimensions, &c. of the *tope* of *Manikyala* whose interior has been laid open by General VENTURA: or if this should be impossible, it would be extremely interesting to know the inner construction of those singular compact colossal stupas by more accurate investigation and measurement; particularly the manner of constructing the cupolas and the inner little chambers, and the square mass of masonry exactly in the centre of the mound, regularly built of quarried stones\*. Now by combining the number of feet you mention in the excavation from the height to the base of the last small chamber, or bason under the immense stone slab, and by the singular equidistant proportions of the places where antiques and coins were found as originally deposited, I am induced to conclude that there must have been originally *nine stages*, or stories, from the base of the monument to the platform of the cupola: these nine stages corresponding with the nine *nirvanas* of Buddhist doctrine, and with the monuments of nine stages anciently erected in *Ceylon*. The stages are only *intrinsically* revealed in the Bactrian *topes* by the floor of the chambers on which the medals were deposited; the dilapidation of the cupolas by the Musalmáns to plunder the metallic ornaments at the top, having filled up with rubbish falling in from above the whole interior of the lower: (*carré parfait à douze pieds tres bien établi au centre, qu'on a creusé à dix pieds de profondeur, dont la battisse régulière s'est terminée la &c.* †). But how did these stages communicate with one another? were there staircases?—No mention is made of any steps from floor to floor.

"The other excavations by Messrs. MASSON, GERARD, HONIGHBERGER, &c. give no nearer insight into the actual architectural construction of these monuments, and seem made directly from top to bottom merely to get at the hidden in the readiest manner. I therefore venture to invite your attention to the contents of my memoir."

I have given the passage at length to prove to our explorers in the north what keen eyes are fixed upon their proceedings, and to shew how necessary it is to leave nothing unnoticed in their operations on the *topes*; but for myself I have no anticipations of the Professor's

\* J. A. S. III. p. 315. This passage was afterwards explained to have been somewhat misunderstood,—see M. COURT's account of the same *tope*.—ED.

† Ditto page 317.



Specimen-facsimile of an Inscription from Kalinjjar, in the As. Society's Museum. (last-part).

जावन्नावशुभतीसउतंरुलादिपलकाश्यादिवाकादीसहृदंसागावप्रशुभवायसिर्भुजा  
 विषउर्वेसापिसिधिसुगाकामननीरुगा॥३५॥असाकविपल्लाङ्गुर्वेकासांरुदेलप (3 Letters)  
 शिघ्रविषणप्रददुशुणकैसवेतासिजसऊकनिकुतुकमनीशुवकादीविरवणेसा॥३६॥  
 दापदठकणगतत्रुनिवृत्तसद्वितसंवरयैशुभलविषेशासिप्रद्विना॥३७॥अकेपि॥प्रथम२३४१  
 प्रसनादेशा (5 Letters) ॥३८॥परसापीनरुजापिनस्रदेसुसौकण्डालनायवसुभोनेनशुभोसुव  
 सिनशाधिनोसवस्यकागान्नसदकीकनता॥३८॥कानश्चवप्रथान्पनापिकान्वितकनप्रदुभाधिप  
 काशीत्रयौसुतांसुहृद् (The concluding half line effaced.) ॥३९॥सुभंसवतकारकश्या॥

J. Prinsep lithog.

Printed at the Oriental Lib. Press, Calcutta.

view being borne out,—of similarity to the *Ceylon* topes. The square central building seems to me to be built regularly for the sake of forming the chambers of deposit, the vaults outside of this rubbish is filled in for economy's sake; and an outer crust of masonry in form of a cupola completes the pile. There is no such outward mark of Buddhism I believe on any of the Bactrian topes as on those of *Sárnáth*\*, and *Bhilsa*, where niches on the four sides were provided with *chatur buddha* shrines. Whether of Buddhist sovereigns or of others, these tumuli were evidently the depositories of bones and ashes to which the coins and trinkets were merely accessory. Professor WILSON has now before him in London the contents of many more topes than we have had the pleasure of seeing, and ere this I dare say he has satisfied the eager curiosity of my learned correspondent and of his numerous countrymen now interested in the development of this train of research.

*Inscription on a stone slab in the museum, Plate XLVIII.*

While endeavouring to keep pace with the influx of inscriptions from abroad, I must not forget the task I had set myself, of rendering an account of those deposited in our museum, a task which my readers will doubtless be happy to find is now rapidly drawing to a close.

The subject now to be explained is inscribed on an oblong slab of sandstone,  $4\frac{1}{4}$  feet by  $2\frac{1}{2}$ , which I conjecture to be one of those presented by General STEWART, and inserted in the catalogue of vol. XV. of the Asiatic Researches, as “a stone slab from *Ajaya-garh* in *Bundelkhand* with a Sanskrit inscription, or “a stone bull from *Kalinjar*, with a Sanskrit inscription.” Should the bull be unconnected with the inscription I should incline to locate the present inscription at *Kalinjar* because of the exact similarity of its alphabet to that of Lieut. SALE's inscription from the same place, inserted in my August No. page 665, Plate XXXII. and further the name of MALIKA occurs in both, but the inscription itself tells us it was set up in the fort of *Jayanagara* along with an image of *Hari*, and a temple and image of *Keshava* in the same place. *Jayanagara* is nearly identical with *Ajaya-garh* in signification: it may have been substituted to suit the metre. None or only one of the long list of names has a regal title; on the contrary the family is expressly said in the 14th verse to be of the *Káyastha* tribe, and their highest genealogical claim seems to have been that

\* A most careful and elaborate elucidation by drawings and measurements of the *Sárnáth* tope, by Captain CUNNINGHAM, is now under publication in the Asiatic Researches: but the plates will take a long time for their proper execution.

they sprang from a village, *Kaushamyapura*, in which *Kusha* and *Suná*, the mythological sons of the ríshí *KÁSYAPA*, had once resided. At one time, probably when the temples and images were erected, they were ministers of a prince of the Solar line. In this respect therefore the record is valueless. Its merit as poetry the learned *KAMALÁKÁNTA VIDYÁLANKÁRA* does not rank much higher; yet being in our museum and being a fine specimen of the favorite character of that part of the country in the middle of the 14th century, I cannot refuse a place to the translation made for me by *SÁRODÁPRASÁD* from the elder pandit's accurate transcript, which I have myself compared letter for letter with the original. The characters are called *chitra-varnán* in the 36th verse, but this may be merely a laudatory epithet.

*Jayanagar Inscription.*

प्रायः प्रौढेन्दिरायाः प्रचुरतरसुखाश्लेषमल्लेशकायो विभ्रद्विभ्रांतदृष्टि  
द्रुतचकितरतोत्वीर्यपूर्णानुरागः उद्यच्छ्रीवत्सदीपद्युतिरभसरसोह्लासि  
तानङ्गहेतिर्देवः श्रीविश्वमूर्त्तिर्दितितनयरिपुर्विश्वम्भोविभर्त्तु ॥ १ ॥  
पिण्याकपिण्डमिवचण्डरुचिर्मुंरारिर्गोवर्द्धनाचलमसौकृतवान् कराये  
प्रेमेत्कवल्लरजनीजनिताद्भुतश्रीः श्रेयांसि वो दिशतु गोगणदृश्यमानः  
॥ २ ॥ श्रीखेदनर्मललितं विदधन् हरिर्वो गोपीकरोरकुचगुणितशायक  
श्रीः कामातुरान्तरकुरङ्गबधूविपक्षान् रुन्धन् कुतूहलतयाधियमातनोतु  
॥ ३ ॥ मञ्जत्स्यमुज्ज्वलतनूर्भवभारभेदी यो वेददुग्धमुदधाविदमुज्जहार  
शंखासुरासुहरणः किलमीनरूपी देवः श्रियःपतिरघं भवतांविहन्तु ॥  
४ ॥ सम्बर्त्तविन्यस्ततटे जलानां रेमे निधायः खलु योगयुक्त्या जगद्गतिः  
संस्थितचिद्रुचिश्रीः स वो विभूतिं कमठः करोतु ॥ ५ ॥ क्रोडीकृत्य  
विशालनिष्ठुरतरान्दंतान् वद्धद्गुह्योमूर्त्तिर्व्विस्तृतधर्मकर्मनियतिर्व्वा  
सोधिधाम्माधवः औग्रात् पिण्डितपङ्कपिण्डलरुचिर्व्विश्वंभरामुद्दधेशं  
मे वर्द्धयतां सविश्ववसतिर्नित्याधिनाशोदितः ॥ ६ ॥ शुभं नष्टङ्गाम्बनि  
विष्टरश्मिः सहस्रभानोः श्रियमाददानः सुदानवंप्रोत्तुनितैः कराग्रैः  
स वो नृसिंहा दुरितं भिनत्तु ॥ ७ ॥ शुक्राक्षिविद्वेषमिघाद्रिपूणां विरूप  
यत्रीतिमिवामिताभः वलिप्रमादादववर्द्धमानः स वामनेमेभ्युदयं ददातु

॥ ८ ॥ द्विजकरेक्षितिमाकृतशासनोदधदनुद्धतकृद्रिपुयोधिताम् जय  
यशोभजनाञ्जयतिप्रधीः सपरशुः किल रामइतिश्रुतः ॥ ९ ॥ नास्त्याय  
तिर्यस्य पराक्रमाणां महावने पुण्यजनापहारी प्रमोदजालं तनुतेवह्वती  
कृतोविपद्भूः स धिनोतु रामः ॥ १० ॥ आसीन्महर्षिःसकिलादिवेदीज  
नोविदां काश्यपइत्युदारः यंजातवेदो विधिभिः सुराणां सटप्तये यच्च  
विधिःससर्ज ॥ ११ ॥ कुशसुनाभइति प्रथितौ सुताविह्व बभूवतुरस्य म  
हात्मनः अपितमोहरणे तदनुत्तमं रविशशिद्वयमुद्धततामसं ॥ १२ ॥  
कुशस्य कौशाभ्यपुरे निवासो बभूव पुण्योन्नतचारुमूर्तिः अगद्यशक्तिः सम  
नुव्यमौख्यं तत्र स्थितिं कोपि पुमान् बभार ॥ १३ ॥ सकोपि कायस्यतया  
प्रतीतो मनीषिभिर्मानितसेमुशीकः सद्गोत्रमादीनतमाशयञ्छं काश्यपी  
भूतमलंचकार ॥ १४ ॥ गवांप्रपांगोष्ठतनौ शुभायां सुमंत्रमार्गावरणेषु  
नित्यं श्रियोनिवासादजयत्प्रवंशो वास्तव्यतामप्रतिरूपकोद्रिं ॥ १५ ॥  
जह्रे मनश्चारुतया जनीनां महीक्षितां दण्डनयाङ्कुरैश्च सुविद्यया धीर  
कुलस्य धीमान् हारुकनामाभवदत्र जन्मः ॥ १६ ॥ लिपिकरकुलकोटेः  
कोटरस्यागमानां सुकृतविटपिमूलस्याशयस्यद्युतीनां अभवदमिततेजा  
जह्णस्तस्य स्रुतः सुरगुरुरिव भूमौ भूपतीनां क्रियार्हः ॥ १७ ॥ ततो  
गुणानां स निधिर्विधिज्ञो गंगाधरोजायतमानवेद्रः यस्मिन्नृपे भूरतिशक्त  
वृत्तेमन्येतिनाकश्रियमाससाद ॥ १८ ॥ कमलापतिपादपंकजेन्द्रद्वयं  
बिभ्रदनिन्द्यमानसः कमालइति नामकोमल सुकृतशोभित कायसुन्दरः  
॥ १९ ॥ ततोजन्यजनीकाशोमालिकोमलविग्रहः ॥ मालाभूतमिदं यत्र  
गुणवृन्दं विदिद्युते ॥ २० ॥ पद्मसिंहोरत्नसिंहेजगसिंहः सुतोत्तमाः  
जाताःसमरसिंहश्च चत्वारश्चतुरास्ततः ॥ २१ ॥ तेषांसंख्यावतां श्रेष्ठो र  
त्नसिंहे महामनाः अजायत जितात्मनः श्रीपूतानमितौजसः ॥ २२ ॥  
उत्पूर्वोपूर्वमूर्तिः प्रतिकृतविनयो भूत्सुमैकःप्रवीणः प्रीतिप्रज्ञारुचीनांगण  
पतिरपरोविश्वविस्फोतकायः धामज्ञानोद्धतानामतिहृतमहिमानामना  
मोन्नताङ्गो रेजे राजीवचक्षुः क्षितिपतिसमितिप्राप्तमानानुभावः ॥  
२३ ॥ दिग्जनीकर्णकुहरविश्रांतयशसास्तुतः चन्द्रात्रेयनरेन्द्राणां

सचिवत्वमुपागतः ॥ २४ ॥ तयोःसविज्ञानविधिर्भनीधीमनोरमोनान  
 इतिप्रतीतः श्रीभोजवर्माणमुपेत्यनाश्वंस्वमंत्र मित्रोदयमाततान ॥ २५ ॥  
 प्रियंवदत्वात् प्रमदाजनानां सभ्यात्मकत्वात् जगतीश्वराणां पुमानयं प्रा  
 णतया गुणी यो नानाभिधानं सफलीचकार ॥ २६ ॥ यस्मिन् गुणाधार  
 तयाप्रदिष्टे विद्वद्यमाणेनय कुम्भमुच्चैः नवाभिषेकामिव राजलक्ष्मींप्रभुश्चि  
 रंकामयते फलाय ॥ २७ ॥ तथा बद्धप्रखलकंबुजालं पयोनिधिं यस्य यशो  
 वसारि अमंडयन् मंडनसारशोभाधिकेनरूपेण मनोनुहारि ॥ २८ ॥  
 विहारिणी यस्य दिगङ्गनाभिः समं समृद्धाश्रुतवृत्तवृत्तिः मरुदधूमिः किल  
 कर्णपूरीकृतामुनिभ्यो मुदमादधाति ॥ २९ ॥ नवेन्दुसंकाशतनुप्रकाशः  
 सदासयज्ञः कुमुदोद्यमुच्चैः मनोरमत्वान्महनीयदेहः पृथ्वीधरंतंतनयो र  
 राज ॥ ३० ॥ अवेत्य पोतंभवनीरराशौ समुत्तितीर्षुर्दयितं श्रियोमुम् ॥  
 समुक्तये पुण्यतरानुभावादारार्धनीं वृत्तिमलं करोति ॥ ३१ ॥ समीक्ष्य  
 संसारसुखं पटीयान् आयातरम्यं विषयानुसारि मुमुक्षुरात्मोदयमिद्ध  
 कीर्त्या विभर्त्ति सत्तुखसरोरुहेण ॥ ३२ ॥ अथसुललितबुद्धिर्नानयघ  
 प्रभावो जयवति जयदुर्गे कीर्त्तिहेतोः फलानां सुरचित हरिदेहं पैत्रमेतं  
 गुणज्ञः प्रविततनयजालोकारयत् कृत्यवेदी ॥ ३३ ॥ माननीयमति  
 र्नानः प्रतिमीकृतकेशवं प्रासादं स्थापयामास पिटविश्रामहेतवे ॥ ३४ ॥  
 यावन्नगा वसुमती मरुतां कुलानि रत्नाकराः शशिदिवाकरदीप्तिवृन्दं ॥  
 तावत्सपुण्यवसतिर्मनुजो विधातुर्विशोधितिष्ठति सुरोत्करमाननीयः ॥  
 ३५ ॥ अमरपतिरनन्योगुर्वलंकारसारां पटुपदलपनीया मेघशिशुःस्थ  
 विष्ठः अचयदुर्गुणार्कः संभृताभिज्ञसंज्ञः छतिकुतुकमभीसुर्वाक्पदीं  
 चित्रवर्णा ॥ ३६ ॥ क्षणदेशेक्षणगतश्रुतिभूतसमन्विते संवत्सरेशुभेलेखि  
 वैशाखेमासि सद्दिने ॥ ३७ ॥ अंकेपि १३४५ समयोवैशाखः  
 परस्परप्रीतियुजौ प्रियंवदौ सुतौ सुकर्म्मोत्तरनाथवह्निभौ नयेनयुक्तौभुव  
 नेयशस्त्रिनौसचंपकायां तनयावजीजनत् ३८ कायस्थवास्तव्यांते प्रतो  
 लिकान्वित जयपुरदुर्गाधिपठकुरसुयौसुत पंसुद्धु केनमेतं लिखितं  
 सकारश्रीगोपाल शुभंभवतुकारकस्य ॥

After transcribing the above and carefully comparing it letter for letter with myself, KAMALA'KA'NT begs to add the following protest against various orthographical errors which I have insisted on maintaining in accordance with the original text.

॥ श्रीकमलाकान्तन यथादृश्यं तथापठितं पाठितं लेखापितंच एषुश्लोके  
घु मध्येकचित् क्वचित् व्याकरणकुन्देलंकारदोषा दृश्यन्ते तद्दोषहेतुर्न  
कमलाकांतः ॥

*Translation.*

May DEVA (VISHNU), the father of all, support this universe, whose form he is; luxuriating in the embrace of the youthful LAKSHMI, unwearied, with frequent start and flash of eye, intoxicated with delight; whose breast-jewel, *sri vatsa* shines like cupid's arrow, shot by the expanded bow of its own ray. (1.)

May MURA'RI (VISHNU) bless you, who supports the mountain *Goverdhana* on the palm of his hand like a lump of *penyáka*\* (the cattle looking on), whose wondrous beauty has captivated the lovesick milkmaids of *Ballava*. (2.)

May HARI the warm companion of LAKSHMI, scarred by the touch of his maidens' breasts, sportively thwarting the enemy of the licentious deer, inspire you with supernatural knowledge. (3.)

May DEVA, the fish-transformed husband of LAKSHMI, restorer of the milk of the vedas which lay buried in the ocean—the refulgent, the destroyer of dependence on this world—the slayer of *Sankhásura*,—destroy your sins. (4.)

May the Tortoise, who unmindful of the deluge played on the ocean shore in abstraction, the refuge of the world, constant in refulgent beauty, prosper you. (5.)

May MA'DHAVA, in the form of a boar, who delivered the earth by the thrust of his cruel crooked tusks, and extended the merit of virtue; the abode of intelligence, of earthy colour from the mud he has thrown up, increase our blessing. (6.)

May NRISINHA the man-lion, bright as a thousand suns, who preyed on the body of *Hiranyaku kasipa* father of the virtuous *Prahláda* and supported him with uplifted hands, destroy your sins. (7.)

May that *Vámana* (dwarf) bless me, who changed the rule of his enemies, on pretext of piercing the eye of *Sukrachárya*; who increased in size for the ruin of *Bali*. (8.)

That *Parashú* is become glorious, who has gained the surname of *Ráma* from his victories; who granted to the brahmans his well-governed earth, who warred with the wicked, and is acute in sense. (9.)

May *Ráma* too, whose power is infinite, the giver of all joy, the destroyer of the *Rakhshas*, save you from all danger! (10.)

The venerable sage KASHYAPA, first expounder of the vedas, most learned of men, was created to satisfy the deities with burnt offerings. (11.)

\* Mustard seed after the oil is expressed.

This noble spirit had two sons *Kusha* and *Sunábha* resembling the sun and moon, in the dispersion of darkness. (12.)

*KUSHA* lived at *Kaushanyapura*,—beauteous from deeds of virtue, unbounded in strength, goodness, and stature. At the same place resided a certain person, (13.)

Known to have belonged to the *Káyastha* caste, the ornament of the *Kashyapa* line, respected by the learned, and satisfier of the expectations of the needy. (14.)

He erected a drinking trough (*prapa*) for cattle on the roadside near the pastures. He conquered the mountain fastnesses, being himself the abode of *Párbatí* ; he was without rival, and of good descent. (15.)

From him descended *Janha*, afterwards called *Háruka*, because he stole the hearts of women by his beauty,—those of kings by his just administration of the revenues, and those of the learned by his wit and deep knowledge. (16.)

Superior to all of the writer caste, the receptacle of the *A'gamas*, the root of the tree of virtue, the vessel of light,—he had a son named *JALHANA*, of infinite vigour, second only to the tutor of the gods (*Vrihashpati*) a portly man of diplomacy. (17.)

*GANGA'DHARA* was born of him, superior to all mortals ; the receptacle of all virtues ; conversant with religious law, he surpassed *INDRA*, and when king gave to the earth the beauty of heaven. (18.)

His son *KAMALA* on whose heart is planted the lily foot of *KAMALA's* husband—of no contemptible mind, and of personal beauty correspondent with his virtues.

*MALIKA* was born of him, resembling *AJA rája*, of tender person, crowned with a halo of good qualities. (20.)

From him was born these four the most active and the best of sons, namely, *PADMA SINHA*, *RATNA SINHA*, *YOGA SINHA*, and *SAMARA SINHA*. (21.)

Of *MALIKA*, the enslaver of his passions the chaste as *LAKSHMÍ*, the unbounded in spirit, was born *RATNA SINHA*, who was superior to the other three and whose mind was noble. (22.)

His son *NANA* was glorious, handsome, the most experienced and superior to all in *Súma* ; next to *Ganapati* in mutual love, understanding, and in beauty, and fat, being always at home ; he destroyed the pride of the vain boasters who were vain of their strength, he was tall with eyes like the lily : he was respected in the court of *rájas* and was free from sickness. (24.)

His fame had reached the ears of the women on all sides : he was minister of the *Chandra* and *Atreya* lines. (24.)

He was known by the name of *Nána*, teacher of the religious laws and wisdom to the above dynasties, he was learned and agreeable, requiring not advice of allies when he sent his horse to the *rajá BHOJA Varma*. (25.)

He did justice to his name *Nána* (i. e. various) by his success among the women through his sweet words, and among kings through his politeness, nay every one loved him as his own life. (26.)

He being fixed as the receptacle of merit, and having attained the *Kumbha* of morals, his father supplicated the new anointed royal LAKSHMÍ (VARMMA of Ujjein ?) (27.)

His spreading fame adorned the ocean (which is fitted with playful shells) with the additional splendour which it received from his kingdom. (28.)

His wife who increased in riches, as the women resembling the *dikshaka* delight the munis ; she behaved according to the injunctions of the *Srutus* and was worn by the wives of the gods as an ear-ornament, (i. e. they heard of and had regard to her, (29.)

This son NANA whose person was beautiful like the new moon, who never had any mean object of desire, who was the cause of delight of the whole world, and whose person was become beautiful by being agreeable to all, made the king his father glorious. (30.)

He being desirous of crossing the ocean of worldly concerns by the ship of the husband of LAKSHMÍ, accepted the profession of worship for salvation from the best consideration. (31.)

And seeing the unreal agreeableness of worldly pleasures derived from the surrounding elements, and desiring salvation, he assumed the lily face pure from conversation thus to ascertain self-knowledge ; and was wise. (32.)

This highly spirited NANA caused this well made image of HARI to be placed at the victorious and celebrated fort of *Jayanagara* in honor of his forefathers, he was a judge of human merits, an illustrator of all morality, well acquainted with religious duties ; and of a mild understanding. (33.)

This man of respectable intellect, established a temple with the image of *Keshava*, at the same place for the final salvation of his ancestors. (34.)

So long as the great mountains, the earth, the gods, the mines of jewels (or oceans), the moon, the sun, and the starry spheres shall endure, so long shall his name exist in this habitation of the creator ; who was the seat of virtue and respected by the gods. (35.)

A person named AMARAPATÍ being desirous of gaining the curiosity of learned persons composed this inscription, written with wonderful letters, and filled with excellent metaphors expressed in appropriate phrases. He was obedient to all and corpulent, and was like the sun by his eminent qualities. He possessed the title of a wise man. (36.)

This inscription was written on the lucky day of the month of Vaishákha, in figures Samvat 1345. (37.)

He (AMARAPATÍ) had two sons named SUKARMOTTARANA'THA and BAL-LABHA, by *Champaká* (his wife) who loved one another, were well known in the world and a pattern of morality.

In the town-division of the *Káyasthas*, having a street on all sides, in the fort of *Jayapura*\*, by THA'KUR SU'PAU'S son PANSUHADUKA, was this written. Goodluck attend the author !

\* This place must not be confounded with the modern town of Jeypoor, which was only founded by JEX SINGH in the middle of the 17th Century. The name is common enough.

V.—Meteorological Register kept at Darjiling for August, 1837.

Day.	Barometer.		Therm. in Air.		Wet Bulb. Tr.		Regtg. Ther.		Danl. Hygr.		Rain.	Wind.		Weather, &c.		Boiling Point. Water.
	10 A. M.	4 P. M.	10 A. M.	4 P. M.	10 P. M.	4 A. M.	Min.	Max.	10 A. M.	4 P. M.		Inches	Morn.	Even.	Morning.	
1	33.166	23.085	61.5	62	61	61.5	58	66	61.5	61.5	0.96	N. S. E.	S. E.	Rain and thin fog.	Overcast and foggy.	199.4
2	170	126	60.5	61.5	60	60	57.5	63	60	61	7.76	N. N. E.	N. E.	Heavy rain.	Fog and light rain.	.4
3	220	157	63.5	65	63	63.5	57.5	66.5	63.5	64	43	Calm.	W.	Fog.	Heavy fog overcast.	.6
4	216	153	62.5	61	62	60.5	58	63.5	62	61	1.13	N. E.	S. W.	Fog and light rain.	Heavy rain.	.3
5	222	192	62	62.5	61.5	61.5	58	64	61.5	61.5	61.5	Calm.	S. W.	Drizzle.	Overcast.	.2
6	238	145	62.5	63.5	61	62.5	58	65.5	61	63	77	S. W.	W.	Ovrt. drizzle.	Ovrt. fog in vallies.	.3
7	190	125	63.5	65	63	62.5	57	64	62	62.5	29	W. strong.	W.	Fog and drizzle.	Cloudy.	.2
8	236	178	63.5	63.5	62	62.5	58.5	64.5	62	62	1.29	Calm.	W.	Rain and fog.	Thick fog.	.4
9	274	215	63	62	62	62	59	69	63.5	65.5	83	Calm.	W.	Rain and fog.	Rain and fog.	.4
10	267	220	64.5	68.5	63.5	65.5	59	69	63.5	65.5	2.20	W.	W.	Ovrt. fog in vallies.	Overcast and foggy.	.6
11	292	230	66	66.5	65	65.5	59	68	62	65	2.20	Calm.	W.	Rain and fog.	Drizzle distant thunder.	.6
12	330	268	63	65	62	63.5	58.5	69	62	65	97	Calm.	Calm.	Clearing near horizon.	Rain and fog.	.8
13	306	220	63	66.5	62	65	58.5	69	62	65	38	ditto.	S. W.	Overcast fog in the vallies.	fog.	.5
14	250	162	64	64.5	63	63.5	59	67.5	63	63.5	38	ditto.	W. S. W.	Rain and fog.	Overcast and foggy.	.4
15	231	155	64	62.5	63	61	58	65.5	63	61	1.24	ditto.	W. S. W.	Genl. ovrt. clearing to W.	Fog and drizzle.	.6
16	280	220	61	59	60	58.5	54.5	62.5	59.5	60	14	N.	Calm.	Overcast and foggy.	Heavy rain.	.7
17	287	203	61	60.5	59.5	60	55	69	63	60.5	2.17	ditto.	N. E.	Sun. cum. and cirri. intpsd.	Cum intpsd.	.5
18	271	194	66	64	63	59.5	55	66.5	63	60	21	N. E.	S.	Cloudy.	Overcast showery.	.5
19	268	210	64	63.5	62.5	60.5	57	66.5	63	60	40	N. E.	W.	Thick fog.	Overcast and foggy.	.4
20	296	225	61	63.5	60.5	62.5	56.5	66	61	62.5	46	N. N. E.	W.	Overcast.	Drizzle.	.7
21	297	209	61	61	60	60	56.5	64.5	60	60	46	Calm.	Calm.	Horizon cloudy, thunder S. E.	Drizzle.	.6
22	262	155	61	66.5	60	63.5	56	66.5	60	63	13	W.	S. S. W.	Cum.	Showery.	.5
23	242	181	67	65	64	62	59	66	62	62	03	Calm.	Calm.	Overcast.	Rain.	.5
24	285	200	65	64.5	62	62	59.5	68	63	60.5	03	S. W.	N. E.	Clear.	Generally ovrt.	.3
25	288	226	68	63	63	60.5	58	67.5	64	62	82	E.	S. E.	Genl. overcast.	Cum. intpsd.	.4
26	290	220	66	65	64	62	58	68	64	56	03	N. N. E.	E.	Few cumuli intpsd.	Generally clear.	.4
27	270	164	66	61	63	56.5	58	67.5	62	59	82	N. E.	S.	Generally clear.	Overcast.	.4
28	270	203	66	61	62	58	56	67.5	62	59	03	N. N. E.	E.	Heavy rain & fog.	Clearing to S. rest ort.	.5
29	279	253	59.5	59.5	59	58	55	67.5	62.5	63.5	03	Calm.	Calm.	Overcast.	cloudy.	.8
30	338	275	64.5	66	62.5	63.5	57	70	65	63.5	04	N. N. E.	Calm.	Cumuli intpsd.	Cumuli.	.8
31	323	232	68	67.5	65	63.5	57	66.1	62.1	61.8	24.51*	N. N. E.	Calm.			
Mn.	33.264	23.194	63.6	63.5	62.1	61.7	57.4	66.1	62.1	61.8	24.51*					

\* Rain by Crosley's Pluviometer, 28.22 inches. Depression of Wet-bulb Ther. barely perceptible on many days in the early part of the month.

VI.—Abstract of a Meteorological Register kept at the Cathmandu Residency, for July and August, 1837. By A. CAMPBELL, Esq. Nipal Residency.

Observations at 10 A. M.					Obs. at 4 P. M.				Wind; weather; rain.		Total rain.
Day.	Bar. at 32°	Thermometer. Air Wet Diff.		Bar. at 32°	Thermometer. Air. Wet. Diff.		At 10 A. M.	At 4 P. M.			
July, 1	25,199	75	69	6	25,113	80	71	9	W. fair.	W. cloudy.	086
2	185	75	69	6	073	82	72	10	NW. cloudy.	SW. clear.	
3	171	76	70	6	121	80	70	10	W. ditto.	SW. ditto.	230
4	203	76	69	7	159	76	70	6	E. ditto.	E. cloudy.	173
5	207	75	68	7	139	75	70	5	E. ditto.	NE. ditto.	865
6	187	75	69	6	099	80	71	9	NW. ditto.	NW. ditto.	064
7	145	75	69	6	053	82	72	10	NW. ditto.	W. clear.	194
8	099	75	70	5	037	76	69	7	NW. ditto.	S. cloudy.	942
9	076	70	66	4	24,989	77	70	7	S. ditto.	W. ditto.	950
10	092	74	68	6	965	75	70	5	W. ditto.	SW. rain.	645
11	24,973	75	68	7	917	76	69	7	S. ditto.	SW. ditto.	066
12	957	76	70	6	934	77	66	11	SW. ditto.	W. fair.	
13	25,109	76	66	10	25,086	78	66	12	N. clear.	W. ditto.	173
14	234	74	67	7	189	76	67	9	W. ditto.	W. ditto.	
15	314	74	68	6	200	77	70	7	W. ditto.	W. ditto.	
16	223	72	68	4	102	74	68	6	SE. rain.	E. cloudy.	519
17	088	73	69	4	040	77	72	5	E. calm.	NW. ditto.	870
18	219	71	67	4	166	77	69	8	SE. rain.	N. fine.	890
19	235	72	68	4	139	76	70	6	S. fair.	W. ditto.	1,384
20	166	74	69	5	114	74	70	4	S. ditto.	SE. rain.	955
21	163	72	68	4	104	74	70	4	S. ditto.	SW. ditto.	606
22	202	74	70	4	131	74	70	4	SW. ditto.	SW. ditto.	200
23	238	74	69	5	146	77	71	6	SW. ditto.	W. fine.	
24	200	74	70	4	079	79	72	7	W. ditto.	SE. rain.	1,740
25	162	74	69	5	071	79	70	9	W. ditto.	SW. fine.	
26	156	74	69	5	095	80	70	10	SW. ditto.	SW. rain.	1,384
27	186	74	69	5	089	75	70	5	W. cloudy.	SE. ditto.	346
28	162	74	69	5	092	77	71	6	W. ditto.	SW. ditto.	259
29	169	75	70	5	084	77	71	6	SW. ditto.	SW. fine.	
30	192	74	70	4	106	78	70	8	SW. ditto.	SW. ditto.	
31	139	75	69	6	078	74	70	4	W. ditto.	SW. rain.	173
Mean,	25162*	74	69	5	24964†	77	70	7			13288
Aug. 1	25,136	70	67	3	25,080	73	68	5	SW. rain.	SW. rain.	
2	164	73	68	5	099	71	68	3	SW. fair.	SW. ditto.	1,730
3	212	73	69	4	124	73	70	3	W. ditto.	SW. fair.	1,384
4	186	74	69	5	112	73	70	3	SW. ditto.	SW. rain.	346
5	212	74	69	5	154	73	69	4	SW. ditto.	SW. ditto.	259
6	210	74	69	5	144	73	68	5	SE. rain.	W. fair.	519
7	202	70	68	2	140	73	69	4	SE. ditto.	S. cloudy.	446
8	262	70	67	3	216	70	68	2	SE. ditto.	SE. rain.	346
9	263	72	68	4	202	74	70	4	SW. fair.	SE. ditto.	346
10	289	72	67	5	292	77	71	6	W. ditto.	W. fair.	
11	278	74	69	5	183	80	72	8	W. ditto.	W. ditto.	
12	305	75	70	5	234	77	72	5	W. ditto.	W. ditto.	
13	291	75	70	5	294	73	70	3	W. ditto.	SW. rain.	
14	234	73	70	3	154	73	70	3	S. rain.	SW. ditto.	1,730
15	178	73	70	3	164	73	70	3	W. fair.	SW. ditto.	
16	223	71	68	3	181	71	68	3	S. rain.	SW. ditto.	1,211
17	257	72	67	5	199	71	68	3	S. fair.	SW. fair.	
18	249	71	66	5	164	78	70	8	W. ditto.	SW. ditto.	259
19	254	73	68	5	182	78	70	8	W. ditto.	W. ditto.	692
20	252	70	68	2	169	80	71	9	W. ditto.	W. ditto.	
21	230	73	69	4	156	78	71	7	W. ditto.	W. ditto.	
22	210	74	68	6	121	80	72	8	W. ditto.	S. ditto.	100
29					187	76	69	7		W. ditto.	400
30	323	72	67	5	232	77	70	7	W. ditto.	NW. ditto.	
31	292	73	69	4	195	80	70	10	W. cloudy.	NW. ditto.	200
Mean,	25,237	72,5	68,3	4,2	25,175	75,1	69,7	5,4			9,968

\* Mean of Barometer for 29 days, 25,243 † Mean of 27 days, 25,107

‡ Ditto ditto for 2 days, 24,965 § Ditto of 4 days, 24,951

Evaporation during July 1,464 inch; fall of rain 13,288 inches.

Evaporation during August, 1 inch; total rain 9,968 inches only.

VII.—*Proceedings of the Asiatic Society.*

*Wednesday Evening, the 1st November, 1837.*

H. T. PRINSEP, Esq., Vice-President, in the chair.

T. H. MADDOCK, Esq. C. S., Dr. THEODORE CANTOR, C. TUCKER, Esq. and W. KERR EWART, Esq. proposed at the last meeting, were ballotted for, and duly elected members of the Society.

JOSEPH WILLIS, Esq. was proposed by the Secretary, seconded by Dr. WALLICH.

Dr. COLIN JOHN MACDONALD, proposed by ditto, seconded by Mr. W. ADAM.

Major IRVINE, Engineers, proposed by ditto, seconded by Mr. H. T. PRINSEP.

Capt. H. DRUMMOND, 3rd Cavalry, proposed by Mr. W. CRACROFT, seconded by the Secretary.

Nawáb JABAR KHAN, proposed by Mr. E. STIRLING, seconded by the chairman as an honorary member—referred to the Committee of Papers.

Letters from Dr. McPHERSON, Major OUSELEY, Dr. SPILSBURY, and Lieut. E. CONOLLY, acknowledged their election.

Read, letters from the Secretaries of the Bordeaux Academie Royale, the Geological Society, the Royal Irish Academy, the Antiquarian Society, the Royal Institution, and from Professor FRANK, of Munich, acknowledging receipt of the Society's publications.

Read the following letter from the Secretary to the Asiatic Society of Paris in reply to the Society's address of

A Monsieur J. PRINSEP, Esq. *Sécrétaire de la Société Asiatique du Bengale.*  
Monsieur le Sécrétaire,

Le conseil me charge de vous faire connaitre que la Société Asiatique de Paris a reçu la lettre que Monsieur le tres honorable Président de la Société du Bengale et M. le Sécrétaire ont bien voulu nous adresser en reponse à l'offre que la Société Asiatique de Paris avait fait à la Société du Bengale d'être un des intermediaires pour la vente des ouvrages sanscrits aux quels le gouvernement avait refusé de continuer ses encouragements, et dont la Société du Bengale avait entrepris l'achèvement. Le conseil a été vivement touché des expressions de sympathie et d'estime dont la Société dont vous êtes le digne organe a bien voulu se servir à l'égard de la Société Asiatique de Paris, et il me charge de vous prier de vouloir bien en exprimer à votre illustre compagnie nos remerciements les plus sincères. Le conseil est fier de l'empressement avec lequel la Société du Bengale a bien voulu recevoir ses offres, et il éprouve le besoin de donner à ce corps célèbre les assurances les plus vives du desir qu'il éprouve de faire, pour le succès des plans arrêtés par la Société du Bengale tout ce qui est en son pouvoir. Veuillez être assez bon, Monsieur le Sécrétaire, pour renouveler à la Société Asiatique du Bengale l'expression de ces sentiments, et pour recevoir en même temps l'assurance des sentiments de véritable estime,

avec les quels j'ai l'honneur d'être

Votre très humble et très obeissant Serviteur,

EUGENE BURNOUF.

*Paris, le 12 Juin, 1837.*

The Secretary read a reply from M. CSOMA KÖRÖSI to the announcement of the Society's desire to confer upon him the office of librarian.

Mr. CSOMA expresses his sense of the high honor done him, and states his intention of immediately proceeding to Calcutta where he will give a definitive answer.

Read extract of a letter from Dr. ROYLE, Secretary to the Geological Society, transmitting under charge of Captain H. DRUMMOND, the gold

Wollaston medals awarded to Dr. HUGH FALCONER and Captain P. T. CAUTLEY, for their fossil discoveries in the *Siwálik* range.

Professor ROYLE was induced to send these tokens of the approbation of the Geological Society (of which he has recently been nominated an office-bearer), thinking his associates in the Asiatic Society would like to see them; but more particularly because the excellent paper on the *Sivatherium* was first made public in their Researches, and it would be the best proof of the interest taken by the scientific at home in the novel and interesting discoveries in which so many members of the Society have been successfully engaged within the last four years.

Dr. ROYLE quoted the following extract from Mr. LYELL'S address delivered at the Anniversary Meeting of the Geological Society on the 17th February, 1837.

[The opening of the address presenting the medals was published in our July No.]

#### ORGANIC REMAINS.

"Gentlemen, you have been already informed that the Council have this year awarded two Wollaston medals, one to Captain PROBY CAUTLEY of the Bengal Artillery, and the other to Dr. HUGH FALCONER, Superintendent of the Botanic Garden at Saharunpore, for their researches in the geology of India, and more particularly their discovery of many fossil remains of extinct quadrupeds at the southern foot of the *Himálaya* mountains. At our last Anniversary I took occasion to acknowledge a magnificent present, consisting of duplicates of these fossils, which the Society had received from Captain CAUTLEY, and since that time other donations of great value have been transmitted by him to our museum. These Indian fossil bones belong to extinct species of herbivorous and carnivorous mammalia, and to reptiles of the genera crocodile, gavial, emys, and trionyx, and to several species of fish, with which shells of fresh-water genera are associated, the whole being entombed in a formation of sandstone, conglomerate, marl, and clay, in inclined stratification, composing a range of hills called the *Siwálik*, between the rivers *Sutledge* and *Ganges*. These hills rise to the height of from 500 to 1,000 feet above the adjacent plains, some of the loftiest peaks being 3,000 feet above the level of the sea.

"When Captain CAUTLEY and Dr. FALCONER first discovered these remarkable remains their curiosity was awakened, and they felt convinced of their great scientific value; but they were not versed in fossil osteology, and being stationed on the remote confines of our Indian possessions, they were far distant from any living authorities or books on comparative anatomy to which they could refer. The manner in which they overcame these disadvantages, and the enthusiasm with which they continued for years to prosecute their researches when thus isolated from the scientific world is truly admirable. Dr. Royle has permitted me to read a part of their correspondence with him when they were exploring the *Siwálik* mountains, and I can bear witness to their extraordinary energy and perseverance. From time to time they earnestly requested that Cuvier's works on osteology might be sent out to them, and expressed their disappointment when, from various accidents, these volumes failed to arrive. The delay perhaps was fortunate, for being thrown entirely upon their own resources, they soon found a museum of comparative anatomy in the surrounding plains, hills, and jungles, where they slew the wild tigers, buffaloes, antelopes, and other Indian quadrupeds, of which they preserved the skeletons, besides obtaining specimens of all the genera of reptiles which inhabited that region. They were compelled to see and think for themselves while comparing and discriminating the different recent and fossil bones, and reasoning on the laws of comparative osteology, till at length they were fully prepared to appreciate the lessons which they were taught by the works of Cuvier. In the course of their labours they have ascertained the existence of the elephant, mastodon, rhinoceros, hippopotamus, ox, buffalo, elk, antelope, deer, and other herbivorous genera, besides several canine and feline carnivora. On some of these Dr. FALCONER and Captain CAUTLEY have each written separate and independent memoirs. Captain CAUTLEY, for example, is the author of an article in the *Journal of the Asiatic Society*, in which he shows that two of the species of mastodon described by Mr. CLIFT are, in fact, one, the supposed differ-

ence in character having been drawn from the teeth of the young and adult of the same species. I ought to remind you that this same gentleman was the discoverer, in 1833, of the Indian Herculeum or buried town near Behat, north of Seharunpore, which he found seventeen feet below the surface of the country when directing the excavation of the Doab Canal\*.

“But I ought more particularly to invite your attention to the joint paper by Dr. FALCONER and Captain CAUTLEY on the Sivatherium, a new and extraordinary species of mammalia, which they have minutely described and figured, offering at the same time many profound speculations on its probable anatomical relations. The characters of this genus are drawn from a head almost complete, found at first enveloped in a mass of hard stone, which had lain as a boulder in a water-course, but after much labour the covering of stone was successfully removed, and the huge head now stands out with its two horns in relief, the nasal bones being projected in a free arch, and the molars on both sides of the jaw being singularly perfect. This individual must have approached the elephant in size. The genus Sivatherium, say the authors, is the more interesting, as helping to fill up the important blank which has always intervened between the ruminant and pachydermatous quadrupeds, for it combines the teeth and horns of a ruminant, with the lip, face, and probably proboscis of a pachyderm. They also observe, that the extinct mammiferous genera of Cuvier were all confined to the Pachydermata, and no remarkable deviation from existing types had been noticed by him among fossil ruminants, whereas the Sivatherium holds a perfectly isolated position, like the giraffe and the camels, being widely remote from any other type.”

Resolved, that due acknowledgments be addressed to the Geological Society for their courtesy in entrusting the Asiatic Society with the honorary medals awarded to two of their associates, and that they be immediately forwarded with appropriate congratulations to Seháranpur.

The Right Honorable Lord AUCKLAND, Patron, addressed to the Society's attention the following communication just received from the Royal Asiatic Society, confident that the Society would omit no means of giving effect to the objects with which they had been forwarded.

*“The Royal Asiatic Society of Great Britain and Ireland, 14, Grafton Street, Bond Street ;*

MY LORD,

*London, 11th of May, 1837.*

The Committee of Agriculture and Commerce of this Society, having had before them certain specimens of Lichens used in dyeing, and being informed that several species are now employed in India for that purpose, and that many more would probably be elicited by a close investigation, and an accurate knowledge of the requirements of the trade, which has been much checked by the short supply, and high price of the best sorts used, I am requested by the Committee to transmit to your Lordship the accompanying specimens of Lichens, with bottles of the ammoniacal liquor used in extracting the color, and of the extracted color; and to enclose fifty copies of the first day's proceedings of the Committee, which contain directions for ascertaining the most useful sorts of Lichens, and for using the liquor as a test of their quality. I am also requested to solicit that such measures may be adopted as may appear to your Lordship to be expedient to diffuse amongst those to whom it is likely to be useful such an acquaintance with the subject as may tend to advance the views of the Committee.

As the Committee are impressed with the conviction that their views of general utility are fully shared by your Lordship, they feel it unnecessary to offer any

\* Journal of Asiatic Society, Nos. xxv. and xxix. 1834. Principles of Geology, 4th and subsequent editions. See Index, Behat.

apology for the trouble which may be occasioned in furthering a measure calculated to lead to the improvement of our commerce, and to be of general advantage.

I have the honor to be,  
&c. &c.

H. HARKNESS, *Secretary.*

To the Right Honorable Lord AUCKLAND, G. C. B., Governor-General of India."

Mr. VISGEE'S specimens, deposited in the museum, are labelled as follows :

	Value per ton.		Value per ton.
1. Canary orchilla, ....	£250 to 350	10. Canary rock moss, ....	80 to 90
2. Cape de Verde ditto,..	200 to 300	11. Sardinian ditto, .....	70 to 90
3. West Island ditto,....	150 to 230	12. Pustulatus ditto, .....	20 to 40
4. Madeira ditto, .....	100 to 150	13. Tartarous moss, .....	20 to 40
5. Africa ditto, .....	80 to 130	21. Useless lichen, liable to be	
6. South America do. ..	80 to 120	mistaken for Nos.....	1 or 9
7. Sardinian ditto, ....	30 to 45	22. Lichen valueless ditto,..	12
8. Cape of Good Hope do.	20	23. Bad canary moss ditto,..	10
9. English ditto, .....	no value.		

"*The Good* has a nearly white powder on its surface, towards the centre; the under surface is of a gray color, and is not hairy; if wetted it does not turn of an orange color; its edges are flat and thin.

"*The Bad* has no mealy white powder on its surface; its under side is hairy, and blacker than the good; its edges are usually more or less knobbed, and on being wetted it generally becomes of an orange color.

"No. 24, contains a mixed sample of good and bad, which has been wetted with water.

"The useless mosses greatly outnumber the useful, and vary from each other, in some instances, by such slight shades of difference, that the above specimens of them can serve little more than to call minute attention to the subject. A test for the discovery of color is therefore necessary.

"*Test.*—Take liquor ammoniæ, very much diluted with water, but strong enough to retain a powerfully-pungent smell—half-fill a phial bottle with the same, then add of the lichen (being broken up to a convenient size), so much as will lightly fill up the liquor, so that the whole may be readily stirred about. Care must be taken to leave at least one-third of the bottle for air. The bottle must be kept corked, but be frequently opened, and the contents stirred with a small stick. The color will begin to exhibit itself in a few hours, and the more rapidly in proportion to the warmth of the place in which it is kept; but the heat should not exceed 130° Fahrenheit. A piece of white silk placed near the surface of the fluid will show the color before it would otherwise be perceptible. This test will only serve to show where color exists, but will not develop it to its fullest extent.

"*Localities.*—The good sorts are generally found in rocky or stony districts, or where dry stone walls abound; in the neighbourhood of the sea,—or if distant from the sea, in places exposed to sea breezes. The more valuable are met with in volcanic islands. My own experience has been principally in the Canaries, where I find the more arid the situation, the better the quality of the lichens. When the land is high and humid, the useless sorts alone are met with. In dry places near the sea, there are only the good sorts; and there is generally a belt between the two, in which both good and bad are found on the same stones, and not unfrequently overrunning each other.

"There is with the samples a small bottle of ammoniacal liquor, of the strength suited for test: and also a small bottle of the color to be produced."

Resolved, that five copies of the "Proceedings" be communicated to the Agricultural Society; and that others be sent to any members of the Society who may be in a position to collect specimens of Indian mosses for trial and transmission home.

The Secretary brought up the following

*Report of the Committee of Papers on the Museum reference of the 6th Sept. 1837.*

The question submitted to our consideration on the present occasion is, simply, how we may best dispose of the Government grant of 200 rupees per mensem, (which it has been resolved to accept,) towards the maintenance and improvement of the Society's museum? Whether a successor to Dr. PEARSON shall be appointed, or any other mode of superintendence adopted?

The following considerations have induced us to recommend that the Curatorship shall not be filled up for the present.

The objects that had accumulated in the museum prior to Dr. PEARSON'S nomination having been once arranged by him, there will evidently be little to employ a successor, unless additions could be made on an enlarged scale through purchase or otherwise, for which sufficient funds do not exist.

On the other hand, by employing the money now granted us in purchasing and collecting specimens for the due preservation of which our present establishment is sufficient, we shall in a year or two have amassed materials to give full occupation to a professional superintendent, whom we may then appoint on our former scale, should not the Government at home in the mean time place the museum on a more comprehensive footing. We therefore propose that the 200 rupees be carried to the general account, and that in consideration of this accession to our resources, opportunities be sought of adding to our museum by purchase; and of promoting physical or antiquarian research by such other means as may present themselves from time to time. We would in the mean time place the museum under a special Committee of three annual members subject to reelection, as in the Committee of Papers, and three ex-officio members, viz. one vice-president, the secretary and the librarian. We would further suggest—

That this Committee should hold meetings at the rooms not less than once in the week; that their orders should be carried into effect, and their proceedings recorded by the Secretary as in the Committee of Papers; and that all expenditure should require audit from the latter Committee with exception of the ordinary contingent, which may be fixed at 100 rupees per mensem.

That this Committee should give in an annual report of the progress of the museum, at the anniversary meeting in January, and that they should be entrusted with a general discretion for the disposal and exchange of duplicate specimens for the benefit of the museum.

For the Committee of Papers,

*Asiatic Society's Rooms,* }  
20th Sept. 1837. }

J. PRINSEP, Secretary.

Proposed by the Chairman, seconded by Mr. CRACROFT, and resolved, That the Report be adopted in all its provisions; and that three gentlemen be elected to act with the Secretary and librarian as a Committee for superintending the museum.

Dr. CORBYN spoke at some length in favor of renewing the curator's appointment. He concluded by moving the postponement of the question until a better meeting could be assembled, which was negatived.

It was then moved by the Secretary, seconded by Mr. HARE, and resolved, that Mr. WILLIAM CRACROFT, Dr. G. EVANS, and Dr. McCLELLAND, be requested to act as the museum Committee.

Dr. EVANS and Mr. CRACROFT being present signified their acceptance of the office.

*Library.*

The following works were presented on the part of the Royal Academy of Bordeaux:

“*Mon portefeuille*,” a collection of drawings (lithographed for private presentation) of Roman Statues and antiquities, by M. P. LACOUR, Member of the Academy, Corresponding member of the Institution, &c.

*Essai sur les Hiéroglyphes Egyptiens*, par P. LACOUR, &c.

Procès-verbal des séances publique de l' Academie Royale des Sciences, Belles-lettres et arts de Bordeaux, 1836.

On the part of the authors.

Institutiones linguæ Præciticæ, by Dr. CHRISTIANUS LASSEN, Professor at Bonn; 2 fasciculi.

Die altpersischen keil-inschriften von Persepolis, entzifferund des alphabets und erklärang des Inhalts, von Dr. CHRISTIAN LASSEN.

Analysis and Review of the Ricardo, or new school of political economy, by Major W. H. SLEEMAN.

Polymetrical tables prepared for the use of the Post Office—by Captain T. Taylor, Madras Cavalry.

On the part of the Societies.

Transactions of the Royal Irish Academy, Vol. XVII.

Journal of the Proceedings of do. Nos. 1, 2, 3.

Journal Asiatique Nos. 7, 8 new series, of the Asiatic Society of Paris.

Lardner's Steam Communication via the Red Sea, reprinted in Calcutta—by the Steam Committee.

Meteorological Register, from the Surveyor General.

From the booksellers.

Lardner's Cabinet Cyclopaedia—Ireland, vol. II.

#### *Antiquities, Literature.*

[Brought forward from the adjourned meeting of the 4th October.]

Major PEW forwarded the promised facsimile of the inscription on the broken *Delhi Lât*, now in Mr. FRASER'S grounds.

The secretary stated that though much mutilated there was not a letter in this facsimile of which he could not assign the exact counterpart in the Feroz lât. It had enabled him to correct a few but very few readings in the translated version while it confirmed some that had been deemed doubtful.

Read a letter from Captain A. BURNES, dated *Camp, Duha* on the river of *Cabal*, 5th September, forwarding:

No. 1. The facsimile of the Sanskrit inscription at *Hünd* 20 miles above *Attok* alluded to in M. COURT'S memoir on *Taxila* (Journ. V. 482). The original is lodged at *Peshawar* awaiting the Society's orders as to its disposal.

No. 2. Inscription under a broken idol at *Hünd*.

Nos. 3, 4. Figures on marble and stone fragments at the same place.

No. 5. A view of the *Khyber* tope, not yet opened,

No. 6. A mineral resinous jet from the *Khattak* country south of *Peshawar*.

[See notice and plates of the inscription.]

MANATON OMMANNEY, Esq. C. S. forwarded copy of a Sanskrit inscription on three plates deposited in a temple at *Multaye* near the source of the *Tapti* river.

[See the present number, page 869.]

Dr. ALEXANDER BURN, transmitted facsimiles of the contents of two copper-plates found in the town of *Kaira* (*Gujerat*) in the same character as those deciphered by Mr. WATHEN in 1835.

They relate also to the *Silāditya* dynasty, but as Dr. BURN has offered to send the plates themselves it will be better to await their arrival before attempting to read their contents.

Baboo CONOYLAL TAGORE sent for exhibition to the society a copper-plate in excellent preservation lately dug up in the chur land of a *Zemin-daree* belonging to him in pergunnah *Edilpore*, zila *Buckergunj*.

This grant, which is now being transcribed gives an additional name to the list of the *Belál Sena* dynasty of *Gaur*.

A letter was read from T. CHURCH, Esq, dated *Singapur*, 15th August, 1837, presenting to the Society specimens of some ancient tin coins discovered up at that place.

These coins hardly appear to be of great antiquity. They have a lion on one side crest-fashion, typical doubtless of the name of the settlement *Sinhapur*, the city of the lion ; and on the reverse what may be intended for a cornucopia or a sceptre. They are of tin and in high relief, and rough on the edges. About 800 of them were dug up by a party of convicts in making a road five miles from the town. The earthen vessel containing them had apparently been glazed and was of a very common shape, it was buried about two feet in marshy ground in a spot until recently covered with dense jungle.

Dr. T. CANTOR presented some Scandinavian antiquities of copper and brass,—a knife, an arrow head, pincers and a key.

“ They are from different Danish provinces, and were extracted by myself from sepulchral urns containing bones and ashes of the dead, which the heathen Scandinavii used to deposit in huge tumuli. Antiquarians date them about 400 of the Christian era. The key is similar to that used by the Chinese.”

The Rev. Dr. MILL presented two stone slabs for the museum, which had been last year brought to him from the west of India and the Red Sea by Captain ROCHE.

“ No. 1 is an armorial shield, taken from the principal altar in a ruined Portuguese church on the top of Trombay hill, Salsette island, one of the first Portuguese settlements. The date of the slab was broken off on removal down the hill. The words were to the purport, “ Glory to God, 1644.”

“ The other stone was brought by an officer of the Indian Navy from the Red Sea ; it was found in one of the numerous ruined cities on the Egyptian shore ; it was supposed to be a grave-stone upwards of 300 years old.”—(See drawing and note in the present number.)

Mr. W. H. WATHEN forwarded on the part of Lieut. POSTANS, an account of the Jain temple at *Badrásir*, and the ruins of *Badranagari* in the province of *Cutch*, with drawing of the image and plan of the temple.

Mr. T. WILKINSON brought to the Society's notice a translation of the elements of Euclid into Sanskrit in the time of rájá SIWAI JAYA SINH of *Jaipur* in 1699, called the *Rekha ganita*.

[Will be published in next month's Journal.]

Colonel STACY drew attention to a coin lately procured by him from the Panjab, uniting the type of the Indo-Scythic series with that of the Indo-Musalmani's of *Kaikobád*.

It was with much regret announced to the meeting that Colonel STACY had been robbed of a great part of his collection of coins including the unique *Amyntas*, and all his *Bactrians*, and 60 gold Gupta coins of *Canorij* !

Mr. D. LISTON transmitted two servitude bonds granted by cultivators in the *Goralchpur* district, shewing personal bondage to be there practised openly at the present day.

Read a letter from Lieutenant KITROE, 6th Regt, forwarding two manuscript journals kept by himself on a march with his regiment to *Cuttack*, and then to the *Boud* and *Gumsur* country.

These Journals contain minute and beautifully executed drawings of all the temples and antiquities met with on his route, with all the information on every subject he was enabled to pick up. His visit to *Bhobaneswar* and to the *Khangiri* hills have formed the subject of separate memoirs.

*Physical.*

Mr. Secretary MANGLES presented on the part of the Right Honorable the Governor of Bengal, a copy of Dr. RICHARDSON'S journal of his late visit to the *Shan* frontier in *Moulmein*, in two parts.

Mr. JULES DES JARDINS presented 7th Report and Resumé of Meteorological observations made by the Natural History Society of the *Mauritius*.

Dr. W. BLAND gave a note on Mr. HODGSON'S description of the *Nipal* woodpeckers.

Colonel McLEOD brought to the meeting several more fragments of fossil bone from the fort boring now at 423 feet.

One a small caudal vertebra of a lacerta animal? the rest testudinous. The kankar pebbles and quartz and felspar gravel accompanying them are increasing in size and bear the appearance of having been rolled.

Mr. C. B. GREENLAW presented on the part of Mr. ALFRED BOND, Master Attendant at *Balasore*, a series of tide registers at *Bulramghari* in full for the year, 1834.

Read a letter from Dr. T. CANTOR, presenting a catalogue of serpents and fish in the Society's museum.

Resolved that especial thanks be returned to Dr. CANTOR for the valuable service he has rendered to the Society in arranging and classifying these objects.

The Secretary proposed taking advantage of Dr. CANTOR'S departure for England by the *Perfect*, to request his kindness in conveying a case of the duplicates of the Society's collection of snakes for presentation to the museum of the Honorable Company.

He would also recommend that one of the elephants and rhinoceros' skulls should be entrusted to Dr. CANTOR with a view of presentation to any museum whence he may be able to obtain in exchange some osteological specimens for our museum, not procurable in India.

Dr. CANTOR had kindly undertaken to convey a series of our fluviatile shells to Professor VON DEM BUSCH of *Bremen* and other parcels for the continent.

These recommendations were adopted.

The Secretary obtained sanction for purchase of 31 objects of natural history prepared by M. MONTEIRO and varnished—at 31 rupees.

Mr. SHAW, 3rd officer of the *Ernaad* presented a tetradon, a remosa, and some insects from the Persian Gulf.

Dr. McCOSH presented the skeleton of a Tapir which he had commissioned from *Malacca*.

The skeleton had unfortunately been ruined by an unskilful hand—the whole animal having been chopped up butcher-wise to be packed in a cask—in spirits—but the head and some bones were uninjured.

Read the following letter from Lieut. THOMAS HUTTON, 37th N. I. dated Simla, 27th August and 4th September.

*Simla, 27th August, 1837.*

SIR,

At a time when the attention of the Scientific bodies of Europe, is turned to the valuable discoveries of our fossilists in the Sub-Himálayan ranges, it may not be thought impertinent in me, to suggest that the discovery made some years

since by the late Dr. GERARD in the *Spiti* valley, and other places in the interior of these mountains might advantageously be followed up, by farther and more complete research.

Little, save the existence of these fossil beds has hitherto been noted, and the rigorous climate in which they are found, renders it more than probable that few if any subsequent travellers will be inclined to venture into those inhospitable regions, where the Thermometer, in the month of October, stood, in the morning, (as noted in the Dr.'s memoranda), at 16°, 15°, and even 10°.

Through the liberality of Captain P. GERARD residing at *Simla*, I have had an opportunity of perusing the Dr.'s memoranda, and am of opinion that research in the localities he notes down, would give to science some valuable additional information on the subject of these interesting deposits of the antediluvian world.

Subsequent to Dr. GERARD's discovery,—and wholly dependent on that gentleman for his information,—M. JACQUEMONT I believe visited the valley of the *Spiti*,—but whether he succeeded in penetrating to the fossil locality, or was deterred by the rigours of the climate, is unknown.

Shall we, however, allow the riches of our dominions to be brought to light and reaped by Foreign Societies?

They send out travellers to glean in the cause of science, through every clime, while we alone, the richest nation of them all, sit idly by and watch their progress.

I had contemplated an expedition to *Spiti*, this year, but straitened circumstances and family affairs, have obliged me with reluctance to relinquish the undertaking.

Should the Society deem the Dr.'s discovery worthy of being followed up, I would humbly offer under their patronage to undertake the trip, the expences of which, if necessary, I would gladly share.

In those climates the best and I may say only season for successful research would be during the summer months, i. e. from May until the end of September or October, and I should calculate the monthly cost at about one hundred and fifty rupees (150 Rs.)

Dr. GERARD notes the bed of marine fossils, or solid shell rock to be no less than one mile in depth, while loose fossils of various species were lying about on the summits of the ridges at an altitude of 16,000 ft. above the sea.

He had, at the time of this discovery, no leisure to prosecute research, as the season was too far advanced, and his health too much impaired to admit of his exposing himself longer to the bitter cold which was fast setting in,—nor did the Dr.'s pursuits or knowledge of the subject permit his making the most of the discovery.

Other branches of the Natural History of these Hills, might at the same time be pursued with advantage, and according to the Dr.'s memoranda, there are many objects of value and interest in this department to be met with.

Should the Society be inclined to lend a favorable ear to my suggestion, nothing would be requisite but the permission of the Governor General for my being appointed to the undertaking, and from the anxiety His Lordship has ever shown, to forward Scientific Research, little doubt need be entertained as to the result, if solicited to that effect by the Asiatic Society.

I have broached the subject thus early in order that every preparation may be made for the successful accomplishment of the undertaking.

I have the honor to be, &c. &c.

THOMAS HUTTON, Lt. 37th Regt. N. I.

To JAMES PRINSEP, Esq. Sec. As. Soc.

Resolved, that the Society feels much indebted to Lieut. HUTTON for his disinterested proposal, and will have great pleasure in furthering his plan for the thorough exploration of the *Spiti* valley, and the neighbouring regions of the *Himálaya*, by placing one thousand rupees at his disposal for this object, provided he is enabled to prosecute the journey; and on the conditions suggested by himself, that the objects of natural history recent and fossil collected in the trip shall be deposited in the Society's Museum.

Monsieur FONTANIER, French Consul at *Bussora*, forwarded under charge of Capt. EALES, Ship *John Adam*, various objects of natural history from the Persian Gulf.

1. Mineral specimens from the island of *Ormus*. Shell concrete, or grès coquillier, ferruginous and selenitous sandstone and madreporite.

2. Zoophytes and snakes of several species from *Bussora*; also a curious *stellion* or *gako* (*hemidactulus tiktikia*) with a note description of them.

Mr. D. McLEOD presented a series of rock specimens from the *Sutpora* range commencing with *Seoní Chapara*—the specimens are numbered with reference to a map of the district accompanying.

Dr. McCLELLAND submitted a descriptive catalogue of the zoological specimens collected by himself in the late tour in Assam, together with copies of his ornithological drawings, of which the originals, about 130 in number, have been transmitted through Government to the Hon'ble Court of Directors.

The fossils presented by Mr. W. DAVE of the Delhi Canal Establishment had arrived and were much admired. The following is the list of them furnished by Mr. DAVE.

No. of Specimen.	Names of Specimens as supposed to be
1	A tortoise, (a very perfect specimen of trionyx.)
2	A fragment of humerus of Mastodon.
3	A ditto of tusk of ditto.
4	to 8 Fragments of jaws of the Mastodon.
9, 10	Vertebra of the Sivatherium.
11	ditto Mastodon.
12	Right lower jaw of the elephant } the lower maimed.
13	Left lower jaw of the elephant }
14	Fragment of the femur of the elephant.
15	Ditto horn of a deer.
16	Ditto horn of a buffalo.
17	Ditto horn of a bullock.
18	Ditto rib of the Mastodon.
19	Ditto upper jaw of the crocodile.
20	Ditto jaw of a small deer.
21, 22, 23	Ditto of bones not recognized.
24	Ditto lower half head of the hippopotamus, (very perfec
25	Ditto upper half head of the rhinoceros.
26	Ditto lower jaw of the bog.
27	Ditto ditto of the Sivatherium.
28	Ditto ditto of the bear*.
29	Ditto tusk of the hippopotamus.
30	Ditto ditto of the ditto.
31	A tooth of the crocodile.
32	A lower jaw of a shark (supposed to be.)
33	A fragment of the jaw of a horse.
34	A small box containing right half of lower jaw of the hippopotamus dissimilis (vide Journal, No. 53 and note page 293.)
35	A packet containing an assortment of shells.
36	A sample supposed to be a species of coal, with a portion of bitumen.
37, 38	Fragments of upper part of the head of ruminant.
39	Specimen of fossil wood.
40	Fragment lower jaw of small elephant.
41	Lower extremity of radius and ulna, carpal bones attached, of Mastodon.

\* This jaw seems to belong to a new animal at least, it has not yet been identified.—ED.



# JOURNAL

OF

## THE ASIATIC SOCIETY.

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No. 71.—November, 1837.

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I.—*Journal of a Trip to the Burenda Pass in 1836. By Lieut. THOMAS HUTTON, 37th Regiment, Native Infantry.*

On the 22nd of September, 1836, I started from *Simla*, which averages an elevation of 7,200 feet above sea level, in company with a small party of friends, on a trip to the *Burenda Pass*, with the intention of crossing into *Kanáwar*. The road from *Simla* to the top of *Mahássú*, is a pretty steep ascent for nearly the whole way, but the scenery, particularly in the forest, is very beautiful and reminds one much of the grounds around a gentleman's country seat at home.

Several species of pines and thorny-leaved oaks, intermixed with large plane trees and various others, compose the forest. Black currant bushes and raspberries, both yellow and red, are plentiful, as also the blackberry or bramble. The fruit of the former is much sought after by the residents at *Simla*, to make preserves with: wild strawberries are also abundant and richly flavoured.

Flowers\*<sup>1</sup> of various kinds are scattered over the more open parts of the forest, and flitting over them may be seen numerous butterflies, many of which are common to Britain and continental *Europe*. Among others I recognised and captured the beautiful 'swallow-tail'd'<sup>2</sup> and 'tortoise-shell' butterflies<sup>2</sup>;—the caterpillar of the latter, being the same as that of *Europe*, and like it feeding on the nettle.

The 'painted lady'<sup>2</sup> is also abundant, as well as the large<sup>2</sup> and small 'cabbage butterflies'. 'The black-veined white'<sup>2</sup> is among the most numerous, and many of the beautiful little species belonging to the Genus *Polyommatus*.

\* See notes at the end.

Here also beneath the decaying trunk of fallen trees I discovered in abundance some new species of land snails<sup>4</sup> belonging to the genera, *nanina*, and *bulimus*.

Pheasants are plentiful down the *khads*, but it is hard work hunting for them.

The *plass* or *pucras* pheasant<sup>5</sup> and another bird called, the *khalij*<sup>5</sup> pheasant, are the commonest, but the *monál*<sup>5</sup> is to be met with towards the latter end of autumn and during the winter season, as also the woodcock<sup>5</sup>; indeed one of the latter birds, I saw flushed in the month of August, and a brace were seen at *Simla* this year in November.

Wild hogs are abundant in the deep glens, where they shelter themselves all day, and at night sally forth to regale on the grain fields, much to the annoyance of the farmers;—they also visit the higher and more open parts of the forest where they turn up the ground in search of aromatic roots, &c.

Bears\*, too, are numerous in the rocky glens, arriving from the colder parts of the hills in the autumn and staying during the winter, —retiring again to the interior about April, as the weather becomes hotter.

Besides these, many other animals are inhabitants of this forest, such as the leopard<sup>6</sup>, leopard cat<sup>6</sup>, the hill fox<sup>6</sup>, and troops of lungoors<sup>6</sup>, as also the musk deer<sup>6</sup> and flying squirrel<sup>6</sup>.

The former animal is seldom seen except at night when it prowls about the sheep-folds, and is often as much the terror and pest of the poor highland villagers, as the more formidable tiger is to the inhabitants of the plains.

At *Simla* where the leopard is by no means scarce, it is necessary at nightfall to shut up the dogs, or they would, invariably sooner or later, as indeed numbers do, fall victims to the voracity of this prowling savage. Even in open day, dogs are frequently snatched up by this animal, when hunting along the wooded banks, only a few yards from their masters. Instances are even on record of their entering houses at night when the doors have been incautiously left open.

Large tracts of the forest of the *Mahássú* have of late years been cleared for the purpose of planting potatoes, which thrive well on sloping grounds and are cultivated to a great extent, vast quantities being annually sent to the plains for sale.

The magnificent timber which once abounded here is fast falling beneath the woodman's axe, and it is to be feared that ere long, the

\* *Ursus Thibetanus*.

so much vaunted beauty of this forest, will have passed away. The demand for good timber, for the purposes of building, since *Simla* became a resort for invalids, has been so great, that the needy and money-loving Ránas, have turned the gigantic beauties of the forest, to account, and many places are beginning to look quite bare and naked from the constant drain upon them.

It is more than probable, if this destruction continues, that in a few years the forest will be ruined; for it is a curious and melancholy fact, that but very few young trees are springing up to supply the places of the parent stock.

Many fine trees are also destroyed by the practice of setting fire to the jangal grass, for the turpentine which exudes so plentifully from the pine trees, immediately takes fire and the bark of the tree is destroyed at the base. The consequence is that rain finds a lodgment and rots the outer wood, which having become soft is immediately discovered and attacked by insects, and the tree in a short time withers and falls. Hundreds of these trees as also many fine oaks are to be seen in every stage of disease, both standing and fallen, and almost all arising in the first instance from the fire having injured or destroyed the bark around the base.

In this stage, stage-beetles<sup>3</sup>, capricorn beetles<sup>a</sup> and also the click beetles<sup>3</sup> whose larvæ are nourished in decaying trees, are all busy in completing what the fire has commenced, and even a species of snail<sup>a</sup> contributes much to the ultimate ruin of the sturdy oak by boring into every hole and crevice and reducing the fibre of the wood to the consistency of moist sawdust.

It is upon such trees that the woodpeckers, in search of insects within, bore innumerable holes, and although they are labouring with the laudable intent of destroying the hidden foe, yet they also in no small degree hasten the decay of the wood, by boring so many fresh inlets for the rain and snow.

It must be remembered however, that these much abused birds never attack a sound and healthy tree, and their share in the destruction of a decaying one, may be forgiven, on the certainty of its being destroyed even without their aid, by the insects already within it.

The highest peak of *Mahíssú* is 9140 feet above the level of the sea; but the *Deví* temple, past which the road runs, is only 9078 feet, after which the road gradually descends for about two miles through the forest to *Fágú*, where there is a small bungalow of one

room, belonging to government, and which is the usual halting-place for travellers, being about twelve miles from *Simla*.

The elevation of the bungalow is 8040 feet.

From this place a road branches off through the *Jubal* country towards the *Chor* mountain, which is one of the lions usually visited by travellers, and attains an elevation of 12,149 feet. The road across the hills to *Masúri* also lies in the same direction.

At *Fágú* we halted one day and on the 24th September pursued our march towards *Mattiána*, which is the second stage from *Simla* to the cantonment of *Kotgarh*, and where there is another small bungalow of one room. Elevation 8070 feet.

The grassy hills between *Fágú* and *Mattiána* produce during the rains, immense quantities of a species of *orchis*, called by the natives "*salep misrí*," the roots of which are sometimes collected and dried, and afterwards brought to *Simla* or sent to the plains for sale. If care and culture were bestowed upon these plants and the drying of the roots properly attended to, why might not the hill plant equal the famous Persian and Turkish *salep misrí*, which is now sold at such high prices as almost to preclude the possibility of using it? The hill plant grows at *Simla* and is pretty generally diffused over the interior, and as it may be had in almost any quantities, an important and nourishing addition to the diet of infants and invalids might be furnished at a reasonable and even cheap rate.

The road from *Fágú* is seen for miles running along the side of a bare hill, which on one side shuts out the view, while on the other are deep glens with here and there a few houses. It is a long and dreary march of about 14 miles, and as the party I was with were keen sportsmen, we agreed to breakfast at a wood about half-way, and three miles beyond the old fort of *Theog*, which stands on an eminence near the road and is 8013 feet above the sea.

After breakfast we beat the forest for game and found a musk deer and some plass pheasants, as also the hill partridge and the shikári of the party brought in some *chicórs*<sup>5</sup>.

The whole of this day we walked on leisurely down the *khads* for the two-fold purpose of finding game and avoiding the dreary road to *Mattiána*. In the evening we came to our encamping ground in the bed of the glen below *Mattiána* bungalow, on the banks of a stream, which wound along among the bluff rocks and thickly wooded hills, giving a beautiful and romantic appearance to the scene which is here highly picturesque, the banks of the glen rising some hundreds of feet high on either side, and clothed to the top with trees and brushwood.

Here we found that beautiful little flower, *parochetus communis*, figured in ROYLE'S Illustrations. It was growing in profusion among the damp rocks and caves on the banks of the stream. I have since found that it is common also at *Simla*.

In the morning just before daybreak on the 25th we heard the hill blackbirds singing very sweetly from the woods above us. The song is not unlike that of the European blackbird. These beautiful birds commence singing about the middle of autumn and continue their songs throughout the winter and spring, after which they betake themselves to the interior, being autumnal and winter visitants rather than constant residents of the lower hills, although a few may be occasionally met with throughout the year. In the winter season they are found as low down as the vale of *Pinjore*.

At daybreak on the 26th September we ascended a very steep hill towards *Nágkunda*, breakfasting about half-way, by the side of a hill stream and then continuing our journey. On this road are plenty of chicores and a few were shot by the party.

At *Nágkunda* we found two gentlemen from *Simla* who had come thus far to see the beauties of the interior before leaving India for home. In consequence of this rencontre we halted a day and beat the wood for game. Some plass and *khali* pheasants were killed, and a male musk deer was brought in by one of the shikári.

The bungalow at this place is larger than those of *Fágú* and *Mattiána*, possessing one large and two small rooms, which afford very comfortable accommodation to travellers. The elevation is 9016 feet.

The scenery from this place is very beautiful.

The cantonment of *Kotgarh* is seen in a slope in the distance, and is much lower than *Nágkunda*, and surrounded by mountains of every shade, from the deepest forest green, to the bare and barren rock, while the long line of eternal snows towers far above them all in the back ground. In the *khads* below the bungalow we found several nut trees with fruit on them, and very similar to filberts in appearance, but all were rotten, and judging from the number of nuts strewed upon the ground, all of which were likewise rotten and were the fruit of the preceding year, I should be inclined to think that few ever ripened. Dr. GERARD mentions having found them rotten in 1818.

The nut tree here grows to a good size, and unlike the hazel bushes of Europe, is really a large tree, springing up some height before the branches spread out, and the trunks of many exceeding a man's body in girth. The tallest trees must have been from 30 to 40 feet high at least.

Flowers of different kinds are here abundant, every open space or grassy hill being studded with various colors; the *anemone discolor*, *parnassia nubicola*, and *potentilla pteropoda* of ROYLE are innumerable, while in the deep glens or *khads*, growing in damp vegetable moulds, a beautiful white species of *cypripedium* is found, as also a very large white lily, which grows to a height of 6 or 7 feet.

Here also we found a fruit resembling a wild quince, but growing on large trees, with leaves very similar to those of the nut trees.

Another fruit was brought us, which in taste was something like the sloe, the stone somewhat resembling that of the little wild cherry of Britain. The tree is tall and at first sight resembles the cherry tree, but the fruit grows on the stalks in a different manner, being placed at unequal distances up a long straight stem. The hill people call the tree *jummoo*, (*jamú*.)

These forests are also well stocked with splendid yew trees and pines of enormous growth. The birch is said by travellers to grow here also, but we were not fortunate enough to see any.

On the afternoon of this day a shower of rain fell and the wind was very cold; the snow evidently falling fast over the snowy range which was very white. The sky black and threatening.

On the 27th after breakfast we started from *Nágkunda* and crossed the top of *Hattú* or *Whartú*, a steep hill in the neighbourhood about 10,656 feet high. From the top of this mountain a splendid view opens upon the traveller, and some of the houses at *Simla* are seen, while the snowy range, in its vast extent is laid open. Here I took some fine specimens of snails<sup>4</sup> of the genera *nanina* and *bulimus*, among the loose stones and ruins of the old *Gurkha* forts which crest this mountain. The shells of the former genus, far exceed in size, those of the warmer hills of *Mahássú*. Here, also, on the very top of the ruins, I found a solitary plant of *mulgedium manorhizum* in flower, its roots firmly wedged in between the massive stones.

There are a few stone huts on the top of this hill erected by an officer, as a temporary shooting box. After resting awhile and enjoying the fine view, we went down the opposite side of the mountain and a few miles farther on brought us to our encamping ground at a place called *Bagie* beneath a hill crowned with the ruins of an old fort of that name, and a short distance above a village called *Shail*.

From this village excellent coolies are procurable and we got all necessary supplies very easily, the villagers coming into camp with grain, ghee and milk.

Part of the road after leaving *Hattú*, lay through a wood and was frequently interrupted by fallen timber. In the open parts among

beautiful flowers of different kinds and colors, gave a very pleasing effect to the scene. At one part of the road, an otherwise bare rock, was bedecked with numerous plants of *mulgedium munorhizum* of ROYLE, while in the first I gathered the golden flowers of "*corvisartia indica*."

Here again European forms of butterflies presented themselves, sporting among the flowers of the forest. The 'large tortoise-shell'<sup>2</sup> and 'brimstone butterflies,'<sup>2</sup> were recognized, as also the 'marbled white'<sup>2</sup> and two others which appear to be but varieties of the European insects *argynnis aglaia* and *vanessa atalanta*.

Many others peculiar to these hills were also noticed.

Not finding ground to ride over during the latter part of this march some of the party sent back their ponies.

The distance travelled this day was about 12 miles, of which the first five or six were very steep. The elevation of *Bagie* is 9084 feet; the village from which our supplies came is 7400 feet.

Early on the morning of the 28th September we resumed our march and found the whole way beautifully varied with flowers, chiefly of a species resembling a blue China aster. The road or rather track, lay sometimes through deep and shady woods, every now and then opening out upon grassy hills, at other times leading up over rugged rocks resembling steps, with scarcely room sufficient for our feet; the scenery was indeed beautiful and grand by turns, one while presenting verdant meadows, thickly begemmed with flowers, and bounded by dark woods of various shades, at another time changing to dark and frowning rocks, towering high in wild confusion, like the ruins of some ancient and mighty castle of the fabled giants. In shady places hoar frost was lying thick upon the grass. The path became at length so rugged and unfit for riding over, that we sent back the rest of our ponies and determined to perform the remainder of our trip on foot, which soon proved a case of necessity.

We breakfasted about half-way, on the side of a grassy hill, near a large flock of sheep which were folded beneath a huge overhanging rock, and guarded by several fierce and powerful hill dogs.

Large flocks of sheep are pastured on these open patches, and as the pasture is consumed they are driven on to others, always tended by their sagacious and watchful guardians the dogs, to whom indeed the care of the flock is almost entirely trusted, the men lying idly by or knitting shoes and socks of worsted. When in want of a sheep or lamb we found great difficulty in inducing these people to part with one out of a flock of several hundreds; if we succeeded in

attaining one, it was always lame, sick or past breeding and only fit for our dogs.

The reason is, because the sheep are a great and indeed their only source of profit, and are kept for the sake of the wool which is manufactured into blankets and coarse looes (*lúís*) and sold or bartered for other necessaries.

After breakfast we again pursued our journey over similar ground, and at length halted on the side of another open grassy hill called by the guides *Tútú*, the village of *Thar* being far below us in the *khad*. Supplies of grain, ghee and milk were easily procured.

On the side of this hill and along the latter part of the march since breakfast, plants of the wild iris were abundant and apparently of two kinds: I say apparently, because I could only judge so, from the seeds, which differed not only in size and color, but grew somewhat differently, the largest seeds being close to the ground on a short stalk, and the smaller kind raised on a stalk of six or seven inches long. The plants had long ceased to flower, as the seeds were ripe and falling.

Some of these plants and seeds I collected and on my return to *Simla*, the former were planted and have this year (1837) put forth beautiful dark flowers of about half the size of the garden iris, and having the outer or hanging petals spotted with deep lilac, instead of being somewhat striated as in the cultivated plants at *Simla*: the whole flower is much darker. Whether known or not I leave botanists to decide.

This place was the first good monaul ground we came to, and the sportsmen of our party shot several fine birds in the afternoon. It is a beautiful sight to see a cock monaul rise from the cover; he takes wing rapidly down the *khad*, uttering a loud and musical whistle which he quickly repeats during his descent, until he again alights. They are very fond of perching themselves on the top of some bare rock or stone and thence surveying the ground around them. In the morning and evening while feeding, it is difficult to get near them, as they are wary birds, but the best time to get them is during the heat of the day when they are lazily reposing among the brushwood covers and are unwilling to rise, thus allowing you to come near enough to make pretty certain of bringing them down. Being strong birds, they sometimes manage to carry away a good deal of shot.

A sportsman can generally tell whether birds are in the neighbourhood, by observing the holes which they make in the ground in search of roots and insects. It is a curious thing, that when the monaul is

kept in confinement the bill, from wanting the friction caused by digging in the ground, becomes very long and hooked.

One of the party here shot a solitary snipe in a small patch of boggy ground near the camp. It is identical with that described by Mr. HODGSON as the *galinago solitaria* of *Nepál*.

After breakfast on the 29th we started over very hilly ground and narrow broken paths, guided by the shikáris of the party, and made a short march to a nameless place in the forest, on the side of a hill. No village being near us, we were obliged to bring on supplies from the last halting ground. Wild iris again abundant.

To-day some monauls and a young musk deer were shot. It has often been said that the musk deer is not eatable on account of the strong flavour of musk imparted to the flesh. We had the young deer dressed and all pronounced it to be excellent, and in my opinion, far surpassing any venison I have tasted in India.

The young deer has no musk bag and therefore cannot be offensive, and the same must apply to the female, who is also destitute of the musk. An old male may very possibly be bad eating, but so I suspect would be an old he-goat!!

On the 30th we marched up very steep and rocky ground, breakfasting at the edge of a wood and afterwards pushing on again over narrow paths, sometimes affording barely sufficient room for our feet. One of our party unfortunately fell and cut his knee, in consequence of which he came on very slowly, and complained much of pain.

This day we encamped at a village called *Shurmallee*.

Chicores and college pheasants were abundant here. Supplies of grain, ghee and milk procurable. We saw here among the trees, large flocks of the beautiful scarlet flycatcher and its yellow female, (*muscipeta flammea*,) as also the nutcracker crow.

Both of these birds are common at certain seasons at *Simla*, *Mahás-sú* and other places in the interior. I saw also at this place a fine hill fox.

There is a quarry of very good clay slate at this place, with which the houses in the village are roofed. Supplies of grain are by no means scarce among the villages on this route, and so far from being inconvenienced by the demands of our servants and coolies, as we had been led to expect, they have sufficient to trade upon and send grain of different kinds to *Rampúr* and other places. The country is well cultivated and judging from the appearance of the crops, and the healthy and well clad natives in the villages, the produce must be plentiful.

Having halted a day for our wounded companion we again resumed our journey on the 2nd October up a very precipitous and rocky ascent of several miles, and had rather a fatiguing march, the latter part of the way lying through dense forests with occasional enormous masses of rocks intercepting our path ; caves and traces of bears were numerous. We at length encamped in the middle of the forest with beautiful bold rocky scenery around us. Here, close to us in an opening of the forest was another large flock of sheep.

Whilst engaged in collecting mosses and lichens, which were here very beautiful and growing in abundance on the trees, I was startled at hearing a bear roar at no great distance from me. On returning to camp however, to give notice to the sportsmen of the circumstance, I learned that a shikári had come suddenly upon the animal which caused him to roar, while he scuttled away in one direction and the shikári another as fast as their legs could carry them, both wondering no doubt, why his enemy did not seize him ! We failed in finding him again.

The night was very cold and the water froze in the jugs. This day our supplies came from a village called *Thargong*, in the perguna of *Suppael*, at some distance down the *khads* below us, and the zemindar who was a fine ruddy-faced fellow, was very fond of snuff, which he carried wrapped up in a piece of paper, and stuck in the rim of his bonnet. Having a box in my pocket, which was labelled, and had once contained, "antibilious pills," I presented it to him, with which he appeared highly delighted, twisting and turning it about much after the manner of a monkey, and laughing and talking with his companions on his good fortune. He instantly put his snuff into it, took a pinch with an air of some consequence and threw the paper from him ; this was secured by one of his followers, as being very strongly impregnated with tobacco, it answered the double purpose of snuff and snuff-box !

The dress of the people hitherto consisted of the common cloth hill-cap rolled up all round, and the body clothed with blanket fitted close over the breast, plaited round the waist and falling to the knee, like a highlander's kilt ; on their feet they wear a sort of half shoe, half sandal, sometimes made of string plaited like chain work, with soles of the same or of leather ; others are made of coarse hill cloth or blanket and soled with leather.

In cold weather, too, they wear blanket trowsers, wrinkled and close fitting from the ankle to the knee, round which it becomes full and loose so as not to offer an impediment in climbing a hill.

In the tout ensemble of a well dressed hill-man of the interior, there is a rough and independent bearing which added to the distant resemblance in dress, not unpleasingly reminds one of the sturdy mountaineer of old Scotia. In make they are robust and well limbed, with legs that would be far from disgracing even the much loved tartan of the Gael.

The ottah or flour is carried in the skins of goats roughly formed into bags, with the hair left on.

Our march on the 3rd October was long, owing to the scarcity of water, and the path lay one while over dark and frowning rocks with the traces of bears on every side; and at another, through deep forest tracts.

The changes of temperature were here very great, for over the bare rocky pathway the sun glowed with such vigour, that we were compelled to toil up the steep ascents with our coats thrown off, while on entering the forest tracts, the air struck so damp and chill that we were glad to put them on again. At length we halted beneath a lofty hill, called *Callag* or *Carrag*, far removed from any village. On the hill above us we found a bed of juniper bushes, the birch tree and mountain ash, while at the lower ground where we were encamped, currant bushes both black and red were in abundance, and all bearing quantities of fruit, but possessing little flavour.

Here again we found the monaul and also the Cornish chough<sup>5</sup> or red-legged crow (*phyrracorax graculus*). Bears were very numerous and their traces quite fresh, and covering the ground in the vicinity of the currant bushes, which were broken down and destroyed in many places, in the attempt to obtain the fruit.

After breakfast the next morning we proceeded down a steep and wooded glen, the path often interrupted by a hill stream, over which sometimes we had difficulty in passing; fallen timber also impeded our progress not a little. This glen was thickly wooded the whole way and at last debouched upon a very pretty spot enclosed between high hills. Here we encamped at a small village called *Demrara*, in the perguna of *Bansárr*. Supplies procurable.

Walnuts, peaches and crab apples were here growing wild in the jangals. The chough was very numerous at this place, roosting among the rugged cliffs above our encampment.

In the lower and moister parts of the glen during this day's march we found many plants of the beautiful *mulgedium sagittatum*, a figure of which occurs in ROYLE'S illustrations; the plants were in flower and also bearing seed.

At this place I purchased as a curiosity, a small hookah. It is made of the horn of a wild goat<sup>6</sup> and is one of the simplest and roughest pieces of workmanship I have seen. The bowl is formed of the horn, the largest end of which is stopped with wax and resin, while in the smaller end a reed is inserted to draw the smoke through. On the upper edge of the horn near the broad end, another small reed is fixed which supports an unbaked clay chillum to receive the tobacco.

On the morning of the 5th we walked up a steep ascent to a large village called *Rowul* or *Role* where we rested awhile under the shade of a magnificent horse-chestnut tree.

The temple at this place was ornamented with the horns of the *Jehr* and also of goats. It seems a common practice in these hills, when a person wishes for the birth of an heir or the successful accomplishment of any undertaking, to sacrifice a goat or a sheep to the deity.

The sacrifice is performed by beheading the animal with a sacrificing axe of a particular shape, generally called a *dangrah*,—by Europeans termed a *Jubal* axe, from the circumstance of the best being manufactured in the *Jubal* country, near the *Chor* mountain. The animal when killed is taken home and eaten and the horns hung up at the door of the temple as a propitiatory offering to the *Deví*. There is a temple in almost every village and all have these offerings hanging about them. There is generally also a temple of this kind erected on the summits of the highest hills. On the tops of very high mountains and far from any habitation are often seen piles of stones, such as in the highlands of Scotland would be called “cairns;” these piles are dedicated to *Deví* who seems to be the favourite deity of the hill people\*. Every person who has occasion to pass these cairns, or whose piety may lead him to them, places a stone upon the heap as an act of homage to the deity, and when these have become too high to be easily reached others are commenced. On these piles very fine specimens of horns of different animals are placed, and sometimes real curiosities may be purloined from them, but of course by stealth, for the natives would not fail to resent the affront offered to their gods, if they discovered it. We saw these piles, but found no horns. The elevation of *Rowul* is 9400 feet above the level of the sea.

Having rested here awhile, we again ascended a very steep and rocky pass of great height, and after a long and fatiguing march in a hot

\* With good reason, *Párbati* being the daughter of the sacred mountain, (see MILL'S *Uma*, J. A. S. vol. II.)—ED.

sun, halted at a village called *Yachlí* or *Einchlí*, in the perguna of *Rájghar*.

From this place we had a splendid view of the *Rowal* ghât or pass, covered with snow and distant as a crow flies, about 12 miles. It lay to the left of our route. This pass attains an elevation of 15,555 feet. Some fine horse-chestnut trees and elms overhang this village. The latter trees were sadly disfigured, being little better than tall trunks with knots of young shoots springing out here and there; this is occasioned by the practice of cutting the tender branches and young shoots for sheep and cattle during the winter and other seasons when pasture is scarce.

A few chicores and college pheasants were all the game we could find.

On the 6th we descended into a *khad*, at the bottom of which ran a deep and rapid mountain torrent called the *Undraití* river, which runs down and joins the *Pabbar* at *Shèrgaon*. This foaming torrent we were obliged to cross on what seemed to us inexperienced travellers a very rude and frightful bridge. It was merely the trunk of a tree with one side shaved flat, thrown across the river at a height of between 40 and 50 feet above the water, which ran roaring and boiling along between two enormous masses of rock. A fall from this rude bridge would in all probability have been fatal, for should a person escape falling on the rock, he would inevitably be carried down by the torrent, and probably receive some stunning blow in his rapid descent, and be drowned before he could make an effort to save himself.

We hesitated for a short time, but finding no place to cross the river except at this bridge, we of necessity took courage and passed over one after the other, by holding the hand of a shikárí who preceded us. Even our hill people hesitated and one man did actually trust himself to the stream in preference. Two sheep attempted to cross but one of them slipping fell over, and was carried down a long way before he could get out again; the other one seeing his companion fall, turned back, jumped into the stream and swam across with some difficulty. The one that fell would not make a second attempt and was carried over on a man's back. Some of our dogs even were carried over!

After crossing this stream we climbed a hill for a few miles, till we came to a spring of water, where we stopped to breakfast and afterwards continued our route to a village called *Cabal* or *Khábar* where we encamped.

The natives of this place differed much in appearance from those of

the other villages we had passed. Many of them possessed a good deal of the Chinese cast of countenance, and had the beard and moustache growing in thin straggling tufts. Their eyes too were small and faces flattish. On their heads also they wore a different kind of cap, it being somewhat conical with a kind of tassel or button at the top. Others looked very like Jews and reminded me of the Bohras of *Neemuch*.

Many splendid elms and horse-chestnut trees, as also mulberries were growing here. During the autumnal months, the grass and other plants are cut and made into hay for the cattle during the winter; instead of being stacked, however it is loosely twisted into ropes of some length and then thrown across the branches of the trees near the villages, from whence a rope is taken as required. In other places it is made into small bundles and stuck or *filed* upon a long sharp pointed stake driven into the ground.

The horse-chestnut trees grow to a very large size, throwing out immense branches which yield a shade wide enough to encamp under; in October these trees were all bearing fruit nearly ripe, so that they must flower in spring or early summer. How beautiful must such enormous trees appear when covered with flowers!

We heard from these people that a party which preceded us to the *Bürenda* pass, had lost three men in a snow storm.

After leaving *Cabal* we proceeded along the side of a barren hill, for some miles, and then gradually descended to a mill stream, where we breakfasted. These mills or *panchakkís* are very numerous on the hill streams near a village, five or six being often turned by the same water, within a few yards of each other.

After breakfast we continued our journey up a very long, steep and rocky height, having a beautiful valley below on the right hand, with the Pabbar river rolling and tumbling along through it, many waterfalls from the precipitous rocks on our right, contributed much to the picturesque beauty of the scene. We found the sun so powerful during this day's march, that we walked without our coats, and at length encamped beneath an immense walnut tree at a village called *Pekha* or *Pikí*.

Here we were presented with a small basket of *Kanáwar* grapes and a quantity of very fine honey in the comb.

Bees are domesticated in almost every village throughout *Bassáhir*, but are not kept in hives in the open air as in Europe; the walls of the houses are made with several small square boxes in them which externally are even with the wall, and give egress and ingress to the

bees through a small round hole ; the door of this box or hive opens into the room, by which means the honey is easily taken out, and that too without, as in Europe, sacrificing a great number of the bees, for by blowing the smoke of burning grass or straw into the box through the doorway, the bees are driven out by the external hole, and thus the swarm is uninjured, and a portion of honey being left in the box, soon entices them back again.

In this village was a temple of *Deví* only half finished, and the villagers begged us to give them some quicksilver as they intended to consecrate the building in two days' time, and the mineral was required to complete the ceremony.

On the 8th we started at daybreak and breakfasted at *Janglig*, which is the last, and according to Dr. GERARD, the highest village in the valley of the *Pabbar*, being 9257 feet above the sea, and is the usual halting-place for travellers, being about six miles and a half from *Píki* ; but wishing to get on we proceeded another march through very pretty woods and interesting scenery to *Líti*. The latter part of the march, however, was wild and barren enough, no trees growing except a few straggling birches, and these ceased also before we got to *Líti*, the hills being merely clothed with rank grass and weeds.

Several kinds of rose trees were in abundance in these forests, and on the open hills many beautiful flowers were still in blossom notwithstanding their proximity to the snow and the lateness of the season. The greater part were, however, bearing seed or had shed it. Many flowers which on our leaving *Simla* were only just opening were here bearing ripe seed or had shed it, and the reason is obvious enough, for in these cold and elevated regions winter treads so fast upon the heels of summer that were the frost to set in before the seeds were perfected, plants would be destroyed and thus all animals, and in a few years perennials also, would become extinct : by flowering early and shedding their seeds before the wintery blast has power to hurt them, this is beautifully guarded against ! What care and foresight is here displayed by the allwise ruler of the seasons ; what circumstance or event, however minute, however trifling it may appear to us, if the well being of this world be at all dependent on it, is overlooked or disregarded by his most gracious providence ?

I collected great quantities of the seeds of a beautiful yellow flower called by ROYLE *Corvisartia Indica* ; this author gives *Pírpanjál* and *Cashmere* as the habitats of the plant ; I found it in flower on the side of *Hattú* mountain in the month of September and widely

spread over the open tracts between *Janglig* and *Lítí*, bearing seeds, and afterwards at an elevation little short of 14,000 feet, among the snows above *Lítí*, where it was also abundant and in seed.

On this march the traces of bears were frequent. Near *Lítí*, we passed one of the "cairns" above alluded to, and our servants placed a stone on it, passing on the right side of it, which we were informed was always the custom, it being considered unlucky to go the left side.

At *Lítí* is a bungalow, or rather an apology for one, there being windows without glass or shutters, and the two rooms wanting floors and ceilings. It is evident however that the planks of the ceiling have been torn down to furnish fuel for travellers. We arrived late in the afternoon at this drear and desolate abode, which stands in a wild and totally uninhabited valley at the foot of the *Burenda Pass*\*. The neighbouring and surrounding hills were covered with snow, and rose frowning above us to a great height.

All cultivation and houses cease long before the entrance to the forest, and for seven or eight miles from *Lítí* no traces of inhabitants are seen. The place is well calculated to strike a chill into the breast of a traveller, and tired as we were, with all our coolies in the rear, and with some fear lest they should not come up that night, we looked around us on the still cold scene, with no pleasant feelings.

The sun too, beginning to get low and the sharp cold of evening coming on, with still no signs of our coolies and baggage, we began to think of retracing our steps till we should meet them, and had actually commenced a retrograde movement, when some of the servants came up and told us that the coolies were not far behind, so we went back to the horrid looking bungalow.

Our people at last coming up, we got the tents pitched and gave up the bungalow to our servants, as the night promised to be bitter cold.

The water froze before 9 o'clock at night in our goglets and at daybreak the next morning the thermometer stood at 25°.

The day broke on the morning of the 9th October, with thin fleecy clouds flying about and the villagers who had come on with us from *Janglig* with supplies of ottah, and who were in the habit of crossing the Pass, advised us not to attempt it that day, as it is always dangerous when clouds are about. We therefore deferred our journey,

\* This pass, generally known to Europeans as the '*Burenda Pass*,' is called by the natives *Booren gháttí* and *Brúoang gháttí*. The last name is derived from that of a village on the *Kanáwar* side.

We therefore deferred our journey, and ascended another hill overhanging *Líti* on the right bank of the *Pabbar* from the top of which is a waterfall, forming a stream which running down past the bungalow gives it its name of *Líti* or *Lítung*, and empties itself into the *Pabbar*.

Near the top of this hill we crossed an immense bed of junipers, bearing flowers and berries with the same strong flavour as those of Europe. These were growing at an elevation little short of 14,000 feet and above the lowest line of snow, yet here among the moss scattered beneath them, I found shells of the genera *Nanina*<sup>4</sup> and *Bulimus*. The difference between these and others apparently of the same species which I discovered at *Mahússú* and *Hattú* consists in size only.

In the former localities they are larger and less ventricose in the whorls, but the colors and markings are the same, as it would also appear are their habits, for at this spot, where snow lies for a great part of the year and which borders on the regions of eternal snows, the animal closes the aperture of the shell with the same thin gumlike substance as those of the warmer hills of *Mahússú*.

From *Líti* to the waterfall, is a steep and somewhat difficult ascent, of about 2000 or 2500 feet, after which a flat piece of land walled round with lofty snow-clad peaks, presents itself, through which the stream that supplies the waterfall, and which owes its origin to the snows above, slowly winds along.

Here I found some beautiful flowers growing among the moss and lichens above which they scarcely peeped, as if afraid to lift their heads into the chill and desolate region around them. Some of them occur in ROYLE'S work on the Himálayan Flora such as "*Dolomiaea macrocephala*," which was abundant and in flower! and "*Corvisartia Indica*," widely spread and in seed.

Numbers of shrew mice (*Arvicola*) are found at *Líti* and high up the hills around it, as also a species of marmot<sup>6</sup>. This latter is about the size of a large rat, but the countenance and general formation externally have more the appearance of a young rabbit than a rat, especially as the tail, so conspicuous in the rats, is wanting in this little animal. One of these we were fortunate enough to capture; the length was scarcely six inches. Upper incisors with a deep groove; fur above deep gray like a rabbit, with a reddish tinge over the head, shoulders and sides. Whiskers very long. Ears rounded. It seems most nearly to approach the *Arctomys Bobac* of DESMAREST, or *Mus arctomys* of PALLAS, which is said to be found in Poland and northern Russia, but the length is given as 15 inches, whereas this is barely six.

They burrow like rats on the side of the grassy hills. Some of our party said they saw much larger ones than that above described, in which case there were two kinds, as our specimen, judging from the teeth, was decidedly adult.

ROYLE figures an animal very similar to this, which he obtained from the *Chor* mountain, under the name of "*Lagomys Alpinus*," DESM. or "*L. Pika*," GEOFF.

I hesitate to decide whether our animal is distinct from that of Dr. ROYLE because the specimen was so stiffened and dried when I had leisure to examine it, that I could not ascertain whether the incisors were those of *Lagomys* or *Arctomys*, and it is possible that what I considered a groove in the upper incisors, may be the separating line of the teeth, and in this case I should consider the animal identical with ROYLE'S. I shall soon be able I hope to decide, as men are gone in search of specimens, both to the *Chor* and *Burenda Pass*.

After staying a short time in this dreary spot and collecting as many seeds as I could conveniently carry, I followed the rest of the party who had already got far on their way down again, for the clouds had now gathered all round very heavy and promised a storm; the wind too became high and bitterly cold and very shortly after we had regained our tents, we experienced a fall of hail, while up the dreaded *Pass*, the snow was falling fast and made us sensible of the risk we should have run in attempting to cross it on such an uncertain day.

After the storm, which did not last long with us although the pass continued obscured and hazy, I went a short way up one of the hills to gather the seeds of some plants I had observed in the morning, and was in a shower of snow all the time; some of the party went up another hill a little way and experienced the same thing, while around our tents it was all clear again.

The seeds alluded to, were of a pretty little plant very abundant near *Lítí* bungalow, called by ROYLE "*Gualtheria nummularioides*;" the seed-pods were of a bright blue color, and as numbers were growing on the same plant, they had a very pretty effect, peeping half hidden from behind the small dark green leaves. Here, also, I found a large bed of wild shalots.

At night it became very cold and a sharp frost set in; the thermometer at daybreak again standing at  $25^{\circ}$ , and at sunrise or when the sun topped the eastern side of the *khad*, it stood at  $29^{\circ}$ .

10th October. Thin clouds were seen as yesterday, but owing to a good deal of discussion having taken place the previous evening, we determined to try the *Pass*, intending merely to look over it and return.

For this purpose we took a guide and started. The path from *Lítí* wound along the side of a bare hill through a glen, which gradually became more confined and rugged, as we neared the *Pass*. On either hand, steep precipitous rocks towered above us to the height of about 3000 feet; near their base on the left of the *Pabbar* a few straggling birches were seen, and not far above them commenced the snow which became gradually deeper towards the summit of the cliffs. Along the bottom of this narrow glen, ran the *Pabbar* river, roaring and foaming as it dashed along over the rocks and stones, in its rapid and headlong descent from an immensely thick field of snow, to the left of the *Pass*, from which it takes its source. The end of this frightful glen is closed by the *Burenda* or *Bruang Pass*, whose highest peaks tower up to the height of 16,000 feet above the level of the sea.

Our guide watched the sky very narrowly during our approach to the gorge, and did not seem to think we had chosen a very favorable day for our ascent. Every thing was calm and still as death, and not a living creature was seen save the little marmot darting into its hole and the vulture-eagle roaring aloft over the snow-clad rocks. As we advanced however we heard the heavy sound which in mountainous countries often foretells a storm, and which I had heard on the preceding day. Similar sounds are emitted by some of the Scotch hills as *Bein-douran* in Glenorchy, and even the great falls on the river *Tummel* north of *Shichallain* are said to give warning of the approaching tempest\*. The highlanders call this the "spirit of the mountain shrieking," and our guide seemed to entertain some idea of the kind, for he stopped and, turning to us, said something in his unintelligible hill patois, which to us sounded like, *mallah banch bolta hai†*."

Far above us, among the snows that crested the rocks to our left, we saw some of the *Bharal*<sup>o</sup> or wild sheep which are only found in the most inaccessible places.

We had now ascended some way and our breathing began to be affected, obliging us occasionally to pause and rest.

Before us lay the *Pass* now plainly laid open, and beneath it, to our very feet, was spread a bed of broken and disjointed rocks of every

\* STEWART'S History of the Highlanders.

† Although we made him repeat the words several times, we could make nothing of it, and therefore construed them after our own fashion, viz. that "Mother Bunch was speaking!" The guides declared that when these sounds were heard thrice during the day, i. e. morning, noon and evening, it was a sure sign of a storm or bad weather. [Queré *Himála 'bach' boltá hai*, 'the mountain cries 'escape.'—Ed.]

size, hurled together in wild confusion from their original position on the heights above by the combined effects of frost and heat, each succeeding year apparently adding something to the general wreck produced by the wintery warring of the elements since the world began. Over these disjointed masses was spread an almost unbroken sheet of driven snow, which concealing alike the rocks and chasms beneath, proved a difficult and somewhat treacherous path.

Whilst pausing here to take breath, we espied something red lying beneath a ledge of rock at no great distance from us, and sending a man to reconnoitre, found it to be a human body rolled up in a red rezaí and frozen to death!

Our guide now without speaking, resumed the path at a quick pace as much as to say "make haste, or you see what might happen." We followed and a very few paces again brought us to another frozen victim lying on our path.

His head was bound up in his waistband and part of it drawn across his eyes, as if to protect them from the driving snow, and he had fallen apparently exhausted on his back, with the left arm outstretched and the hand clenched; one leg was drawn up and much cut by the stones among which he lay, while the other was extended. The mouth was open, but the eyes were partly closed, probably from the pressure of the bandage over them. These two poor wretches were part of Dr. POWELL's attendants of whose loss we had heard at *Cabul*. Soaring round above the body were a pair of vulture-eagles<sup>5</sup>, who seemed waiting for some assurance that life was extinct ere they ventured to descend to their repast. The body was still fresh and emitted no stench whatever, owing to the coldness and elevation of this desolate region, although it must have lain there for at least a fortnight, the party having been overtaken by a snow storm about the 26th of the previous month (September) at which time we had rain at *Nágkunda* and remarked the unsettled appearance of the weather over the snowy range. The bearded vulture waited but for some token of decomposition to pounce upon his prey, and until such took place, (so healthy appeared the body) he could not distinguish between sleep and death!

Is not this additional evidence that, "sight and scent combined," are the means by which the vulture is directed to his prey? His quick eye had rested on the prostrate form below, but effluvium was wanting to assure him that the banquet was prepared.

The sight of these poor frozen wretches, apparently in rude health at the time of their death, damped our spirits a good deal and we

pushed on towards the summit, now fully convinced that the stories we had heard, of the dangers of the *Pass*, were but too well founded.

Three of our party had reached the top, but I was still about 200 yards from it, feeling so sick and my head aching so much from the reflection of the sun on the snow, over which we were climbing, that I could not walk fast, which the guide perceiving he at once said, "We cannot wait here, so come down," and away he went, followed by the party who had gained the summit, for the clouds had gathered thick and fast during our ascent and promised a storm. On passing me, they warned me to turn and I nothing loath obeyed them instantly.

The time occupied in ascending and returning was about  $4\frac{1}{2}$  hours, and we had scarcely arrived at the encampment, when snow began to fall, and sick of the spot from the frightful and desolate scenes we had witnessed, orders were at once given to strike the tents and we marched off towards the forest on the road back. Never was an order more cheerfully obeyed or an encampment more speedily struck than was ours, and a smile gladdened the face of each shivering coolie as he trudged along beneath his burthen, from those regions of gloom and death.

Hail and snow fell occasionally during our march and at last we halted for the night in the forest about six miles from *Lítí*, having walked at least eighteen miles during the day, and all right glad to get away from the horrid place we had left.

It afterwards proved that we had not left the *Pass* a minute too soon, for the next morning the ground was white with snow as low down, as our encamping ground at the bungalow! The forest near *Lítí* abounds with game of the pheasant tribe; we did not stay to shoot however, as we were anxious to get back to *Simla*, some of the party being obliged to return to the plains. A monaul was killed and several others heard as also plass. A bear too was followed by a shikári but without success.

On our return from *Lítí* we fell in with three or four men from *Janglíg* all carrying skins of attah on their backs; they told us they were going across the *Pass* into *Kanáwar* to barter their flour for salt which they sell to the neighbouring villages. That night they would sleep near the foot of the *Pass* beneath some bold projecting rock or at the bungalow, and push across the next morning while the weather was fine and the day before them. The storms seem to gather and break about the turn of the day, or one or two o'clock in the afternoon.

On the morning of the 11th October we proceeded to *Janglóg* where we again stopped to breakfast after a downhill march, beneath a grove of large elm and horse-chestnut trees. Here we found immense quantities of small garnets imbedded in the mica slate with which the walls are built. After breakfast we proceeded down a very steep and rocky road to the banks of the *Sapan*, a stream which empties itself into the *Pabbar*, and over which is a tolerable sankho; from this our road lay through a very beautiful glen on the banks of the *Pabbar*; it was thickly wooded and by the side of the path many beautiful flowers were growing, and among them several species of *impatiens* or wild balsam, one of them of a pure milky white.

This day we encamped again at *Píki* which has an elevation of 8759 feet. The distance from *Janglóg* is about  $6\frac{1}{2}$  miles.

From *Píki*, instead of retracing our steps to *Simla*, by the route we had come, i. e. keeping the heights and marching across the ridge of the hills, we proceeded by the regular road down the valley of the *Pabbar*, which is a most beautiful and richly cultivated country, with the river from which it derives its name running through it. The crops are chiefly rice and are abundant. Pulse of several kinds is also grown here.

From the accounts we had heard, before leaving *Simla*, of the poverty of the natives and the scarcity of supplies in the interior, we were prepared to see a country almost void of cultivation.

This, however, is far from being the case, and in the valley of the *Pabbar* especially, the luxuriance of the crops could scarcely be exceeded. Indeed, throughout our trip, nothing could be more opposed to such an idea, the natives stout and healthy in appearance, their clothing good, and crops luxuriant: every thing in fact bespeaking abundance. That they have sometimes little to spare to travellers, does not arise from any want of necessaries, but is solely attributable to their sending all the grain out of the country, keeping merely sufficient for the wants of themselves and families, and exporting the surplus which is great, into *Kanáwar* and the higher states where grains are not so easily cultivated, and where therefore they find a ready and profitable market. This surplus is either sold, or bartered for salt and other necessaries. Their rents, too, are often paid in kind; that is, in the produce of their lands. Thus it not unfrequently happens, that the very people who are striving to impress upon the mind of a traveller, that they are pinched by want and poverty, are in fact comparatively rich, and this dissimulation is prompted by their avarice as an excuse for extorting a heavy remuneration for the pittance doled out to him.

Proofs of this occurred to us more than once when we had occasion to demand supplies for two or three days, for, by offering an advanced price very little difficulty occurred in furnishing the necessary quantum.

In the valley of the *Pabbar* the standard grain is rice, which is either sold or bartered in *Kanáwar* and *Nawur* for salt and iron. The *khèts* are well irrigated by the numerous rills and mountain streams which flow down to join the *Pabbar*, thus causing little, or none of that hard labour, which falls upon this class of cultivators in the plains of India. In lands which are warmly situated and where two crops are produced, the principal grains are barley and several species of millet; the former is sown in March and April, and gathered in July, when the land is again made ready for the reception of the other grains, which are reaped in the autumn. In higher and less favoured situations and where only one crop can be perfected, the celestial and common barley, wheat and millet are sown in spring and reaped in September and October. Many other grains are also extensively cultivated, such as *bhattu* (a species of *amaranth*), cheena and *kodah*, (*panicum miliaceum* and *paspalum scrobiculatum*.) Besides these, various garden vegetables are cultivated in small quantities for home consumption.

The fruits are walnuts, apricots, wild quinces, peaches, and plums, none of which however are of any value owing to neglect and want of pruning and seldom ripen in the higher tracts. In a country where such endless varieties and gradations of climate and soils are at command, these and many other fruits might with little trouble be successfully cultivated and yield both a useful and profitable addition to their diet and exports.

The valley of the *Pabbar*, downwards from *Janlig* is so level and presents so few difficulties, that, were encouragement given to the project, a line of road might possibly be traced out, through the valleys of the lower hills and made to debouche upon the plains. This if once effected would enable hackeries and other wheeled-carriages to penetrate to within two marches of the *Burenda Pass*, or as far as the village of *Píkí*, and offer a readier and cheaper means of conveying the products of the interior to the plains, than the present slow and expensive mode of carrying every thing on men's backs. So also the produce and luxuries of the plains would contribute in no small degree to the refinement and pecuniary advantage of the rude mountaineers, and by giving them a more extended field for speculation, encourage them to throw aside their idle habits and turn the mineral

and agricultural resources of their yet almost unexplored countries to some account.

The articles of barter and sale among themselves, and their exports, consist now of wheat, common and celestial barley, bhattu, rice, ogul opium, tabacco in small quantities, tar, turpentine, kelu oil, apricot oil, raisins, currants, ginger, neozas, iron, borax, salt, leathers and skins, chowries, blankets, woollen caps, shawl wool, potatoes, tea, and honey. The wax, too, if separated from the honey, would be an additional and abundant article; at present it is mixed up and eaten with the honey by the natives. Iron though abundant in some parts is nearly doubled in price by the time it reaches the plains owing to the mode of conveying it by coolies and the taxes levied upon it by the chiefs through whose states it has to pass.

The cattle on this side the *Himalayá*, consist of a small herd of cows and oxen, mules, sheep and goats. The sheep are pastured over the open grassy tracts of the upper hills and constitute one of the chief sources of profit, by furnishing good wool for blankets and other woollens, both for export and home consumption. Oxen are used in ploughing in the valleys, and on the hill sides when not too steep, but where the slope is great or the space confined, the ground is dug and cleared by the women, on whom indeed almost all the drudgery devolves, the men, when not engaged in transporting the produce of their farms, preferring to make woollen shoes, caps and blankets, or to lounge about idle in the villages.

That these mountains contain mineral treasures of no mean value there can be little doubt, and were research encouraged in this branch, some important results might ensue.

To some valuable discovery, made near the *Gangtung Pass* on the road from *Dabling* to *Bekhur* on the confines of Chinese Tartary, the hints dropped on his return, by the enterprising traveller M. JACQUEMONT, no doubt referred; why else, should he have evinced so much anxiety to prevent any European from visiting that quarter, until he should be able to make known his discovery to the French government and return under their auspices to avail himself of it?

Report says, that he earnestly entreated Major KENNEDY, not to allow a European to visit that *Pass*, until his return, and added that he "hoped whoever attempted it, would fall over and break their necks\*!!"

\* "If an Englishman go thither, never mind;—but if a German or a French naturalist visit it,—give your guide a hint to walk him over the precipice"—was the expression, in *badinage*, of the enthusiastic traveller; certainly betokening

What the discovery was he would not divulge, but from his eagerness to shut that route to future travellers, it was doubtless of importance.

Particles of gold occurring in some of the hill rivers would lead to the conclusion that it must exist in the rocks, through which these rivers sweep, and becomes detached by the rush of waters. That gold therefore, was the discovery hinted at, is neither impossible nor improbable. It is certain that none but the precious metals would have been worth the notice of the French government.

The subject is perhaps worth inquiring into and research directed to that quarter, might bring the hidden treasures to light.

After breakfasting on the road at the same mill stream we had stopped at in coming, we pushed on as far as *Shèrgaon*, where we encamped for the night after a walk of about eight miles through a lovely valley. The village of *Shèrgaon* stands at the point of confluence of the rivers *Undraitee* and *Pabbar*. The former stream runs down through a valley of rice fields, the produce of which is held in much estimation and is reserved, we were told, for the use of the rája of *Rampore* to whom the country of *Busahir* belongs. Several of the houses in this village had small patches of flower ground, and the "Marvel of Peru" with its various colored flowers was very abundant.

On the 13th of October we left *Shèrgaon* and proceeded  $11\frac{1}{2}$  miles to *Rúru*, intending to breakfast on the road, but so well was every inch cultivated that we could find no convenient place to pitch a tent, and were therefore obliged to wait till we arrived at the village; we afterwards marched four miles farther, leaving the regular road and striking up again to the heights on the right of the valley. The whole of the march from *Shèrgaon* to *Rúru*, is most luxuriant in rice crops, and the appearance of the natives bespeaks abundance.

Between these two places we met several Sikhs who reside in these parts and carry on a traffic with the plains.

Our camp was pitched near a small hill stream from which some fishermen brought us a dish of delicious trouts. They catch them in rather a novel manner, placing across the stream a long rod on which are fastened at short intervals a number of hair nooses, into which

that he had some curious discovery (probably of fossils) of which he would secure the first honors; and affording an amusing estimate of national curiosity.—Still is it not confirmed by the fact that no Englishman has since sifted the nature of JACQUEMONT'S interest in that spot?—ED.

the fish are driven by a man who gets into the stream and turns up the stones as he approaches the rod.

From their attitude, we at first thought they were tickling the trout as they do sometimes at home. I have seen the same fish brought from a stream below *Subathú*, and they appear to be identical with that described by Dr. McCLELLAND as the mountain trout of *Kemaon*.

The mode of capturing them is, however, somewhat more ingenious than that mentioned by him.

Chicores and black partridges<sup>s</sup> were abundant at this place.

On the following day we continued our journey up the hills, breakfasting as usual on the road and encamping, after a long and steep ascent the whole way in a hot sun, on an open hill about five miles from our old encamping ground at *Tútú*.

Monauls, plass and chicores abundant.

On the 15th October we proceeded through a thick wood over very slippery paths and encamped once more at *Tútú* on the heights.

Here we found a man who had come from our last encampment to beg for some remuneration for the loss of a fine hill dog which guarded his flocks. One of our party had been chased by him, while shooting near the sheep fold, and finding a volley of stones insufficient to keep the animal from seizing him, he was at last obliged to fire in self-defence in the dog's face, from which the man said he was dying.

As a dog of this dog kind is invaluable to these poor people, he received a sum of money to enable him to purchase another and went away quite satisfied.

From *Tútú* we went next morning to *Bagie* where some of the party found their ponies awaiting them, and after breakfasting and resting awhile we continued our march, skirting *Hattú* and at last arrived once more in safety at *Nágkunda* bungalow.

At this place two of our friends left us on the following morning on their way to *Simla*; the remainder of the party halted here one day, and on the morning of the 18th October walked to *Mattiána*, through the forest across the tops of the ridges, which is a shorter and more beautiful route than by the made road.

Numbers of monauls and plass pheasants were put up and also a musk deer.

After breakfasting at *Mattiána* which we reached after a walk of  $3\frac{1}{4}$  hours, I also deserted and made the best of my way to *Simla* where I arrived on the evening of the same day.

## Miscellaneous and Zoological notes to the Journal.

<sup>1</sup> *Flowers*.—Among the most common are the “*Anemone discolor*,” “*Potentilla pteropoda*,” “*P. Cautleyana*,” “*P. Saundersiana*,” “*Chaptalia gossipina*,” “*Parnassia nubicola*,” “*Campanula cashmeriana*” and “*Hermineum gramineum*,” of ROYLE. These are found at Simla and for several stages into the interior. Also a species of Columbine (*aquilegia vulgaris*?) and that curious flower “*Ceropegia Wallichii*.”

<sup>2</sup> *Lepidoptera*.—Butterflies.

Fig. 1.\* “Swallow-tailed butterfly;” “*Papilis machaon*.” This is found at Simla and in the interior. It does not appear to differ from the European insect.

Fig. 2. Is a species which was captured in the *Serdree* jangals, near *Neemuch* and is now in my cabinet; it is here figured to show the approach to the “scarce swallow-tailed butterfly” of Europe, “*Papilio podalirius*,” it is, however, smaller than that insect and wants the eyes or ocellated marks on the wings, and it differs also in the distribution of the dark bands. It is probably not unknown to science, but is figured to show the affinity to “*P. podalirius*,” and with the hope that some naturalist may favour me with its name, as I have failed to recognise it from descriptions.

Fig. 3. “Tortoise-shell butterfly;” “*Vanessa urticae*.” The larva feeds on the nettle and is like that of Europe; it is found in May and again in July. The chrysalis or pupa is suspended by the tail. This is one of the commonest and most hardy of the Himálayan insects, and is found all the year round, winter not excepted.

Fig. 4. “Painted lady;” “*Vanessa cardui*, (*cynthia*.)” This is also common and found throughout the year like the last. I have seen both and also *Vanessa polychloros*, sporting in the sun, even when the ground was covered with snow. It also occurs very plentifully at *Neemuch* during the rains.

Fig. 5. “Large tortoise-shell butterfly;” “*Vanessa polychloros*.” This is not so common as the small species, but is also a hardy insect, and may be seen during the winter months, sporting about in the sunshine.

Fig. 6. “Himálayan admiral;” “*Vanessa Vulcania*.” This is very closely allied to the European admiral, but the Rev. Mr. BREE, who compared the insects in England, seems to think them distinct. See *Loudon’s Mag. Nat. Hist.* from which I have copied the figure. It is not uncommon during the summer months. It occurs also at *Neemuch*.

“*Argynnis Aglaia*.” This is only met with during the summer and early autumn. It scarcely differs from the European insect.

Fig. 7. “Marbled white butterfly;” “*Hipparchia galathea*.” This is found during summer and early autumn. It is a variety only of the European insect.

\* We are reluctantly obliged to omit the plate (or rather two plates) of these illustrations. Without color, however, justice could not be done to them.—ED.

Figs. 8 and 9. "Large cabbage butterfly;" "*Pontia brassicæ*." This is a very common species, appearing in March, April, May, June, and July. In the latter month it is scarcer, as are all the hill species, owing to the constant cloudy and rainy weather. The larva feeds on the cabbage, turnip, and other plants.

Figs. 10 and 11. "Small cabbage butterfly;" "*Pontia rapæ*." This is also a common species during the summer months.

Fig. 12. "Brimstone or sulphur colored butterfly;" "*Gonepteryx rhamni*." This beautiful insect is very common at *Simla* and the interior. It appears as early as March, and is one of the latest on the wing in autumn. There is another species or variety found here in March and April, which has the superior wings of a bright sulphur like the male, and the posterior wings nearly white as in the female.

Fig. 13. "Black-veined white butterfly;" "*Pieris crataegi*." The most numerous of all and of every size during May and June. The pupa is supported by a silken band round it.

<sup>3</sup> *Coleoptera*.—Beetles, *Lucanidæ*, or stag-beetles. ROYLE figures a fine species of stag-beetle, which is not uncommon at *Simla* in July, under the name of "*Lucanus lunifer*." The female is not given, but in color it is the same, wanting as usual the large jaws of the male, and being inferior in size; both sexes are highly pubescent when recently and carefully captured.

The color is a deep olive brown; head, thorax and elytra thickly clothed with soft hairs of a pale mouse color. The jaws of the female are short and stout with a square tooth in the middle. The legs are all spiny. Length of the male from the tip of the jaws two inches and a half; female one inch and a half. In addition to these I have collected here and at *Mahássú*, four or five other species.

The food of the *Lucanidæ* being yet but imperfectly known, although it is supposed to be the sap of trees, it may not be amiss to remark that I have repeatedly found them feeding at the base of oak trees, their bodies half buried in the earth, wounding the origin of the roots with their jaws and greedily sucking up the juice as it exuded.

*Cerambycidæ*, Capricorn Beetles. I have taken more than 20 of the larvæ of one species out of a decayed oak tree. The insect which destroys timber in the plains, which is often heard gnawing in the legs of tables and chairs, and usually known by the name of the "Carpenter" from the noise it makes in boring; is the larva of a species of Capricorn beetle.

*Elateridæ*, click beetles. These are the beetles, that, when laid on their backs, can by a sudden jerk of the head and thorax, throw themselves again on their legs. In my school-boy days, they were known by the name of "backjumpey."

There is a very common beetle at *Simla* during the rainy season, which I believe to be the "*Scarabæus Phorbanta*" of OLIVIER'S insects. It is chiefly found in heaps of cow-dung. OLIVIER gives *Senegal* as the habitat, but his characters which I subjoin, agree so closely with my insect, that I must consider them identical.

“*Scarabæus scutellatus*, thoracis cornu incurvo apice bifido, capitis recurvato bifido.

“*Scarabæo gedeone paulo minor*; capitis cornu recurvo apice bifido, absque dente. Thorax niger, lævis, nitidus, cornu magno, porrecto, incurvo apice bifido. Elytra lævia, brunnea: differt à *Scarabæo gedeone*, cornubus minoribus absque dente.”

These characters are so good, that a description of my specimen would be but a repetition.

The female is similar in colors, but has no horns on head or thorax. They emit a squeaking noise when touched, which proceeds, as in many other species, from rubbing the extremities of the body and the elytra together.

These beetles differ considerably in size and in the development of the prominent projection of the thorax, some having it large and well defined, while others have scarcely any signs of it. And yet though they thus differ, they must still be regarded as one and the same species, because all couple with the same females, which also differ much in size. This difference arises from the various degrees of nourishment which the larvæ have procured, for those which obtain a plentiful supply of food, will grow to a much larger size than those which have been stunted in this respect.

The many varieties of a species arise chiefly from such causes, as a scarcity of food and prematurely becoming pupæ, (which change many undergo on finding their supplies exhausted.)

The pupa also, may be placed in an unfavorable situation, and therefore will not produce so fine a specimen as one which has been more fortunately placed. The pupæ of beetles, and perhaps, of most kinds of insects, which are buried in the earth require a moderate degree of moisture to bring them to perfection, and it may be said that even in this state, the animal receives nourishment.

In proof of this, I took a number of the grubs or larvæ and the pupæ of the present species, as well as of some other kinds, and placed them in a box of earth similar to the soil in which they were found. Many of the larvæ died from not finding sufficient nourishment, while others which were in a more forward state, became pupæ, but these were always much smaller than those which had been full fed.

The beetles produced from these were consequently small and the development of the horns very slight. The full-formed pupæ which I had taken, were placed, some *in* moist earth and some *on* the *surface* of it. Those which were buried and received nourishment from the soil, produced fine healthy beetles, while on the other hand those which were on the surface or only partially buried, produced imperfect specimens, the wings being shrivelled up and never coming to maturity, while again numbers of the pupæ dried up and never produced anything.

This circumstance satisfied me that nourishment was as necessary to the pupa, as to the larva and imago, and although the two latter alone take food, yet moisture and warmth are felt and imbibed by the pupa, and are as necessary to the

formation or production of a perfect and healthy insect, as food is to the larva. If moisture be withheld, the skin of the pupa shrinks and hardens and the insect has not room to expand and perfect its parts.

From this cause I am led to believe that many varieties, have been unnecessarily raised into species and described as distinct.

The mere circumstance of their differing in size and proportions can never really separate them; as well might two brothers be deemed of distinct species because the one happens to be six feet in stature and the other a dwarf. Such a comparison is by no means absurd, because many of the ova deposited by our female, will eventually produce large and well-formed insects, and the rest produce their diminutives. These, therefore, can never be received as more than mere varieties of each other, and indeed I can scarcely consider the offspring of the same parents as varieties at all. The offspring of two females of the same species may possibly be reckoned as varieties of the same, should they happen to differ; but surely the children of one mother, produced at one birth, must be to all intents and purposes one and the same species.

Thus when two insects of the same species differ merely in size and the greater or lesser development of horns, spiny or other processes, they may be termed "Varieties." But a difference in structure, habits, food or general economy would alone authorize their being classed as distinct species. By difference in structure, I would be understood to mean, of different forms, because the mere circumstance of a horn or spine being greater or less, in some, than in others does not constitute a different, but only a greater or less development of the same structure.

It is perhaps a remarkable fact, that almost every species of *Coleoptera*, has its diminutive, and the only way, in which to account for this lies, I think, in the abundance or scarcity of proper nourishment they receive in the larva and pupa states.

While speaking of insects, it may be as well to observe that it has hitherto been received as a rule, that sexual commerce is unknown to the larva state; this rule cannot now wholly apply, as during the past year, I have repeatedly seen the larvæ of a species of grasshopper in connexion during the summer months, at *Simla*.

<sup>4</sup> *Land Snails*.—Two species of *Nanina*, one (or two) of *Bulimus* (reversed) and one of *Clausilia*, being new to science, will, with many others, shortly be described in a separate paper and submitted to the Asiatic Society. "*Clausilia elegans*," nobis, is sadly destructive to the oak of these mountains, which they seem to prefer to all other trees. They bore into every crevice and live in the rottenness they have created, grinding and reducing the fibre of the wood to the consistency of wet sawdust.

In the 3rd No. of the Journal of the Asiatic Society, Dr. ROYLE observes, that the shells of these mountains do not differ from those described by Mr. BENSON as occurring in the Gangetic provinces. Of twenty species which

I have been fortunate enough to discover since my arrival at *Simla* in 1836, there is perhaps only one species identical with those of the plains, all the others I believe, being new to science. It is not very surprising, however that Dr. ROYLE should have committed this error, because the shells I allude to, being of retired habits and only found in situations, to which his pursuits would scarcely lead him, would of course escape observation, whereas the species which probably led him into error, is found, during the rains creeping up every plant and shrub, and is the most numerous of any species. It is the "*Nanina vesicula*," of Mr. BENSON, found by him at *Rajmahal*, and by myself at *Neemuch*. It is abundant from *Monee majrah*, at the foot of the hills, to *Simla* and *Hattú* mountain (10,656) and probably farther into the interior.

I found a reversed species of *Bulimus* at the *Burenda Pass* at an elevation little short of 14,000 feet, which I imagine is higher than the living species have ever yet been found.

<sup>5</sup> *Birds*.—Plass or Pucras pheasant; "*Euplocomus pucrasia*." This bird is called by the hill people in different parts, plass, pokrass, koklass and kokrass. They are usually found in pairs and are rather shy birds. They do not bear confinement well, but pine and die in a short time. A very indifferent plate of this beautiful species occurs in the Naturalist's Library.

The breeding season is the latter end of April and all May.

College or khallidge pheasant, "*Euplocomus albocristatus*."

This is called the college pheasant, but oftener "*Márgí*" or fowl, by the hill people. They thrive well in confinement and might with a little attention be added to the poultry yard. Their flesh is white and delicate. The tail feathers of the male bird are somewhat arched and approach in this respect the genus "*Gallus*." The tail is generally elevated when the bird is in motion.

These are the most abundant of the pheasant tribe in the hills and are often seen in small parties. They seem to frequent moist and wooded *khads*, whereas the plass prefers the heights. In the winter numbers are brought to *Simla* for sale at three or four anas a piece.

They breed, as the last species.

Monaul, or Bunaul; "*Lophophorus Impeyanus*." This and the two foregoing are common from *Nágkunda* to the *Burenda Pass*. In the winter they come down close to *Simla*. They prefer forests on the hill side, in which is plenty of brushwood. They are not difficult to tame but do not live long in close confinement owing to the want of proper roots, &c. which in a wild state they are very fond of.

They breed in May.

As specimens, these and the above birds, are not worth shooting from the month of June until October, during which time they are in moult. The note of the male is a loud and musical whistle which he repeats quickly when alarmed.

They may be ascertained to be in the neighbourhood, by the holes they dig with their bills in the ground, in search of roots and insects.

In addition to these three pheasants, are found the "Cheer" and "Jahgee" or horned pheasant. The latter is only procurable during the winter season, and that only in the interior, near the snow. The shikáris who bring them stuffed to Simla, say that, as the winter becomes more rigorous above, these birds descend before the snow; they are inhabitants of the higher and colder regions of Kúlú and Bhotan. They live in pairs, it is said.

The only species brought to Simla is the "golden-breasted Tragopan" (*Tragopan Hastingii*). It is known here as the Argus pheasant. The young males have the plumage of the female, with a rufous throat.

The "Cheer" is a beautiful bird and has more of the character of the true pheasants, than any of the others; it is found in the neighbourhood of Simla during winter and is not scarce. Their food consists of acorns and other seeds, as also insects. The largest bird in my collection (and I believe in Simla) measures in length from the tip of the beak to the end of the central tail feathers, forty-four and a half inches.

Another bird called the *Bhyre* or *Bhair* is found on the verge of the snows during winter but the shikáris say, they know not where it comes from. They live in covies like the chicore (*Perdix Chukar*), but are much larger birds. The plumage somewhat resembles that of the *Ptarmigan* in its summer plumage. By some it is called the "Ladak partridge."

Chicore; "*Perdix Chukar*." These well known birds are numerous on the sides of bare hills near cultivation. They are easily detected by the noise they make in calling to each other. They are good eating and are sold during the winter at two anas a piece.

Black partridge; "*Perdix Francolinus*." These birds are by no means scarce in the hills, but they confine themselves to *khads* near cultivation.

Woodcock; "*Scolopax rusticola*." Is found at Simla, Mahássú and Fágú in *khads* near water-courses. It is probably also to be met with farther into the interior. The time of arriving at or leaving these places is unknown, but I have seen them at Mahássú in the beginning of August, and have had them brought to me from Fágú in April. It is therefore not improbable that they remain throughout the year and breed in the last mentioned places, that is in the forests of Mahássú and Fágú, where, ascending to the heights or descending into the depths of the *khads*, they can very sensibly change the temperature.

At Simla they have been found in November.

Three species of the *Scolopacidae* mentioned by Mr. HODGSON in the GLEANINGS IN SCIENCE as inhabiting Nepal, are found here and in the interior; viz. the woodcock, (*Scolopax rusticola*;) woodcock snipe, (*Scolopax gallinago*,) and the solitary snipe (*Gallinago solitaria*).

I have not been able to learn as yet that the common snipe (*Gallinago media*) is found here.

Chough or red-legged crow; "*Phyrrocorax graculus*." These do not appear to differ from the European birds. They are numerous among the rocky heights of the interior, from Carrag to the Burenda Pass.

Bearded vulture or vulture-eagle; "*Gypaetos barbatus*?" These birds are common at Simla. I do not think they are identical with the European bird, and shall shortly have occasion to mention them in a separate paper.

\* MAMMALIA.—Leopard. *Felis Leopardus*.

One of these animals entered the bedroom of Lieut. PENGREE 39th regiment, N. I. and seized a bull dog that was chained to the bed. During the struggle the chain was broken in two places, and Lieut. P. starting out of his sleep and seeing his pet dog beneath the leopard, he, without reflecting on the danger, instantly threw himself upon the animal and clasped him in his arms. Receiving a scratch from the brute's hind legs, *as a notice to quit*, he thought prudent to let go, when the leopard sprang through the door and escaped. The dog which was a powerful animal, was scarcely hurt.

I have a fine specimen which was shot by some villagers near *Simla*, who said he had destroyed several cows. He was a large male and rather exceeded the size given by FRED. CUVIER.

All animals should be measured previous to skinning them, otherwise an accurate statement in this respect can scarcely ever be given, as sometimes they are stretched in the process, and at others, have shrunk in the curing. The colors also should be noted previous to curing the skins or they are very liable to undergo considerable change.

Leopard Cat. *Felis Nepalensis; vel. Bengalensis*. This beautiful animal is about the size of a domestic cat and marked with dark spots and dashes on a tawny ground. Some are lighter colored than others. They are not easily got at, but cannot be called uncommon, though seldom seen.

They are found at *Simla, Mattlána, Pítt, &c.*

The natives of the hills apply the name of "*Laggarbágha*" to the leopard, while in the plains the same is used to denote the hyæna. The leopard cat, (so called by collectors,) is by the hill people called "*Chota Laggarbágha*," and sometimes "*Laggarbágha ká buchhá*" or young leopard.

I have a very beautiful specimen alive, but so savage that I dare not touch her.

They breed in May and have three or four young at a birth, which are carefully deposited in caves or beneath large masses of rock.

The following is a sketch of my living specimen. Ears rounded and without tufts. Black at the base and summits, the middle space whitish. General color above, tawny, with numerous irregular spots of black or deep brown. Whiskers white with brown spots at the roots, arising from a white ground; lips white as also a stripe between the nose and the eye. A white patch on the cheeks surrounded with black forming two bands, the lower one turning downwards and uniting under the throat. Four dark lines along the head arising from the eyes and nose, the two centre ones forming a loop enclosing a dark spot, on the forehead.

Two oblong large brown spots on the shoulders or withers. Tail irregularly spotted to near the tip, where it becomes annulated. Feet with very small spots on a lighter ground; inside of the forelegs with one dark band, hind legs with two dark bands. Under parts white, spotted with black on the belly; somewhat banded with the same on the breast. An irregular line down the back, formed by a double row of oblong-shaped brown spots.

Fur soft; eyes brown.

I have a mutilated specimen which I bought from a villager at *Piki* in the interior; it has the ground color above rather paler than my living animal, but in other respects does not differ.

The length from the nose to the origin of the tail is about seventeen or eighteen inches, and the tail eleven inches, giving a total of about two feet, four inches.

I am doubtful whether this should be considered as the *Bengal* or *Nepál* cat: it certainly has markings in some measure common to both, and as the habitat of the former does not appear to be strictly known and the descriptions are supposed to be taken from immature specimens, it is possible that the two may prove to be the same animal. The only descriptions of these animals that I have access to, are contained in the Naturalist's Library, and the animal there given as the Bengal cat is said to have been received from *Java*. The plate does not agree with my animal although in some respects the description does. In the synopsis at the end of the volume it is called the Bengal cat with a mark of doubt affixed. It is said that the "species is hardly confirmed by any author." With regard to the *Nepál* cat the figure in some measure agrees, as also the description. It is taken from the Zoological Journal, No. 15.

Hill Fox. *Canis vulpes montana*—PEARSON. During the winter, especially when the snow is on the ground, these animals are very numerous about *Simla*, and come close to the houses in search of ofal or other prey. It has been well described by Dr. J. T. PEARSON in the *Journal Asiatic Society*.

They breed in the end of March or early in April and have three or four cubs at a birth.

I have three young ones alive about seven or eight weeks old; they are similar to the old ones in colors, except that they are somewhat paler; the males are larger and much darker than the females.

These animals are not confined to the lower hills but range up to the verge of the snows.

I have a fine male specimen which was shot near the snow, and a female which I caught in a trap at *Simla* in May. She had evidently cubs not far off.

*Canis aureus*. The jackal is found also in the valley of the *Pabbar*. We saw several in the rice fields near *Shèrgaon*. At *Simla* I have often heard the cry, or what is said to be the cry, of the female, but the male, never, although I have seen them. They do not appear to hunt in packs as they do in the plains, but are seen singly.

Langoor. *Hanumán*. Entellus monkey. *Semnopithecus entellus*.

This species is found at *Simla* all the year through, but when the snow falls during the winter it seeks a warmer climate, in the depth of the *khads*, returning again to the heights as it melts away. I have seen them however, in a fine sunshiny day even with the snow on the ground, leaping from tree to tree up and down the hill of *Jakú* at *Simla*, which is 8115 feet.

ROYLE is mistaken when he says, that "the Entellus alone ascends in the summer months as high as 9000 feet." I have seen them at *Nágkunda* in August at 9000 feet, and in winter on *Háltú* mountain which is 10,655 feet; and in winter at *Simla* with snow four or five inches deep, and hard frosts at night, as high as 8000 feet.

Rhesus monkey. *Bundur*. "*Simia rhesus*." This species I saw repeatedly during the month of February when the snow was five or six inches deep at *Simla*, roosting? in the trees at night, on the side of *Jakú* and apparently regardless of the cold. It is somewhat hazardous to walk below a troop of these latter animals, for in searching for acorns and other seeds, they turn up the stones which are apt to come tumbling down on ones head.

The *Langoor* ascends and descends, from and into the *khads* by prodigious leaps from tree to tree, while the less timid *Rhesus* confines itself to the ground and mounts the trees only when pursued or to roost at night.

Flying Squirrel. *Pteromys*.

These are beautiful animals and leap with amazing agility from tree to tree. Their food consists chiefly of the young leaves and tender shoots of the oak tree. They breed in the holes which they gnaw in the trunks of trees and generally have one young one at a birth. When at rest they wrap themselves partially up in the lateral membranes and curl their long bushy tails around their heads, like the common squirrel of Britain. They are easily tamed when taken young. I have offered them various kinds of food, such as grain, wheat, leaves of trees, &c. but although they will eat attah cakes the favorite food appears to be oak leaves. When feeding, they sit up on the hinds legs and hold the food in the forefeet like a squirrel.

I have a living specimen which was brought to me from *Nógkunda*, along with its mother when quite small in the month of February, so that it must have been born in the latter end of January. There is another species much smaller and of a gray color sometimes met with in the interior, but from the few specimens brought in, it appears to be scarce.

The present species is of a deep red brown, interspersed with gray hairs; feet and tip of the tail black. Under parts pale orange.

I have no descriptions to refer to and therefore have not named it.

Wild goat. *Jehr*. *Capra jharal*—HODGSON.

We saw none of these animals during our trip, although our shikáris told us we crossed some of their haunts.

The Ghoral, (*Antilope Goral*), and *Kukur* or Barking deer, (*Cervus Ratwa*), are also met with at *Simla* and the interior. During the winter of 1835-36, a great number of the latter animals were killed in the snow, which lay in the month of February at *Simla* six to eight feet deep, and had not all melted away in shady places until the end of May!

Wild sheep. *Bharal*. *Ovis ammon*.

This animal is only found in the most inaccessible places among or verging on the snows. Their skins are brought down by the Tartars to the *Rampur* fair in November, and sold at about a rupee a piece. Their horns are presented to *Devi* and are hung up at the temples, or placed upon the cairns alluded to in the journal.

Musk deer. *Kastúra*. *Moschus moschiferus*.

These animals are found in the depths of the forest from *Muhássú* far into the interior. They appear to be shy and solitary animals, lying singly in the most retired places, usually near some steep overhanging rocks. On being disturbed they bound away down the *khads* with great swiftness. The animal is of a dark

gray above, lighter on the inside of the limbs and beneath. The ears are large and usually carried erect. The males have no horns, but are furnished with two long recurved canine teeth hanging over the under lip from the upper jaw. The use of these, whether for defence or digging roots when the snow is lying on the earth in winter, is as yet, I believe, doubtful. The females and young males have neither these teeth nor the musk bag. It is a plump-looking animal and graceful in its movements, and when taken young is easily tamed. The natives of these hills call it "*Kastúra*."

A figure and description of this animal, taken from a specimen in the Edinburgh College museum appears in the "Naturalist's Library." The color is there given as "dark reddish brown," while all the skins I have seen of the musk deer of these hills were dark grey; in old specimens a faint reddish tinge was spread over the upper parts. Neither do the habits of the animal, as stated in that work, as far as I can gather from the hill shikáris and my own observation, agree with those of the animal known here as the musk deer. I transcribe a few lines, the better to point out in what the difference consists.

"Its habits, in fact, are similar to the chamois and some of the mountain goats, climbing and bounding among the precipices of the Alpine ridges of Central Asia with astonishing activity, assembling in herds, and often appearing in very considerable numbers." "They inhabit the region between *China* and *Tartary*, extending to the mountains above the sources of the *Indus*, and northward to near Lake *Baikal*.

At times they appear to migrate from one district to another, assembling previously in large herds. Some zoologists however have considered this assemblage not connected with migration, but consisting entirely of males in search of the female."

The *Kastúra* or musk deer of these hills is to be found in the deep forest shades of *Mahássú* throughout the year; I have seen them found from that place to the *Burenda Pass* and invariably single, sometimes a male, sometimes a female. The information obtained from the shikáris, is that they lie singly at all times except the rutting season, when a male and one or more females may be found together or near each other, but only for a short time. That they are never seen in herds. They breed in May and June at which season the shepherds in the interior catch the young ones.

I have seen the musk deer single in June, August, September, and October, and as they breed in May and June, they have only the most inclement season left for migrating, which is contrary to nature, as animals migrate in order to avoid inclemency. May there not be another species beyond the *Himálaya*?

The color of the specimen in the *Edinburgh* museum may be owing to the preservation used in preparing the skin!

It is generally supposed that the musk of this animal has some connection with the rutting season, it being strongest at that time. The idea I think is strengthened from the circumstance of the animal living such a solitary life, as the musk becoming strong at the season of love, is a means of guiding the females to the male, and thus the reason is plain why sometimes one and sometimes more females are found with one male; for in the almost endless forests of their haunts it may sometimes happen that only one or two deer may be found, while at other

times several may be in the neighbourhood. This idea too, is more probable than that the male should seek the female, which being destitute of the musk, could in these immense tracts leave no guide to the male.

The circumstance of the female seeking the male, is by no means an anomaly in nature, for the *Cicada* tribe among insects, and the *Gryllides*, are led to the males by the sharp noise emitted by them.

The same reasoning may apply to the *Civet Cats*, which likewise emit the strongest smell, during the season of love.

Marmot? *Arctomys*?

These animals live in very large societies and feed on grasses and roots. They burrow in the earth like rabbits, to a great depth, and the holes are so connected under ground, that it is almost impossible to dig them out.

During the winter months they remain asleep in their subterranean retreats. They are the tailless rats mentioned by TURNER, HERBERT, GERARD, and other travellers.

Thibet Bear. *Ursus Tibetanus*. These animals are numerous in the interior but only visit the neighbourhood of *Simla* during the winter, retiring again as the weather becomes hotter.

There is another kind of bear among the snowy regions of a dirty sandy color. I once saw a tame one, but foolishly made no note on it.

The natives draw a strong line between the two, and say that the black bear lives on fruits and roots, while the sandy bear eats flesh.

GERARD mentions having seen the latter and says the two are identical.

[A note received while this is in the press adds to the above list of birds and animals found in the *Simla* hills some others known from Mr. HODGSON'S Nepal collection:—the "Surrow" or *Eimoo*: the *Martis flavigula* in pairs, decidedly plantigrade—the *Lynchus erythrotis*, HODG. Also a weasel found in villages, like *Mustela vulgaris*. We have not space for particulars.—ED.]

NOTE.—For the altitudes of the different places mentioned I am indebted to the kindness of Captain P. GERARD, residing at *Simla*.

[We take the opportunity of appending to Lieut. HURTON'S paper a table of barometric heights taken in a trip to the *Burenda pass* by Mr. E. C. RAVENSHAW, C. S. in 1829, which has been some time in our possession.—ED.]

			Baro. Th.att. det.		Feet.
May, 18	6½ P. M.	Bridge at the Jumna, . . . . .	27.71	70 67 =	about 2193*
19 11	A. M.	Tents at Nagthí, . . . . .	24.12	74 70 =	.. 5795
20 4	P. M.	Muktí, . . . . .	23.984	68½ 71 =	.. 5805
21 7½	A. M.	Thanna Túngra, . . . . .	23.040	66 60 =	.. 6851
22 10	A. M.	Tents on Deobun, . . . . .	21.932	62 63 ..	7947
24 6	P. M.	Bándroulí, . . . . .	24.65	70 67 ..	5253

\* N. B. In this rough calculation of the heights after deducting .003 of an inch for every degree of heat above 32° in the attd. thermometer, I have allowed 1000 feet for every degree of the barometer below 29.789, (which from the No. 34 of GLEANINGS OF SCIENCE appears to be the average height of the barometer at the sea, taken the height of Calcutta at 25 feet as estimated in Lieut. BARNES' letter in the same No.) In NICHOLSONS' or the Edinburgh Encyclopædia only 900 feet are allowed

			Baro. Th.att. det.		Feet.
25	7	Noon at Dhargadh stream, .....	26.69	74 74	.. 3265
		P. M. Kandhú, .....	25.28	66 64	.. 4611
26	7	A. M. At the Jhúla over the Tonse, .....	27.023	60 60	.. { 2850
27	10	A. M. Earí on the Pabbar, .....	26.17	77½ 77	.. * { 3754
28	10	A. M. Temple at Hath, .....	25.35	84 77	.. † 4595
29	10	A. M. Rúrú, .....	24.97	75 72	.. ‡ 4948
30	10	A. M. Sérgaon, .....	24.22	80 76	.. 5713
31	4	P. M. Pèka, .....	22.15	59 53	.. 7720
June	1	8 A. M. Janglig, .....	21.568	64 58	.. 8221
		2 3 P. M. Lití, .....	19.62	52 50	.. 10229
		3 9½ A. M. Crest of the Búran Ghât or Burenda Pass, .....	17.211	56 43	.. 12650

II.—*Discovery of the Rekhá Ganita, a translation of the Elements of Euclid into Sanskrit by SAMRÁT JAGANNÁTHA, under the orders of Rájá SIWÁI JAYA SINHA of Jaipur. By LANCELOT WILKINSON, Esq. C. S. Resident at Bhopál.*

I lately had the good fortune to procure a copy of the *Rekhá Ganita* or Sanskrit version of Euclid's Elements, which was made by the order of SEWÁI JAYA SINGH rája of Jaipur. This chief, the flower of the Hindu princes of Hindustan, ascended the *gaddi* of Jaipur in A. D. 1699, and died after a reign of 44 years in A. D. 1743. He was distinguished by an ardent passion for the study of mathematics and especially of astronomy, and he did more to promote the cultivation of sound science in this benighted land than any other Hindu prince on record. Some details of his astronomical labours have been published to the European world by the late ingenious Dr. HUNTER in his to a barometrical degree or inch, but as other modes of calculation adopted by GRAHAM give more, I have assumed 1000 feet as a fair standard. With this liberal allowance however the *Burenda Pass* instead of being upwards of 15,000 feet appears to be only 12,650.

\* The spot where the observation was taken being about 20 feet above the water and distance between the *Jhúla* and *Earí*, about 12 inches,  $3754 - 2830 = 924 \div 12 = 77$  feet per mile.

† *Hath* being 50 feet above water and distance from *Earí* 14 miles,  $4545 - 3754 = 791 \div 14 = 57\frac{1}{2}$  per mile.

‡ *Rúrú* ditto and dist. from *Hath* 8 miles,  $4898 - 4545 = 353 \div 8 = 44$  per mile.

N. B. Observed at *Earí* in the evening that the water in *Pabbar* had fallen about 2½ inches since day break. Hove the log in shape of a tent peg, but the rapidity of stream did not prove more than 3 miles per hour, at *Shérgaon*, *Píka*, *Janglig*, *Lití*. Rain every day about 4 o'clock. Snowy mountains clear in the morning but invariably clouded at noon.

§ We insert this notice with pleasure because it may excite attention to the work; but the *Rekhá Ganita* is not unknown here.—A copy exists in the Sanskrit College, which with a Sanskrit commentary was at Prof. WILSON's suggestion to have been printed; but the *suspension order* put it on the shelf!—ED.

papers in the Researches of your Society and by Colonel TOD in his annals of *Rájputáná*. As a legislator and statesman also he was equally distinguished. His name throughout *Rájputáná* and also in *Málwá* is to this day held in the highest veneration by all classes of the Hindu population. The *Márwári Saúkárs* hold it as an article of faith that good fortune will attend their dealings if they take the name of JAYA SINGH along with that of their gods in their morning orisons.

2. I do myself the honor of forwarding to you a few pages of the Sanskrit work above mentioned containing a prefatory introduction by the translator, the definitions, and a few propositions. I hope that you will be able to find room for it in your valuable and wide-spread Journal. At a time when the friends of education are anxiously busying themselves in collecting vocabularies of scientific terms in Hindí, the publication of even this specimen will not fail to be eminently useful to them; it will afford them the best means of at once enlarging and improving their previous collections of those terms in use amongst Hindu mathematicians of the present day.

3. The preface from its historical allusions has an interest of its own. Of it I have therefore added an English translation. From this, it appears, that the translator was SAMRÁT JAGANNÁTHA a brahman, probably the author of the *Samrát Siddhánta* a treatise on astronomy generally attributed to JAYA SINGH himself.

4. Dr. HUNTER mentions that JAYA SINHA had treatises on plane and spherical trigonometry also translated into Sanskrit. But I have not as yet succeeded in procuring either them, or the *Samrát Siddhánta*. My search however has been of but recent date, and I have still hopes that it will not prove fruitless.

5. The copy of the *Rekhá Ganita* I procured from a Rájput of *Oujein* named KULIAN SINGH at present in my service, who formerly held jágire from SINDIA and HOLKÁR, whom he served in the capacity of astrologer and astronomer, and mathematical instrument maker. It contains 14 books complete, and a part of the 15th book; but the diagrams illustrative of the several propositions have unfortunately been entirely omitted. The work of supplying them and the letters with correctness so as to coincide with the explanations in the text, will be a tedious, and in some instances a difficult task.

6. Rájá JAYA SINGH, in his *Tij Muhammad Sháhi* addressing his work to the learned and well informed Musalmán public, did not venture even to attempt to conceal from it, the obligations under which he was well known to be to the learned Europeans and Muhammadans in his service. Our brahman translator of this work, however is guilty of one of those base acts of plagiarism and literary injustice so

common with all Hindu authors. He coolly informs his readers that the work was originally revealed by BRAHMA to VISWAKARMA; and to himself he attributes the honor and credit of restoring and reviving its revelations, which he says had in the course of ages been lost or forgotten. His object in so doing may perhaps have been rather a desire to secure its acceptance with his countrymen\*, than a hope of advancing his own reputation. For at a time when the minds of the whole Hindu nation were burning with a sense of indignation at the ruthless persecutions and oppressions of the wily, bigotted and hypocritical AURANGZE'B and his Muhammadan advisers, he may have apprehended the total rejection by all men of his faith of any thing however valuable professedly borrowed from the Musalmáns and their Yunáni teachers. The fact of his hazarding a discovery of the theft, however bears ample internal evidence to the gross ignorance of even all his educated countrymen at this time.

7. The allusion in the 3rd verse to the protection afforded to the learned expatriated brahmans of *Vrindávan*, probably refers to the oppressive persecutions inflicted on the city and brahmans of *Mathurá* by AURANGZE'B, by whose orders many temples and the valuable libraries they contained, were destroyed.

8. The allusion in the 4th verse to the courageous labours of rája JAYA SINGH, in removing "the people-grinding impost," probably refers to the obnoxious *jazyá* imposed by AURANGZE'B. The honor of procuring its abolition he attributes to his master JAYA SINGH. Colonel TOD has given to ráná RÁJ SINGH the credit of having written that most eloquent, and elegant, and spirited letter of remonstrance against this impost, which has been so admirably translated by Sir W. B. ROUSE, and which is attributed by ORME to JESWANT SINGH of *Márwár*. I have seen nothing in the Persian language of which I would more desire the honor of being the author than of his remonstrance; and if we consult the internal evidence, to what Hindu prince could we with so much propriety attribute the noble sentiments it breathes, as to the enlightened chief of *Jaipur*? To him as well as to JESWANT SINGH I have heard it attributed. Colonel TOD in his partial zeal for the Rájputés in attributing it to RÁJ SINGH would have us regard it as a proof of the enlightenment of his favorite *Ránáwats* of *Udípara*. But if it must be given either to ráná RÁJ SINGH or JESWANT SINGH of *Márwár*, then to their enlightened Musalmán munshis alone can be accorded the credit of the actual composition; for we have no reason whatever

\* Had he wished for concealment, he would not surely have retained the Persian order in the letters of the diagrams (see Pl. L.)—ED.

to know that either of these princes were themselves in any degree advanced beyond that state of semibarbarism which then and still distinguishes all tribes of Rájputs.

*Translation of the Preface.*

Salutation to GANESHA ; salutation to LAKSHMI' and NRISINHA. Upon GANESHA, who is worshipped by the gods, and fulfils all the prayers of men ; who is adorned with all power, and who removes all difficulties, I devoutly call.

2. I humbly prostrate myself at the lotus feet of LAKSHMI' and of NRISINHA, which are adored even by the gods, and the fragrant dust of which is revered by all mankind. I bow in reverence to SARASWATI the destroyer of the darkness of infatuated ignorance, and to my instructor who is distinguished in the science of mathematics.

3. May the illustrious king of kings rája JAYA SINHA, who pure in heart by his own prowess and without dread brought SRI' GOVINDA and the other learned men who had fled from Vrindávan and settled them (in his own neighbourhood), and who has by his own force reduced to obedience *Mlechchha* chiefs of distinguished rank,—rule long over this portion of the earth.

4. He shines conspicuous by his glorious power, by which he has removed the tax under which the people were grievously oppressed ; he is terrible to his enemies and like the sun in the hot season, not to be endured by them.

5. He performed the *Wujápaya* and other sacrifices, and celebrated also the 16 *Mahádán*, bestowing on the most distinguished brahmans, cows and villages, elephants and horses.

6. For the pleasure of this most illustrious king SRI' JAYA SINHA, the brahman SAMRAT JAGANNA'THA composes this most excellent work called the "*Rekha Ganita*" or geometry.

7. It is a novel and unequalled science, in as much as it teaches from a knowledge of angles clearly to ascertain the measurements of different figures.

8. This treatise on geometry (or mechanics *Shilpashastra*) was originally revealed by BRAHMA to VISHWAKARMA from whom it descended to this earth, and has been handed down from generation to generation.

9. But being lost in the course of time, I, by the commands of the Mahárája JAYA SINHA, have again published it to the world, for the delight of all mathematicians.

The *Rekha Ganita* contains 15 books and 478 propositions. In the first book are 48 propositions.

Definitions or EXPLANATION of the terms used.

1. A point is that which is visible to the eye, but is incapable of subdivision.

2. A line is long—but is without breadth : it may be divided.

3. A superficies has both length and breadth.
4. There are two kinds of superficies, the one plane as the smooth surface of levelled water, the other not plane.
5. Lines are also of two kinds, straight and curved (or crooked), &c. &c.

*Original Text.*

श्रीगणेशाय नमः ॥ श्रीलक्ष्मीन्दसिंहाय नमः ॥ गणाधिपं सुरार्चितं  
समस्तकामदं नृणां प्रशस्तभूतिभूषितं स्मरामि विघ्नवारणं ॥ १ ॥ लक्ष्मी  
न्दसिंहचरणांबुखड्गं सुरेशैर्वन्द्यं समस्तजनसेवितरेणुगन्धं वाग्देवतां  
निखिलमोहहतमोपहन्तीं वन्दे गुरुं गणितशास्त्रविशारदञ्च ॥ २ ॥ श्री  
गोविन्दसमाह्वयादिविबुधान्वृन्दाटवीं निर्गतान् यस्तत्रैव निराकुलं  
शुचिमनोभावः स्वशक्त्यानयत् स्नेहान्मानसमुन्नतान्स्वतरसा निर्जित्य  
भूमंडले जीयाञ्जीजयसिंहदेवन्दपतिः शोराजराजेश्वरः ॥ ३ ॥ करं ज  
नार्दनं नाम दूरीकृत्य स्वतेजसा भ्राजते दुःसहोऽरीणां यथाग्रैशो दिवा  
करः ॥ ४ ॥ येनेष्टं वाजपेयाद्यैर्महादानानि घोडश दत्तानि द्विजवर्येभ्यो  
गोग्रामगजवाजिनः ॥ ५ ॥ तस्य श्रीजयसिंहस्य तुष्ट्यै रचयति स्फुटं  
द्विजःसन्नाट् जगन्नाथो रेखागणितमुत्तमं ॥ ६ ॥ अपूर्वं विहितं शास्त्रं  
यत्र कोणावबोधनात् क्षेत्रेषु जायते सम्यक् व्युत्पत्तिर्गणिते तथा ॥ ७ ॥  
शिल्पशास्त्रमिदं प्रोक्तं ब्रह्मणा विश्वकर्मणे पारंपर्यवशादेतदागतं धरणी  
तले ॥ ८ ॥ तदुच्छिन्नं महाराज जयसिंहाज्ञया पुनः प्रकाशितं मया स  
म्यक् गणकानन्दहेतवे ॥ ९ ॥ अथ रेखागणितं प्रारभ्यते अत्र ग्रन्थे पञ्चदशा  
ध्यायाः सन्ति अष्टसप्तत्युत्तरचतुःशतं शकलानि सन्ति तत्र प्रथमाध्याये  
ष्टचत्वारिंशच्छकलानि सन्ति तत्रादौ परिभाषा यःपदार्थः दशनयोग्यः  
विभागानर्हः स विन्दुर्वाच्यः यःपदार्थः दीर्घोवित्साररहितः विभागार्हः  
स रेखाशब्दवाच्यः वित्सारदैर्घ्योर्द्विचते तद्भरातलं तदेव क्षेत्रं तद्विधिं  
एकं जलवत्समं द्वितीयं विधमं अथ रेखापि द्विविधा एका सरला अन्या  
वक्रा अथ सरलरेखालक्षणं यस्यां न्यक्ताः विन्दवः अवलोकिताः सन्तः  
एक विन्दुना क्वाचन्ते सा सरला अन्यथा कुटिला धरातलमपि समं विध  
मञ्च क्षेत्रं समं यथा यत्र विन्दुं लिखित्वा सूत्रं निःसारयेत् तद्यदि सर्वत्र

लभं भवति तदा धरातलं समं ज्ञेयं अन्यथा विषमं अथ कोणलक्षणं  
 धरातले रेखाद्वययोगात् या सूची उत्पद्यते स कोणः स च द्विविधः सम  
 कोणो विषमकोणश्च समानरेखायां लम्बयोगादुत्पन्नौ कोणौ प्रत्येकं सम  
 कोणौ भवतः रेखे मियः लम्बरूपे न भवतः तत्र समकोणान्नूनः अल्प  
 कोणो भवति समकोणादधिकोऽधिककोणो भवति समातिरिक्तो विष  
 मकोणो भवति समकोणस्तु सरलरेखाभ्यामेव भवति (1\*) विषमकोणः  
 सरलरेखाभ्यां सरलकुटिलरेखाभ्यां कुटिलरेखाभ्याञ्च भवति (2)  
 (3) अथ क्षेत्रलक्षणं धरातलं रेखया रेखाभ्यां रेखाभिवाऽवृत्तं क्षेत्रसंज्ञं  
 मुच्यते वृत्तकोदंडत्रखचतुरखादिभेदेन बद्धविधं ज्ञेयं अथ वृत्तलक्षणं  
 समधरातलं विन्दुं कृत्वा तस्मात्समानि सूत्राणि सर्व्वतः कृत्वा तस्मादेव  
 विन्दुतः सर्वाणि सूत्राणि या स्पृशति कुटिला रेखा तद्वृत्तं ज्ञेयं तदाक्रांतं  
 धरातलं वृत्तक्षेत्रं भवति मध्यविन्दुः केन्द्रसंज्ञः केन्द्रोपरिगतं सूत्रं उभ  
 यतः पालिसंलभं व्याससंज्ञं भवति व्याससूत्रं वृत्तक्षेत्रस्य समानं भागद्वयं  
 करोति या रेखा केन्द्रगा न भवति पालिसंलभ्या स्यात्तदुभयतः खंडद्वयं  
 विषमं भवति सा रेखा चापकर्णसंज्ञा पूर्णज्यासंज्ञा च भवति (4) अथ  
 सरलरेखावृत्तानि क्षेत्राण्युच्यन्ते तत्रादौ त्रिभुजमुच्यते तत्रिविधं (5) एकं  
 समत्रिबाहुकं द्वितीयं समद्विबाहुकं तृतीयं विषमत्रिबाहुकं पुनस्तत्को  
 णैरपि त्रिविधं त्रिभुजं भवति यस्मिन् एकः समकोणः अन्यौ न्यून (6) नको  
 णा तत्रिभुजं समकोणत्रिभुजं ज्ञेयं यत्र एकः अधिककोणः अन्यौ न्यून  
 कोणौ तदधिककोणं त्रिभुजं ज्ञेयं यस्य त्रयोऽपि न्यूनकोणाः तन्नूनकोणं  
 भवेत् अथ चतुर्भुजं यस्य बाहुचतुष्टयं समानं अथ च कोण (7) चतु  
 ष्टयमपि समानं तच्चतुरस्रं समकोणं समचतुर्भुजं ज्ञेयं यस्य (8) कोणच  
 तुष्टयं समानं अथ च सन्मुखबाहुद्वयं मियः समानं तद्विषमचतुर्भुजं  
 आयतञ्च ज्ञेयं यस्य कोणचतुष्टयं विषमं भुजचतुष्टयं समं तद्विषमकोणं  
 समचतुर्भुजं ज्ञेयं (9) यस्य कोणचतुष्टयं विषमं भुजचतुष्टयञ्च विषमं

\* The figures have reference to the diagrams in plate L.

तद्विषमकोणविषमचतुर्भुजं ज्ञेयं (10) अथ समानान्तरालरेखा लक्षणं या रेखा प्रथमनिःसारितरेखया कदापि न मिलति सा समानांतराला रेखा भवति (11) यावन्तः समकोणाः ते सर्वे समानाः अथ सरलरेखाद्वयं धरातलं व्याप्तुं नशक्नोति (12) कुटिलं रेखाद्वयं (13) अथवा कुटिलसरलरेखाद्वयं धरातलं आवृणोति यत् (14) रेखाद्वयं समानान्तरं न (15) भवति किन्तु विषमान्तरं भवति (16) तत्र यस्मिन् प्रदेशे बद्धतरं भवति (17) तद्विशि वर्द्धितयोरेखयोरांतरमुत्तरोत्तरं अल्पमेव भवति यावद्रेखासंयोगं तदनन्तरमंतरं वर्द्धिष्णुर्भवति यत्र कोणशब्दः तत्र सरलरेखाकृतएव कोणो ज्ञेयः यत्र रेखाशब्दस्तत्र सरलैव रेखा ज्ञेया यत्र भूमितलशब्दः तत्र जलसमीकृतमेव भूतलं ज्ञेयं इति परिभाषा अथ प्रथमक्षेत्रं यदा समत्रिभुजं क्षेत्रं कर्तव्यं भवति (18) तत्र अबरेखा ज्ञातास्ति तदुपरि त्रिभुजं क्रियते तद्यथा (19) अंकेन्द्रं कृत्वा अबव्यासार्द्धेन वृत्तं कार्यं एवं बंकेन्द्रं कृत्वा ब अबव्यासार्द्धेन वृत्तं कार्यं यत्र वृत्तद्वयसंपातः तत्र जचिह्नं कार्यं तत्र अजरेखा बजरेखा कार्या अबजत्रिभुजं जातं समानत्रिभुजं कुतः अबरेखा अजरेखा समानास्ति यतः बजंवृत्तस्य व्यासार्द्धमस्ति पुनः बजरेखा अबरेखा समानास्ति कुतः अजवृत्तस्य व्यासार्द्धत्वात् बजंअजं समानं जातं अबतुल्यत्वात् तस्माद्भुजरेखात्रयमिथः समानं जातं अथ द्वितीयं क्षेत्रं अभीष्टा रेखा कृतास्ति तदन्यत्र कृतविन्दुतः तत्तुल्या रेखा कर्तव्यास्ति तत्र विन्दुअचिह्नं कल्पितं रेखाबजं अचिह्नाद्बचिह्नपर्यन्तं रेखाकार्या अबरेखापरिसमत्रिभुजं अबदं कार्यं बकेन्द्रकं बजेन वृत्तं जभबसंज्ञं कार्यं दबरेखा दीर्घावृत्तपालिमिलिता भसंलग्ना कार्या दभेन दकेन्द्रकं हभतवृत्तं कार्यं दअरेखा दीर्घावृत्तपालि हसंलग्ना कार्या त (20) च अहरेखा बजरेखा या समाना जाताः कुतः दहरेखा दभरेखा समानास्ति दअरेखा दबरेखा समाना तस्मात् अहरेखा बभरेखा समाना जाता बभरेखा बजरेखा समाना तस्मात् अहरेखा बजरेखा समाना जातास्तीति सिद्धं अथ तृतीयं क्षेत्रं ३ यत्र वृहद्रेखा लघुरेखा च ज्ञातास्ति तत्र लघुरेखा तुल्यं खंडं वृहद्रेखातः भिन्नं कर्तव्यं

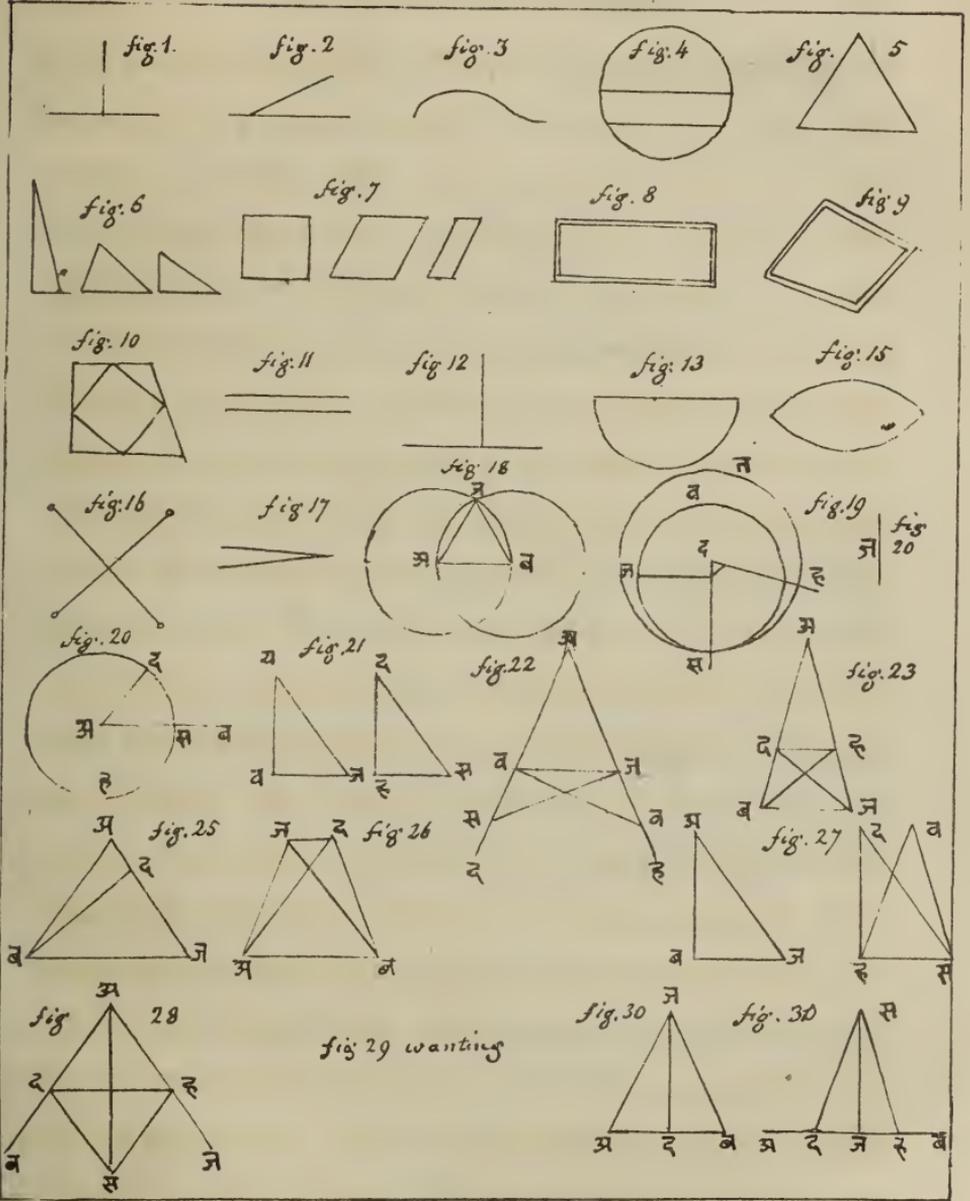
मस्ति तदा वृहद्रेखा अबसंज्ञा लघुरेखा जसंज्ञा कल्पिता अचिह्नात् अद  
रेखा जसमानानिष्काशनीया पूर्वोक्तप्रकारेण पुनः अं केंद्रं कृत्वा अदेन  
दहभवृत्तकार्यं इदं अत्र रेखातः अत्र रेखां (21) अदरेखासमानां पृथक्  
करोति तस्मात् अत्र रेखा जरेखा समाना जाता अथ चतुर्थशकलं ४  
यत्र त्रिभुजद्वयमस्ति तत्रैकत्रिभुजस्य भुजद्वयं तदन्तरगतकोणश्च द्वितीय  
त्रिभुजस्य भुजद्वयेन तदन्तरगतकोणेन च समानं यदि भवति तदा प्रथम  
त्रिभुजस्य शेषकोणद्वयं तृतीयभुजश्च द्वितीयत्रिभुजस्य कोणाभ्यां तृतीय  
भजेन च समानं भवति क्षेत्रप्रथमत्रिभुजं अबजं द्वितीयत्रिभुजं दहभं  
अबं दहंसमं अजं दभंसमं अकोणदकोणौ समानौ कल्पितौ तदा बजं दहभं  
समं भविष्यति बकोणदकोणौ समानौ जको (22) णभकोणौ समानौ  
भविष्यतः क्षेत्रं क्षेत्रं समानं भविष्यति अत्रोपपत्तिः बदरेखां ददरेखा  
यान्यसेत् अकोणं दकोणे न्दसेत् अजं दभोपरिन्यसेत् अजं दभोपरिन्य  
सेत् एवं कृते बजं दहभोपरिस्थायति यतः रेखाद्वयं सरलमस्ति बजकोणौ  
दहभकोणयोः स्थास्यतः क्षेत्रं क्षेत्रं समानं भविष्यति अथ पञ्चमक्षेत्रं ५  
यस्य त्रिभुजस्य भुजद्वयं समानं (23) तस्य तृतीयभुजोपरिसंलग्नको  
णद्वयं समानं भवति भुजद्वयं स्वमार्गवृद्धं सत् तृतीयभुजाधः समुत्पन्न  
कोणद्वयमपि समानं भवति यथा अबजत्रिभुजे अबं अजं समानमस्ति  
बदा अजबकोण अबजकोणौ समानौ भविष्यतः पुनः अबरेखा वर्द्धनीया  
दपर्यंतं हपर्यंतं अजरेखा वर्द्धिता ततः समुत्पन्नौ बजदकोण जबदकोणौ  
बजरेखाधः स्थितौ समानौ भवतः अत्रोपपत्तिः बदरेखायां भिन्नं कुर्यात्  
जदरेखायां बवरेखाः समानाः जवरेखा पृथक्कार्या बवरेखा जभरेखा  
च कार्या अजभत्रिभुजे अबवत्रिभुजे जअभुजः अत्रभुजः अकोणः बअ  
भुजेन अबभुजेन अकोणेन क्रमेण समानः जभभुजबवभुजः एतौ समानौ  
जातौ अजभकोण अबवकोणौ समानौ भकोणवकोणौ समानौ जातौ  
अजभकोण अबवकोणौ समानौ भकोणवकोणौ समानौ जातौ जबभ  
त्रिभुजे बजवत्रिभुजे च बभभुजः भजभुजः भकोणः जबभजेन बवभुजेन  
बकोणौ न समानौ स्ति तदा जबभकोणः बजकोणः इमौ द्वौ समानौ जातौ

भजबकोणः बवजकोणः समौसमानौजातौ एतौ अजभकोण अबवकोण  
योः प्रोघितौश्रेष्ठौ अजब अबजकोणौ समानौ भवतः इदमेवास्माकमिष्टं  
प्रकारांतरेण पञ्चमक्षेत्रं ५ अबरेखायां द चिह्नंकाय अदरेखा तुल्या  
अहरेखा भिन्ना कार्या दहरेखा दजरेखा हबरेखाच कार्या अदज त्रिभु  
जेदअभुजः अजभुजः अकोणः अहबत्रिभुजस्थेन हअभुजेनब अभुजेन  
अकोणेन क्रमेण समानः बहरेखा दजरेखा परस्परं समाना जाता  
अबहकोणः अजदकोणश्च एतौसमानौ जातौ बदह त्रिभुजेदबभुजःबह  
भुजः दबहकोणः दहजत्रिभुजस्य जहभुजेन जदभुजेन हजदकोणेन  
समानः बदहकोण जहदकोणौ परस्परं समानौ वदहकोणः जहदकोणः  
परस्परं स (24) मानः बदजकोणः बहजकोणश्चैतौ समानौ बदजत्रिभुजे  
बदभुजः दजभुजः बदजकोणः वहजत्रिभुजस्य जहभुजेन हबभुजेन  
जहबकोणेनच समानः अजबकोणौ (25) समानौजाते तदेवमभीष्टौ  
कोणौसिद्धौ अथषष्ठक्षेत्रं ६ यस्य त्रिभुजस्यकोणद्वयं समानंतत्कोणसंब  
न्धि भुजद्वयमपि समानंभवति अत्रोपपत्तिः अबजत्रिभुजे बजकोणौ  
समानौ अबं अजमपि समानं यदिभुजद्वयं समानं न भवति एकःभुज  
अधिकःस्यात् तदाअधिकभुजः अजकल्पितः बअसमानंजदंभिन्नं कृत्वा  
बदरेखा कार्या अजवत्रिभुजे अबभुजः बजभुजः अबजकोणः दबजत्रिभु  
जस्य दजभुजेन जवभुजेन दजबकोणेन समानः वृहत्त्रिभुजं लघुत्रिभुजं  
समानंजातं तदिदमनुपपन्नं वृहत्क्षेत्रं लघुक्षेत्रेण कथं समानं भविष्यति  
तस्मादजं अत्रं समानं तदेवमुपपन्नं कोणद्वयसाम्येन तत्सत्तत्रभुजद्वयसा  
म्यमपि भवति अथसप्तमक्षेत्रं ७ तत्रैकरेखोभयपार्श्वयोः रेखाद्वयं  
निःसृतं यत्र मिलितं तच्चिह्नान्यत्र तद्रेखाद्वयमिलनंभवति अत्रे  
पपत्तिः (26) अबरेखाप्रान्तादन्यादजरेखा बजरेखाच निःसृता  
जचिह्ने तयोर्योगो जात अथ यदि तत्समानं अन्यद्रेखाद्वयं अन्यत्र  
चिह्नेमिलति इतिकल्प्यते तदा अजरेखा तुल्या अदरेखा बज रेखा  
तुल्याबदरेखादचिह्ने मिलिता स्यात् पुनर्दजरेखा निष्काश्यातदा  
अजदकोणः अदजकोणेनसमानःस्यात् कुतःअज अदसमानात् यत् बजद

कोणः अजदकोणादल्पोस्ति बजदकोणः अदजकोणादल्पोभविष्यति  
 पुनःअदजकोणः बदजकोणादल्पोऽस्ति बजदकोणः बदजकोणादत्यंतं  
 अल्पः स्यात् इमौ तु समानौस्तः कुतः बदबजभुजयोः साम्यात् तस्मादि  
 दमनुपपन्नं यतः समानौकोणौ विषमौजातौ तदेवमुपपन्नं जचिह्नादन्यत्र  
 भुजयोगो भविष्यतीति अथाष्टमक्षेत्रं ८ यस्य त्रिभुजस्य भुजत्रयं  
 अन्यत्रिभुजस्य भुजैः समानं भवति तदा तस्य कोणत्रयमपि अन्यत्रिभुज  
 कोणैरेवश्यं समानं भविष्यति (27) तत्रैकं त्रिभुजं अबजं द्वितीयं दहभक्ष  
 कल्पितं अत्र अबदहभुजः समानः अजभुजः दहभुजेन समानः बजभुजः  
 हभुजेन समानः कल्पितः यदा भुजत्रयं समानं जातं तदा अकोणः भको  
 णेन समानः बकोणः हकोणेन समानः जकोणः भकोणेन समानो  
 भविष्यति कुतः यतः वजभुजं हभुजे स्थाप्यते क्षेत्रं क्षेत्रे स्थाप्यते श्रेष्ठी  
 अबअजौ भुजौ दहदहभुजयोः स्थास्यतः यदि न स्थास्यतः तदभिन्नौ ति  
 ष्टतः यथा वहवभौ कल्पितौ तत्रेयमनुपपत्तिः दहदहरेखे हहरेखा उभ  
 यप्रांताभ्यां निःसृते दचिह्ने मिलिते वहवहरेखे पूर्वरेखा समाने प्रांताभ्यां  
 निःसृते वचिह्ने मिलिते इदमनुपपन्नं इदं सप्तमक्षेत्रे प्रतिपादितमस्ति  
 तस्मात्त्रिभुजं त्रिभुजोपरि स्थास्यत्येव कोणा अपि कोणसमाना भवंत्येव  
 तदेवमुपपन्नं यद्यथा अथ नवमक्षेत्रं ९ तत्रकोणस्य समानभागद्वयकरणं  
 प्रदर्श्यते तद्यथा बअजकोणः अत्रकल्पनीयः बअ(28) भुजे दचिह्नं कृतं तत्  
 तुल्यमेव द्वितीयेपि भुजे हचिह्नं कार्यं दहरेखा कार्या दहरेखोपरि दहभक्षं  
 समत्रिभुजं कार्यं अहरेखा कार्या इयं रेखा अकोणस्य समभागद्वयं करोति  
 यतः दअभत्रिभुजे हअभत्रिभुजे दअभुजः हअभुजश्च मिथः समानः  
 दहभुजहभुजौ समानौ अहं उभयोरेक एवास्ति उभयोस्त्रिभुजयोभु  
 जाः समानाः कोणा अपि समाना भवन्ति तस्मात् भअदकोण भअहकोणा  
 समानौ जातौ तदेवमुपपन्नं यद्यथा यदि भचिह्नं रेखयोरन्तर्गतं प्रदेशम  
 ध्ये भवति रेखोपरि वा रेखायाः वहिर्न भवेत् तदेवमुपपत्तिरुपपन्ना भवि  
 ष्यति अथ भचिह्नं रेखयोरन्तरप्रदेशमध्ये अवश्यं भविष्यति कुतः यदि मध्यं  
 न भविष्यति तदा रेखायां वहिर्वा भविष्यति तदैतादृशं क्षेत्रं स्यात्तद्

श्रानं तत्र भदहकोणौ समानौ भविष्यतः जदहकोणः बदहकोणेन समःभ  
 चिह्नं यदिबदभुजे पतति तदा दहजवृहत्कोणः दहजवृहत्कोणखंडश्च  
 इमौ समानौ जातौ इदमनुपपन्नं यदिभाचिह्नं बदभुजाद्विर्भविष्यति  
 तदा भदहकोणः बदहकोणान्महान् भविष्यति दहजकोणादपि भवि  
 ष्यति यतः बदहकोणः दहजकोणश्च इमौ समौ स्तः भदहमहान्कोणः  
 दहभकोणेन समोऽस्ति दहभकोणखंडं दहजकोणान्महज्जातं तदिदमनु  
 पपन्नं यतः खंडं कोणादधिकं न भविष्यतीति तस्मात्भचिह्नं भुजयोर्मध्य  
 एव भविष्यति पुनः प्रकारान्तरेण कोणस्यार्द्धीकरणं दबरेखायांभचिह्नं  
 कार्यं दभरेखा तुल्यं हबंष्टयकार्यं भहवदरेखे कार्यं संपातस्तसंज्ञः कल्प  
 नीयः अतरेखा कार्या इयं अकोणस्य समानं भागद्वयं करोति अत्रोपप  
 त्तिः भहद (29\*) कोणः वदहकोणश्चैतौ समानौ जाता दतंहतं समा  
 नं दअ (\*) तत्रिभुजं ह्यतत्रिभुजं समानं तस्मात् अकोणस्य भाग  
 द्वयं समानं जातं अथदशमक्षेत्रं १० तत्रयद्रेखायाः समानं भाग इयमपे  
 क्षितं भवति तदा तद्रेखोपरि समत्रिभुजं कार्यं यथा अबरेखोपरिसमं  
 त्रिभुजं कृतमस्ति पुनस्तत्र जकोणस्य (30) जदरेखया समानं भागद्वयं  
 कृत्वा तदाजरेखाअबरेखयाअपि समानं भागद्वयं करिष्यति अत्रोप  
 पत्तिः अजदत्रिभुजे अजभुजः जदभुजः अजदकोणश्च दजबत्रिभुजस्थेन  
 बजभुजेन जदभुजेन बजदकोणेनच समानःतस्मात् अदंबदंद्वयमपि  
 समानं तदेवमुपपन्नं रेखया समानं भागद्वयं अथैकादशक्षेत्रं ११ तत्रैक  
 रेखायां अभीष्टचिह्नान्मोनिष्काशनीयोऽस्ति यथा अबरेखायांजचिह्नं  
 दत्त्वा तस्मान्मोनिष्काशितोऽस्ति तद्यथा अजरेखा (31) यां दचिह्नं देयं  
 जदतुल्यं जहंकार्यं दहरेखायां समत्रिभुजं दभहंकार्यं पुनः भजरेखा  
 कार्या इयमेव लम्बः अत्रोपपत्तिः दभजत्रिभुजस्य भुजत्रयं हभजस्य  
 भुजैः समानमस्ति भजदकोण भजहकोणौ जचिह्नस्य समानौ तस्मात्  
 जस्य द्वौकोणौ समकोणौ जातौ भजरेखा लंबजातः तदेवमुपपन्नं चिह्न  
 लम्बकरणं पुनः प्रकारान्तरेण तत्र अबरेखायां अचिह्नान्मोनिष्काशनीयोऽस्ति  
 यथा अचिकीर्षितमस्ति तत्रअब ॥

FIGURES OF THE REKHA GANITA EXTRACT.



Position of the TIDE GAGE at Chittagong.





III.—Observations of the Tides at Chittagong made in conformity with the Circular of the Asiatic Society. By Lieut H. SIDDONS, Engineers.

Tide Registry.						[See sketch in Pl. L.]
Alishuhr Beach, July, 1837.						
Times of High water.						
Date.	1st Tide.	2d Tide.	Date.	1st Tide.	2d Tide.	Moon passes meridian.
1	Passed	mern. S.	16	11 <sup>h</sup> 06 <sup>m</sup>	23 <sup>b</sup> 63 <sup>m</sup>	or 0 03 of the 17th.
2	0 <sup>h</sup> 37 <sup>m</sup>	13 <sup>h</sup> 15 <sup>m</sup>	17	11 58	0 57	
3	1 3	13 55	18	13 23	1 54	● 1 <sup>d</sup> 23 <sup>h</sup> 31.7 <sup>m</sup> mean time.
4	1 51	14 25	19	14 19	2 45	○ 17 11 58.3
5	2 30	14 57	20	14 57	3 21	● 23 22 45.8
6	2 45	15 12	21	15 21	3 51	
7	3 03	15 35	22	16 27	4 31	
8	3 38	16 04	23	17 17	5 21	
9	4 03	16 43	24	17 51	6 51	
10	4 35	17 38	25	18 42	7 40	
11	6 03	18 48	26	19 43	8 49	
12	7 07	20 17	27	20 54	10 01	
13	8 10	21 10	28	22 11	10 59	
14	9 09	22 06	29	23 15	or a $\frac{1}{4}$	past 11 A. M. of the 30th.
15	10 03	23 07				Observations stopped by mistake a day too soon.

All the above are expressed in mean time.

The second tide of the 16th should stand as the first of the 17th, and so on for the remainder.

October, 1837.

Mean Time.      ☽ Meridional passage      ○ 13th Oct. 11 35 06  
 ● 29th Sept. 24<sup>h</sup> 09<sup>m</sup> 00<sup>s</sup>      ● 28th Oct. 23 31 45

1	2 <sup>h</sup> 10 <sup>m</sup>	14 <sup>h</sup> 12 <sup>m</sup>	There must have been a heavy gale somewhere from the 4th to the 8th; the swell here was very great and the times noted so far doubtful on account of the waves. On Wednesday the 4th we had violent squalls of wind and rain; there was no barometer to note the fall, but the atmosphere felt remarkably heavy though chilly.	
2	2 41	14 46		
3	3 13	15 19		
4	3 46	15 52		
5	4 17	16 24		
6	4 50	16 56		
7	5 26	17 28		
8	6 32	19 29		
9	9 38	21 40		
10	10 34	22 36		
11	11 44	23 49		
12	...	12 33		
13	0 31	13 19	On the 13th the diff. between day and night flood by Mr. C. W. Mullins was 9 inches, this at the Sudder ghat, Chittagong 12 miles up the river.	
14	1 14	14 0		
15	1 47	14 22		
16	2 23	14 53		
17	2 56	15 24	On the 22nd 3 inches, } According nearly with my own.	
18	3 28	15 56	23rd 2 $\frac{1}{2}$ inches, }	
19	3 48	16 02		
20	4 11	16 43		
21	4 49	17 28		
22	5 50	20 40		
23	8 43	21 42	Rise of day Tide.	Diff. btwn. D. & night } ins.
24	9 46	22 45	Ft. in. 8th	Ft. in. 8th
25	10 48	23 35	7 6 0	0 3 4
26	11 40	...	8 6 4	0 2 5
27	0 20	12 25	9 7 7	0 7 1
28	0 50	12 52	10 8 3	0 8 5
29	1 22	13 21	11 9 3	0 9 0
30	1 48	13 50	12 10 7	0 9 5
31	2 05	14 15	13 7 2	0 10 6
1	2 31	No obs.	13 2 0	1 6 2
2	No obs.	Ditto.	13 2 0	1 8 3
			11 11 4	1 6 0
			1 3 5	1 6 0

These observations were all taken by me at Point Petunga, the mouth of the Chittagong river, where I had gone for change of (and sea) air.

On the 29th there was a diff. between the flood tide at Alishuhr and Point Petunga at the mouth of the river (about 12 miles south) of 15 minutes: the other days were not noted.

IV.—*Translation of a Servitude-Bond granted by a Cultivator over his Family, and of a Deed of Sale of two slaves. By D. LISTON, Esq. Gorakhpur.*

Some months ago I was requested by Captain LAWRENCE, under whose charge the survey of the Eastern Division of the district is placed, to furnish answers to statistical inquiries regarding *Sidowa Jobena*, a purguna of *Gorakhpur*, bounding on *Sarun*. I in turn thought of applying for aid in the compilation of the replies to a friend who has been settled as an indigo planter\* for several years in *Sidowa*, and who proved to be possessed of a competent acquaintance with the habits and usages of the natives in his neighbourhood.

One of the queries put was, "How do zemindars pay people who water and cultivate lands for them?" The reply was to this effect: "They employ bond servants who are paid at half a cooly's rate, and are at the same time liable to fine in case of absenting themselves from their superior's work." Further inquiry procured me the accompanying bonds or deeds, and as they appear curious and valuable from throwing light on the condition of the agricultural population of this portion of India, I have translated them and now forward them to your address. If you regard them in the same light as I have done perhaps you may think it worth while to publish them in the journal; if you do not think them of sufficient importance for this purpose, pray dispose of them as you may think proper.

The deeds you will observe are blank, but still such as are daily executed and in full force; they were written out by a common village Putwari, and are in the rustic dialect or *Patois* of the section of the province where he resides. The spelling you will also see is not ordered according to any very uniform system.

SERVITUDE-BOND.

*Translation.*

DEED.—ABHEEMAN KOOROOME and his children's plough bond for fifty-one rupees written, signed rupees fifty-one, 51.

[Place for the Master's name†.]

WRITING.—ABHEEMAN KOOROOME, inhabitant of *Futapoor*, perguna *Sidowa Jobena Elaka Sooba Oudes zillah Gorakhpur*, having received a loan of fifty-one (51) rupees from ‡ (the above mentioned individual), I have granted a bond agreeing to pay interest for the said rupees at eight anas

\* Mr. J. FINCH of *Bubnowli*.

† Mr. FINCH's name is set down in the original which it is hardly necessary to repeat is fictitious.

‡ Blank in original.

per month; for these same rupees I of my own will and accord execute (this) deed of *Hurwuhbundhee* (to have force) over my whole family, for the driving of a plough and for remaining always at hand to execute every kind of labour that may occur. If I remain absent a day from my plough or work then shall I be held responsible to the extent of a rutee weight of gold for each day's absence. If I go any where in the manner of flight then let my whole family be seized. If any other person give (me) a greater sum, he must pay at once principal and interest of this loan. That man may then take my family. If he do not give the money then may my family be seized without dispute; any other interfering will be in vain indeed. This is written that the first engagement may remain in force.

Written 29th Falgoon, year 1244 forty-four at *Emelía*.

#### DEED of SALE of two SLAVES.

##### *Explanation and Translation.*

DHODHO MAHTO *Kumkur* of his own will and accord sells AJUNSI'A and *Rupía*, having executed and delivered a "deed of sale of slaves" signed, or a *nofurkutee loonkutee*.

[I do not find the five or six first lines very intelligible but what follows presents no great difficulty].

The deed commences with the invocation, usual in Sanskrit documents, of *Sostí Srí*; the two first lines are taken up nearly with the enumeration of the titles of VIKRAMA'JÍT and of SALIVA'HUN's power. In the fourth line the 43rd year of some king is indicated. ALUMGÍR is then mentioned and the 32nd year of Nawáb MÍRZA' AMANÍ BEG spoken of. Then follows the year of the rule of the Honorable English Company; viz. the 33rd Mr. CURRIE being administrator, (local). The locality *Gorakhpur*, south of which runs the *Ganges* and to the north the *Gunduk*. The country *Bharuthkum*, sirkar *Gorakhpur*, sooba *Aoadh*, *Akternuggur*, perguna *Sedooa Jobena*, talooka *Bansgaon*, tuppah *Thadheebaree*. The 25th year (of the rule) of Babu ESRÍ KU'MAR SAH (talookdar), the 22nd year (since the establishment) of the English perguna. Sekh JUMALU'DÍN being foudar and tehsildar at the tehsildaree of *Peronna*.

In the village of *Buderuha* a sale of slaves was effected. Purchaser UDHO SINGH; amount 43 *Furakabad* rupees. Seller by name DHODHO MAHTO *Kumkur*\*, of his own will and accord he sells BULBHADER's wife† and son, two adults. The woman's name AJUNSI'A, the lad's name RUPÍA, (this) slavery-bond being executed and delivered. The woman's age 22‡, complexion fairish. RUPÍA's age 28, complexion dark, eyes dark. Of these people DHODHO MAHTO *Kumkur* has completed the sale, wherever they go, thence they may be brought back, as slaves they are sold to perform every

\* The *Kumkurs* are kuhars or bearers.

† A slave-holder may sell a whole family, or what part of it may suit is convenience.

‡ In the original the word is thirty, the ciphers twenty-two as here.

kind of work; wherever they may flee thence they may be seized and brought back without objection or complaint or murmur, without obstacle may they be brought from under the king's or prince's throne; whoever receives these servants, Hindu or Musalmán he may (legally) be adjured—the Hindu by the sacred cow;—the Musalmán by HUSEN, by the Sekh, Seyd, Mogul, Pytan, Sumbut year 1894, month Jet, dark half 13th day, Sunday, year 1244, place *Buderuha*, two ghurees of the day being spent, this was written and signed.

[We have not thought it necessary to insert a lithograph of the Deeds themselves which are in the ordinary *Kayasthí* or *Kaití* form of *Nágari*.—*Ed.*]

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V.—*Note on the Malay Woodpecker. By Dr. WILLIAM BLAND, Surgeon of H. M. S. Wolf.*

In reference to Mr. HODGSON's description of three new species of Woodpecker, in your Journal of February last, and agreeing in his opinion most heartily, that *America* cannot shew specimens of woodpeckers superior, nor even equal to those which are produced in India, allow me to send you for his information and others interested in the ornithology of this country, the description and measurement of a woodpecker, shot at the extreme point of the Malay peninsula, in March last. A specimen, to which even the royal Nipalese bird must yield the palm,—and a beautiful and noble bird it is,—in size, strength, and beauty, was preserved and sent to *Scotland*; but the following description is from my note book.

Body, not including bill nor tail, nine inches long, tail eight inches; bill, very strong and hard; ridges, high and sharp, forming at the tip a complete wedge; breadth at the base 9-10ths of an inch; height 6-10ths, being 1-3rd more in breadth than depth.

Color, back, breast, neck, wings, upper and under coverts of the tail, and tail itself, glossy black; belly and under wing coverts yellow; head crowned with a scarlet erectile crest, and a patch of red feathers behind the under mandible, with a few white speckles on the throat; tail moderately wedged, consisting of ten strong feathers, worn at the tips, and covered with the juices from trees on which the bird feeds; a bare space round the eye; iris bright yellow; tongue four inches long; feet large, strong, and zygodactile, with considerable mobility of the outer toe; spread of wings two feet three inches; weight twelve ounces. His loud tapping on a tree heard at a considerable distance, led to his discovery, and I had named him "*Picus Maximus Malayensis*."

VI.—Notes on the Musical Instruments and Agricultural and other Instruments of the Nepalese\*. By A. CAMPBELL, Esq. M. D. Surgeon attached to the Residency at Katmandhu.

1.—MUSICAL INSTRUMENTS.

It is almost unnecessary to allude here to the two chief classes of men forming the population of the valley of *Nepal*; but to save repetition, it may not be amiss to mention, that the instruments underneath enumerated, are common to the Newars and the Parbuttiachs, both designations being understood in the widest sense. This difference, however, exists, in the classes of each tribe using them; among Parbuttiachs none but the lowest castes furnish professional musicians, and there are no amateurs of this science among the rude highlanders, who now rule *Nepal*. The Newars, on the contrary are, as a people, extremely fond of music, and many of the higher and middle castes practise it professionally, and indulge in it as amateurs. Their labors in the field are generally accompanied, and their weary return from it at certain seasons, enlivened by the plaintive strains of the rural flute (*bansuli*), or the sharper tones of the *mohalli* (flageolet), and at marriages, births, feasts, fairs, and religious processions, a preceding band of music, is an indispensable portion of the smallest ceremony; nor is it uncommon, on a festival day (of which the Newars have nearly 100 annually) to see a joyous jolly fellow, with his flageolet, or cymbals, as the case may be, trudging along towards the scene of rejoicing, piping a national air on the former, for his own amusement and that of all passengers, or drumming with the latter, in unison to his thoughtless but cheering whistle.

As a general rule, however, professional musicians, among the Newars, as with the Parbuttiachs, are from among the lowest castes, *Kállús* and *Kúsúlliahs*, form the majority from the former, *Damais* and *Sarkis* from the latter.

The instruments used by the people are as follows: I exclude the imitations by the Gorkhas, of British ones, with which their military bands are furnished, the chief of which are the *bagpipe*, made and played on by *Sarkis*. The flute, either English, or imitation of the flageolet, and a variety of horns, trumpets, and bugles.

No. 1.—*Phúnga* (*Newari*), is a trumpet-shaped instrument made of copper, about three and a half feet long, two inches in diameter as its large extremity, and tapering gradually to the mouth-piece, where its bore is diminished to the diameter of  $\frac{1}{4}$ th of an inch, it is formed of

\* The figures refer to models presented by Dr. CAMPBELL and deposited in the museum.—ED.

three pieces, the one fitting into the other, is of very rude workmanship, and costs only about two Nepalese rupees\*. The length of this instrument, and its slender make, require some support, when being used; it is consequently furnished with three pieces of stick, which when fitted into one another, form a rod of four feet in length to which the *Phúnga* is attached, by a bit of ribbon, at its expanded end, the rod crossing the instrument at right angles. The player holding the opposite end of the rod in his right hand elevates the instrument at pleasure, bringing it to the perpendicular when used in a crowd, but carrying it horizontally under other circumstances. The *Phúnga* belongs exclusively to the Newars, is called by them, "the musical instrument of the gods," and is played on at every religious ceremony and at every temple, within the valley, when the setting sun gives the signal for the performance of the evening sacrifice.

No. 2.—The *Mohalli* (*Newari*), or Nepalese flageolet. Is rudely executed, and from the most ordinary materials. Its mouthpiece is nothing more than a bit of palm leaf folded, and cut into a convenient shape! the body of the instrument is made of two pieces of sál wood, bound together by slips of the bambu, and hollowed out longitudinally, apertures or stops, (8 in number) being made for the fingers to play on; its trumpet or dilated extremity, is made of copper, gradually increasing in calibre, from the diameter of an inch to that of four inches at its open termination. The complete instrument costs about two and a half Nepalese rupees. The *mohalli* belongs exclusively to the Newars, and many persons of this tribe use it, who are not professional musicians. Its tones are sharper than those of the *bansuli*, or common Indian flute, and the national tunes adapted to it, are lively and pleasing, even to a British ear. To the Newars it seems to sound magically, for it has the power of inducing the poorest and most fatigued laborers, to join in the dance, and it is the constant accompaniment to their songs of merriment at feasts and weddings.

No. 3.—The *Singha*, or *Nar Singha*, the Nepalese horn. It is made entirely of copper, is when put together in the shape of a cow's horn, and about four feet long, is composed of four pieces, and tapers gradually from its wider extremity, where its calibre is four inches in diameter, to the mouth-piece, where the bore is not more than a quarter of an inch across. The *singha* is used exclusively by the lowest castes among the Parbutiahs, and is in considerable demand among the lower castes of the plains of India. Its blast is loud, deep, but not musical, and its professors seem unable to mould its tones into

\* A Nepalese rupee worth about 12 or 12½ anas of Company's currency.

any thing like harmony. It is rudely manufactured, and costs about three and a half Nepalese rupees.

No. 4.—The *Nag-phéni*, or *Turi*, a Parbuttiyah instrument exclusively. It is only different from the last in being of smaller size and having three vertical turns in its shaft, like a French-horn. Its *noise*, for music it scarce produces, is any thing but harmonious. It is made of sheet copper, tinned over, and costs one rupee eight anas.

No. 5.—The *Bansuli*, “or rural flute” of Sir W. JONES. It is much more like the common English fife in its tones, and is identical with it in form; is used by the Newars and Parbuttiyahs.

No. 6.—The *Saringi*. This is the same as the instrument of that name used in India, and represents our European violin, in so far as it is stringed and scraped upon, with a horse-hair bow, but it is at best a miserable instrument. In *Nepal* it is only played on by the lowest caste Parbuttiyahs, and by beggar boys, from among whom I have not seen or heard of any Pagamnis. The dancing girls imported from *Benares* annually for the amusement of the durbar, have their accompanying fiddlers; but these being foreigners, are not alluded to here.

No. 7.—The *Sitar*, or three-stringed guitar of India, is used by a very few persons in *Nepal*, whose proficiency is most wretched. Professors of this instrument from the plains of India find some encouragement from the Goorkhas,—at least an occasional performer of tolerable skill may be heard at their court.

No. 8.—Cymbals of various size, from that of a teacup, to the dimensions of a wash-hand basin, are used by the Newars and Parbuttiyahs, to the same extent as in Hindustan; all religious ceremonies requiring music, all Jattras, or processions of the gods, as well as of marrying, and feasting mortals, are accompanied by the discordant noise of these untuned instruments. They are made of mixed metals, the chief of which is denominated *Phúlia*, and is composed of zinc, copper, and tin, in various proportions, according to the tone intended for the cymbal.

No. 9.—*Múrilla* of the Parbuttiyahs, *Beaugh* of the Newars, is a small clarionet, about nine inches long, with eight stops, made of a single piece of bambu, the mouth-piece being formed by blocking up one end of the canal with a bit of wood, except a small slit through which the air is breathed. The tone of this instrument is sweet, and the airs played on it pleasing and plaintive. It costs about eight anas.

No. 10.—*Dhol* (drum). The same as the Hindustani one, except in the greater length of barrel, in one of the varieties.

No. 11.—*Dholuck*, differs from the *dhol* in having one end only covered with leather, and played on, is used by the Parbuttiachs but not commonly; a nearly similar drum, is used by the Newars, and called by them *dishi*.

No. 12.—*Beh* (*Newari*), commonly called *Krishna-beh*. Is the pastoral flute of that god (KRISHNA) so celebrated in history, and so famous in his loves,—is a common reed, with a spoon-shaped shield at the mouth stop: has seven stops along its shaft.

Specimens of these instruments were deposited in the museum of the Asiatic Society of Bengal in January last. I do not feel at present competent to give any correct account of the state of the science of music among the Nepalese. In general it may be stated that the Newars are capable of forming bands, containing performers on all the instruments above enumerated, whose music is far from discordant although of the simplest construction. The orchestra attendant on a Hindu play enacted here last year was upwards of 50 strong, and in some of the melodramatic portions of the performance, the tunes were not only enlivening and harmonious, but of a highly inspiriting caste. The Nepalese have no written music, so far as I have been able to ascertain. Among the numerous volumes of Sanskrit literature, collected by Mr. HODGSON in *Nepal*, he informs me there is a very large one of the scenic, and musical acts, which he infers must have flourished very considerably in union with each other, previous to the Goorkha conquest of the valley. In these works the musical science is deemed of sacred origin. The Nepalese music is most probably identical with that of the plains, the Hindu portion of which is traced to the same fountain.

## 2.—AGRICULTURAL AND OTHER IMPLEMENTS.

No. 1.—The sugarcane mill or press, called *túsá* by the Newars, and *koulú* by the Parbuttiachs. It is of very rude and simple construction, but efficient enough for its purpose, among a people who are as yet content to go without the aid of horses and bullocks in the labours of husbandry and mercantile transport. The sugarcane grown in the valley, is for the most part, a small slender species of this plant, which ripens in the months of December and January, when its juice is expressed and evaporated to the semi-crystallised form of *gúr*, being scarcely further treated by the Newars than to the attainment of this coarse saccharine matter. All the *chini* (soft sugar), and *misri* (candy sugar), used in *Nepal* and its neighbouring portions of *Thibet*, is imported from the plains of Hindustan.

The *túsá* stands in the open air, either at the house of the cane-grower, or more commonly in the field, where a small shed is erected for covering the evaporating boiler, and storing the jars of *gúr*. It is formed as follows:—Two rough and strong posts  $2\frac{1}{2}$  feet apart, of any common wood, are sunk in the earth, to such depth as will secure their fixedness under the heavy strain of the squeezing lever; these posts, which stand about six feet above the surface, are connected by two horizontal beams, of considerable strength, the lower one being about two feet from the ground. In front of these upright and horizontal beams, and at about three feet distance, two other posts of three feet above the surface are sunk, the space between them being occupied by the shorter limb of the squeezing lever which plays on a wooden axle, passing through the shorter limb, and the smaller posts. On the top of the smaller posts, and on the lower one of the beams which connect the larger posts, is laid a thick plank of heavy wood  $2\frac{1}{2}$  feet broad, and about six feet long, its surface being grooved transversely at one end, and having a channel cut along the sides, for carrying off the expressed juice, towards the opposite termination of it, which is perforated and lies immediately over an earthen vessel sunk in the ground for the collection of the fluid. Over the grooved end of the lower plank, and under the upper beam which connects the larger posts, a thick plank about two feet long is laid, which forms in fact the upper *millstone*. The sugarcane being cut into pieces of a foot long is placed between these thick planks, the upper one being pulled down by the depression of the longer limb of the lever; the upper plank and the shorter limb of the lever connected by a strong rope or strap of leather. The lever is precisely the same as that used in *Behar* for emptying wells, without the addition of a weight at the extremity of the longer limb, and a rope for depressing it. The Newar sugarcane-squeezer is content to climb up to the elevated limb and by the weight of his body in the air and strength of his arms when he reaches the ground, to depress it.

The sugarcane juice is evaporated in common earthen vessels until it assumes the proper thickness, when with scarce any purification it is stored up for use. The dry juiceless cane is used as fuel by the poorer natives.

No. 2.—*Chíkou-sá*, the oil-press of the Newars. This machine is even more rude than the former, being actually little more than two logs of wood so placed as to be capable of being separated, for a small space at one end, and again approximated, without any mechanical aid save the very poorest. The *sármí* (oil-maker) builds a house for his

press, and, like the Scottish miller, has frequently an allotted district, from which grist comes to his mill exclusively. He sometimes purchases oil seeds, and becomes a large dealer in the article, but most commonly he depends for his sustenance, on the payment by the small farmers, of a portion of the oil, from that made at his mill, which he converts into money. The machine is made and worked as follows:—Two strong wooden posts (of which about three feet are above the surface) are driven at three feet asunder into the earthen floor of the press-house and connected by a horizontal beam, under which, and over a moveable log lying on the ground, one end of the logs forming the *press* proper are placed. The logs, each about 16 feet long and 18 inches in breadth and depth, are laid parallel to one another, secured at one extremity as above mentioned, the opposite one from the operator being free and admitting of being separated to the extent of eight or ten inches for the introduction of the oil-furnishing seeds. The apparatus for forcibly bringing in contact the logs separated for the introduction of the grain consists of first, a stone pillar sunk in the ground, against which one of the logs rests; second, a strong rope encircling the stone pillar and passed underneath and over both logs through which the end of a long wooden lever is passed, by the depression of which the logs are approximated; third, a rude stair on which the oil-pressers ascend to grasp the end of the lever and from which they depress it, until the ground comes within reach of their footing; and fourth, a wooden peg passed through the lower part of the stair, for the purpose of holding down the depressed lever until the oil ceases to drop from the expressed seeds. The seeds (mustard is the chief) having previously been pounded in a large wooden mortar, and toasted on a large stone kept hot by a subincumbent fire, both being in the same house with the oil-press, are put (to the extent of eight or ten pounds) into a bambu wicker basket, which is introduced between the large horizontal logs. This being accomplished the operators, two or three in number, ascend the rustic staircase, and seizing hold of the erected extremity of the lever, hang by and pull it by turns, until their united efforts succeed in depressing it, when a portion of oil is obtained. An earthen vessel lying on the ground receives the oil as furnished. The Newars know not the superiority of cold drawn, over hot drawn oil, or at all events, do not manufacture the former. The oil seeds are generally three times pounded, and toasted, and as often put into the press; when thoroughly exsiccated, they are carried home and given (as in Europe) to cattle, as well as to poultry. The Newar women use this oil-cake, or oil grains, in

washing their hair, in the same way as the females of Hindustan employ the *aulah*.

No. 3.—The water-mill, *Pan-chuki* of the northern Doab and western hills, *kan* of the Newars,—is so well described in the 19th number of the Journal of the Asiatic Society, as used in the Doab, that I shall only notice the slight points in which the *Nepal* one differs from the other. Of the Doab one it is said, “a horizontal water-wheel with floats placed obliquely so as to receive a stream of water from a shoot or funnel, the said float boards being fixed in a vertical axle passing through the lower millstone, and held to the upper one by a short iron bar at right angles, causing it to revolve with the water-wheel;—*the axle itself having a pivot working on a piece of the hardest stone that can be procured from the shingle near at hand*:—this, with a thatched roof over it, and the expense and trouble of digging a cut, so as to take advantage of a fall of water, are the only articles required in this very simple mill.” This description is correct for the *Nepal* mill, with the exception of the contrivance for a pivot on which the axle turns, and that for a cup for the reception of the said pivot. Instead of a rounded *pebble* being sunk into the lower end of the arbor, and a larger stone being embedded in the horizontal beam, or transom, on which the pivot revolves, we have in the *Nepal* one, an *iron* pivot driven into the nave of the water-wheel, and a square piece of the same metal sunk into the transom, and its upper surface hollowed out for the pivot to revolve in. In all essential respects they are the same, and alike rude in construction. On this point I am enabled to speak from personal observation, as I have had many opportunities of examining the water-mills of the *Dehra Dhoon*, and western hills, as well as those of the valley of *Nepal*.

The water-mill does not supersede in *Nepal* the use of the common hand-mill, as the latter is to be found in almost every cultivator's house, and exactly similar to the one used in the plains of India; viz. nothing more than a couple of circular stones, about 18 inches in diameter, the superior one resting on a pivot fixed in the lower one and having a peg of wood driven into it, by means of which it is made to revolve on the other as it lies on the ground. Mr. ELPHINSTONE found the water-mill with a horizontal water-wheel immediately below the millstone in general use beyond the Indus, and says that it “is used all over *Affghanistan*, *Persia* and *Turkistan*.” Throughout the hills from the *Sutlege* to the *Mitcher* or eastern limits of *Nepal*, its use is general, and has been so in all probability for a long period of time. More recently this kind of water-mill has been introduced into our

territories in the northern *Doab*, which lie along the upper *Jumna*, and so great is its simplicity, adapting it to the appliances of the most ignorant natives, "that it has been adopted generally in all the canals in the *Delhi* district, as well as in those of the *Doab*\*."

A similar mill is said to be used in some of the most northern of the *Scottish* islands, as well in *Provence* and *Dauphiny*.

The power of the *Nepal* mill is not by any means great, nor is there much inducement for the improving of it beyond its present state. Wheat in *Nepal* holds a very low place among the farinacea in comparison with rice, in consequence of the better adaptation of the soil for the latter grain; and so small is the consumption of *attu* (meal) that the miller cannot depend on his craft, as an only means of subsistence†. As an average of the power of these mills, the produce of one after 24 hours' grinding ranges from 7 to 10 *muris* of meal, (14 to 20 maunds about,) the latter quantity being considered the maximum produce of the best.

The earnings of the miller are for the most part in kind, and the rate of payment varies according to the supply of water at the time of grinding, as well as with the quantity of grain brought by an individual. The highest rate for grinding is an  $\frac{1}{3}$ th of the produce, the average one is  $\frac{1}{10}$ th, and the lowest  $\frac{1}{16}$ th, this being for grinding alone, as the proprietor of the grain transports it to, and from, the mill.

The payment in kind for grinding corn is, I believe, universal in the hills, it is customary in the *Delhi* territory of India, and I can vouch for its being the invariable mode throughout a large portion of the highlands of Scotland. The rate of remuneration in the latter country was in 1827  $\frac{1}{16}$ th for grinding oaten meal,  $\frac{1}{10}$ th for grinding barley meal, and  $\frac{1}{20}$ th for grinding malt, which had paid duty; a good deal more for the smuggled article, as an indemnification to the miller for the risk run in admitting the contraband to his premises.

No. 4.—*Kú*, (*Newari*;) *kodali* of the Parbuttiachs. The hoe or spade with which the Newars turn up the soil of their fields. They do not use the plough, and compared with the Indian one (which is used by the Parbattiahs), this spade is a much more efficient instrument. Its cut is from 4 to 6 inches deep. The Newars use it with dexterity and delve a field in surprisingly short space of time, turning the earth up in ridges, or narrow beds. The *kú* resembles our

\* See Journal Asiatic Society, No. 19.

† *Murwa*, *kodu*, Indian corn, and a little rice is ground by these mills besides wheat; the ground rice is used for making sweetmeats.

adze, more than a spade, but differs from the former in having its handle projecting from the off side of the neck of the instrument. The delver holds the handle in both hands, and stooping forward raises the spade at each cut above his head, bringing it down strongly and steadily and cutting the sod rather slantingly, can make a furrow in well moistened ground of 9 inches deep. The ground for both crops of rice and for wheat, has two or three delvings. So soon as one crop is off the ground the Newar turns up his field for another one, thus gaining all the advantage from the decaying stubble, which early ploughing can give\*. This immediate turning up of the soil is a matter on which the Newars lay much stress, and consequently it is very common to see the women and children of the family cutting down wheat and rice, at one end of a field, while the males are delving it from the other. The *kú* costs about one current rupee.

No. 5.—*Kurmúghan*, (*Newari*.) The wooden crutch-like instrument used by the Newars for breaking down the clods, and preparing the soil for receiving seed. With this they reduce the earth to the finest powder; it is all they have for serving the purpose of our iron rakes and harrows, nor is it inferior to them in the hands of the very hard-working and skilful husbandmen who use it.

No. 6.—*Kúchi-múghán*, (*Newari*.) The instrument used for covering over sown wheat, and *gayha* or upland rice, is a block with an upright shaft, used like a pavier's block. The *gayha* variety of rice is suited to dryish lands, is not transplanted, but laid down in seed, most carefully and laboriously, with the fingers. When sown thus, the ground is beaten down gently with the *kúchi-múghán*.

No. 7.—*Chassú-múghán*, (*Newari*.) A thin-edged wooden shovel, used for smoothing the flooded beds in which the seed of the *malsi*, and *tóli* varieties of rice is sown, for the purpose of furnishing transplants or seedlings. It is also used in the suburban fields, devoted generally by the Newars to the raising of culinary vegetables, pepper (red), ginger, &c. &c. where it is necessary to prepare the soil carefully and finely.

No. 8.—*Kúkitcha*, (*Newari*.) A small broad-pointed hoe, used by the Newars, for weeding the flooded rice.

No. 9.—*Chong-kúki*, (*Newari*.) A sharp-pointed hoe, used in weeding the *gayha* or dry land rice, *úrid* (a vetch), and other drill crops.

N. B. Nos. 8 and 9 are iron instruments, with wooden handles.

\* Sir HUMPHREY DAVY, proved chemically the advantages of using vegetable manures fresh, and the practice is now general in England.—See his *Lectures on Agricultural Chemistry*.

No. 10.—*Kúe*, (*Newari*) A clumsy wooden shovel, used for spreading grain to the sun and collecting it in heaps after its removal from the straw. The Newars do not use the flail in threshing their corn; there are two modes in use; in separating the *malsi* rice from its straw, nothing is required beyond the shaking of the sheaf, and a few knocks on the ground, in consequence of the preparatory treatment undergone by this crop (or a great part of it). After being cut down it is stacked on the field and left to become heated, and to ferment for 6 or 8 days, after which the stacks are pulled to pieces, and the grain separated from the straw, winnowed by being shaken to the wind from a shallow platter made of mat and bambu and dried in the sun. The grain thus treated is called *hukwa*, and is much liked. The other mode, and the one employed at the wheat, vetch, and gayha rice harvest, is simply beating out the grain with a long stick, as it lies on the ground. All the grain in the valley is separated from the straw on the field, and carried home after being winnowed, in bags and baskets, carried banghywise or suspended from a stick, borne on the shoulders. The crops are reaped with the sickle, which instrument is similar to the European scythe sickle but smaller. The Parbuttiachs, in common with the Newars, use this instrument and rarely pull up the crops by the root, as is the practice of the Plains.

No. 11.—*Lusi-doh*, (*Newari*.) The large wooden pestle and mortar, universally used in India, for husking grain. A block of hard wood three feet long and 15 or 18 inches in diameter, shaped rudely like an hour-glass, and hollowed from one end down to the middle, is all that is required to form the mortar. The pestle is about four feet long, rounded for about a foot in the middle, and squared on three sides at both ends; it is used by one or two persons, the centre portion held in the hand, and either end employed for beating the contents of the mortar. This machine is employed principally in *Nepal* for making *chúra*, or the bruised rice, so much eaten in all rice countries of India, when the people are travelling, or from other causes unable to procure time or fuel for regular cooking. The *chúra* is made thus: the rice in husk (*dhan*) being steeped in water for a day and night is toasted for a short time on a stone or large tile heated for the purpose; when thus parboiled, and while still soft, it is thrown into the wooden mortar and bruised into thin flat flakes, in which state, having previously been separated from the husks and dried, it is sold in the shops, and eaten by the people. A native of *Nepal*, or of *Bengal* and *Behar*, will be satisfied to live on this substance alone for many days together: a small quantity of *sukur* (unpurified parti-

ally crystallised sugar) added, gives it a most grateful relish, to the rarely stimulated palates of these poor and primitive people.

No. 12.—*Kúti*, (*Newari*.) The machine for converting the *dhan* into eatable rice, by husking it, is the same as that for making *súrki* from bricks, (hence called the *Dhenki* ?)

No. 13.—*Chan-kummú*, (*Newari*.) Is the banghy used in all field work, and consists merely of two small wicker baskets, suspended from either end of a piece of wood or bambu, four feet long, which the carrier bears on his shoulders.

N. B. Exact models in wood of the above noted implements, are deposited in the museum of the Asiatic Society of Bengal.

VII.—*Note on the Facsimiles of the various Inscriptions on the ancient column at Allahabad, retaken by Captain EDWARD SMITH, Engineers. By JAMES PRINSEP, Sec. As. Soc. &c. &c.*

[Submitted at the Meeting of the 6th December.]

Captain EDWARD SMITH, of the engineers, has rendered another signal service to the Society and to all those whose study is directed to the development of Indian history. On this occasion his task has been infinitely more trying to the patience, and has demanded more ingenuity and care, than in the comparatively simple affair of *Bhilsa*: while on the other hand there was less expected from its accomplishment; seeing that Lieutenant BURR had already taken down the two principal inscriptions by hand, one of which had been published and interpreted with the advantage of all the learning and critical acumen of Captain TROYER and of Dr. MILL himself: while the other and older text had been shewn to be identical with the four tablets of the *Feroz líit*, and was therefore included in the explanation of that monument recently given. Nevertheless, experience rife and frequent had taught me the value of a strict revision, even of the most trust-worthy labour of the treacherous eye; and I was equally surprised and pleased to find that Captain SMITH had devoted himself to this unpromising labour. There were many discrepancies of letters in Lieutenant BURR's copy of the No. 1. inscription, which might be satisfactorily rectified; there were also many obscurities in the *Samudragupta* inscription, which might be cleared up; and above all, it was an object to determine the nature of the interlineary inscription to which the attention of the curious had been directed first by Lieut. КИТОВ,

and which was subsequently confirmed by Mr. WALTER EWER'S inspection, as reported to the Society by himself more than a year ago.

To perform the operation in the most complete and engineer-like manner, Captain SMITH divided off the written part of the column into six lengths, and each of these again longitudinally into four quadrantal subdivisions, so that the whole surface of the stone could be printed off upon twenty-four large sheets of paper or cloth. Each paper was made to extend somewhat beyond the actual limit of the compartment so as remove any uncertainty in regard to the letters near the edge.

"On the system followed at *Bhilsa*," writes the author, "I have taken off no fewer than three impressions, that the success of one may supply parts of less happy execution in another. One impress is on cloth, and two are on paper, and together I think they give the inscription as perfectly as any inspection of the stone itself: more distinctly indeed I may say, for the relief of the colored ink brings out the characters with a precision not perceptible on the pillar."

Of these one paper and one cloth impression have been transmitted to *Calcutta*, the third being reserved in case of accident to them on the road. When united together the lettered surface measures nearly thirty feet long by nine in width, and comprehends a written superficies of 160 square feet!

Upon their arrival in *Calcutta* I lost no time in unfolding the roll and connecting the whole of the paper series (which seemed to have received the strongest print) into a continuous sheet, an operation rendered extremely easy by the tickets and directions accompanying them.

Our former review of the sculptured surface of the *Allahabad* pillar had divided the Hindu writing into three heads, that in the ancient or No. 1 character then unknown; that in the No. 2 or *Gaya* alphabet; and a third in the modern *Deva-nágarí*, consisting of a multifarious and uninteresting collection of scribblings and names. The same classification may still be retained, although we may now conveniently exchange the numerical designations for specific names, more especially as there will be presently shewn to be an intermediate class of writing between Nos. 1 and 2; of which similar evidence was furnished among the *Bhilsa* fragments.

Commencing then my inspection with the ancient Buddhist character (No. 1), I had the satisfaction to find that most of the slight discrepancies before remarked, between Lieut. BURR'S version and the published *Delhí* text, disappeared on a careful scrutiny. The few instances of preferable reading or correction of the *Feroz* record which did

occur, I have collected as emendata in the subjoined note\*. To a few of them I must however take the liberty of alluding more particularly.

In the first place, it is evident, although it escaped my notice before, that the final è of many words is the representative of the Sanskrit *visarga*, and not solely of the seventh case as I had imagined, or of the plural as in the Hindustání. Thus in the opening words, *Devánampiyè Piyadastí* represent the Sanskrit देवानांप्रितः प्रियदर्शिः the *yè* and *sè* stand for यः and सः and consequently govern singular verbs, as, *yè cha sampatipajisati sè sukatham kachhati: yè patibhogam no éti* :—&c. Again in the catalogue of birds and animals prohibited from being eaten we find that all those ending in è agree with the Sanskrit masculine nominatives as *sukè, arunè, chakavákè, &c.* while *sáriká, jatuká, ajaká, eqaká,* are agreeably to Sanskrit analogy feminines. Attention to this circumstance may help to determine some of the doubtful animals; thus *arunè* (not *arane* wild) is most probably the अरुणः of Sanskrit poetry, the fabulous elder brother of *garuda* the bird of VISHNU: the pandits say it is the adjutant. Again the *Allahabad* text has *anathika-machhè*, valueless fish; and *sankuja† machhè*, shell-born fish; therefore it is plain the paragraph is not restricted to the feathered tribes; and, removing this restriction, we find much more plausible translations for many of the words:—*duđi* (not *dađi*) दुडिः a small or

\* Corrections or variations observed in comparing the Allahabad facsimile with the published Delhi text.

- NORTH COMPARTMENT, line 5 for *usihéná* and *chakho*, read *usáhéna* and *chukho*.  
 6 for *vadhisatichevi*, read *vadhisati cha, vá*.  
 7 for *anuwidhiyanti*, read *anu vi dhiyanti*.  
 12 for *chakho*, read *chakhu*.  
 13 for *vividha*, read *vividhé*.  
 14 for *dákhináyè*, read *dakhináyé*.  
 15, 16 for *heva, chiran thiti*, and *hotutiti*, read *hevam, chirathiti hotúti*.  
 18 for *pápam pápé*, read *pápakam pápakè*, and for *lája* and *ahá*, read *lájá* and *áhá* passim.
- WEST COMPARTMENT, line 17 for *payihanti*, read *payisanti*.
- SOUTH COMPARTMENT, line 2 for *sáyatha*, read *se yathá*.  
 3 for *arané*, read *arunè*.  
 4 for *jatuká ambaka pilika dadi*, read *játúka ambáki piliká duđi*.  
 5 for *sakujámavé*, read *sankuja machhè*.
- EAST COMPARTMENT, line 4 for *hetavakhéti*, read *hita sukhèti*  
 6 for *héméva*, read *hévam mé vá*.  
 9 for *mokhyamate*, read *mokhyamuti*.

† It is doubtful whether the *j* has not a vowel *e* also, which would make it *shell-fish*, and other fish.

female tortoise (WILSON'S Dict.)—*ambāka pīlikā*, the mother (or queen) ant:—the *panasè*, monkey; *kaḍhata-sayake*, the crab, the boa; *sesimalé*, the snake, the eel. (?)\*

It would be endless to enumerate the instances wherein this simple emendation restores sense to passages that were before only half intelligible. I had indeed before adopted it in many cases (as *etam janè sutá*, ए तं जनः शुक्ला, page 599), but without apprehending the invariable rule. The *Pāli* language converts the *visarga* of the nominatives of such nouns into *o*, and the same change is observed in the *Sindhī* and *Zendī*; nor am I aware that the grammatical *Prākṛit* or *Māgadhī* of the Hindu drama sanctions the use of the vowel *è* in place of the *visarga*. If *se*, *ye*, *te* are used at all it is either in the dual, or in the plural sense as in Sanskrit, and as in the modern *Hindī Bhōsha*.

The next remark I would make is on the singular passage *nomina pāpam dekhati, iyam mē pāpèkaṭṭhī* (p. 577). The words on the *Allahabad* pillar are *pāpakam* and *pāpakè*; of precisely the same meaning, and therefore establishing the correctness of the translation. The same confirmation of authenticity is deducible from the occasional omission of the verb *huti*, the final *iti*, the substitution of *chukhu* for *chakho* and other minor variations. I have inserted in the annexed plate a few examples of disputed passages, commencing with *hidata pālaté dusampaṭipādayé*, which terminates the first long line of the *Allahabad* pillar, a sure sign that the sense is there completed, since we have a similar completion of the sentence in almost every line, as may be seen by reference to the original lithograph in vol. III. which I have not thought it worth while to recopy entire.

The five short lines in the old character that follow the *Dharmalipi* at a short distance below (see Capt. BURT'S lithograph) were the next object of my inspection, I have represented what remains of them faithfully in fig. 1, of Pl. LVI. which will be seen to differ considerably from Lieut. BURT'S copy of the same. The reading is now complete and satisfactory in lines 1, 2, and 5. The 3rd and 4th lines are slightly effaced on the right hand. We can also now construe them intelligibly, though in truth the subject seems of a trivial nature to be so gravely set forth.

*Devānampīyasā vāchanēna savata mahāmātā*

*Vataviyā : Ehēta dutiyāye deviye rānē*

*Ambāvaḍḍika vā alameva dānam : Ehevapaṭṭi . . .*

\* अम्बक पीलका, पनसः कर्कटः, सयकः, शशः मल्लः. The latter word however more nearly resembles सिंसुमारः the porpoise.

† Is the similarity of these two names more than accidental?

*Kichhiganiya titiyè deviyè senáni sava. . . .*

*Dutiyâyè deviyèti tí valamātu kárwákíyè*

‘ By the mandate of DEVANAMPĪYA, at all times the great truth (*Mahá-mátá\**) is appointed to be spoken. These also, (namely) mango-trees and other things are the gift of the second princess (his) queen†. And these for ..... of KICHHIGANI’ the third princess, the general ( daughter’s..... ?) Of the second lady thus let the act redound with triple force‡,

Unable to complete the sentence regarding the third queen, it is impossible to guess why the second was to enjoy so engrossing a share of the credit of their joint munificence, unless she did the whole in the name and on the behalf of them all!—It will be interesting to inquire whether by any good chance the name of queen *Kichhigani* is to be found in the preserved records of ASOKA’S reign, which are so circumstantial in many particulars. It is evident the Buddhist monarch enjoyed a plurality of wives after his conversion, and that they shared in his religious zeal.

As for the interlineation, it may be dismissed with a very few words. Instead of being a paraphrase or translation of the ancient text as from its situation had been conjectured, it is merely a series of unconnected scribblings of various dates, cut in most likely by the attendants on the pillar as a pretext for exacting a few rupees from visitors,—and while it was in a recumbent position. In the specimen of a line or two in plate LVI. the date *Samvat* 1413 is seen along with the names of *Gopála putra*, *Dhanara Singh* and others undecipherable. In plate LV. also may be seen a *Bengáli* name with *Nágari* date 1464 and a bottle-looking symbol; and another below संवत् १६६१ धमराज *Samvat* 1661 *Dhamarāja*. These may be taken as samples of the rest which it would be quite waste of time to examine.

It is a singular fact that the periods at which the pillar has been overthrown can be thus determined with nearly as much certainty from this desultory writing, as can the epochs of its being re-erected from the more formal inscriptions recording the latter event. Thus, that it was overthrown, sometime after its first erection as a *Sílasthambha* or religious monument by order of the great ASOKA in the

\* See page 574. In Sanskrit देवानांप्रियस्य वचनेन (or perhaps rather वाञ्छनेन by his desiring, wishing) सर्वतो महामात्रा वक्तव्या (fit or proper to be said,) meaning perhaps that this object had been provided for by pecuniary endowment.

† तदेतन् द्वितीयाया देव्या राज्ञा आम्रवल्कि वा अलं एव दानम्

‡ द्वितीयाया देव्या तृतीयवल्लसु कारुवाक्य, corresponding as nearly as the construction of the two languages will allow.

third century before Christ, is proved by the longitudinal or random insertion of several names (of visitors?) in a character intermediate between No. 1. and No. 2. in which the *m*, *b*, &c. retain the old form, as in the Gujerat grants dated in the third century of the *Samvat*. Of these I have selected all I can find on the pillar :—they are easily read as far as they go. Thus No. 7, under the old inscription in Plate LVI. is नाडस *narasa*. It was read as *Bahu tatè* in the former copy. No. 8 is nearly effaced : No. 9 may be *Malavaḍi ro lithakaṇḍar (?) prathama dharah*. The first depositor of something? No. 10, is a name of little repute : गणिकाकस्य *ganikākasya*, ‘of the patron of harlots.’ No. 11 is clearly नारायण *Narayana*. No. 12, चन्द्र भट् *Chandra Bhaṭ*. No. 13 appears to be *halachha seramal*. And No. 14 is not legible though decidedly in the same type.

Now it would have been exceedingly inconvenient if not impossible to have cut the name, No. 10, up and down at right angles to the other writing while the pillar was erect, to say nothing of the place being out of reach, unless a scaffold were erected on purpose, which would hardly be the case since the object of an ambitious visitor would be defeated by placing his name out of sight and in an unreadable position.

This epoch seems to have been prolific of such brief records : it had become the fashion apparently to use seals and mottos ; for almost all (certainly all the most perfect) yet discovered have legends in this very character. One in possession of Mr. B. ELLIOTT of *Patna*, has the legend lithographed as fig. 15, which may be read श्रीलोक नावस्य *Sri Lokanāvasya*, quasi ‘the boatman of the world.’ General VENTURA has also brought down with him some beautiful specimens of seals of the same age, which I shall take an early opportunity of engraving and describing.

But to return from this digression. The pillar was re-erected as ‘*Samudra gupta’s* arm’ in the fourth or fifth century, and there it probably remained until overthrown again by the idol-breaking zeal of the Musalmáns : for we find no writings on it of the *Pála* or *Sárnáth* type, (i. e. the tenth century), but a quantity appear with plain legible dates from the *Samvat* year 1420, (A. D. 1363) down to 1660, odd : and it is remarkable that these occupy one side of the shaft, or that which was uppermost when the pillar was in a prostrate position. There it lay, then, until the death of the Emperor AKBER ; immediately after which it was once more set up to commemorate the accession (and the genealogical descent) of his son JEHANGIR.

A few detached and ill executed *Nágarí* names, with *Samvat* dates of 1800, odd, shew that even since it was laid on the ground again by





general GARSTIN, the passion for recording visits of piety or curiosity has been at work, and will only end with the approaching re-establishment of the pillar in its perpendicular pride under the auspices of the British government. The welcome order has I believe at last been given to Captain SMITH, and there can be little presumption in attributing it to the urgent representations of the Asiatic Society.

The anomalous flourish (No 16) which I before mistook for a peculiar writing, is apparently merely a series of ill drawn *shanks* or shells, a common Buddhist emblem. One was depicted last month, found by Captain BURNES on a Buddhist sculpture at *Hund* near *Attock*.

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Let us now turn our attention to the *Samudra gupta* inscription (No. 2.) and see what new light Capt. SMITH's labours have thrown upon it:—and here I most sincerely regret that I can no longer make over this portion of my task to my friend Dr. MILL himself, that we might benefit by the critical acumen with which he would test the numerous alterations suggested or necessitated in the former version by the infallible text now placed in our hands. I must solicit every indulgence for having ventured to undertake the examination myself.

I began by comparing the whole document, letter for letter, with Lieut. BURR's original lithograph and with Dr. MILL's transcript having the Latin interlineation, in the third volume of the *Journal*;—but so numerous were the changes required, that I soon found it indispensable to recopy the original on lithographic paper, and thus to present a fresh edition exactly as it stands on the column, shewing where the stone is peeled off or cut away by other writing, and where the real commencement and termination of some lines can be positively depended on.

First, then, there have been not less than *five* lines erased at the upper part of the inscription. One or two letters in each line can be still readily distinguished by their peculiar form in the midst of the modern *Nāgarī* cut upon the excided parts. No conjecture can be made as to the contents of this portion, but Dr. MILL will doubtless be happy to find that the fragment in the fifth line (the first of the former version) will no longer require the strange interpretation of *ursumque lupus aureus in silvā*, which the BURR copy constrained him to adopt.

In the next place, contrary to Dr. MILL's expectation, the whole of the upper or broken part of the inscription containing ten lines, besides perhaps six erased, proves to be metrical.

The poetical measure is variable: the greater portion is in the *srag-*

*dhara chhandah*, as lines 2, 3 ; 6, 7 ; 12 and 13 ; lines 8, 9 are in the *mandákrántá* measure ; and lines 10, 11 in the *sárdúla vikrírítá* ; and again at the conclusion of the eulogy, line 28 contains a complete half verse in the *prithví chhandah*, laudatory of the purifying powers of Ganges water.

Each line contains half a stanza, or two *choranas*. The termination of the first *charana* is well defined by a blank space on the stone. The second *páda* or versicle of the stanza is generally erased or unintelligible—but in the 3rd and 4th lines\* this also is entire.

From line 14 the composition continues uninterrupted in a florid style of prose or *gadya*.

As it generally happens that the construction of each *páda* is finite and independent, the mutilation of the poetical part does not necessarily prevent the understanding of the general purport, and it is evident that the verse was no less a string of high flown panegyric descriptions of the prince lately defunct, namely SAMUDRA GUPTA, than the prose continuation ; with the sole difference that the latter, governed by the initial demonstrative pronoun *tasya*, 'of him,' is constantly in the genitive case—until the sense is completed in the words *babhuva báhur ayam uççhrítas stambhas*, 'this lofty pillar,' has become the arm ; and then follows *yasya*, 'of whom' still referring to the same person as before, rather than to the pillar-arm itself.

After the apostrophe to Ganges-water above mentioned comes an acknowledgment of the authorship of the panegyric, and of the erection of the monument to his deceased master, by the *dewan* of the young prince (whom Dr. MILL conjectures with great plausibility to be CHANDRA GUPTA II.):—and at a respectful distance the name of the officer by whom his orders were carried into execution ; *avasthítam-çha*, is the word employed, which from the obscurity of the copy before him Dr. MILL read *senánvitamcha*.

When I mention further that I find no invocation in lines 2, 3, on behalf of the sculptor and blackener of the letters, I have summed up all the changes, and I may venture to say amendments, which Captain SMITH's facsimile has introduced in the *general bearing* of the document embraced in Dr. MILL's analysis, (page 261, vol. III.)

But this is by no means the extent of obligation due to it:—for although lines 13-37 remain as before, eulogistic descriptions of the king in the genitive case, the purport of the greater part is entirely altered; moreover by some unaccountable oversight in Lieut. BURT's transcript the last dozen letters of the 15th line are omitted altogether,

\* I adhere to the former numbering of the lines for convenience of reference.

and in their place are brought up as many from the end of the following line; and this transposition continues until the 24th line, where it will be seen that the same dozen letters that close the 23rd line are repeated! It would indeed have been extraordinary, under such unfavorable conditions, had our learned vice-president been able to give a perfect translation! we may rather wonder that he could make any thing at all of such a mass of confusion!

When restored to its natural order we find the epithets applied to the deceased Emperor of Hindustan, not only much less hyperbolic and reposing less upon mythological allusions, but crowding in a short space a most unexpected and curious survey of the political divisions of India at the time, containing even the names and titles of very many of the reigning families, and extending beyond the boundaries of India proper into the regions of the "great king" of Persia and the hordes of the Huns and Scythians! It may be poverty of imagination in the poet that has wrought us this good; for once laying hold of an idea he rings the changes upon it as long as he can find words, and then draws up with an inelegant '&c.' Thus in the 14th and 15th lines he enumerates no less than nine warlike weapons the king's brawny arms were scarred in wielding: and thus when he mentions tributary states he fortunately spares none that SAMUDRA'S supremacy could in any degree comprehend! The passage is altogether so curious that I must crave permission to insert a copy of it in the roman character before I endeavour to trace any of the countries alluded to. The continual recurrence of the adjectival termination *ka*, (the prototype of the modern genitive *postposition*) led me to suspect the nature of the sentence.

16. *Kausalaka mahendra, mähakántáraka vyaghra rája, Kaurádríka mañṭa rája, argháshtapuraka mahendra, miríka-uddýaraka swámi, dat-tairañḍapallaka dáyana, kánchíyaka viṣṇu, súpávamuktaka* (17.) *Nilarája.*

In this sentence we have the regal designations of nine princes; unless (which is probable enough) the terms *mahendra, rája, swámi, nila rája, dayana, &c.* are employed with the same general acceptance of prince, to vary the expression euphoniously.

The kingdom of *Kausala* (or *Kosala*) is well known from the Buddhist authors to be modern *Oude\**, (*Ayodhya*) or *Benares*,—*Kásí-kosala* of WILFORD. The *Vyaghra mukhas*, tiger-faced people, are mentioned in the *Varásanhita*, among the eastern countries; and *Cántára* a place south of *Allahabad*, but the name may apply to any woody tract

\* WILFORD however makes *Kausala* the *delta or Sundarban* tract of Bengal.  
As. Res. IX. 260.

infested by tigers. The next name *Kaurádrika* is unknown, nor can the title *Maṇṭa rāja* be well explained. It may be the district of *Curu*, near *Tahnesar*. *Argghashtapuraka*, the next name, may be construed as the eight cities where due reverence was paid to brahmans:—*Mírika* and *uddyaraka* seem derivable from *míri* cream, and *uda* water, maritime countries;—*dattairañḍaka*, may be some country famous for producing the castor-oil plant;—*Kánchiyaka* may be *Kánchipur*, the golden city in the south mentioned in the *Brahmanda purána*;—*S'áṇḍ-vamuktaka*, bears also an allegorical interpretation, 'freed from a curse;'—as likewise the *rāja's* title *níla* 'the blue:'—can the *nílagíri* be his locality? it is one of the mountain divisions of *Jambudwipa* in the *Brahmanda purána* "like the lapis lazuli gem is the *Níla* mountain\*." Thus it may be uncertain whether these are figurative or real names, though it is hardly to be supposed that countries purely imaginary would be introduced as subsidiary to the rule of a man just deceased. The list continues in the same strain:—

17. (*Níla rāja*.) *vaingèyaka hastivarma, pálakka-ugrasena, devarashtraka kubera, kausthalapuraka dhananjaya, prabhriti sarva dakshinapatha rāja griha samájánugraha janita pratáponmis'ra máhabhágasya.*

All these names, it says, belong to that division of India entitled *Dakshinapatha*, the lowermost of the four equilateral triangles into which the *Mahábharat* divides ancient India—the *Dachinabades* of *ARRIAN*. This division, known to the contemporary of *ALEXANDER* (*EUEMERUS*) was still extant in the time of *NONNUS*. *Vaingèyaka* is a regular derivative from *Vinga*; but neither this country nor *Pálak*, are to be found in the Pauranic lists of the southern countries, unless the latter be the country of the *Pallis*†. It must be remarked, that the names of their rulers are circumstantially given *HASTIVARMA*, and *UGRASENA*: and following them we have *KUVERA* and *DHANANJAYA* of *Daivarashtra*, and *Kausthalapura*, places equally uncertain; though the former has some affinity to *Devagiri* or *Deogir*; *rashtra* implying merely 'country:' *Maháráshtra* might also be understood. *Kusasthallí* is said by *WILFORD* to have been the name of *Oujein* in the *treta yuga*: *TOD* names the same place 'on the Indian ocean,' but the general interpretation is *Canouj*, a place out of the limits of the *Dakshinapatha*.

The enumeration continues in the 18th line, as follows:—

*Rudradeva, Matila, Nágadatta, Chandravarma, Ganapati, Nága-sena, Achyuta, Nandi, Balavarma,—adyaneka Aryavarta rāja, &c.* ending with *paricharakíkrita sarvadevarájasya.*

\* Asiatic Researches, vol. VIII. *WILFORD's* Essay on Geography, 345.

† Placed by *WILFORD* in *Candeish*, and otherwise called *Abhíras*.—*As. Res.* VIII. 336.

Here we have the actual names of ten rājās of India Proper or *Aryavarta*, without their respective countries, as though they were too well known to need insertion. The first, *Rudra*, probably belongs to the *Sáh* dynasty of *Saurashtra*, where the name so often occurs: *Ganapati* is also a family name: but few or none of the others can be identified in the very imperfect lists of this early period.

In the following line we have a catalogue of provinces, whose kings were probably unknown by name to the writer.

19. *Samata, taḍuvakra, kámarúpa, nēpála, kartripura-adi pratyanta, nripatibhir malavárjunáyana, yaudheya, mádraka, abhira, prarjuna, sana kanika kákakhara parikádibhis cha; Sarva kara dánájñákarana pranámá-gamana* (20) *paritoshita pracharṇa sásanasya.*

The first five are the names of boundary mountain states on the north-east. The first two names cannot be determined, but the text does not permit Dr. MILL's plausible reading *Sumata dárachakra*, the country friendly to pines. *Kámarúpa*, and *Nepála* are well known: *Kartripura* may possibly be *Tripura* or *Tipperah*. Then follow those more to the north and west, most of which are to be found in the lists of the north-west countries extracted by WILFORD from the Puránas, and published in As. Res. VIII. 340-343.

*Malava* he would make the modern *Málwa*, but this may be doubted as it is classed with *Mádraka*, *Yaudheya*, *Arjunáyana*, and *Rájanya* (? *Prárjuna*) as 'drinking the waters of the *Airávati* (Hydraotes),' and consequently in the Panjáb. *Mádraea* is placed near *Taxila* or *Takshasila*: *Yaudheya* or the country of YUDDHA is very frequently mentioned in the Puránas, as lying between the *Betasta* (Hydaspes), and *Sindhu* (Indus). WILFORD calls it *Sinde Proper*, the *Ayud* of travellers of the 16th century, and *Hud* of the book of Esther. It must not be confounded with *Ayodhya* or *Oude*: and it may be here remarked that the *Behat* group of Buddhist coins and sometimes Bactro-Pehleví legends on the reverse, having constantly the word *Yaudheya* on the margin in the old character, certainly belong to this kingdom.

The *Abhiras* are shepherd kings (or more probably hill tribes) in various parts of India; those here enumerated must be the *Abhiras* of the upper part of the Indus near *Attock*. *Abhisara* is often understood as *Cashmere*, the kingdom of *Abisares*, if we trust WILFORD. The two final names *sana kanika* and *kákakhara* are unknown: the former reminds us forcibly of the *kanirka* of our coins; and the latter has some analogy to the *kaka bambas* of Gen. COURT's map, to the north-west of *Cashmír*. *Kanaka* appears in WILFORD's list as an impure tribe on the west border.

Passing over the panegyric about his restoring the descendants of long deposed kings, which however is a fact not to be slightly regarded in a historical point of view, we come to another very curious passage :  
*Daivaputra sháhi ; sháhánasháhi, saka, murundaih ; sainhádrika adibhis cha,—sarva dwipavásibhir, &c.*

Here we have a picture of his foreign relations, the nations who used to send him presents, or tribute of jewels, coin, horses, fruit, and even their daughters ! First, *Daivaputra shahi* (दाहि), 'the heaven-descended king : ' this title would apply to the Parthian kings who are styled in the well known triple inscriptions, ΕΚΓΕΝΟΥΣ ΘΕΩΝ, and on the common Sassanian coins, "offspring of the divine race of gods." But the two first letters are slightly obliterated and might be read either *Dábha*, or *Dára-putra* : the latter, 'son of DARIUS' would still apply to the same parties, and this is confirmed by the next words पाद्दानपाहि in which we recognize the very Persian title شاهانشاہ 'king of kings,' which prevailed to the extinction of the Sassanian dynasty in the seventh century, so that here at any rate we have a limit to the *modernicity* of our inscription. Of the *Sakas* so much has been said that it is not requisite to dwell long on them : they are the *Parthians* of WILFORD's chronological table of Indian dynasties ; others identify them with the *Sacæ*, the *Scythians*, the *Sakya* tribe of Buddhist notoriety, and the *Vikramáditya* opponents who introduced the *Saka* era. The *Murundas*, according to WILFORD\*, are a branch of the Indo-Scythians who succeeded the Parthians, and in fact the same as the *Hunas* or *Huns*. Thirteen kings of this dynasty, he says, reigned in the northern parts of India. "They are the *Morundæ* of PTOLEMY, who were masters of the country to the north of the *Ganges* from *Delhi* to *Gaur* and *Bengal*. They are declared in the *Puránas* to be *Mlechhas*, impure tribes, and of course they were foreigners. The same are called *Maryanthes* by OPPIAN in his *Cynogenetics*, who says that the *Ganges* runs through their country."

*Sainhádri*, the country of the lion *Sinha*, might safely be identified with *Sinhala*, or *Ceylon* : especially as it is followed by *Sarva-dwipa*, 'all the isles,' which must refer to the *anca diva* of WILFORD, (the *Laccadives* ?) called by PTOLEMY the *Aigidia*† ; but I find a more plausible elucidation in Col. SYKES' memoir on the geology of the *Dakhan*, which informs us that *Sainhádri* is the proper name of the hilly range to which we give the appellation 'Western Ghâts.'

As a proud peroration to this formidable list of allies and tributaries, the poet winds up with the brief epithet words *prithivyám apratira-*

\* As. Res. VIII. 113, and table.

† As. Res. VIII. 186.

*thasya*, 'whom in his war-chariot none in the world can rival or withstand,' the very epithet found on one of the coins of SAMUDRAGUPTA, (*apratirathas*) which I at first read *apatirurha*. However much we may allow for exaggeration it will be granted that the sovereign to whom even a fair share of all this power and vast extent of empire could be attributed, must have exercised a more paramount authority in India Proper than most of its recorded kings. The seat of his own proper kingdom is unfortunately not mentioned, but I think it may be fairly deduced negatively from this very circumstance. *Magadha*, *Ujjayani*, and *Surasena* are omitted; these therefore in all probability were under his immediate rule, and I may appeal again to the frequency of his coins discovered at *Canouj* as a reason for still fixing his capital at that place; his family connection with the *Licchavis* of *Allahabad*, will account for the commemoration of his deeds at that many-roaded (*aneka marga*) focus.

Of what family were SAMUDRA and the preceding GUPTAS, is nowhere mentioned. Dr. MILL's claim to a *Suryavansa* descent for them however falls to the ground from the correction of the epithet *Ravibhuva*, sun-descended, which turns out to be only the verb *babhuva*, 'was.'

But I rather avoid being led into any disquisition upon this fruitful subject, since I agree in all that has been brought forward by the learned commentator on this and the *Bhittri* inscriptions in regard to the CHANDRAGUPTA of neither of them being the SANDRACOTTUS of MEGASTHENES. On the other hand I incline much to identify him with the prince whom the Chinese Buddhist travellers found reigning in the fifth century having a name signifying "cherished by the moon\*."

It now remains to give my revised transcript of the inscription at length, along with a translation effected with the aid of my pandit KAMALÁKÁNTA by whom the *Devanágari* text was scrutinized and corrected in a few places, under second reference to the original, which is for the most part beautifully distinct. I have collected all the letters into an alphabet at the corner of the accompanying plate for the guidance of those who would consult the more ancient character. Every letter has been found in the most satisfactory manner; and the only precaution to be attended to in reading is as to the application of the vowel *á*, which occupies different places in different letters as in the *Silasthambha* alphabet. Thus, it is attached to the central stroke of the *j* upward; to the second foot of the *n*, downwards; to the *ṛ* *ṭ*, horizontally with a curve; to *b*, as a hook on the centre: and to other letters at top in the Tibetan fashion. A few examples are introduced in the plate below the alphabet.

\* J. A. S. VI. 65.

- 2 यस्यक्रान्तेविषङ्गाचित सुखमनसःशास्त्र तश्चात्येभोक्तुः...न..नोच्छ
- 3 (भर्त्त) व्यश्रीविरोधान्बधगुणितगुणच्छाहतानेवद्यत्वा  
द्विलोके विश्वपातास्फट बज्ज कविताकीर्त्तिराज्यं भुनक्ति
- 4 तद्वाहृत्यपगुह्यभावपिशुनैरुत्वस्मिन्नैरोमभिः  
सभ्येषूच्छासितेषु (प्र) तुलकुलजमानाननोदी ...
- 5 खेहृथाभजितेनबास्य गुरुणा तत्वीक्षिणा चक्षुषा  
यःपत्राभिहितो निविष्टनिखिल .....
- 6 दृष्ट्वाकर्माण्यनेकान्य नखुजसदृशान्यङ्गतोद्भिन्नहर्ष  
भवैराखाद्भयण .....
- 7 वीर्योत्तमश्च कं चिच्छरिणमुपगतोयस्य वृत्तेप्रणामे प्यति.....
- 8 सङ्ग्रामेषुखभुजविजितानित्यमुच्चप्रकाराः श्वश्रीमानप्र ....
- 9 गोप्तोत्तुङ्गैःस्फुटबज्जरसखेहृद्युल्लैर्मनोभिः पश्चात्तापाव .....
- 10 उद्वेलोदितबाज्जवीर्यरभसादिकेनायेनक्षत्रो  
द्यान्मुत्यान्यांतनाणुसेषु .....
- 11 दण्डैर्ग्रह्यैतैर्वकोत कुलजंपुष्पन्धायक्रीडता
- 12 धर्मत्याचीरबन्धाः शशिकरशुचयः कीर्त्तयःसंप्रताना  
वैस्यतुषभद प्रग्रमेर....मुङ्ग .....
- 13 सव्याजःसूक्तमार्गः कविमतिविभवेत्सारणंचपकाश्रय  
कोनुस्याद्योस्य नस्य.....
- 14 तस्य विविधसमरश्रतावतरणदक्षस्य खभुजबलपराक्रमैकबन्धोः  
पराक्रमाङ्गस्यपरशु शङ्खभृनि प्राशासि तोमर
- 15 वत्सपाल नाराच वैतस्तिकाद्यनेकप्रहरण विरूढाकुल व्रणशताङ्ग  
शोभा समुदयोपचित कान्ततर वर्ध्याः
- 16 कौसलक महेन्द्र महाकान्तारकथाघ्नराज कौराडुकमण्टराजार्घा  
ष्टपुरकमहेन्द्र मीरिकौद्यारक स्वामि दत्तैरण्डपल्ल कदयनका  
क्षेत्रक विष्णु शापावमुक्तक
- 17 नीलराज वैङ्गैयक हस्तिवर्म पालककोग्रसेन देवराष्ट्रक कुबेर

- कौस्थलपुरक धनञ्जय प्रभृति सर्वदक्षिणापथ राज ग्रहसमा  
जानुग्रह जनित प्रतापोन्मिश्च महाभाग्यस्य
- 18 रुद्रदेव मतिल नागदत्त चन्द्रवर्म्म गणपति नाग नागसेना च्युत  
नन्दि बलवर्म्माद्यनेकार्थ्यवर्त्तराज प्रसभोद्धरणोद्धृत प्रभाव  
महतः परिचारकीकृत सर्वदेवकराजस्य
- 19 समतटाडवक्र कामरूप नेपाल कर्त्तृपुरादि प्रत्यन्त नृपतिभिर्म्मा  
लवार्जुनायन यौधेय मात्रकाभीर प्रार्जुन सनकानीक काकखर  
परिकादिभिश्च सर्वकरदानाञ्जाकरणप्रणामागमन
- 20 परितोषित प्रचण्डशासनस्य अनेकभृष्टराज्योत्पन्नराजवंशप्रतिष्ठा  
पनोद्गतातिवेल भजनोपार्जितयशसः दैवपुत्रघाहि घाहानघा  
हि शक मुरुखैः सैहाट्टकादिभिश्च
- 21 सर्वद्वीपवासिभिरात्मनिवेदन कन्योपायन दान गरुत्म टङ्गाख  
विषयभुक्ति शासन कांचनाद्युपायसेवाकृत बाहुवीर्यप्रसरध  
रणिबन्धस्य पृथिव्यामप्रतिरथस्य
- 22 सुचरितशतलङ्कृतानेकगुणगणासक्तिभिश्चरणतलप्रमृष्टान्यनरपति  
कीर्तिः साद्धसाभ्युदयप्रलयहेतुपुरुषस्याचिन्त्यस्य भक्त्य वनतिमात्र  
ग्राह्यमृदुहृदयस्यानुकम्पावर्त्तानेकशःशतसहस्र प्रजयितः
- 23 कृपणदीनानाथातुरजाद्धनेरणामन्तदीक्षप्रियगानसिद्धस्य विग्रहा  
वताडकानुग्रहस्य धनदवरुणेन्द्रान्तकसमस्य स्वभुजबहुविजिता  
नेक नरपति विभवप्रत्यर्पण नित्यवाक्यतायुक्तपुरुषस्य
- 24 निश्चितविदग्धमार्तक गान्धर्व्वलपित व्रीडित त्रिदशपति गुरुतुम्बुरु  
नारदादेर्व्विद्वज्जनोपजीव्यानेक काव्यक्रियाभिः प्रतिष्ठित कवि  
राजशब्दस्य सुचिरानुभूतध्यानैकाङ्कतोदार चरितस्य
- 25 कान्तसमयक्रियानुविधानमात्रमानसस्य लोकधाम्नो देवस्य महा  
राज श्रीगुप्तप्रपौत्रस्य महाराज श्रीघटोत्काचपौत्रस्य महाराजा  
धिराज श्रीचन्द्रगुप्तपुत्रस्य
- 26 लिच्छविदौहित्रस्य महादेव्यां कुमारदेव्यामुत्पन्नस्य महाराजाधि

- राज श्रीसमुद्रगुप्तस्य सर्व्वपृथिवीविजयजनितोदय व्याप्तनिखि  
लावनितलात्कीर्त्तिमितस्त्रिदशपति
- 27 भवनगमनावाप्तललितसुखविचरणमाचक्षाणः बभूव बाङ्गरयमु  
च्छ्रितःस्तम्भः यस्य प्रदानभुजविक्रमप्रशमशास्त्रवाक्योदययोरुप  
र्य्युपरिसञ्चयोच्छ्रितमनेकमार्ग्यशः
- 28 पुनातु भुवनत्रयं पशुपतेर्जठान्तर्गुहानिरोधपुरिमोक्षशीयमिव  
पाण्डुगाङ्गपयः ॥ एतच्च काथमेघामेव भट्टारकपादानां दासस्य  
समीपपरिसर्पणानुग्रहोन्मीलित मतेः
- 29 खाट्टपाकिकस्य महादण्डनायक ध्रुवभूतिपुत्रस्य सान्धिविग्रहिक  
कुमारामात्यम (द्वापात्र) क हरिसेनस्य सर्व्वमूतहित सुखायास्तु
- 30 अवस्थितंच परमभट्टारकपादानुध्यातेन महादण्डनायक तिल  
भट्टकेन

*Translation.*

[Beginning with the *fifth* line, with *yasya* which has reference to a preceding eulogistic epithet in the genitive case. This is numbered verse 2 in Dr. MILL's translation.]

2.....In the midst of pleasurable things happy in body and mind ; le-  
vying his revenue in strict conformity with the shástras\*.....

3.....Destroying unhappiness, and putting an end to those who cause  
it ; greedy for eulogistic praise, glory and extended rule :—

4.....Whose enemies amazed at his cavalcade and warlike armament  
ask what manner of man is this ?—Among his elevated counsellors.....

5.....Whose eyes filled with the tears of affection, when in consequence  
of his written mandate (his son or wife had been recalled ?)

6.....Having seen his former good acts, delightful as nectar, his wife  
was much pleased.....

7. Inflamed with vigorous wrath against the presumptuous, but when  
submissive.....

8. In battles with his own arm humbling continually those who exalt  
themselves.....

9. Cherishing (his subjects) with an affectionate, sweet, and contented  
disposition.....

10....The force of his arm being gradually strengthened by youthful ex-  
ercise, by himself were killed.....

11. [This verse is too much effaced to be made out.]

12. Whose fame is spread (over the earth), as it were a cloth white as  
the moon-beam.....

\* Which enjoin that one-sixth of the produce of the land belongs to the king.





13....The lustre of his skill in well-directed learning (causes exclamations) 'Who is there that is not his?' (he is a fortress) and they are as it were grass upon his ramparts, and much wealth is locked up within him.

14. Of him, who is able to engage in a hundred different battles, whose own arm's strength is his only ally: he with the mighty chest...

15. Whose person is become beautiful from the marks of wounds received, and the scratches caused by his wielding the battle-axe, the arrow, the poniard, the elephant spike, the cestus, the scymitar, the javelin, the club, the iron dart, the dagger\* and other weapons:—

16. The sovereign of *Kausala*, the tiger-king of the forests, the *manṭa* rāja of *Kaurādri*, the sovereign of *Argháshtapura*, the lords of *Míri* and *Uddyára*, the just prince of *Dattairanda*, the *Níla Rája* of *Sápávamuktat*.

17. The king *HASTIVARMA* of *Vinga*, *UGRASENA* of *Pálak*, *KUVERA* of *Devarashtra*, *DHANANJAYA* of *Kausthalapura*, &c. and all the kings of the southern roads (*dukshinapatha*):—from his favors to all these (I say) becoming more dignified and prosperous.

18. Whose power increases by the force or clemency respectively exercised towards *RUDRA DEVA*, *MATILA*, *NAGADATTA*, *CHANDRAVARMA*, *GANAPATI*, *NAGA*, *NAGASENA*, *ACHYUTA*, *NANDI*, *BALLAVARMA*, and the other rajas of *Aryavarta*:—who has made serving-men of all the *Devá-rájas*:—

19. The magnitude of whose authority takes pleasure in exacting attendance, obedience and tribute from the kings of the neighbouring hilly countries of *Samata*, *Taravakra*, *Kámarúpa*, *Népála*, *Kartripura*, and from all the rajas of *Malava Arjunáyana*, *Yaudheya*, *Mádraka*, *Abhira*, *Prárijuna*, *Sanakánika*, (or *Sanaka Anika*,) and *Kákakhara*.

20. Who is famous for his great aid in restoring (to their thrones) the royal progeny of many deposed rajas.

21. Whose most powerful dominion over the world is manifest in the maidens freely offered as presents, the jewels, the money, the horses, the produce of the soil, the ornaments of the precious metals brought as tribute by the heaven-descended monarch, the *Sháhún Sháhi* (of Persia), the Scythians, the Huns, by him of *Sainhádri*, and of other places; by the kings of all the isles, &c.:—who mounted on his war chariot has no competitor in the world.

22. Whose majesty exults in the princes endowed with hundreds of virtues and good qualities prostrate at his feet:—a man inspiring fear as of instant annihilation:—altogether incomprehensible;—yet tender-minded to those who are submissive and bow before him; and extending mercy to hundreds of thousands whom he has subdued:—

23. Who lends a willing ear, and a consoling tongue to the case of the poor and destitute, the orphan, and the sick:—is very kind to the brave of

\* *Parashu*, *Shara*, *Shanku*, *Srtini*, *Prása*, *Asi*, *Tomara*, *Vatsapála*, *Naracha*, *Vaitasti*, &c. I have translated them as described to me, rather than on dictionary authority, for in *WILSON*, Nos. 2, 3, 4, 5, and 9 are all given as varieties of arrows; *vatsapála*, and *vaitasti*, I do not find, the latter is probably derived from *vaitasa* a ratan.

† A country lately freed from a curse,—perhaps some physical calamity.

his army, is comparable to DHANADA (Kuvera), VARUNA, INDRA, and ANTAKA (YAMA\*).

24. Who has won and again restored the riches of many kings conquered by his own right hand :—a man who strictly keeps his word, whose accomplishments in fashion, in singing and playing, put to shame the lord of the immortals (INDRA), VRIHASPATI, TUMBURU, NA'RADA, &c. Who is called 'the king of poets' from his skill in making verses—the livelihood of the learned !—whose excellent conduct proceeds from the observations stored in his retentive memory.

25. Who regularly performs all the established ordinances :—who is a very god among men :—the great-grandson of *Mahārāja Srī GUPTA* ; the grandson of *Mahārāja Srī GHATÔT KACHA* ; the son of *Mahārāja Adhī-rāja Srī CHANDRA GUPTA*.

26. Born of *Mahādevī KUMA'RA DEVI*, the daughter of *LICHAVI* ; *Mahārāja Adhīrāja Srī SAMUDRA GUPTA* :—how he filled while alive the whole earth with the fame of his conquests, and is now departed to enjoy the supreme bliss and emancipation of INDRA'S heaven, this lofty pillar which is as it were his arm, speaks forth :—a standing memorial to spread his fame in many directions :—erected with the materials accumulated through the strength of the arm of his liberality, (now in repose,) and the sufficiency of the holy texts.

(Verse.) The clear water of *Gangā* that issues from the artificial pool formed by the encircled hair of the lord of men (*SIVA*) purifies the three worlds.

May this poetical composition of the slave of the feet of the great king, whose mind is enlightened by the great favor of admission to the presence, son of the administrator of punishments (magistrate) *DHRUVA BHUTI*,—the skilled in war and peace, the counsellor of the young prince, the great minister *HARI SENA*, afford gratification and benefit to all creatures !

Executed by the slave of the feet of the supreme sovereign the criminal magistrate *TILABHATTA*.

VIII.—*Interpretation of the Ahom extract, published as Plate IV. of the January number of the present volume. By Major F. JENKINS, Commissioner in Assam. (See page 18.)*

At the time of publishing the extract alluded to in the heading of this article, from a manuscript volume in the extinct language of *Assam*, presented to us by Mr. BROWN, we expressed a hope that ere the volume was complete we should be favored with an interpretation of its meaning through the studies of some of our friends in that thriving valley. Major JENKINS has stepped forward at the eleventh hour to save our credit, having at length as he writes "obtained it through

\* Gods of the earth, water, air and fire respectively.

the studies of our *Saddar A'min* JUGGORÁM KHARGARIA PHOKAN, who was however in the first instance obliged to send a copy of the plate to *Jorháth*. It has led him to the study of the *Ahom* language, and perhaps hereafter we may get from him some additional translations."

The text is given by Major JENKINS in the *Ahomí* and in the Roman character word for word with JUGGORÁM's translation ; but as we have no type, and as we find upon close comparison that the lithographed version has but one or two discrepancies in the nasals and vowels which will easily be discovered on comparison by the professed student, we must content ourselves with giving the romanized version with the verbal analysis to enable the reader to understand the spirit of this nearly monosyllabic language, and to compare it with other eastern dialects. Each *páda* is marked as in Sanskrit verse by a double line easily distinguished from the letters themselves.

1. *Pin-nāng jimmu-rānak teo-fā pāimi-dīn, ||*
2. *Pāimi-lep-dīn mung-sú-teo, ||*
3. *Lāi-tyān kúp-kúp māi-tim-mung te-jao, ||*
4. *Tānkā khrang-fā freu-pāimi nāng-hit-tyáo. ||*
5. *Khāk-khāi then-jin-kún, ||*
6. *Kang-ta ai-múí dāi-ai-nyā tejāo, ||*
7. *Khāpta jéu-kāo lak-pin-fā, ||*
8. *Na-rīng ba-tyú-mung ti-pun tejāo, ||*
9. *Tan-lan ju-mu pay-ju-bān, ||*
10. *Fā-ka ták-bā ru-mí-khāi, ||*
11. *Bau-ru fri-deo fān-mān heo-pān-dāi, ||*
12. *Khen-klang-rao nāng-freng, ||*
13. *Pu-vān tāng-kā mung-rām. ||*
14. *Freu-pai nang-hit-bang, ||*
15. *Kang-ta jeù-kān lak-pin-fā, ||*
16. *Kan-frā-fak rang-mung, ||*
17. *Lai-lep ti-pún tejāo, ||*
18. *Khān-ta mān-pay jin-pin-fā, ||*
19. *Ring-lúp mún-khām kai-leng pin-mun-khai, ||*
20. *Fā-pin fe-an-dīn, ||*
21. *Klem-klem-ak cheng-ngāo, ||*
22. *Khen-klāng-rāo nang-freng. ||*

*Translation.*

1. Formerly there was neither heaven nor earth but a mass of confusion.
2. There was neither island nor land in the globe.
3. Trees and grass in wild confusion overspread the land.

4. There was no lord over the heavens.
5. There was no human being but the earth was empty.
6. Frosts and frogs formed the food of the forests.
7. God, having transformed himself created the heavens as a spider spins her web.
8. The earth was a thousand *beons* thick.
9. God then rested for a few days.
10. God said, let BRAHMA be created.
11. I know not what deity or genius gave BRAHMA to us but him we received.
12. That same BRAHMA been resting on the sky as a honeycomb.
13. On this account all the world was a chaos.
14. There was no umbrella-bearing king on the earth.
15. God in the same manner as a spider, created the heavens.
16. The mount *meru* (or the white rock) supports the earth.
17. It also supports the numerous islands.
18. He after the model (he had taken) created the earth.
19. From one BRAHMA resembling a gilded egg, have proceeded many BRAHMAS.
20. That God who at first created the earth now pervades it.
21. The light that proceeded from the BRAHMA shone with brilliancy, splendour, and glory.
22. God rested on the sky as a honeycomb.

Verbal analysis.

1. *Pin-nóng* (written *pinang* in the plate) to be—like that; *jimmu-rúnak*, formerly or first beginning,—deserted or confused, chaos, *eráká*; *Teo-fá*, to bottom—heaven: *páimi-din*, nonentity (is not)—earth.

2. *Páimi*, is not; *lep-din*, an island—land or globe; *múng-sa-teo*, country—to wish—below or under.

3. *Lái-tyún*, many-fold: *kúp-kúp*, layer-layer: *mái-tim-múng*, trees—to be filled—country; *tejao*, end, a complete, all.

4. *Tánká*, all or whole; *krang-fá* frost—sky; *freu-páimi*, anything—non-existence; *náng-hit-tyáo*, of sitting—of doing—master.

5. *Khák-khái*, division of divisions; *then-jin-kún*, jungle—calm or quiet  
নিয়ুক্তান.

6. *Kang-ta*, to bring or keep (a thing) into subjection; *ai-muí*, frost—fogs; *dái-ai-nya*, to get—hope—forest; *te-jao* complete.

7. *Khán-ta*, word—only: *jeu-kao*, thread or fibre—of a spider; *lák-pin-fá*, having transformed—become—heaven.

8. *Ná-ring*, thick—thousand; *bá-tyú-mung*, beon (a measure of length containing four cubits) yojan—four kroshas—country: *tí-pún*, place—of world; *tejáo*, whole or complete.

9. *Tan-lan*, of that—afterwards; *ju-mu*, having remained—some days; *payu-bán*, again or secondly—having remained—days (of a week), ২৫।

10. *Fa-ka*, god—again; *ták-bá*, having considered—said; *ru-mi-khái*, knowing—to become—Brahma (god).
11. *Bau-ru*, I know not; *fri-deo*, god—genius: *fán-mán*, ordered—to the Brahma: *heo-pán-dai*, gave—we received.
12. *Khen-klang-rao*, to remain अक्षरि, in the middle अरवि, in the air, without a prop दिङ्गलम्: *náng-freng*, like what—like a honeycomb.
13. *Pu-van*, for this reason—and *tang-ka*, whole—all; *mung-rám*, country—*eraka* or desert or void confused.
14. *Freu-pái*, anybody—is not or existed not; *náng-hit-bang*, to be seated—doer—umbrella-bearing;
15. *Kang-ta*, to govern or keep in subjection—only; *jeú-kán*, fibre—spider; *lak pin-fá*, having transformed—became—heaven or sky.
16. *Han-fra-fak*, one—stone or rock—white: *rang-mung* upholden—country or land.
17. *Lai-lep*, many—lands; *ti-pún* places—of world; *teáo*, all—and
18. *Khan-ta*, by word—only; *mán-pay*, he—again; *jin-pin-fá*, pattern—became—heaven.
19. *Ring-láp*, thousand—gilding; *mún-khám*, Brahma—like gold; *kai-leng*, only—yellow; *pin-mung-khai*, become—Brahma—like egg, डिङ्गलम्.
20. *Fa-pin*, god—became; *fe-an-din*, having pervaded—first—earth, जृडिम् ?
21. *Klem-klem-ak*, alone with brightness—came forth; *cheng-ngáo*, rays—glorious.
22. *Khen-kláng-ráo*, remained—in the middle—in the sky; *nang-freng*, how? like honeycomb.

Major JENKINS subjoins from the institutes of MENU, two passages which seem to have been the original whence the *Ahomese* (*Assamese*) version of the creation of the world was drawn. We have added the translation of Sir WILLIAM JONES.

आसीदिदन्तमो भूतमप्रजात मलक्षगम् ।

अप्रतर्क्यम विज्ञेयम्रसूत्रमिव सर्वतः । ५ ।

5. This *universe* existed only in the first *divine idea yet unexpanded*, as if *involved* in darkness, imperceptible, undefinable, undiscoverable *by reason*, and undiscovered *by revelation*, as if it were wholly immersed in sleep :

तदण्डंमभवद्वैमं सहस्रांशुसमप्रभम् ।

तस्मिन्जज्ञे स्वययंत्रज्ञा सर्वलोक पितामहः । ६ ।

6. That *seed* became an egg bright as gold, blazing like the luminary with a thousand beams; and in that egg he was born himself, *in the form of* BRAHMA, the great forefather of all spirits.

The allusion to the earth and sky in the last two lines may probably be better interpreted from the 12th and 13th verses of MENU.

तस्मिन्नण्डे सभगवानुपिल्वा परिवत्सरम् ।

खयभेवात्मनो ध्यानात्तदण्डमकरोद्दिधा । १२ ।

ताभ्यां स शकलाभ्याञ्च दिवभूमिञ्च निर्म्ममे ।

मध्येयोस दिशश्चाष्टावपांस्थानञ्च शाश्वतम् । १३ ।

12. In that egg the great power sat inactive a whole year *of the creator*, at the close of which by his thought alone he caused the egg to divide itself :

13. And from its two divisions he framed the heaven *above* and the earth *beneath*, in the midst *he placed* the subtil ether, the eight regions, and the permanent receptacle of waters.

Sir WILLIAM JONES, considered it indubitable that the Hindu doctrine of the creation was in part borrowed from the opening of *Birásit* or *Genesis*, 'the sublimity of which is considerably diminished by the Indian paraphrase of it with which MENU, the son of BRAHMÁ, begins his address to the sages who consulted him on the formation of the universe.' The Assamese seem to have gone a step further, in expanding and adulterating the tradition with the introduction of the fresh metaphors of a spider's web and a honeycomb: the latter, we suppose, representing the fixed firmament or dome spangled with lights.

While thanking Major JENKINS, and the zealous band of *American* missionaries, of whose studies and researches he often speaks in flattering terms, we must remind him that we still lack a translation of the *Khanti* passage, published in January. Will not Mr. BROWN yet save our volume from closing without it?—ED.

IX.—*Proceedings of the Asiatic Society.*

*Wednesday Evening, the 6th December, 1837.*

WILLIAM CRACROFT, Esq. C. S. in the chair.

Mr. JOSEPH WILLIS, Dr. COLIN JAMES MACDONALD, Major A. IRVINE, and Captain H. DRUMMOND, proposed at the last meeting, were balloted for, and duly elected members of the Society.

Nawáb JABAR KHAN, proposed at the last meeting, was upon the favorable Report of the Committee of Papers elected an honorary member.

J. H. BATTEN, Esq. proposed by the Secretary, seconded by Mr. McLEOD.

Bábu CONOY LA'L TAGORE, proposed by ditto, seconded by Mr. HARE.

CHARLES ELLIOT BARWELL, Esq. proposed by Mr. CRACROFT, seconded by the Secretary.

Maulavi ABDUL MOJID requested the loan of the *Harishamín* and the *Suwáiq Mahriq* to collate with an edition he is now printing.

He also made an offer of 1000 rupees for the broken series of the *Fatawa Alemgirí*, undertaking to reprint the first two volumes at his own expense:—referred to the Committee of Papers.

Read a letter from Dr. McCLELLAND, accepting a seat in the Committee appointed at the last meeting for the superintendence of the Museum.

Bábu RAMDHAN SEN announced that he had completed the second volume of the *Ináya*, and in compliance with his agreement presented 50 copies of the work to the Society for distribution at their discretion.

Letters from the President of the Geographical Society of Paris, M. ROUX DE ROCHELLE, and from the Baron MACGUCKIN DE SLANE, forwarded their publications (see 'Library').

The following extract from the BARON DE SLANE's letter will interest oriental scholars :

"Sachant combien vous vous intéressez, Monsieur le Président, au progrès de la culture des langues orientales, je profite de cette occasion pour vous informer que la première livraison du texte Arabe de la géographie d' Aboulfeda sera

publiée dans peu de jours ; l'impression de cette ouvrage, (qui a été confié par la Société Asiatique de Paris à mes soins et à ceux de mon savant collègue Monsieur REINAUD de l'Institut,) s'avance rapidement, et nous espérons pouvoir bientôt en offrir un exemplaire à votre Société."

*Library.*

The following Books were presented by Lieut.-Colonel SYKES, through Captain HENNING of the Ship *Windsor*.

Remarks on the origin of the popular belief in the Upas, or poison tree of Java, by Lieut.-Colonel W. H. SYKES, F. R. S.

Descriptions of new species of Indian Ants.

Land Tenures of Dukhun.

Abstract of the statistics of Dukhun, 1827-28.

On the increase of wealth and expenditure in the various classes of Society in the United Kingdom as indicated by the returns made to the tax office, exports and imports, savings banks, &c. &c.

On the Geology of a portion of Dukhun, East Indies.

The following by the authors and editors respectively :

Le Diwan d'Amro'kaïs précédé de la vie de ce poete par l'auteur du Kitab el Aghani accompagné d'une traduction et de Notes par le Baron MACGUCKIN DE SLANE, 1837—*by the author*.

Bulletin de la Société De Géographie, Vol. 6th—*by the Society*.

Recueil de voyages et de mémoires publié par la Soc. Geog. &c. Paris, Vol. I. containing Géographie d'Edrisi traduite de l'Arabe en Français par P. AMÉDÉE JAUBERT, Vol. I.—*by the same*.

Les Oeuvres de Wali, translated with notes, by M. GARÇIN DE TASSY.

Manuel del'auditeur du Cours d' Hindoustani ou Themes Gradués—*by ditto*.

Die Stupa's oder die architektonischen Deukmale an der grossen Königsstrasse swischen Indien, Persien and Baktrien. VON C. RITTER—*by the author*.

Also various brochures, being extracts from the great works of the same author on the Physical Geography of Asia :—

“ Der Ju (Yu) Stein, ju-chi der chinesen :—Der elephant indicus :—Weber Berbreitung der Pfefferrebe, banane und mango in Indien :—Der indische Feigenbaum, asvattha :—Ueber den tope von Manikyala :—Das Lowen and Tiger-land in Asien ; and die Opium cultur.

Transactions of the Geological Society of London, Vol. 4th, part 2nd, and their proceedings from No. 47 to 50 inclusive, with a list of its members—*by the Society*.

BELL's Comparative View of the external commerce of Bengal during the years 1835-36 and 1836-37—*by the author*.

Madras Journal of Literature and Science, Oct. by Dr. COLE, the Editor.

*Viváda-chintamani*,—edited and presented by JOGDHAN Pandit, Sanskrit College.

Meteorological Journal for 1837—*by the Surveyor General*.

Received from the Booksellers :

Lardner's Cabinet Cyclopaedia—Statesmen, Vol. III.

—————Swainson's birds, Vol. II.

Wellesley's dispatches, Vol. IV.

The secretary laid on the table a catalogue of the Arabic, Persian, Turkish and Hindu works in the Society's library, prepared by the Society's maulavi and printed in Persian for general circulation.

*Antiquities.*

Major P. L. PEW wrote from Delhi that at his solicitation, Mahárája HINDU RAO had handsomely presented the ancient pillar, lately lying in Colonel FRASER's grounds, to the Asiatic Society.

Major PEW stated that the fragment containing the inscription was the largest of the whole, and that its weight was very considerable so as to render it difficult to remove it from its present situation for transmission to Calcutta. It was suggested that as the shaft was already broken, and the written part considerably mutilated it would answer the Society's object to cut off the portion containing the inscription, which would thus be reduced to portable dimensions.

Resolved, that thanks be given to Mahárája HINDU RAO for this liberal gift, as well as to Major PEW, for his kind exertions on behalf of the So-

ciety; and that a letter be addressed to Government, on the strength of the permission lately accorded, requesting that the executive engineer of the *Delhi* division may be authorized to effect the conveyance of the pillar to *Calcutta* at the public expence.

With reference to the same pillar, Mr. T. METCALFE, C. S. forwarded a copy, made by hand with every care, of the inscription.

Major PEW's impression has anticipated this work; and it is curious to remark the errors committed by the eye in copying even the more perfect passages of the inscription.

Bábu CONOY LA'L TAGORE, begged the Society's acceptance of the *Beláí Sena* copper-plate he sent for inspection at the last meeting.

Lieutenant KITTOE forwarded a facsimile of the ancient inscription on the *Khandgiri* rock, of which an imperfect copy is given in STIRLING's Report on *Cuttack*.

Lieutenant KITTOE had seized the first moment to run out by dák to the spot, a distance of 40 miles, in order to effect this object. He was obliged to construct a scaffolding to get at the writing, and the transcription was continued even by torch-light; being much worn, it was found that the morning and evening shadows allowed the fairest chance of restoring the doubtful letters.

The result of this spirited undertaking has been to bring to light a very curious document, entirely different from those hitherto read, in the lát character. It is of a somewhat later date, and there are already several modifications of the alphabetical forms.

Colonel SYKES, Member of the Royal Asiatic Society, transmitted from London, copies of a few of the inscriptions on the caves of the Dakhan which he had collected long since, and had presented to the Branch Society of Bombay.

He had remarked on them, many of the Buddhist symbols noted on the early Indian coins, and he was in hopes the inscriptions if deciphered might throw some light upon them. The Secretary was happy to state that he had read the whole of them at once, and they presented another valuable link in the chain of the primitive alphabet, which would materially aid the labours of the Rev. Mr. WILSON, Mr. WATHEN, and Dr. STEPHENSON, on the west of India.

Dr. A. BURNS communicated copy of another copper-plate grant from *Kaira* in *Gujerat*.

This plate on being deciphered, has also led to a discovery, the value of the numerals corresponding with the alphabets of the third century, hitherto a desideratum. It is applicable to the inscription at *Bhilsa*, and to several documents published lately without explanation of the numerical signs.

Captain EDWARD SMITH, Engineers, forwarded impressions on cloth and paper, of the whole of the inscriptions on the *Allahabad* pillar.

The mode of executing this difficult task, and the utility of it towards the correction of the highly curious historical details disclosed, were described in a note by the Secretary, (printed in the present number.) The cloth impression, suspended from the ceiling of one side of the meeting room, spread over several chairs, after touching the ground! Capt. SMITH states that the chief difficulty of the undertaking lay in the pillar not being perfectly straight, which prevented its readily turning or rolling over.

Captain SMITH had submitted to the Military Board, several improved designs for the pedestal and capital of the pillar, adopting the Buddhist *Sinha* for the surmounting ornament.

Captain F. JENKINS communicated a translation and analysis of the *Ahom* fragment published in the January No. of the Journal, made by JAGGORAM KHARGARYA PHOKAN, Sadar Amin of *Gohati*.

Major OUSELEY forwarded from *Hoshangabad* the sketch of a Jain image in possession of a *Khandulwál banya*, with Prákrit inscription of 300 years old.

Lieut. MADDEN also sent from *Nímach*, copies of inscriptions on various Jain images dug up in that neighbourhood.

General VENTURA, Honorary Member, submitted for inspection some Bactrian coins, and Hindu antiques from the *Panjáb*.

Among the coins, besides a number of *Apollodotus* and *Menander*, silver, were a small silver *Lysias*, a copper coin of *Heliocles*, unique; new varieties of *Mayas* and *Azes*, and a *Kosula Kadaphes*. Among the *intaglios* in cornelian and garnet, a female head with inscription *Kesava dāsasya*, another of *Ajita varma*, and others. Also a Buddhist seal of black pottery, bearing the *ye dharma* formula.

The General also sent for exhibition a series of drawings of the costumes of the Panjáb, and a portrait of RANJIT SINGH, by Mr. VIGNE.

Lieut. C. B. YOUNG, Engineers, presented some Egyptian antiquities, mummied alligators, &c.

H. WALTERS, Esq. gave, in the name of Captain BOGLE, a set of Arracanese griffin weights.

His Royal Highness Prince HENRY of *Orange* entrusted to the Secretary for exhibition, a bronze vessel formed of a cup soldered to a dish, containing, thus hermetically closed, a small quantity of water.

This vessel was found in an old temple at *Java*; local tradition stated it to contain *Ganges* water carried thither in times of yore by some pious pilgrim.

#### Physical.

The reply of Lieut. HUTTON was received, accepting the Society's commission to explore the *Spiti* valley should he be able to obtain leave of absence.

H. R. H. Prince HENRY of *Orange*, sent three heads of the wild bull of *Rava* (*Tandoe Banding*) for comparison with the *Gaur* of India.

Dr. EVANS pointed out remarkable specific differences in the forehead and position of the horns of the two animals.

Mr. H. M. PARKER, forwarded in the name of Mr. TREVOR PLOWDEN, of *Meerut*, a large slab of the peculiar flexible sandstone, described in a note from Dr. FALCONER, some meetings since.

A thinner slice of the same material sent by General Sir DAVID XIMENES shewed its properties in a very striking manner. On examination with the blow-pipe and with acids the cement which unites the particles of sand proves to be silicious, but in very small quantity. The stone is easily friable, and bends to a small extent only when it seems checked as with a hinge. The motion is in any direction, and is made with very slight force.

Specimens of salt from the Persian Gulf in large cubical crystals, of copper ore, and of the mineral used in dyeing the red slippers of *Bussorah* (red ochreous lithomarge?) were presented by the Hon. Colonel MORISON.

Lieut. YOUNG presented gypsum and other minerals from Egypt, collected in his journey to India. Lieut. NESBITT also added samples of the coal and iron ore (a rich carbonate) from Syria, lately mined by the Engineers in the service of the Pacha.

Lieut. H. SIDDONS, in compliance with the Society's request, forwarded a register of the tides on the *Chittagong* coast for October.

Dr. McCLELLAND placed on record a descriptive catalogue of the series of Geological specimens collected by himself while employed with the late Assam deputation, and now deposited in the museum.

Lieut. EYRE presented in the name of Dr. LANGSTAFF a collection of specimens of the volcanic rocks of Bourbon and Mauritius, with a descriptive catalogue and notes.

The tables were covered with a portion of Dr. EVANS' fine collection of objects of natural history—birds, animals, reptiles, insects, shells, and osteological, which the proprietor tendered to the Society for purchase on virtue of the late communication from Government; but the meeting was so thinly attended that it was decided to postpone the discussion of Dr. EVANS' proposition.

A note from Colonel MACLEOD, Chief Engineer, acquainted the Society with the progress of the experimental boring in the Fort.

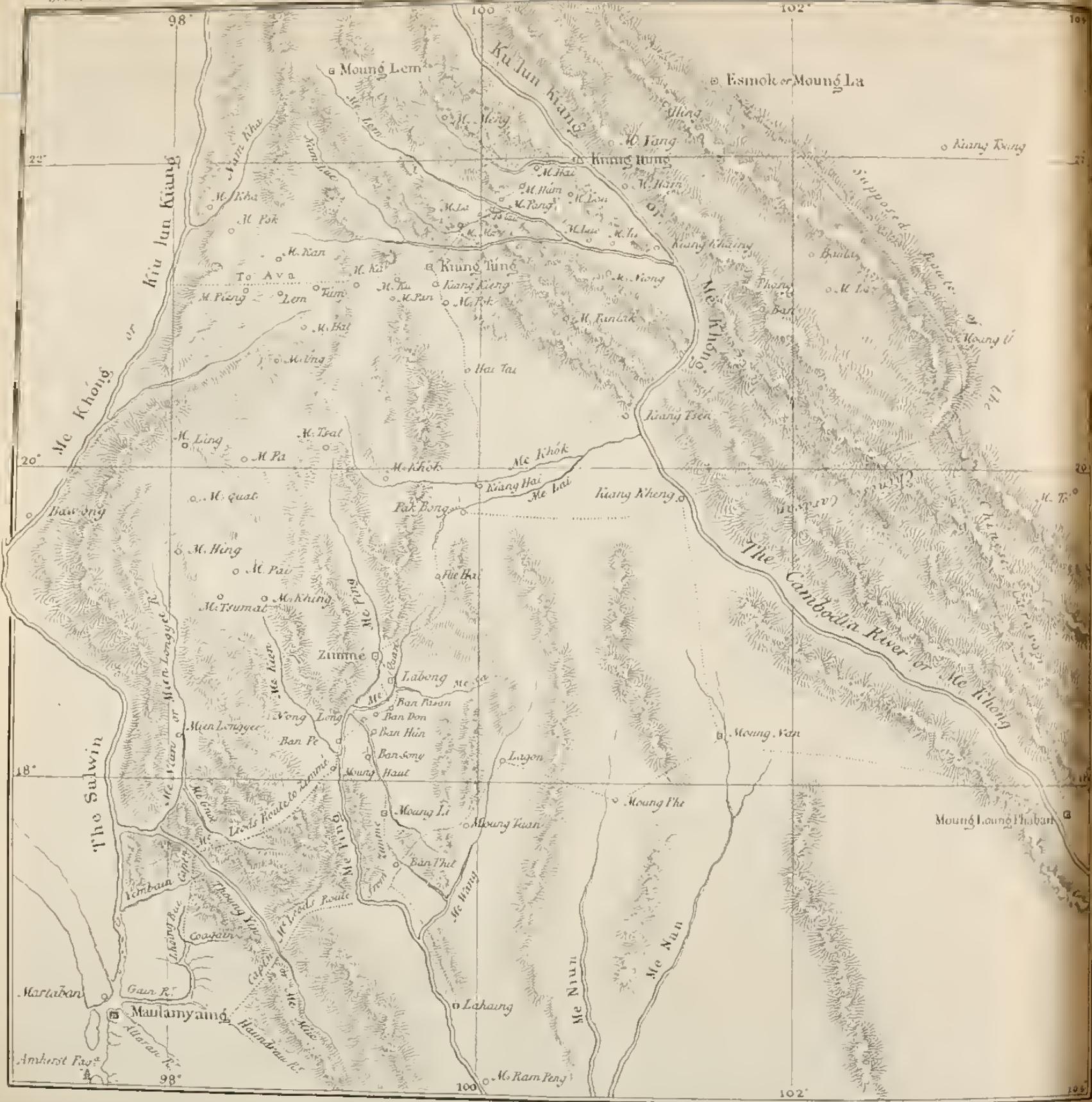
The tubes had reached a depth of 450 feet, and had met with some impediment to their further descent; though the sand continued to enter below. A rolled fragment of vesicular basalt had been brought up from this depth.

Meteorological Register, kept at the Assay Office, Calcutta, for the Month of November, 1837.

Day of the Month.	Observations at 10 A. M.										Observations at 4 P. M.										Register Ther- mometer extremes.			Rain.	Wind.		Weather.
	Old Stand. Barometer at 32°.	New Stand. Barometer reduced.	Thermome- ter in air.	Depression of wet-bulb.	Do. by Les. Hie's Hygro.	Dew-point.	Hair Hygrom.	Thermome- ter in air.	Depression of wet-bulb.	Do. by Les. Hie's Hygro.	Dew-point.	Hair Hygrom.	Centesimal tension of vapour by wet-bulb.	Do. by hair Hygrom.	Ditto by dew-point.	Heat in sun's rays on roof.	Cold on roof.	On the ground.	At elevation 45 feet.	10 A. M.	4 P. M.						
1	29,865	29,864	78.7	6.5	5.4	69.6	88	74	75	29,761	29,760	82.8	13.2	10.6	66.9	76	45	53	57	WSW	N. W.	fine.					
2	889	889	79.3	7.6	6.6	68.9	86	65	63	78.3	78.3	82.7	11.2	9.1	67.0	74	54	57	60	N. W.	W.N.W.	do. cirri.					
3	920	880	79.5	9.9	9.0	64.0	82	66	63	833	833	83.9	12.3	10.2	66.1	77	50	54	57	N. E.	N. E.	hazy.					
4	897	876	79.1	7.5	6.0	67.2	87	69	68	829	829	80.6	10.1	8.6	63.5	81	55	61	58	N. W.	N. E.	do. cloudy.					
5	887	860	76.5	6.5	4.8	65.5	80	78	76	810	810	77.7	6.5	6.5	65.0	82	55	63	65	N. N.	N. N.	overcast.					
6	844	815	78.2	5.8	5.5	67.5	89	72	70	768	768	77.7	8.1	8.2	66.0	81	53	61	64	N. N.	N. N.	fair.					
7	835	864	77.2	8.8	7.2	63.0	83	65	64	723	760	80.5	12.0	10.0	62.5	75	47	51	56	N. N.	N. N.	clear.					
8	901	864	77.3	8.9	7.6	66.5	83	59	58	783	753	81.0	11.9	9.7	63.5	77	51	54	56	N. W.	N. W.	do. fine.					
9	919	869	76.7	7.6	6.7	66.5	85	65	68	782	753	80.9	11.5	9.0	63.0	77	51	54	58	N. W.	N. W.	do. fine.					
10	898	869	78.9	8.9	7.2	64.4	83	60	65	810	744	82.0	10.8	9.0	63.5	80	55	59	53	NNW	N.	clear.					
11	900	863	79.3	9.1	7.4	64.5	83	59	65	832	778	82.0	10.3	9.1	63.0	78	56	55	53	N.	N.	do.					
12	920	873	78.8	8.8	7.4	64.0	83	60	65	837	783	81.8	11.6	9.5	61.4	76	51	52	54	N.	N.	do.					
13	925	884	78.3	8.9	8.5	62.0	80	60	65	802	791	80.8	12.8	12.0	60.5	74	46	49	53	N.	N.	do.					
14	916	873	77.2	9.0	8.0	63.1	82	58	65	802	753	82.0	14.6	14.0	59.6	69	46	42	46	S.	N.	do.					
15	866	865	75.8	6.3	6.3	62.2	84	70	66	877	835	81.8	11.6	10.2	62.4	79	51	43	49	WS.W.	W.	do.					
16	848	820	75.4	10.1	9.5	58.0	76	52	57	877	835	81.8	11.6	10.2	62.4	79	45	41	44	WS.W.	W.	do.					
17	36,010	971	77.4	8.9	9.5	63.0	82	59	63	867	850	81.8	11.6	10.2	62.4	79	45	41	44	WS.W.	W.	do.					
18	29,354	937	77.8	7.8	6.5	63.8	88	65	63	890	816	82.5	10.8	8.4	64.6	80	55	57	55	WS.W.	S.	do.					
19	987	952	79.0	7.3	6.0	62.5	87	70	74	962	823	82.3	11.6	8.7	65.3	78	51	43	49	WS.W.	S.	do.					
20	966	951	78.8	10.1	8.9	62.0	87	67	72	862	816	82.5	10.8	8.4	64.6	80	55	55	55	WS.W.	S.	do.					
21	980	947	76.8	10.2	8.8	59.0	79	55	59	862	844	82.6	13.1	10.3	63.7	74	45	49	53	N. W.	N. W.	do.					
22	988	968	73.0	7.3	6.9	59.4	83	57	57	875	866	81.7	14.0	11.0	60.5	71	42	45	53	N. W.	N. W.	do.					
23	908	960	73.0	7.3	6.9	59.4	83	64	65	868	854	79.9	18.2	15.5	54.5	60	35	31	43	E.	WS.W.	do.					
24	908	960	73.0	7.3	6.9	59.4	83	64	65	868	854	79.9	18.2	15.5	54.5	60	35	31	43	N. W.	N. W.	do.					
25	908	960	73.0	7.3	6.9	59.4	83	64	65	868	854	79.9	18.2	15.5	54.5	60	35	31	43	N. W.	N. W.	do.					
26	938	936	72.7	11.2	10.0	53.0	73	45	48	845	793	79.0	17.2	14.3	52.0	62	32	38	45	N. W.	N. W.	do.					
27	935	913	71.7	10.6	9.3	53.2	75	47	51	829	794	77.3	15.7	12.9	53.6	66	32	38	45	W.	N. W.	do.					
28	970	927	73.7	12.1	10.0	53.2	75	42	51	878	827	76.9	14.9	12.9	53.5	69	35	42	45	N. W.	N. W.	do.					
29	30,019	30,001	71.9	8.6	8.0	55.4	81	57	61	940	866	77.2	15.1	12.0	52.8	67	33	40	44	N. W.	N. W.	do.					
30	019	29,992	72.1	7.1	5.7	55.6	87	57	72	896	854	77.5	12.2	11.0	53.0	72	45	46	45	N. W.	N. W.	do.					
Mean.	29,939	29,907	76.5	8.5	7.4	62.1	82	60	64	62	29,864	29,791	80.7	12.7	10.6	60.9	73	45	49	52			Clear and fine.				

For the last two months proper attention has not been paid to the distinctions of force in the column of wind. The mornings and evenings have been generally calm, and the breezes light during the forenoon.





# JOURNAL

OF

## THE ASIATIC SOCIETY.

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No. 72.—December, 1837.

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1.—*Abstract Journal of an Expedition to Kiang Hung on the Chinese Frontier, starting from Moulmein on the 13th December, 1836. By Lieut. T. E. MACLEOD, Assistant to the Commissioner of the Tenasserim Provinces, with a route map.*

[Extracted from a Report to E. A. BLUNDELL, Esq. Commissioner, and communicated by the Right Honorable the Governor of Bengal.]

Having left *Maulamyaing* on the 13th of December, 1836, I reached the village of *Pike Tsouny* on the 16th, and was detained there by the non-arrival of the elephants until the 21st, when I finally quitted it and reached *Labong* on the 9th of January, 1837. I found the *Choukhoua* who since CHOU CHE WIT's death, had conjointly with CHOU RÁJA BRI'T the late Tsaubua's son, exercised the government over the province, absent at *Bankok* and no Tsaubua nominated; and it was with reference to the appointment of one, that these officers had been to the capital.

Though I had received information of this previous to my arrival there, yet as the chiefs of *Labong* were the first to court and establish a friendly communication with us, and as our principal supplies of cattle had been drawn from their territories, I determined on delivering your letter and presents to the officiating ruler.

My reception at the place was most friendly, and I had an interview with the CHOU RÁJA WU'N the day after my arrival. He expressed himself glad to see me, and assured me of his anxious desire to continue on the friendly footing they had always been on with us, to afford our merchants every assistance and protection in their power, and to facilitate as much as possible a free intercourse between our countries.

I was on my arrival permitted to enter the fort and pitch my tent close to the late Tsaubua's palace, for the convenience of my followers, who found cover in some sheds attached to it, which being contrary to their customs was no small proof of their friendly feeling towards us.

Our traders stated that no difficulty or delay was experienced in procuring passes, nor any impediment thrown in the way of the cattle trade.

I quitted *Labong* on the 12th and reached *Zumuè* the same day. Here no person received me nor was any notice taken of me until I had sent to express my surprise at it, when apologies were made and many false excuses offered. I was presented to the Tsaubua on the 15th, he made many professions of goodwill towards us, which from his character I have no reason to mistrust. The chiefs present endeavoured to dissuade me from proceeding towards *China*, asserting that the roads were impassable, infested by robbers, and no supplies procurable. An indirect attempt was also made to persuade me to go to *Muang Nan*, through which district the road frequented by the Chinese caravan runs, evidently wishing to relieve themselves from all trouble and responsibility. Finding that I was not to be moved from my purpose, and that I had no intention whatever of visiting *Muang Nan* itself, they said that they did not wish me to go to *China*, but that even if they did not give me permission to proceed, if I insisted on going they could not prevent me. I disclaimed all intention of forcing my way through their country, that if your request was not acceded to I should without delay retrace my steps to *Maulamyang*. I at the same time made use of every argument I could bring forward to gain my point, and was finally told that before an answer could be given me it would be necessary to consult the authorities at *Labong* and *Lagon*, as it was customary on all matters of importance, and I should have a reply in six days. They requested me to postpone any other subject I might have for discussion until the above was settled.

I was admitted to a second conference on the 18th, arranged for the apprehension of some runaway thugs, and discussed various complaints of the cattle merchants.

Finding on the 22nd that no intelligence had been received of the officers from *Labong* and *Lagon*, who had been sent for to consult respecting my journey, it appeared to me that they were endeavouring to delay my departure until orders could be received from the *Chou-kona*. I therefore called on the CHOU RÁJA WU'N and complained of the unnecessary delay, when he requested me to wait till the 24th for the replies.

They evidently were embarrassed how to act; the KIUNG TUNG Tsaubua had last season sent down a mission to obtain permission for subjects to pass through the *Zumùè* territories and trade with us at *Maulamyaing*; this officer was well received, and the matter referred to *Bankok* and he himself detained many months on the plea of their motives being suspected, and eventually sent back with an uncourteous refusal. After this it was doubtful how the court at *Bankok* might view the present mission.

More than two-thirds of the inhabitants of *Zumùè*, *Labong* and *Lagon* are *Talien* refugees, or persons from the *Burman* provinces to the northward, who had either voluntarily settled under the Siamese Shans, having been inveigled to do so by specious promises, which were never kept, or seized and brought away during their former constant incursions into those provinces, chiefly *Kiang Tung* and *Muang Niong*. The whole of these are much oppressed and would joyfully avail themselves of any occasion to throw off the Siamese yoke. The authorities are aware of the growing hatred and disgust to their rule, particularly amongst the *Kiang Tung* and *Muang Niong* people, and they also well know, that all these people look upon us very favourably, and as their only certain means of deliverance.

Their fears and suspicions have been lately much increased by a deserter (and a person of some rank) from one of the *Burman* towns on the western bank of the *Salwen*. He has assured them that the king of *Ava* was bent upon adding *Zumùè* to his kingdom, and that the *Kiang Tung* Tsaubua had undertaken to effect this with the assistance of his relations in captivity.

According to the arrangement made with the ЧОУ РА́ЖА WU'N I visited the Tsaubua on the 24th and told him I much regretted that I could not longer delay my departure, and wished to quit the place the next day. He said that I had long patiently waited and as the officers from *Lagon* and *Labong* had not arrived, he would take the responsibility on himself and orders should be issued for my being escorted by the road the Chinese caravans came, which was also open to our merchants. I asked whether they had any objection to throw open in like manner the road to *China*, viâ *Kiang Tung*; this he said could not be done until the *Chou-kona* returned. I thanked him for this proof of friendship towards us, but before taking my leave inquired whether any order had been issued about the tax levied on cattle sellers, for the ЧОУ РА́ЖА WU'N had on the 22nd told me that my propositions had been complied with. To my surprise they now declined to make any alteration until the *Chou-kona* returned.

I experienced the utmost difficulty in obtaining satisfactory information about the routes to *China*. Those who could have given me information were either afraid to do so, or have been schooled to repeat what the officers of Government had told me; others were again evidently interested in the road they recommended.

The Chinese merchants residing in the place had told me that the *Kiang Túng* road was the best, that the other I should find very difficult, having ranges of high mountains to cross, and that elephants could not travel by it. I should only find scattered hill tribes and no villages for a great distance. I therefore determined if possible to obtain permission, either directly or indirectly, to my proceeding by the road recommended by them, to enable the merchants who had come up with me, and had all their goods on elephants, to accompany me. I also hoped that the road having been once travelled by a British officer with traders, might eventually facilitate its being thrown open.

On the 27th I was happy to see part of the Chinese caravan arrive, their report confirmed what I before heard about the road. The chiefs had assured me that there was a road more to the eastward than the above mentioned one, along the eastern bank of the *Mékhong* or *Cambodia* river, with large towns and villages two or three days' journey apart. These the Chinese informed me did not exist, that they had many years ago been pillaged and destroyed by the Siamese Shans, and the road entirely overgrown with jangal and blocked up. They also urged me to try and get the *Kiang Túng* road, which was by far the best, thrown open.

These merchants informed me that they were most anxious to carry on a brisk trade with our provinces, and that the market was most satisfactory, but that the road travelled by those who visited us in 1836 was such as to render it impracticable for them to come by it. This objection I am happy to say can be easily overcome by their taking the road travelled by me on my return here from *Zumuè*. I remonstrated with the *CHOU RÁJA WU'N* against sending me by a road either impossible for elephants, or by one which had been for years closed in addition to passing me to another Shan district. Permission was ultimately given for me to select my own road from the information I should collect on the way. It was however agreed that I should not consider the road travelled by me as having been thrown open to us, but merely as a favor granted me being sent on a mission.

After many attempts to delay my departure I left *Zumuè* on the 29th in company with a Shan officer sent to escort me with six elephants, and though before quitting it I had taken care to have the arrangement

about the road officially communicated to him, yet the day after we left he received a letter from the court officers directing him on no account to permit me to proceed by *Kiang Túng*, but to escort me by the road travelled by the Chinese caravan. This was privately communicated to me, and I was convinced they had determined clandestinely to use every means in their power to prevent my journey, but to appear outwardly to be assisting me from fear of offending us.

We reached the frontier village of *Pák Bong* belonging to *Zumuè* on the 6th of February. Here the road to *Kiang Túng* branches off from the one they proposed my going by. Our progress had been slow, and the *Zumuè* chiefs had had ample time to send a reply to the officer with me, but none came. An attempt was made to delay me here, no rice was to be procured, and all the elephants belonging to the village were away in the jangals, and it would take at least four or five days to collect all I required for my journey to *Kiang Túng*. Anticipating detention on the road before I left town from the manner the authorities were putting off my departure, I had taken the precaution to load two elephants with rice and was thus perfectly independent of the Shans for supplies. The officer finding I had come prepared and would not stay for my elephants, volunteered to accompany me two marches to put me in the right road, though I had a man with me whom I had hired for the purpose of showing me the road. Finding this officer after the two marches inclined to come on, I encouraged him to do so, wishing him to witness every thing that occurred at *Kiang Túng*, that he might report the same to his chief, and thus convince his countrymen whatever they might think, that I had truly stated to them the object of my mission.

I reached the first village belonging to *Kiang Túng* on the 13th, and the town itself on the 26th, and was received in the most flattering manner. I was introduced to the *Tsaubua* on the 22nd. He and all his chiefs really rejoiced at my arrival and were lavish in their terms of the respect they had for us, and assured me they had long been most anxious to open a communication with us. He tried to dissuade me from proceeding towards *China* on the plea of the states to the north-east of his territory, and through which I should have to pass, being in a state of anarchy and confusion consequent on the death of the *Kiang Túng* *Tsaubua*.

The town is situated in  $21^{\circ} 47' 48''$  north latitude and about  $99^{\circ} 39'$  east longitude. It is a poor and thinly populated place, surrounded by a brick and mud wall, but so badly erected that it is constantly falling down. It is built on some low undulating hills

surrounded by high mountains, and the dry ditch round the town is at some places 70 feet deep, being dug from the base of the wall on the top of the hill, to the level of the swamp found at their bases. The surrounding mountains are well peopled by tribes of *Lawas*, *Ka Kuas* and *Ka Kúis*, and the villages in the valleys must be likewise large and contain a great many inhabitants judging from the crowds that assemble in the town on a market day. All the towns and villages passed by me to the north and east of the capital were inhabited, the houses much better than those in town, and in every respect more comfortable.

The Tsaubua is about 50 years of age, but an active-minded man; he has been many years blind, he is much beloved by his subjects. He was the youngest of six brothers, (the eldest of whom was Tsaubua of the place) and who about thirty years ago rebelled against the Burmans and placed themselves under the protection of *Siam* and are now detained at *Zumuè* and *Labong*. The present Tsaubua on the way, finding the Siamese were inclined to break their promises to them, after vainly endeavouring to persuade his brothers to join him, fought his way, with a small party, back to his native place, which though then depopulated he has managed to repeople. The avarice and cruelty of the Burmans drove them to the step they took. The Siamese would find the present Tsaubua a troublesome neighbour and enemy but for his misfortune.

There were formerly many distinct states in this direction ruled by Tsaubuas, who with their subjects also either joined the Siamese or were afterwards carried away. All these states now are under *Kiang Túng*, but immediately governed by a descendant of the former Tsaubuas, and no doubt, will eventually be erected again into separate states, when their inhabitants have increased, which they are rapidly doing, and will do if not disturbed by the Siamese or their tributaries.

This state is tributary to *Ava*, but the chief plainly shewed me that they had no affection for their jealous and greedy masters.

It is a great thoroughfare for the Chinese caravans, being the only safe high road from *China* to *Moué* and other Shan states to the westward of the *Salween*. It has the *Muang Lein* territory to its north, to the westward and northward of which, the wild and independent tribes of *Lawas*, and *Ka Kúis* are located, rendering the road too dangerous to be travelled, so much so, though the direct road from *Muang Lein* to *Ava* is by *Thuni*, the officers and others are invariably obliged to go to the capital by *Kiang Túng* and *Mouè*.

The Chinese bring down copper pots, silks, &c. and return with cotton and tea. Many make two trips in the year, the second time they bring down rock salt from the neighbourhood of *Esruk* (or *Muang Lu* of the Shans). I met a great many very respectable merchants, (some of them residing within the palace enclosure, for the Tsaubua and all trade here) all most anxious to visit *Maulamyaing*. I gave them every encouragement to do so, as well as every information they required. But they, like the others, only wish to travel by the *Kiang Túng* road.

There is a great demand throughout this province for English goods. Our merchants sold their things at a handsome profit, the market being at present wholly dependent on *Ava*: many difficulties appear to exist to the trade from *Maulamyaing* through the *Red Karean* country and the Burman territories along the *Salween*. There was a slight attempt made, though in a very friendly way, to delay my departure until instructions could be received from *Mouè*; however, finding I was bent on going on without delay, the point was given up and the Tsaubua made an excuse for not having me escorted in a way he could wish, for if he sent an officer of rank with me, umbrage might be taken at *Ava*. I was surprised that no decided objection was made to my going on, knowing how jealous the Burmese authorities are of any communication with their Shan provinces, and more particularly as the *Tsutke* or officer stationed in all these states to look after the Burman interest, was absent at *Mouè* where an officer of rank is placed by the government, to whom all the tributary Shan states are obliged to report the most trivial occurrence.

The merchants who accompanied me hearing of the unsettled state of the country above, and meeting with a good market where they were, decided on remaining. They were promised every encouragement and assistance, and were at perfect liberty to go when they pleased. It was agreed that no duty should be levied on any thing exported or imported by them, but of course a few trifling presents will be expected as is customary amongst the Burmans.

My elephants being unable to proceed and the road being over mountains and no forage procurable on them, I provided myself with ponies and quitted *Kiang Túng* on the 1st of March, and after passing through many large villages and some towns the residence of petty Tsaubuas, reached *Kiang Húng* (the *Kien yim gyé* of the Burmans) on the 9th. I found the *Kiang Túng* Tsaubua had not exaggerated the state of things. The late Tsaubua MAHA WANG had been dead some months, leaving a young son of 13 years of age. A nephew of his, son of an elder brother but who never had been Tsaubua, seized upon

the throne; the chiefs however were in favor of the son, and to prevent his being made away with secretly conveyed him to *China*, and feigned submission to the self-elected Tsaubua. They managed to assemble a large force near the town, and when these plans had ripened, put to death many of his principal adherents, and the Tsaubua himself had only time to escape with a few of his followers. Parties had been sent out to apprehend him but had not succeeded in discovering him when I was there. The same night they killed his aged father and younger brother, and the Burman *Tsutke*, who was in disgrace during my visit, was only saved by the interposition of the chief priest of the place. He was father-in-law to the self-elevated Tsaubua's younger brother who was killed, and had been intriguing in favor of his connections.

This place is the capital of a large province comprising no less than 12 Tsaubuaships whose territories however are not extensive, and through some of which I passed on my journey.

It is tributary to *China* but in a greater degree than the term generally implies, and might be almost said to be a Chinese province, for it pays a regular land revenue and other taxes to that kingdom, to collect and regulate which an establishment of Chinese officers and clerks are kept. But at the same time it makes certain offerings of submission and dependence once in three years to *Ava*, and which kingdom places a *Tsutke* there to look after its interest. The Tsaubua-ship has always belonged to one family, but the nomination of the individual rests with both the kings of *China* and *Ava*; that is, one appoints and the other is expected to confirm it; but should the selection made by one not be approved of by the other, they appear each to appoint a distinct person, and to allow the parties to decide the matter by arms, never interfering themselves;—this occurred not long ago.

The town stands in  $21^{\circ} 58'$  north latitude and about  $100^{\circ} 39'$  east longitude; it is built on the face of a hill on the western or right bank of the *Me Khong* or *Cambodia* river. It has no fortification and the houses though good do not amount to above 500. I saw the place under great disadvantages, many of the inhabitants had fled and the place was in the occupation of troops from various quarters.

The average breadth of the river, which is confined between two ranges of hills, is at this season about 300 feet here, and when full from bank to bank about 650, and its rise judging from its high banks must be about 50 feet. It is not at any season fordable. I had no means of measuring its depth unobserved, and I was fearful of exciting their suspicions by doing so openly. Its velocity I think is

about three miles an hour. It here has a N. W. and S. E. course, and is not navigable to any distance down, its course being interrupted by falls two or three days below the town.

I was admitted the day after my arrival to an interview with some of the petty Tsaubuas, who were almost all here with their contingents. One of them the *Talan* Tsaubua, who was the minister during the former Tsaubua's time still continued in that post, and the deceased Tsaubua's chief wife, MAHA DE'VI (but not the mother of the young Tsaubua who is by the second wife) acted as regent for the young lad, nominally by the advice of the petty Tsaubuas; but the minister was all-powerful, and did as he pleased. He had been the main instrument in the scenes lately acted there, and being a shrewd intelligent man, many supposed he had some design on the throne himself. Though my reception was civil, yet they shewed a degree of suspicion of the objects of my mission, refused to permit me to proceed over to the frontiers of their own territories towards *China* without a reference, and even hinted I had better return. They at first declined receiving the presents, but after explanations accepted them for the young Tsaubua.

It was already evident that I should not be permitted to pursue my journey, but I considered it desirable to remain at the place a few days to endeavour to allay any suspicions the authorities might entertain respecting the object of my mission, and to become better acquainted with them. I therefore requested the authorities at *Esmok* or *Muang La* might be informed that I was the bearer of letters and presents to them which I wished to deliver. Though they did not for some days make the communication yet I had reason to know the letter sent faithfully detailed the object of my mission and all I had said. I dined the next day at the palace and met all the Tsaubuas and chiefs, who like the day before were clad in Chinese costumes. All the attendants were in the same dress, and the dinner &c. completely Chinese. A few cups of spirits, which some of them freely drank, soon made them throw off the formality of Chinese etiquette, and strive to make themselves agreeable, particularly the minister, who alone can speak Burmese, though all speak Chinese.

The reply from China arrived on the 23rd and the same evening the *Talan* Tsaubua and some others came to communicate its contents to me. It contained the same remarks about merchants, &c. as made by the officers on my first interview, and went on to say that British ships daily visited *Canton*, and that that was the proper route for an officer deputed on a mission to go; that they had consulted all their historical records and could not discover a precedent of any officer

coming by the road I had, that *Kiang Húng* was a town of theirs, that orders had been sent to treat me with attention and settle all matters connected with my mission, that our merchants were at liberty to trade with them, and that their own traders over whom they exercised no control could likewise visit *Maulamyang* if they liked ; but if I insisted in coming on, it would be necessary to refer the matter to *Pekin*.

It would have taken a year at least to receive an answer, and as it was not difficult to surmise what the reply would be from that haughty court, I considered it prudent to let the matter rest, hoping that at some future period more success might attend a similar attempt.

The officers had invariably prepared me for the refusal, assuring me that even they themselves had never been permitted to go beyond *Puer*, and that only on most particular business, that the Chinese were alarmed at the approach of an officer from any foreign state, but our merchants would be allowed to enter certain towns for the purpose of trade. On this point however I received many contradictory accounts, and I am led to think that *Esmok*, which is a Chinese town built close to *Muang La*, (a Shan town on the frontier and only separated by a nullah) and five days' journey from *Kiang Húng* or *Puer*, called by the Shans *Muang Meng*, three days' journey farther would be the extent of their journey. I had during my long stay visited *MAHA DEVI*—she regretted much I had not gone up during her husband's lifetime, that he would have at once sent me on, and apologized for not having shown me more attention. Of this I certainly had no cause to complain ; I was in the habit of exchanging frequent visits with the minister and other *Tsaubuas*, and I am satisfied left them impressed with a high opinion of our liberality, justice and power. They said they could only compare us with the Chinese, whom they praised highly ; that they were punctual and just in all their transactions, that they insisted upon the regular payment of their taxes, and wrote long letters about a few pice ; but on the other hand they never took or kept any sum however small, that they were not entitled to. They on the other hand never failed loudly to complain of the avarice, &c. of the Burmans, whom they neither respect or regard. I endeavoured to penetrate to *Ava* by *Muang Lein* and *Thainni*, or return to *Zumùè* by the road on the eastern bank of the *Cambodia* river, for the purpose of meeting the *Chou-kona* of that place, but I regret to say that I was most reluctantly obliged to retrace my steps by the road I went up, in consequence of a despatch having reached *Kiang Húng* from *Kiang Tung* entreating the *Talan Tsaubua* to send me back there, as

orders had been received from *Monè* not to permit me to proceed towards *China* until the commands of the King of *Ava* were received. In consequence of which, orders had been received from the young *Tsaubua* to escort me back by the road I had come when I wished to return. The minister confessed that he was under obligations to the *Kiang Túng Tsaubua*, and if he now allowed me to go by any other route, it would certainly get the *Tsaubua* into trouble; he hoped therefore I would not press the point, as it was painful to him to disoblige me, and he would be obliged to apply for instructions from the young *Tsaubua*, if I insisted on it. I thought it advisable to wave the question with a good grace, for there can be no doubt that the reply would have been in favor of the *Kiang Túng Tsaubua's* request; because that chief has considerable influence with his state, the young *Tsaubua* being betrothed to his daughter.

The day before I left I met all the chiefs at dinner at the palace, when they all, and particularly the minister, gave me assurances of their friendship for us, and of their anxious desire to promote a free intercourse between our countries, that no duty whatever should be levied on our traders, and urged me strongly to repeat my visit, and to send up some merchants, and they would, to ensure them a safe passage to *China*, send people with them. I was likewise told by him that their suspicions had been raised respecting the objects of my visit, by certain reports propagated by the Burman *Tsulke* and his party, who though in disgrace had sufficient influence over their ignorance to excite their fears, but that my frequent intercourse with them soon removed their mistrust, and he hoped the unreserved and friendly manner they had lately communicated with me had removed any unfavorable impressions I might at first have formed of them. I met there many Chinese merchants settled at the place as well as those belonging to caravans. They were all eager to trade with us, and promised to visit *Maulamyaing*. They also urged me to send some of our merchants up to them. This however would not answer; for they would be obliged to transport their goods chiefly on elephants, against which there are many objections. They require from us gold thread, carpets, bird's nest, sea slugs, dates, ivory, &c. &c. Some samples of *Pernambuco* cotton I showed them pleased them much. Cotton would also be an article of export, for this is what they chiefly carry away from *Muang Nan*, and the difference of price, which is much in favour of the province, will more than remunerate them for the distance they would have to come for it. Their imports into *Kiang Húng* are the same as to *Kiang Túng*. I there met with woollen cloth brought by

them much cheaper than it can be purchased here. Their exports consist principally of tea, which with a little cotton is a staple of this territory. It grows on both sides of the *Me Khong* in large quantities, but like the samples I have brought down, with some seed, of a coarse description, but whether from their mode of preparing it, or naturally so, I cannot tell.

Their state extends on both banks of the *Me Khong* : it is bounded on the N. and N. E. by the *Yunan* province ; to the E. by *Cochin China* ; to the S. E. by the *Lauchang* territory, and to the south on the eastern bank of the *Mekhong* by both *Muang Luang Phaban* and *Muang Nan* ; to the southward on the western bank of the river by *Kiung Khiang* (a small state ruled by a Tsaubua tributary to *Ava*) and *Kiang Túng* ; to the westward by *Kiang Túng* ; to the north-west by *Muang lun*, which last stands in the same relation to *China* and *Ava* as it does.

I quitted *Kiang Húng*, on the 26th of March and reached *Kiang Túng* on the 31st. Here I saw the order from *Monè* not to permit me to proceed until further orders, but if I insisted in going on, they were not to prevent me but merely to take a list of the followers, &c. with me. During my stay I frequently saw the Tsaubua who as before urged me to use every endeavour in my power to obtain a free passage through *Zumuè* for all merchants, which could easily be done by British influence. He assured me it was far from his thoughts to attempt to rescue his relations from captivity, though strong enough to do so, but he knew the attempt would lead to bloodshed and be the means of their being removed to *Bankok*. He complained of the Siamese after so many years of quiet, which he entirely attributed to us, again making aggressions into the territories of the Burmese, alluding to the affair at *Mak mai* ; that he had hoped we should not have permitted any thing of the sort, that he had lately re-established many of his deserted towns towards *Zumuè*, but he much feared they would not be allowed to remain, unless we interfered. That they considered themselves prevented by the treaty of *Yandabu* making aggressions into the Siamese territories, and we ought to put a stop to their being molested and robbed by the Siamese. He urged me to repeat my visit and to beg of you to send some person up to cure him of his blindness if possible.

I quitted *Kiang Túng* on the 4th of April, and reached *Zumuè* on the 18th, having left the elephants to come on by short marches, the country was completely burnt up and no forage to be found.

The Shan officer who had accompanied me had returned from *Kiang Túng*, the Tsaubua told him he was glad to hear I had arrived

there safe, and inquired particularly about my proceedings at *Kiang Túng*, and was satisfied by the reports made. The *Chou Rája Wún* was not pleased, and when I saw him said he was very much afraid the *Chou Houa* might be displeased at my going to *Kiang Túng*, and all the blame would fall on him. Some merchants who had come up from *Maulamyáing* for the purpose of joining me had been there some time. I endeavoured to obtain permission for them to proceed by *Kiang Túng*, but the *Chou Rája Wún* would not hear of it, but said they were at liberty to go by the eastern road, which had been conceded to us, that every assistance would be afforded them, and passes given. He begged me to remain until the *Chou Houa's* arrival.

On the 22nd I held a long conference with the *Tsaubua* on various points. It ended in positive prohibition to the merchants passing through *Zimmay* to *Kiang Túng*. The Shan officer who accompanied me was even put in irons, and was only released through my intercession with the *Chou Houa*, who entered the town on the 6th May.

The king of *Siam* had forbidden all communication between the two states on any account, that they never could eradicate the hatred they had for the Burmans, and the *Kiang Túng* people though not Burmans were subjects of *Ava*, and therefore could not for a moment be trusted. But there was no objection whatever to our merchants going by the road on the eastern bank of the *Me Khong* or *Cambodia* river, but they would not permit any of the Shans from *Kiang Túng* or any place in any way subject to *Ava* entering their territories.

I could not leave the place until the evening of the 11th in consequence of a little discussion about a woman; a native of India had taken from this place and was attempting to extort money from her, and threatening to sell her, and to obtain satisfaction for a case of theft that had occurred many days before, and though some of the parties were secured, they were screened by the *Chou Houa's* officers, and the investigation put off in a most disgraceful way. The first the *Chou Houa* settled by allowing me to bring the woman away with me, and as I could wait no longer, he promised to have the matter inquired into before some of my people whom I left behind; and the officers, who had not been more attentive, punished.

In spite of the disagreeable discussion I had had with the chief of *Zumuè* we parted all good friends, with mutual assurances of wishing to continue on good terms with each other.

Having left the elephants behind I returned here by a different road to the one travelled in going, and which though rather longer is much better in every respect than the other.

*Zumuè*, *Labong* and *Lagon* have already been described by Dr. RICHARDSON, the former is in 18° 47' north latitude and about 99° 20' east longitude. They form the patrimony of one family, the chiefs are therefore all connected, and the oldest usually exercises a sort of control over the others, but this appeared to me to be very small and having only reference to their external intercourse or war with the Burmans. Much jealousy exists between them all.

The *Chou Houas* of both *Labong* and *Lagon* have been lately elevated to the *Tsaubuaship* of those places, and the *Chou Rája Brit* of the former and *Chou Rája Wún* of the latter to the offices of *Chou Houa*. Both these states have always proved themselves anxious and willing for a free intercourse, forming a contrast in this respect with the conduct of *Zimmay*.

Cattle is abundant in *Zumuè* and *Lagon* but we have nearly exhausted the *Labong* territory. The inhabitants of the former place, to escape the oppressive exactions they are subjected to when they sell cattle, deliver them to our traders in the *Labong* territory, and thus avoid having their names registered.

There is little or no trade in these districts ; the inhabitants procure salt from *Bankok*, and export paddy and stick lac. Their home manufactures supply most of their wants, and the only thing in demand from our province is the red cotton stuff called by the Burmans *shant*, and for this even the merchants do not obtain prime cost, and are only repaid by the profit they make on the cattle exported in return. In spite of their enmity towards the Burmans, large quantities of betelnut are carried into *Kiang Tung*, which state has not a single tree of that fruit in it. Many of the chiefs, if not the whole, are aware of it and allow their followers to smuggle it out of the country for their own profit, but especially object to the poorer people doing so. The trade with *China* is very limited, about 300 mules come down annually (but not one-third laden) with silks, (raw and made up) copper pots, tinsel, lace, &c. which they exchange for cotton, ivory, horns, &c. A traffic is carried on also with the Red Kareans on the right bank of the *Salween*, exchanging cattle for stick lac and slaves. This last horrible trade has not diminished, and I regret to say some of the inhabitants of India have embarked in it. I warned them agreeable to your commands of the penalty attending the introduction of any of those unfortunate creatures into our provinces.

One of the Red Korean chiefs accompanied the *Chou Houa* to *Bankok* : his as well as that chief's visit had reference to an attempt made some months ago by the Siamese Shans, to bring away the inhabitants

of some Burman villages on the western bank of the *Salween*, who they had been informed were willing to place themselves under them, if a force was only moved towards the frontier to protect them. The Burmans however met them with a large force and obliged them to return. The Red Kareans had sided with the Siamese and were eager that an attack should be made, with the sole view of getting a few slaves for sale. This useless adventure was strongly opposed by many of the chiefs, but the *Chou Houa* and *Chou Rája Wún* of *Zumuè* had their own way. They were, I heard, preparing to attack some small towns on the eastern bank of the *Salween* belonging to *Monè*, when I left.

The *Tsaubua* is old, upwards of 80, he is a mild and well disposed person, but now entirely given up in making offerings to the pagodas and priests, so that the *Chou Houa*, who is a clever and able man though naturally of a bad disposition, and much feared and disliked by the people, is in fact the ruler, and has his own way on all matters.

The states of *Muang Nan* (which is as large as *Zumuè*) and *Muang Phe*, (smaller even than *Labong*) stand in the same relation to each other as the other states before mentioned do. Cattle is abundant in these. They produce more cotton than the others and a greater number of Chinese visit them, and many even from *Zumuè* go there to procure a return load.

These territories occupy the space between the *Salween* and *Cambodia* rivers, but on the eastern bank of the latter lies the town and territory of *Muang Luang Phaban*, said to be much larger in extent than any of the others, and to be the capital of *Laos*. This place is also visited annually by the Chinese caravans, but only one or two of our traders have yet reached it, and they report the authorities are anxious, as those of *Muang Nan*, to open a communication with us.

The tribute paid by these states to *Siam* is small : the five first pay theirs in teak-wood chiefly, floated down the rivers which pass through each province, and fall into the *Me nan*. *Muang Luang Phaban* pays its tribute in ivory, eagle-wood, &c. there being no water communication between it and *Bankok*. This last state is also said to be tributary to *Cochin China* and *China* ; to the former it sends presents triennially, and to the latter once in eight years it sends two elephants.

With reference to the road that is travelled generally between this and *Zumuè* and by which I went, it runs for six days over a flat country, then the country becomes gradually mountainous and continues so for 12 marches, to *Muang Hunt*, the frontier Siamese village situated at the foot of the range. The whole distance is much intersected

by numerous large and rapid torrents. Access with a regular army and its equipments is impossible by this road and the Shans are well aware of it. There are numerous passes however of which we are totally ignorant, and of which they wish to keep us in the dark. From *Muang Hunt* to *Zumuè*, four marches, is through the valley of the *Me Piu*. From *Zumuè* to *Esmok* or *Muang La*, there may be said to be only two roads, the others being only branches of them and occasionally slightly deviating from them. The one I proceeded by is for three days over low hills, then for eleven marches to the frontier village belonging to *Kiang Túng*, *Hai Tai*, through valleys and occasionally over a few low hills, then over high mountains to *Kiang Túng*. From *Kiang Túng* to *Kiang Húng* the country is both hilly and mountainous with small rich valleys through which we daily passed, and in which there are numerous villages all well peopled. These mountains though not passable for carts have good roads and are in every respect easier to pass over than those between this and *Zumuè*, but there is not a spot of ground amongst them in which an encampment could be formed for a large force. Water is throughout abundant and the country thickly wooded.

From *Kiang Húng* to *Muang La* is five marches, and the road runs over high and barren hills.

The other road is the one by which the Chinese caravans come to *Zumuè*; it separates from the other one the village of *Pak Bong*, from whence to the *Cambodia* river, on which the town of *Kiang Khong* stands and belongs to *Muang Nan*, it is six or seven marches. The river is there crossed, the road continues in the *Muang Nan* district for four or five days, and then enters the *Muang Luang Phaban* territory and continues in it for two or three days, after which it passes through the *Kiang Húng* territories to *Muang La*. The Chinese describe this road as very mountainous. It occupies them forty days to reach *Muang La* from *Zumuè*. The road travelled by the Chinese, to *Muang Nan*, separates from the *Zumuè* one at *Kiang Khong*, on the western bank of the *Me Khong* or *Cambodia* river.

The road I returned by from *Zumuè* is the high road from that place to *Bankok*, viâ *Lahaing*; to within two marches of that place I proceeded, and there struck off to the westward to this place. After crossing the *Me Piu* only, did we meet any high hills and then only one, which did not occupy us long in getting over. The rest of the road is chiefly hilly but of no elevation, and though no cart road exists, one might with very little trouble be made passable for an army with its equipage. From this road, those to *Muang Nan* and *Lagon* branch

off, and it is by the former I should recommend our communication with *China* being kept up.

The accompanying map has been hastily prepared to forward with this letter to enable you to trace my route and the situation of places mentioned by me. I have adopted the Shan names of places, as pronounced by them, with the exception of those which from frequent usage have become well known.

[We must solicit indulgence if the proper names in this paper are incorrectly given: it was impossible to distinguish the *n* from the *u* in the MS.—ED.]

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II.—*Abstract Journal of an expedition from Moulmien to Ava through the Kareen country, between December 1836 and June 1837. By D. RICHARDSON, Esq. Surgeon to the Commissioner of the Tenasserim Provinces.*

[Communicated by the Right Honorable the Governor of Bengal.]

On the 13th of December 1836, in company with Lieut. McLEOD, I left *Maulmain* and proceeding up the *Gyne* river reached *Pike-tsaung* the last village in our territories, on the 16th, here we waited four days for the elephants. On the 21st we continued our march, on the 25th crossed the boundary river separating the British possessions from those of *Siam*, and on the 26th we parted company, Lieutenant McLEOD continuing his route along the now well-frequented road to *Zimmay*, and myself striking off more to the westward, by a path rarely travelled except by the scanty *Kareen* population of the surrounding hills, repeatedly crossing the *Moy Gnow* so rapid and deep at this season that almost every time we crossed some of the people were carried down the stream. On the 1st of January I reached *Mein loon gyee* (the old *Yeun saline*), having passed only one village. Here I halted to endeavour to obtain rice to carry us through the nearly uninhabited country between this and the *Thalween*. On the following day we were joined by eleven Shans, inhabitants of the town of *Whopung* and its vicinity, who had been on a trading journey to *Maulmain*; they increased our party to ninety, all of whom were traders except about twenty-five followers of mine, and carried goods to the amount of between eight and ten thousand rupees. Their means of transport were four elephants, a few bullocks, and the remainder on men's shoulders. They were in great measure dependent on me for their supply of provisions and where the distance between the villages was great I had to assist them in their carriage also. I had some discussion with the *Myo-woon* about allowing the *Monay* traders,

Burman subjects, to pass through the point of territory under his jurisdiction; he at length agreed to it, but proposed to levy a duty of 10 per cent. against which I remonstrated as exorbitant, considering the nature of the road. A reference on that point to *Zimmay* will however be necessary. On the 6th January left *Mein loon gyee* with only five days' provisions, about one-fourth of what I wished to procure. We travelled along the road used in the monsoon (the *Mein loon gyee* river being too deep to ford), and reached the *Thalween* in lat. 18° 16' 14" N. on the 16th without seeing a single village. In the afternoon, the *Thoo-gyee* of *Ban-ong* the *Ka-reen-nee* village on the western bank, crossed over to my tent and told me that he had the orders of *Pha Pho* (the chief of the *Kareens*) to detain me here as it was his intention to come this far to meet me. After some remonstrance I was obliged to comply. Our rice had been short for some days and we had now the greatest difficulty in procuring one meal a day of a mixture of cholam and rice, and even that, though the people were out all the morning, was often not brought in till the evening. On the 26th even this failed us and we were obliged to push on with the consent of the *Thoo-gyee* who declared himself unable to assist us. Travelling by the same road as on my last mission, we reached *PHA PHO*'s village on the 28th, having passed three or four small villages. We found that *PHA PHO* had been gone a day or two on his way to meet us on the *Thalween*, but as he had gone by a road lying to the northward of the one we had come by, we missed him, and, what was of more material consequence at the time, our provisions which he had taken with him. The people at the village were however very attentive, and his youngest son went with two of our elephants on the following morning to a *Toung-thoo* village half a day off, for rice.

On the evening of the first of February *PHA PHO* returned, and on the 3rd I waited on him with your letter and presents. He received me kindly and after several friendly visits and some discussion, I succeeded in obtaining an answer to the letter, promising every facility and protection to our traders, bringing a pass from *Maulmain*, passing through his country to the *Cambodia* Shan states; he also agreed to the Shan traders passing through to *Maulmain*; he promised to levy no duties, but said that the traders must make a small present on asking leave to proceed. He assured me my visiting the other chiefs was quite unnecessary, as he was the paramount authority, and any arrangements made with him must bind the others; as I did not know what towns I might have to visit in advance, and my presents not being very numerous, though quite valuable enough for the people I had to deal with, I did not visit them.

On the 6th February I took my leave, having hired a guide to whom the chief gave his orders touching his good conduct, and directing that we should be supplied with rice. From hence the route is perfectly unknown, no European having ever travelled it. The first two days and a half our march lay through a hilly or rather mountainous jungly country nearly destitute of inhabitants, the road bad and difficult for bullocks, water sufficient though we had no streams of any note to cross. The next two days the hills continue but covered with a considerable depth of soil with few large trees and little underwood, the population pretty numerous, and nearly the whole of the hills brought under cultivation, which is performed with considerable care and neatness. During the next three days which brought us to *Ka-doo-gyee*, the first Burman village, we were obliged to make a detour to the eastward, the proper road being said to be blocked up by fallen trees, and consequently impassible for the elephants which are never used here. This threw us out of the line of the inhabited part of the country, and we saw only one small village of deserters from *Mok-mai* and no cultivation. The red *Kareen* country is considerably more extensive than I had been led to believe from the information obtained on my last mission, and the population more dense, if density may be applied to any hill people. The part of the country crossed by me was said by no means to be the most populous part of it, which indeed might have been inferred, as it lay along the borders of the desert waste they have made, separating them from the Burmans, against whom they entertain the most rancorous enmity. It will be long before there is any considerable demand for European manufactures; they are in the first and rudest stage of an agricultural population; their habitations are miserable and destitute of every thing that conduces to the comfort of human beings, to which they are scarcely allowed by the Burmans to belong: nearly all their present limited wants are supplied within themselves. Their only traffic is in stick-lac which is produced in great quantities, and slaves, whom they capture from the Shan villages subject to the Burmans lying along their frontier. From three to four hundred are annually bartered with the Siamese Shans for black cattle, buffaloes, salt and betel-nut. This horrible traffic has within the last few years been somewhat diminished by the asylum afforded to the fugitive slaves of the Shans, in our possessions here.

The only articles of exchange they are at present known to possess available as returns to this market, are tin and stick-lac, both in abundance, but the former is too heavy and the latter too bulky to be avail-

able to any great extent with our present means of transport. Tin is to be bought there for 50 rupees per 100 viss, and will fetch in the market here about 80 rupees, there is at present however but little demand for it. Stick-lac may be bought at 200 rupees the 100 baskets, weighing on an average 22 viss or 70 odd pounds, and sells here from 880 to 1100 rupees.

On the 13th of February we reached *Kudoo* a stockaded village of about 80 or 100 houses, half of which may be within the stockade. It is called a military station though there are no regular troops here, indeed the Kareens till within the last two years were constantly in the habit of carrying off the people from the very gates of the stockade, which now pay them a sort of black mail, as their own government cannot protect them; here we halted one day to rest the elephants. The people exposed some of their goods for sale but had few or no purchasers.

On the 15th we left *Kudoo* and passed the small village of *Salaung* of 15 or 20 houses of catechu boilers quite as poor as the Kareens, and *Ban-hat* of 120 houses of rather more respectable appearance.

On the 18th February we reached *Mok-mai*. Both the above villages are under Kayennee influence, and the last from which the head men came out to meet me forms the limit of the journeys of the Chinese caravans in this direction. *Mok-mai* is a stockaded town of perhaps 300 or 350 houses, the residence of one of the Tso-boas of *Camboza* (a general term for the Shan states in this quarter). I halted about a mile from the town, and sent the guide furnished me at the last village, to notify my arrival, and request to know where I should pitch my tents. He returned and told me I might either come into the town or encamp near a Poon-gyee house outside. As there was a feast in the town, I preferred the latter as more out of the way of the noisy curiosity of the people. I could not however have fared much worse any where, for all the inhabitants of the place poured out to look at me. When I reached the halting-place, such a crowd had collected that it was scarcely possible to unload the elephants; and before this was done they had become so riotous and insulting that I was obliged to send in to the Tso-boa for protection. He sent one of his *Atween-woons* and some peons who after some trouble and a good deal of rataning which the *Atween-woon* applied himself, we were enabled to pitch the tent.

A *Than-dau-tseen* came out in the evening to ask me for a list of the presents, to inquire the object of my visit, and to request me to remain here a day to give them time to report to the head Burman

authority of *Monay*. I satisfied them in the two first points, and agreeing to halt proposed calling on the Tso-boa in the morning. I was prevented doing so by the crowds of noisy people round my tent; I had however a good deal of conversation with some municipal officers who visited me; they were all Burmans, understood the nature of my mission, and expressed a readiness, as far as they could, to forward the objects of it. I learned from them that the authority of the Tso-boa is a dead letter, the whole real power being in the hands of officers appointed by the court of *Ava*. The *Bo-hmoo-meng-tha Meng-myat-boo* (general prince MENG-MYAT-BOO) a half brother of the king's, son of a Shan princess, was at that time, and had been ever since the war, governor of the whole of the Shan countries comprehended under the general name of *Camboza tyne*; he generally resided in *Ava*, but his deputy the Tset-kay-dau-gyee had his head quarters at *Monay* with some officers and a small military force. All business is transacted by them at the *Tat youm* or military court-house. Much surprize was expressed that I had brought letters to the Tso-boa and not to the military chiefs. I begged them to believe our sincere wish to establish friendly relations with the government in whomever vested, and assured them that had you been aware of the existence of a higher authority than that of the Tso-boa's, resident in the country, your letter would have been addressed of course to that authority. I desired them to inform the Tso-boa of the reason of my having failed to visit him to-day, and to request he would give orders or send some one to prevent the people crowding round the tent in the unreasonable way they had done, and to say I should put off my departure and wait on him on the following day. An *Away-yuik* came out in the morning to say the Tso-boa would be glad to see me, and I accompanied him into the town. The Tso-boa is a young man of about six and twenty, son of the last Tso-boa who was killed in the dreadful slaughter of the Shans at the stockades above *Prome*, during the late war.

I explained to him the nature of my mission, regretted that you were not aware on my leaving *Maulmain*, that my route lay through his city, expressed my certainty that you would be equally sorry that you had not had an opportunity of writing to him. I repeated my assurance of our anxiety to be on friendly terms with the Shan chiefs, and promised every protection and facility of trading to his people if they visited *Maulmain*. I requested him to encourage their doing so and begged in return that he would afford the same protection and facilities to our people visiting his country, to which he merely assented

saying "tis well." I had then some conversation with the two *Tseet-kays* (Burman officers sent from *Ava*) regarding the British possessions, power and resources, of every thing regarding which they are in utter ignorance. The *Tso-boa* himself scarcely opened his lips;—my visit lasted about an hour. The traders exposed their things for sale during the two days we halted here; there was a strong desire to buy on the part of the people, and they sold as much as from the size of the place they had reason to expect. Silver is very scarce and that in circulation is half copper. On the 20th we started for *Monay* and reached *Ban-lome* a small village of 12 or 14 houses in the evening. This is the first village we have seen since leaving their country, the inhabitants of which consider themselves as tolerably safe from the *for-rays* of the *Kareens*, which they all compare to the swoop of a hawk. At *Mok-mai*, though the town may contain 2000 or 2500 people, they dare not go half a mile from the stockade for firewood, and were astonished at the temerity of our mohauts in going singly into the jungle after the elephants. On the following day we reached *Monay*.

The first days' march from *Kudoo* is rugged, mountainous and difficult with no water (except one small stream) till the end of the march, when we cross the *May-neum* about three feet and a half deep. The two following days to *Ban-hat* is a good deal along the bed of a small stream; the road rugged but no hills to cross; water abundant. The next day to *Mok-mai*, which lies quite out of the direct line of march by this route to *Monay*, is over the same range of hills crossed the day of leaving *Kudoo*, but lower. Leaving the *May-ting* deep nearly four feet at *Ban-hat*, and encamping again on the *May-neum*. At *Mok-mai* there is a good deal of cattle, and cultivation round *Ban-hat* and *Mok-mai*, the rest of the country rocky mountains covered with jungle. The last two days the road was better, in many places practicable for carts, water plentiful and a great deal of cultivation near *Monay*.

The *Tso-boa* of *Mok-mai* furnished me with a guide who had authority to order the *Thoo-gyee* of *Ban-lome* to relieve him and furnish one who should accompany us to the confines of the *Mok-mai* territory where people would probably be sent from *Monay* to meet us. The *Ban-lome* *Thoo-gyee* was not to be found in the morning, and we proceeded without him. On reaching *Monay* we were obliged to inquire our way to the place that had been recommended as encamping ground by our guide from *Mok-mai*; no one was inclined to give any information, and it was not till after many inquiries we met one man civil enough to point it out to us. We had scarcely halted when we were surrounded by some hundreds of people, and the same scene of

shouting, indignity and insult was repeated as at *Mok-mai*. I got the small tent pitched and endeavoured by shutting the windows to escape, but in vain; they held them up and shouted more furiously. I sent the Shan interpreter with some of the most respectable traders to the Tso-boa to report my arrival, the purport of my visit, to complain of my reception, and to request protection from the insults of the mob. They were stopped by the Tseet-kay whose house they had to pass; he questioned them in most overbearing manner as to who they were, where they came from, and what brought them here; they endeavoured to satisfy him on all these points and explain the reason the letters were not addressed to him; they asked permission to see the Tso-boa, and requested protection from the mob. He immediately sent out one or two Toung-hmoos and some peons, with ratans which they seemed practised in using, to keep the rabble off the tent. He told my people I should not see the Tso-boa till he was perfectly satisfied with the objects of my visit, said we had no right to come this road, that "BURNEY" was in *Ava*, and if we wished to come we should have gone to *Ava* for permission. After a good deal more in the same strain he concluded by saying—"Well he shall see the Tso-boa to-morrow." In the evening MENG-NAY-MYO-YADZA-NARATA the chief secretary came out to my tent to inquire further the object of my visit, and was much more friendly than I expected from the Tseet-kay-dau's reception of my people. I gave him all the information he wished; he had been a sort of adjutant-general to MAHA-NAY-MYO the general of the Shan troops employed about *Prome* during the late war. After a long conversation we parted very great friends, and he continued to be most friendly and attentive during the whole of my stay. On the following morning he sent for the Shan interpreter and several messages passed regarding my reception by the chiefs. It was proposed I should first go to the *youn* where the lesser officers would be assembled; that I should there take off my shoes and wait till a report was made to the Tseet-kay, when he would send and call me to his house. I objected to the whole arrangement and told them that in *Ava* I never took off my shoes but in the palace, the houses of the princes or at the *Hloot-dau* where I sat on an equality with the Woon-gyees and Atween-woons. I acquainted him that as my letter was to the Tso-boa I should wish to deliver it in person to him; but the Tseet-kay being the higher authority I wished first to see and be guided by him, as you had commissioned me to open a friendly intercourse with this country whoever was at the head of the government. MENG-NAN-MYO returned a message to say he would propose, if I wished it, that I

should see the whole of the military officers and the Tso-boa at once at the *youn*. The fact of my having been in *Ava* at once prevented their saying any thing more about the shoes ; to this proposition I immediately acceded as it got over the difficulty of having the letter to the inferior authority, but on sending the Shan interpreter in the evening with my acquiescence, MENG-NAY-MYO was from home. Next day nothing was done. The Tseet-kay said he would consult with the other chiefs and let me know. The following day I sent to learn their determination and was told I should see the Tso-boa and all the military chiefs that day at the *youn*. I consequently took the letter and presents with me. I was not requested to remove my shoes but was obliged to sit with my own coolies, servants, and the people of the town, outside the *Coon-tseen* (a plank about a foot and a half high which separates the centre from the outer part of the house) within which the Tseet-kay-dau-gyee, second Tseet-kay, two Nakans and two Bodhayees were seated. My friend MENG-NAY-MYO seated himself by me and the Tseet-kay-dau-gyee was seated close to me, separated only by the "*Coon-tseen*." I now begged personally to explain the reason of your having written to the Tso-boa direct, and hoped the mistake would not be allowed to have any weight against our good intentions and wish to strengthen the friendship which had so long existed between the two countries, which was the sole intent of my mission, by opening the nearest route between the British possessions on the coast and this place, &c. &c. I concluded by expressing my wish to deliver the letter in the presence of the assembled officers to its address. The Tseet-kay then took it from me, told me the Tso-boa was not present (I had mistaken the second Tseet-kay for him), and commenced his conversation in a most overbearing strain which he kept up during the whole time it lasted ; told me I had no right to come here without an order from the king, through BURNEY at *Ava*, said he was the Bo-hmoo-meng-tha's substitute who represented the king here ; he incredulously asked if you did not know the nature of the government here, said I knew nothing and much to the same effect. I told him the treaties of *Yan-da-boo* and *Ava* stipulated for the free passage of traders into all parts of the kingdom : it was with a view to facilitate trade, equally advantageous to both countries or more in their favour, that I had come so toilsome a march, and little expected such a reception. I complained of his having deceived me by the promise of seeing the Tso-boa ; he told me the treaty did not say a word about my coming to *Monay* and that he had never said I should see the Tso-boa. I requested that as he had received the Tso-boa's letter, he would give me the permission therein re-

requested to proceed to *Ava* to acquaint Col. BURNEY, for the information of the court of *Ava*, with the result of my endeavours to open the gold and silver road through the *Karian* country. He replied "Oh yes, oh yes, go, go." The whole tenor of his conversation had been most discourteous, and I said I thought the sooner I went the better, and wished to start in two or three days. The first Na-kan then addressed me with much civility and asked if I did not wish to see the Tso-boa; I said most certainly, that had been the original purport of my visit, but that it depended on the "Tseet-kay-dau gyee" to whom the king had confided the supreme authority here. This seemed to please him, he said "Ah that is a proper answer." The Na-kan again said, "Why you are only just come amongst us and are already talking of leaving us; you must stay with us a little while, it will be necessary to get permission from *Ava* "for you to proceed." I said such was my wish, and that it was with the intent that I should express your wish also to be on the most friendly terms, but as yet I had no reason to believe I was a welcome visitor, and wished to be allowed to proceed without waiting a reference to *Ava* which could only sanction my proceeding, as I dreaded being caught in the rains on account of the people with me having no shelter. The Tseet-kay said sneeringly, "he calls himself 'tsia-woon' (a doctor) and is afraid of dying," of which speech I took no notice.

The Na-kan said I had taken them by surprise, that they had intended me to live in a brick building on the other side of the town. The Tseet-kay interposed and said I might live where I pleased. I asked his advice regarding the best course for traders to take; he said traders had come here before my visit and would continue to do so, that no one prevented them from trading, they might either sell the things where they were, or go to the bazar with them. I repeated my request that if they were satisfied with my intentions, I might see the Tso-boa, and after some conference amongst themselves, it was agreed I should see him at the *youn* on Monday (the next day but one). I requested the Tseet-kay to take charge of the presents which he refused to do, saying they were not for him; told me to take them away and bring them on Monday. I objected to this as dragging them about the town would be disrespectful to you, and told him that they had been brought at his request, which he denied, though the bearer of his message to that effect was at my elbow; he however at last took a list of them and gave them in charge to a "Tyke-tsoe," and, took my leave. In the evening MENG-NAY-MYO who has throughout evinced a kind and conciliatory disposition, came to my tent with

two of the Tseet-kay's sons, probably to see how I was satisfied with my reception. I told him that I had conversed with Burmans of all ranks from the king downwards, and had never been addressed as I had to-day; that it was evidently more to their advantage than ours that trade, which was the greatest source of prosperity to all countries, should be opened between us, that it was a bad return for your friendly intentions, and that if the tenor of the conversation on Monday was the same as it had been to-day, however sorry I might be, I saw no alternative but to return by the route I had come and report my reception to you, when the king would be made acquainted with it. He said this was true, but that he had spoken to the Tseet-kay (with whom he is connected by marriage and had great influence) and assured me I should not again have reason to complain, and begged me to say no more about it: when his visit had lasted about an hour, he took his leave. On Monday I sent the Shan interpreter to the Tseet-kay to remonstrate against being seated outside the "*Coon-tseen*," and to request him to send and to let me know when they were ready to receive me at the *youn*. He was for the first time exceedingly civil, requested him to tell me they were here amongst a people of a different nation from themselves, that the customs were different from those of *Ava*, that the Tso-boa would also be seated outside, and that he would send and let me know when they were ready at the *youn*, which he did at half-past nine, and I proceeded there accompanied by the MENG-NAY-MYO as before. All the military chiefs were assembled and in half an hour, which was employed in friendly conversation, the Tso-boa with four gold chuttahs, preceded by a guard, arrived and seated himself by me outside the "*Coon-tseen*." He is about 68 years of age, and of the most mild and gentlemanly manners of any Burman I have seen, tall, and fair even for a Shan. I again explained the mistake of the letter and your wishes for a friendly intercourse, and for his and the "Tseet-kay's" protection and assistance to our people coming here to trade, promising a continuation of the same encouragement to his people they had hitherto received at *Maulmain*, and regretted we had seen none of them for the last two years. I said you had heard the *Toung-ngoo* road was unsafe to travel, and had dispatched me to open the road through the *Ka-reen-nee* country, which I had succeeded in doing, and hoped the intercourse would now be uninterrupted. I delivered the letter which the "Tseet-kay" had returned me, and a list of the presents was read, and they were laid before him: he replied that it was well, that he was glad to see me, but as he was subject to *Ava*, the letter and presents must be sent there; and I must

wait till permission for me to proceed was obtained from thence, which he thought would be the best course for us all as he could not take on himself to allow me to go on. I remonstrated with all the arguments I could think of against such a delay, but without success. The conversation then became general, principally on geography, the relative power of different states, and the difference of European and Burman customs, on all of which subjects except the last they are profoundly ignorant. The whole interview was conducted in the most friendly manner, and it was difficult to believe the Tset-kay to be the same person whom I had met here only two days before. On the following day a report was made of my arrival here, the number of people and amount of merchandize to the "Hloot-dau" at *Ava*. The letter and presents were forwarded to the king and an answer expected in 20 days. I embraced the opportunity to write to the resident a short account of my route so far, and complained of my reception. On the 1st of March I waited on the Tset-kay at his own house, and used all my endeavours to remove any remaining suspicions he might entertain as to the motive of my visit, and I have every reason to believe I was perfectly successful. He promised every facility to our people trading; said they had better expose some of their things at our encampment where they had a large double zeyat; send some of their people about the town with others, and on market days, which were held every fifth day at one or other of the surrounding villages, they could carry a portion of them out. He promised that there should be no duty levied this time, but probably in future he should be ordered to stamp the goods and levy 10 per cent. as at *Rangoon*. I reminded him of the difference of land and water carriage, the difficulty of the road and great advantage to the purchaser in point of price, &c. He promised in case it was proposed, to use his influence to prevent so heavy a charge. There was a good deal of conversation on other subjects and my visit was altogether satisfactory, my reception civil, kind and conciliatory. I had once to complain of one of the Bhodayea's interfering with the "Poe-zas" (shroffs) which only required mentioning to be redressed, and from this time our intercourse was frequent and most friendly.

On the following day I had a very civil message from the Tso-boa, expressive of his happiness at my visit, and wished to be hospitable, but from my not having brought any letter to the military chiefs he could not be so much so as he wished. He sent me five baskets of rice and forty-eight tickals of coarse silver for my expences, which I was obliged to accept. He wished me to move into the town, but on look-

at the place he intended for me I told him I preferred remaining where I was, and he had huts built for my people near my tent. The traders were in a large zeyat 50 or 60 yards off. Between this day and the 25th I called on all the officers who had met me at the *youn*, and my reception by all of them was civil and friendly.

With the exception of the Tseet-kay and Meng-nay-myo, whose houses are large and commodious, they are worse lodged than the native officers in *Maulmain* and *Tavoy*, or indeed than some of the Thoo-gyees of our villages. I applied once again through MENG-NAY-MYO to the Tseet-kay to see the Tso-boa, if he saw no objection; he gave an evasive answer and as my visit was not returned by any of the officers except MENG-NAY-MYO, my visits were necessarily confined to the Tseet-kay (whom I saw frequently) and him, at his house. I met amongst others the Tseet-kay of Kiang Tung, and some Shan officers of that town who had been sent by the Tso-boa last year, and endeavoured to open a communication with *Maulmain*; but after being detained nine months at *Zimmay* and treated with neglect by the Chow Houa of that place they were refused permission to pass through the *Zimmay* territory. They expressed themselves much delighted at the mission of Lieut. McLEOD. They were on their way to *Ava* with the gold and silver flowers forming annual tribute, and we ultimately entered *Ava* together. On the 8th March we heard the first report of the prince SARAWATTI's rebellion. It was brought from *Ava* in six days by special messenger; it was stated that his quarrel was entirely with the queen's brother. The Tseet-kay was desired to keep the country quiet, as it was likely every thing would be settled in a few days by the prince's capture. The impression of the non-official people I conversed with was, from the first, that unless the queen's brother was given up to him he would have both the power and inclination to take him by force, and the wishes of the people were all in his favour.

The second Bodhaya sent his brother to request me to make his house my own and come and see him frequently, to which I objected as he had not returned my first visit, which accords with the Burman custom, as well as with ours; and they are the last people in the world to whom concessions of this kind can be made. He communicated my message to his brother, who said I was right, and that he would speak to the Tseet-kay on the subject, which he did, and we afterwards repeatedly exchanged visits. Some of the town people came almost daily to my tent; amongst others some Chinamen, residents here, whom I urged to press their countrymen to push on to *Maulmain*; they told me that three or four of them had gone this year to see the state of

the *Maulmain* market, and if a favourable report was made we might expect to see more of them next year. On the 25th I was sent for by the Tset-kay to the *youn* where I found all the officers assembled. Dispatches had been received from *Ava* containing amongst other things my leave to proceed, orders that I should be treated with attention: a suitable guard given for my protection should I wish to go on in the present unsettled state of the country, and I believe orders also, that I should be allowed to visit the Tso-boa. I received letters from Col. BURNBY giving an account of the dreadfully disturbed state of the country, and stating that if the present king should surround *Ava*, which was more than probable, he should be obliged to remove the residency to *Rangoon*; under these circumstances he left it to my own discretion whether I would come on or return by the way I came. Next morning I called on the Tset-kay and intimated my determination to proceed, leaving the merchants, whose property would have ensured our being plundered, to his care; he told me the Shan countries through which my march lay till within four or five days of *Ava*, were still quiet, but that below the pass I should find every village a nest of robbers, and the road very unsafe. He promised to furnish me with a guard of 20 or 30 men, and some coolies to assist my own to enable us to proceed with greater dispatch, but strongly advised me to return by the way I had come. As I had however determined to proceed, he begged me to put off my departure for a few days; that the party with the tribute from MENG-LEN-GYEE had crossed the *Thalween* and were daily expected, and on their arrival I could go in company with them and the *Kiang-tung* people, who only waited for them; our party would then amount to three or four hundred men, the guard with which added to mine would ensure our safety. In the meantime it was determined I should call on the Tso-boa on the following morning, which I did in company with MENG-NAY-MYO. His palace which is within a wooden sort of stockade, is of considerable size with a gilt spire of five roofs, surmounted by a "Tee" or umbrella, as in the palace at *Ava*. The audience hall is large and splendidly gilded about the throne, on which were placed the "*Meng-hmeauk-ta-ra-nga-bah*" (five ensigns of royalty), and on each side a white umbrella. He was seated at the edge of the raised floor on which it stands; his son and son-in-law were seated on each side a little in front, and below; I had a seat placed between them. The officers and people about were seated behind me on the floor; my reception was most kind and friendly—he expressed his happiness at my visit and his wish to encourage intercourse, but was so perfectly dependent on *Ava* that he could only act

on orders from thence. My audience lasted about an hour and a half, and when I left him he gave in return for the presents I had brought him, a pair of grey ponies.

On the 30th March I called on the Tseet-kay. As nothing had been heard of the MENG-LEN-GYEE party I urged my immediate departure, as in case of being stopped by the robber chiefs on the way to *Ava* and obliged to return by the way we came, we should be thrown into the rains; some of the hills between the *Thalween* and MENG-LEN-GYEE would be nearly impassable, and the jungles there at that season are so unhealthy that on my last mission out of between fifty and sixty people, myself and two others only escaped fever either on the road or after our return. He begged me not to suppose he wished to throw any obstacles in my way, but advised me again to return by the road I had come; as my mind was made up to go on, he wished me to wait till the fifth or sixth of next month, when a part of the Shan contingent of troops furnished by the Tso-boa are to march on to *Ava*, (the son of the late Yea-woon of *Rangoon* having come in six days from the capital with an order to that effect,) and with that force we should be too powerful for any of the parties on the road.

On the 2nd of April I received the Tso-boa's letter, but as there was a paragraph stating that in future, traders should not come here without a pass from *Ava*, I waited on the Tseet-kay with the treaty of *Ava*, and pointed out that by the first article of that treaty, which an order of the king could not do away with, British subjects had a right to trade to any part of the empire. He immediately promised that it should be altered as it had been written in misconception of the orders from *Ava*, to which Col. BURNEY had agreed, that no officer should enter the kingdom in this direction without leave first obtained from *Ava*. He informed me that orders had come to day for the Tso-boa to proceed in person with 1,500 men.

On the 3rd I called on the Tso-boa. There is a decided disinclination for the service. He has however determined to leave this on the 6th, expressing himself pleased with the arrangement of my accompanying him, and promising all the assistance in his power on the road. Some of the most adventurous of the traders had determined to accompany me; I however dissuaded them and desired them to remain together. On the 5th when I called on the Tseet-kay to take leave, I took the chief of the traders with me and recommended him to his care, which he promised and we parted good friends. He made a speech which he intended for a sort of an apology for his first reception of me, and hoped he should see me here again.

On the 6th I started for *Ava* after a detention at *Monay* of forty-two days. We halted the first day at a small nullah about two miles from *Monay*, and in the afternoon the Tso-boa came out with his men to some zeyats and pagodas about half a mile nearer the town. MENG-NAY-MYO accompanied me to the halting-place, and the Tso-boa's son, the Tso-boa, Tset-kay and the second Bodhaya visited me in the evening.

On the 7th we made a march of twelve miles to *Hay peck*: some of the troops marched long before day-light: the Tso-boa passed my tent about six o'clock, and at seven I followed and reached the ground at half-past eleven. A square of low sheds had been erected for the troops, huts for the Tso-boa and his immediate followers in the centre, and a spot was pointed out to me to the westward of the enclosure for pitching the tents; boughs were furnished for the elephants and grass for the horses; the troops continued dropping in ten or twelve at a time till dark, they are said to amount to 1000 men, one-half armed with muskets the other with spears. In case of an attack, many of the muskets must prove nearly as dangerous to themselves as to the enemy. The few who can muster horses are allowed to ride, altogether without order and mixed with the infantry. Each foot soldier also carries over his shoulder two cowie baskets, and his musket or spear tied to the bearing pole. They march without order, firing off their muskets occasionally along the whole line of the march: all their provisions and ammunition must be carried in their cowie baskets, as except a few coolies of the Tso-boa's, and one or two other chiefs, there are no carriers with the force. I visited the Tso-boa in the evening. In this way we marched till the 16th April, through a hilly undulating country, the long faces of the undulations sweeping away almost as smooth as the surface of a snow wreath, with small abrupt rugged rocky hills and ranges projecting as it were through them to a height of from 20 to 150 feet or more; the soil exceedingly poor, almost bare of trees or brushwood, much of it brought under cultivation for dry grain, though the population is scanty. We passed one or two large towns, and the *Pon* and *Borathat* rivers about three and a half feet deep at this season. The Tso-boa and a part of the force frequently started long before day-light, and the whole was never up till dark. When our encampment lay at a distance from any village the force immediately constructed their sheds of boughs of trees in the same order as on our first encampment, completing the square as they come up.

On the 16th, after daily hearing reports of the most contradictory

and incredible nature, a messenger from his daughter, one of the queens, reached the Tso-boa. He stated that the prince of *Sarawattie* had taken *Ava* without resistance, and put to death three or four of those most inimical to him ; put all the ministers of the old government in irons, and degraded the queen and turned her out of the palace. The Tso-boa is ordered to return to *Monay* and wait for orders to approach the capital, and as all the Tso-boas will probably be called on to bring their congratulations and presents to the new government, he expects to be at this halting-place again in a month. The whole country between this and *Ava* is in the possession of bands of robbers from 100 to 150 in number, and all communication even between one village and another is stopped. The Tso-boa's messengers though wearing the prince's badge, were stripped of every article even to their patsos or cloths. I called on the Tso-boa late in the evening, he was very anxious that I should return with him to *Monay*, where the acquaintance we had formed on the march would give him a plea for paying me more attention than he had ventured to do whilst at *Monay* before. As I was now so near the end of a long and toilsome march I objected to return ; begged him either to send a party strong enough for my protection with me, according to the orders of the late government, or leave me with the Tso-boa of *Neaung Eue* who is one march in advance of us with 500 men, and is to retreat on this place to day, and return to *Neaung Eue* about 15 miles from this to-morrow. As the government had been changed he reasonably enough objected to sending a party, but agreed I should remain with the *Neaung Eue* Tso-boa, to whom he would introduce me ; either till I received an answer to a letter I had just delivered him for Col. BURNBY, or till he should repass this way for *Ava*, when he would send to *Neaung Eue*, and we could again proceed together. About midnight an officer came to the tent and told me he had been desired by the *Neaung Eue* Tso-boa to wait on me to know at what time I would start, as he was appointed to shew me the way to *Neaung Eue* to-morrow, and that the Tso-boa had desired him to say, at the request of his elder brother of *Monay*, he should be happy to shew me every attention. At day-light on the 17th the *Monay* troops commenced their retreat by a road lying a little north of the one we had come by, and soon afterwards my guide having made his appearance, I started for *Neaung Eue*, where I arrived the same night.

I called on all the influential people ; viz. the Tso-boa, his two brothers and his son. The brothers returned my visit and sent me several civil messages. They and the Tso-boa also were civil when-

ever I called, but on the whole there was little cordiality in my reception; perhaps the uncertainty regarding the views of the new government were enough to account for this, and we had no communication with the capital for upwards of three weeks. The principality of *Neaung-eue* or *Neaung Sheway*, though reduced within very narrow limits, was at no distant period one of the largest of the nine Tso-boaships; the extensive territory of *Laygea* lately elevated to that dignity formed a part of it. The present Tso-boa, a dull, heavy, vulgar-looking man of about 45 years of age, has been the cause of much distress and misery to the people by a feud of two years with his uncle, during which there were repeated battles fought in the sequestered corners of this valley, and about the banks of a famous and very beautiful lake which occupies about 40 square miles of its southern extremity; he at last succeeded in defeating him (his uncle); but the population of the district was much reduced by emigration of many of the inhabitants to districts a little less harrassed: for they are seldom perfectly quiet. He was involved in debt by the bribes he was obliged to make at court to procure his investiture; to liquidate which he has ever since exercised a system of extortion on the people which has rendered him very unpopular.

On the 13th of May after an anxious detention of a month I received the expected order from *Ava*, authorizing me to proceed, and a suitable guard to be furnished me, which the resident had obtained with difficulty after several days' discussion with the new government, (during which the king first intimated his determination not to abide by the treaty of *Yan-da-boo* or *Ava*); the order had been sent through head-quarters at *Monay*, and as the party from *Keintaung* with the annual tribute was expected to reach *Pochla* (which is one long day's march from this) in four or five days after the order would reach me, the Tseet-kay sent a message by the people who brought it, advising me to join them at that place, when we should form a party of nearly 200 people, and strong enough to bid defiance to any of the marauding parties which still infested the road. On the morning of the 18th, I left *Neaung-eue*, but owing to the unmanageableness of one of the elephants and the loss of two of our horses, I did not reach *Pochla* till next night, where we found the Shans had arrived in the morning. The following day continued our march for *Ava*. On the 23rd at the village of *Yea-guan* we met the *Shoe-hlan-bo* who has been appointed governor of the Shan countries under the new government, in the room of *Mengmyat-boo* the king's brother; as his is the supreme authority now throughout the whole country from *Nat-tike* to *Kein-young-gyee*,

I halted here one day to have an interview with him, and endeavoured to procure his interest in favor of a free communication with the provinces. My reception was civil, and he professed himself an advocate for the freedom of intercourse now commenced. At his earnest request I sold him one of the elephants. My visit lasted about an hour, and at parting he gave me a *Patsoe*. On the 25th we descended the *Nat-tike* pass, the longest and most laborious pass in the Burman dominions, or that is known to exist in any of the neighbouring countries. The foot of this pass opens into the valley of the *Irrawaddie*, called the *Lap-dau* or royal fields, a dead level which reaches, at this end where it is narrowest, to the *Tset-kyne* hills at *Ava*. A little more to the southward it runs still further west to the hills on the frontier between *Ava* and *Monepoor*. The descent raised the thermometer 12 or 14°. From this to the capital had been, and still was at the time of our passing, one scene of pillage and robbery; and I had much difficulty in getting the Shans to start before day-light, which was now necessary from the heat, though I believe our party was numerically strong enough to frighten any of the bands of robbers; however in point of fact it was almost defenceless from the order or disorder of our march, and the difficulty of getting at any ammunition beyond what the guard might have in their muskets. We however crossed the plain in four days and reached *Ava* on the 28th of May without molestation. The nature of the country from *Neaung-eue* to the top of the *Nat-tike* pass is a good deal of the same character as from *Monay* to *Neaung-eue*. The road may be in some places a little better and the population a little more numerous. From the bottom of the pass to *Ava* though the soil is not rich it is well watered by several large streams, and being nearly level it is favorable to irrigation, and is as well peopled as any part of the kingdom, except the angle between the junction of the *Kin-dween* and *Irrawaddie*. The road all the way from *Monay* to *Ava*, with the exception of the pass, is very tolerable and well frequented. On the following day I waited on the king with the resident and his assistant. As there was no business transacted this day, he was affable and pleasant. He bought my remaining elephants at prime cost, and presented each of us with a small ruby ring, the first he had become possessed of since his seizing the throne. I remained in *Ava* till the 17th of June when I left with the resident, his assistant, and all the *American* missionaries whom the king had prohibited from continuing their labours. From the strength of the monsoon our passage down the river was tedious and we did not reach *Rangoon* till the 6th of July.

III.—*Comparison of Indo-Chinese Languages, by the Rev. N. BROWN, American Missionary stationed at Sadiyá at the north-eastern extremity of Assám.*

Considerable time has elapsed since a proposal was made through the *Christian Observer* for collecting short vocabularies of all the languages between India and China. In pursuance of the plan then proposed, have been received, through the kindness of several literary gentlemen, vocabularies of *twenty-seven* languages, specimens of which are prepared for insertion in the periodical above named; but as the subject is equally interesting to the general student and philologist as to the missionary, I have thought a copy of the paper would not prove unacceptable to your pages\*. For *twelve* of these vocabularies, viz. the *Manipurí, Songpú, Kapwí, Koreng, Marám, Champhung, Luhuppa, Northern, Central and Southern Túngkhul, Khoibá,* and *Maring*, I am indebted to the indefatigable exertions of Capt. GORDON, Political Agent at Manipur, author of the *Manipurí Dictionary*; to the Rev. C. GUTZLAFF for vocabularies of the *Anamese, Japanese and Corean*; to the Rev. J. I. JONES, Bangkok, for that of the *Siamese*; for the *Gáro*, to Mr. J. STRONG, Sub-Assistant to the Governor General's Agent for A'sám, and to Rev. J. RAE, of Gowaháti, for the *A'ká*. Most of the remaining languages given in the table have been written down from the pronunciation of natives residing in the neighbourhood of Sadiyá.

Although I have as yet received vocabularies of but a small portion of the languages originally contemplated, I have thought it advisable to give specimens of such as have been obtained, hoping that others may be induced to extend the comparison by publishing specimens of other languages†. The names selected are those of the most common objects, and may therefore be regarded as the earliest terms in every language, and such as were least liable to be supplanted by foreign words.

The words given in the table are written according to the Romanizing system; and although there may be some slight variations in the sounds of particular letters, in consequence of the vocabularies having been made out by different persons, yet it is believed they will be found sufficiently uniform for all the purposes of general comparison.

I now proceed to give such remarks upon the several languages contained in the table, as have been furnished by the individuals engaged in compiling the vocabularies.

\* We need not assure the author, to whose studies we have already been more than once indebted, how acceptable the comparison he has undertaken is to our own pages; but it may encourage his inquiries and stimulate his zeal to hear that every letter from Paris, where philology seems to have now the most successful cultivation, presses this very object upon our notice.—ED.

† Mr. TREVELYAN has kindly favoured us with copies of the printed vocabulary, which we shall lose no time in forwarding to those interested in this train of research, especially to obtain lists of the hill dialects of all parts of India.—ED.

I.—*Banglî* and *A'sámese*. These languages being derived from the *Sanskrit*, possess a close affinity to each other. It appears from the table that above six-tenths of the most common words are identical, except with slight variations of pronunciation. The most important of these are the substitution of *s*, in *A'sámese*, for the Sanskrit *ch*, and a guttural *h* for the Sanskrit *s* and *sh*. The vowels have also undergone considerable variations. The grammatical peculiarities of the two languages are considerably unlike. In the inflection of nouns and verbs, they both bear a strong resemblance to the Latin and Greek languages, with which they have a large number of words in common. The numerals are evidently derived from the same source with the Greek.

The *A'sámese* possesses six cases of nouns corresponding to those of the Latin, to which may be added a seventh, or *Locative case*, expressed in English by the prepositions *at* or *in*. The terminations of the cases are as follows :

<i>Singular.</i>		<i>Plural.</i>
<i>Nom.</i>		<i>Nom.</i> hoṅt,—bilák, or bur.
<i>Gen.</i>	r.	<i>Gen.</i> hoṅtor,—bilákôr, &c.
<i>Dat.</i>	lui.	<i>Dat.</i> hoṅtolui.
<i>Acc.</i>	k.	<i>Acc.</i> hoṅtok.
<i>Voc.</i>	as the <i>Nom.</i>	<i>Voc.</i> as the <i>Nom.</i>
<i>Abl.</i>	re.	<i>Abl.</i> hoṅtore.
<i>Loc.</i>	t.	<i>Loc.</i> hoṅtot.

A peculiar feature of the *Asámese* is the use of two pronouns for the second person, according as the person addressed is superior or inferior to the speaker. This distinction is also marked by a different termination of the verb, thus :

<i>Singular.</i>		
<i>First person,</i>	Moi máruṅ,	I strike.
<i>Sec. person,</i>	Toi máro,	Thou strikest.
<i>Do. (honorific,)</i>	Túmi mára,	You strike.
<i>Third person,</i>	Hí máre,	He strikes.
<i>Plural.</i>		
<i>First person,</i>	A'mi máruṅ,	We strike.
<i>Sec. person,</i>	Tohoṅt máro,	You strike.
<i>Do. (honorific,)</i>	Tumulák mára,	Ye strike.
<i>Third person,</i>	Hihonte, or hibiláke, máre,	They strike.

From this specimen, it may be seen that the verb undergoes no alteration on account of number.

Adjectives, in *Asámese*, have no declension, nor are they varied to denote the degrees of comparison. These are expressed by means of the suffix *kui*, *than*, added to the locative case of nouns ; as, íátkui dāngor, *great* [er] *than this* ; atáitkui dāngor, *great* [er] *than all*, i. e. *the greatest*. The same particle is also used in changing adjectives to adverbs, like the syllable *ty*, in English ; thus, khor, *swift* ; khorkui, *swiftly*.

Nouns, in whatever case, almost invariably precede the verbs with which

they are connected. From the variety of cases, it will readily be inferred that the use of prepositions, or particles having the force of prepositions, is seldom required. When such particles are used, they must invariably follow the nouns which they govern. The genitive case always precedes the noun by which it is governed.

II.—*Siamese, Khamtí, and other branches of the Tui.* We have seen that the Bangáli and Asámese, in their grammatical forms, bear a close resemblance to the family of European languages. We come now to a class of monosyllabic languages evidently belonging to the Chinese stock. In these languages the nouns and verbs uniformly consist (except where foreign terms have been introduced), of monosyllabic roots, which undergo no change on account of case, mood or tense. These accidents are expressed by means of particles, generally following, but in some cases preceding, the nouns or verbs which they modify. A striking peculiarity, which, so far as we have had opportunity to examine, extends to all monosyllabic languages, is the variety of *intonations*, by which sounds organically the same are made to express entirely different meanings. The first division of tones is into the *rising* and *falling*, according as the voice slides up or down during the enunciation of a syllable. This variety of tone is employed, in English, mostly for the purposes of emphasis and euphony; but in Tai, Chinese, Barmese, &c. such a variation of tone produces different words, and expresses totally different ideas. Thus in Tai, *má* signifies *a dog*, *má* (the stroke under the m denoting the falling tone) signifies *to come*. In Barmese, *lé* is *air* but *lé* is *a bow*; *myen* is the verb *to see*, while *myen* denotes *a horse*.

Another distinction of tone, which obtains nearly or quite universally, in monosyllabic languages, is the *abrupt termination*, or a sudden cessation of voice at the end of a syllable. This is denoted by a dot under the final letter. Like the other variations of tone, it entirely changes the meaning of the words to which it is applied. Thus, taking for illustration the syllables above mentioned, *má*, in Tai, signifies *a horse*; in Barmese, *lé* signifies *to be acquainted with*; *myen*, *high*.

These two varieties of intonation are the most extensive and important; but several languages of the Chinese family make still more minute distinctions. The Chinese language itself is said to distinguish eight different tones; the Tai possesses five or six; the Karen an equal number; the Barmese only three, viz. the rising, falling, and abrupt.

The *Siamese, Láo, Shyán, Khamtí* and *Ahom*, are all merely dialects of the same original language, which is called TAI; and prevails through a wide tract of country, extending from Siam to the valley of the Brahmaputra. I have inserted in the table specimens of the Khamtí and Siamese, spoken at the two extremities, between which the difference will naturally be greater than between the dialects spoken at any of the intermediate stations. Yet we find that upwards of nine-tenths of the fundamental words in these two dialects are the same, with but slight variations in the pronunciation. These variations are mostly confined to a few letters, viz.

*ch*, which the northern tribes change to *ts*; *d*, for which they use *l* or *n*; *r*, which becomes *h*; and *ua*, which they exchange for long *ó*.

Different systems of writing have been introduced to express the sounds of the *Tai*; the Khamtí and Shyán alphabets are evidently derived from the Barmese; the Láos is nearly related to the Barmese, but more complete and better adapted to the wants of the language than the Shyán; while the Siamese character bears only a remote resemblance to the Barmese.

All the dialects of the *Tai* have nearly the same grammatical construction. The arrangement of words in sentences is, for the most part, as in English; unlike other eastern languages, where the words are generally placed in an inverted order. The nominative precedes the verb; the verb usually precedes the objective. Prepositions always precede the nouns which they govern. The possessive case follows the noun by which it is governed, as *mü man*, the *hand* [of] *him*, i. e. *his hand*. Adjectives follow the nouns which they qualify.

A striking feature in many eastern languages both monosyllabic and polysyllabic, is the use of *numeral affixes*, or, as they have sometimes been called, *generic particles*. These particles are affixed to numeral adjectives, and serve to point out the genus to which the preceding substantive belongs. Thus in *Tai*, the expression for *two elephants* would be, *tsáng song tó*, *elephants two bodies*. When the number is *one*, the generic particle precedes the numeral, as *tsáng tó nüng*, *one elephant*. In Barmese, the generic particles invariably follow the numerals, as *lú ta-yauk*, *man one person*; *lú nhi-yauk*, *men two persons*, i. e. *two men*.

III.—*A'ká* and *A'bor*. These languages have been but partially examined; it is evident, however, from the table, that they are closely allied to each other, nearly half the words being found alike in both. One-fifth of the words agree with the *Mishimí*; and a considerable number with the Barmese, Singpho and Manipur.

The *A'bors* occupy the lofty ranges of mountains on each side the river *Diháng*, or *Tsámpá*, and are probably very numerous. The *Mirí* is a dialect of this language, which is spoken by the people of the plains; but is said not to be essentially different from the language of the highlands.

IV.—*Mishimí*. This language is spoken by the inhabitants of the mountainous regions on the river *Diháng*, east of the *A'bor* country. Little is known of them. There are three principal tribes, the *Mdí Mishimís*, the *Táron* or *Digará Mishimís*, and the *Maiyí* or *Meme Mishimís*. Their language is substantially the same. It is distinguished by several very peculiar tones, and some of its consonants are extremely difficult of enunciation. In this respect it differs from the *A'bor*, the sounds of which are easy and flowing.

V.—*Barmese*. This language is originally monosyllabic, although it now contains many polysyllabic words. These are mostly terms belonging to their religion, which have been introduced from the *Páli*, their sacred language. The Barmese delights in the multiplication of synonymous

words, which follow each other in close succession and serve to render many terms definite which would otherwise be ambiguous. Páli words are generally followed by their synonyms in the vulgar tongue. Thus the usual expression for *earth* is *pathawí myégyí*; *myégyí* (great earth) being the vulgar term, and *pathawí* the Páli or Sanskrit.

The order of arrangement in Barmese is almost directly the reverse of the English. As an example of this, take the following sentence: *He said, I am the voice of one crying, make straight in the wilderness the way of the Lord, as said the prophet Esaias.* The verse in Barman stands thus: *The prophet Esaias said as, The-Lord of the-way the-wilderness in straight make, crying one of the-voice I am, he said.*

In Barmese, the affixes to nouns, verbs and numerals, are very abundant, many of them merely euphonic. Great attention has been paid to euphony in the formation and cultivation of this language. This is particularly seen in the change of the hard consonants, *k, p, s, t*, to the corresponding soft letters, *g, b, z*, and *d*. Thus *E'ráwati* (the river) is invariably pronounced *E'ráwadi*, though written with a *t*; *Gotama* (their deity) is pronounced *Godama*, &c. All the affixes, whether of verbs, nouns, or numerals, beginning with a sharp consonant, universally exchange it for a soft one, except where the verb or noun itself ends in a sharp consonant, in which case euphony requires that the affix should begin with a sharp, as the enunciation of a flat and sharp together is peculiarly harsh and difficult. We also trace this principle in the Manipurí language, where the verbal affix is *ba*, unless the verb ends in one of the sharp consonants *k, t*, or *p*, when the affix is invariably *pa*. Capt. GORDON does not inform us whether this principle extends to the other affixes in Manipurí, but, from the similarity of the two languages, it seems not improbable that such may be the case.

VI.—*Karen*. I have been disappointed in the hope of obtaining a perfect vocabulary of this language. The few words inserted in the table will, however, give some idea of its affinities. It most resembles the Barmese and Manipurean dialects, though it is essentially different from either. Its tones are five; the same in number with those of the *Tai*. Several of them, however, appear to be different from those of any other tribe. No final consonants are allowed in Karen.

VII.—*Singpho* and *Jilí*. The Singpho possesses many words in common with the *Abor*, the Barmese, and the Manipurean dialects. It is the language of extensive tribes, occupying the northern portions of the Barman empire. The intonations are similar to the Barmese, and its grammatical construction is almost precisely the same. It is peculiar for its combinations of consonants, many of which would at first sight appear quite unpronounceable to a European. It doubtless belongs to the monosyllabic stock of languages.

The *Jilís* are a small tribe who formerly occupied the highlands in the northern part of Barmah, but have been driven from their country by the Singphos. The tribe is now nearly extinct. Their language appears to

have been a dialect of the Singpho, seven-tenths of their vocables being found in that language.

VIII.—*Gáro*. For a vocabulary of the language of this singular people we are indebted to Mr. STRONG, of Goalpára, who from frequent intercourse with this tribe, has had opportunity to become well acquainted with their language and customs. In the specimen given in the table, the orthography of a few words has been slightly altered, so as to conform to the Romanizing system. The language appears to have considerable relation to the Singpho and Jili. It is difficult to decide from the specimens before us, whether it is to be ranked with the monosyllabic or polysyllabic languages. It probably belongs to the latter. The Gáros inhabit an extensive range of hills below Gawaháti, and are in a completely savage state. So meagre is their language, that they have not even a term for *horse*, nor do they possess any knowledge of such an animal.

IX.—*Manipurí and neighbouring dialects*. The following very interesting account of the singular variety of languages spoken in the neighbourhood of Manipur, is copied from Capt. GORDON's letter to Mr. TREVELYAN.

“ I send you specimens of (including the Manipurí) twelve of the numerous languages, or perhaps more properly, as respects many of them, dialects spoken within this territory. On examining PEMBERTON's map, you will perceive that, beginning in the west with the *Songpá*, (here commonly confounded with the *Kapwí*, a much smaller tribe,) I have, in my course round the valley, reached the parallel of latitude from which I first set out, having described rather more than a semicircle. This is, however, but the inner of the two circles I propose completing, and until I have made some progress in my way round the outer one, I feel that I shall not be able to furnish satisfactory replies to the queries respecting particular tribes.

“ In several directions, but more especially in the north-east, I am given to understand the languages are so very numerous, that scarcely two villages are to be found in which they are perfectly similar. This, I apprehend, arises from the propensity to change inherent in all languages, and which, when left to operate unrestrained by the check which letters impose, soon creates gradually increasing differences of dialect amongst a people originally speaking the same language, but who have become disunited, and between whom little intercourse has afterwards subsisted. To the same cause is, I believe, attributed the great diversity of languages and dialects spoken by the aborigines of America, particularly in Brazil, where communities composed each of a small number of families are said to speak languages unintelligible to every tribe around them. Aware of this circumstance as respects a country more favorable to intercourse than the mountainous territory surrounding Manipur, I was not much surprised at finding instances of the same kind in this vicinity. The language spoken in *Champhung* is only understood by the thirty or forty families its inhabitants. The majority can speak more or less of Manipurí, or the languages of their more immediate neighbours ; but I am told that there

are individuals who require an interpreter in conversing with persons not of their own very limited community. Dialects so nearly similar as are those of the *Northern* and *Central Tánghkuls*, are generally intelligible to the adult male population on both sides. But the women (the two tribes in question seldom intermarry) and children, who rarely leave their homes, find much difficulty in making themselves understood. Neither of the tribes just named understand the language spoken by the *Southern Tánghkuls*, and that again differs as widely from the languages of the *Khoibús* and *Marings*. The southern Tánghkuls tell me that their language is spoken by the inhabitants of a large village named *Kambí-maring*, situated somewhere to the westward of the northern extremity of the *Kabó* valley. I mention this to show why I as yet do not feel myself competent to give satisfactory replies to the queries concerning particular tribes. I however think I can discover a connection (I do not include the *Tui*) between all of the languages in this quarter that I have yet examined, sufficiently intimate to warrant me in assigning a common origin to the tribes by whom they are spoken. From these tribes, which I imagine to be the aborigines of the country, extending east and south-east from the *Brahmaputra* to *China*, I derive both the *Burmese* and the *Manipuris*. To the *Shyáns*, I assign a different origin."

X.—*Anamese* or *Cochin-chinese*. The vocabulary of this language has been furnished by Rev. Mr. GUTZLAFF, from whose letter are extracted the following additional particulars.

"The *Anamese* spoken in *Cochin-china* and *Tunkin* with very little difference, might be considered as a coarse dialect of the Chinese, if the sounds wherewith the characters are read were also current in the spoken language. But the oral dialect totally differs from that used in perusing the books in the Chinese character, and the construction likewise deviates materially. It is however monosyllabic; has intonations and all the characteristics of the Chinese, though the *Anamese* have fuller sounds, and use various letters and diphthongs which no Chinaman can pronounce correctly. The learning of the natives is entirely confined to Chinese literature, in the acquiring of which they are by no means celebrated. There exist a number of short-hand Chinese characters, which are used as syllabaries to express sounds without reference to their meaning; but they have not yet been reduced to a system, and are used in various ways. The language itself is spoken with a very shrill voice, and appears to a foreigner very uncouth. It bears only a slight resemblance to the *Cambodian*, but otherwise with no other dialect of the *Eastern Peninsula*\*."

XI.—*Japanese*. Mr. GUTZLAFF says, "This language is spoken with very little variation, by about 20 millions of people, who inhabit the *Japanese* islands. It is polysyllabic, and only resembles the Chinese so far as it has adopted some words from that language, which are however

\* We shall soon know more of this from the Bishop's dictionary, now nearly through the press.—ED.

changed, according to the organs of the natives, like the Latin and Greek words in our tongue. Having numerous inflections and a regular grammar, in a few points resembling the Mántchú, it is easier to express our ideas in it than in the Indo-Chinese languages. The Chinese character is universally read amongst the natives with a different sound and accent, more full and euphonical. For the common business of life, the Japanese use three different syllabaries, the *Katakana*, *Hirakana*, and *Imatskana*, which consist of certain Chinese contracted characters, and amount to 48. From hence it appears that all the radical syllables of the language are no more than 48, which by various combinations form all the words of one of the most copious languages on earth. Its literature is very rich. The Japanese have copied from and improved upon the Chinese, and have also availed themselves of the superiority of our European literature."

XII.—*Corean*. In regard to this language, Mr. GUTZLAFF makes the following remarks.

"*Corea* is little known, and the language still less. The collection of words here inserted was copied from MEDHURST'S VOCABULARY. This nation has likewise adopted the Chinese character, and is in the possession of the same literature; but in point of civilization it is below its teachers. The Coreans have a syllabary of their own, far more intricate than the Japanese, and formed upon the principle of composition. It consists of few and simple strokes, and is not derived from the Chinese character. Fifteen consonants and eleven vowels are the elements, which form 168 combined sounds, the sum total of the syllabary. The influence of the Chinese Government in this country has been far greater than in Japan, and hence the language is far more tinged with the language of Han. There are a very great number of composita, of which the first syllable is native and the last the Chinese synonym, pronounced in the Corean manner. We have not been able to discover any declension, but it is not unlikely that it has a few inflections. Many words resemble the Japanese, and the affinity between these two nations is not doubtful. The language being polysyllabic, does not require any intonation, and if such exist, it has entirely escaped our notice."

I now proceed to give specimens of all the languages and dialects of which vocabularies have been received: to which I shall add a table showing the number of words per cent. which in any two languages agree, or are so similar as to warrant the conclusion that they are derived from the same source. It must be noted that the words are spelled according to the Romanized orthography. The vowels are sounded as follows:—

a as in <i>America</i> , <i>woman</i> .	á as in <i>far</i> , <i>father</i> .
e „ <i>men</i> .	é „ <i>they</i> .
i „ <i>pin</i> .	í „ <i>police</i> .
o „ <i>nor</i> , <i>not</i> .	ó „ <i>note</i> .
u „ <i>put</i> .	ú „ <i>rule</i> .
u „ <i>l'une</i> , ( <i>French</i> .)	

The letter *h* is always used strictly as an aspirate, whether at the beginning of a syllable, or following another consonant. Thus *th* is sounded as

in priesthood, not as in *think*; sh as in *mishap*, not as in *ship*: ph as in *uphold*, not as in *philosophy*. *Th* and *sh*, when used to express their English sounds as in *think*, *ship*, are printed in italics. The French nasal *n* (as in *enfant*) is expressed by n, with a dash underneath.

English.	Bangálí.	A'sámese.	Khamtí.	Siamese.
Air	báyu	botáh	lum	lóm
Ant	pípiliká	póruá	mut	mót
Arrow	tír	kánr	lemþün	luk son
Bird	pakhyi	sorai	nók	nók
Blood	rakta	tez	leüt	lüat
Boat	nauká	nau	heü	rüa
Bone	asthi	hár	núk	kra dúk
Buffalo	mahish	móh	khwai	khwái
Cat	birál	mekári	miú	meau
Cow	garu	górú	ngó	ngóa
Crow	kák	kauri	ká	ká
Day	din	din	wan	wan
Dog	kukkur	kúkúr	má	má
Ear	karna	káu	hú	hú
Earth	máti	máti	lang nin	dín
Egg	anda	kóni	khai	khai
Elephant	hasti	hátí	tsáng	chháng
Eye	chhakhyuh	sókú	tá	tá
Father	pítá	bupai	po	po
Fire	agni	júi	fai	fai
Fish	matsya	más	pá	plá
Flower	pushpá	phúl	mok	ðok mai
Foot	pád, charan	bhóri	tin	tín
Goat	chhágál	shógóli	pe	pe
Hair	kesh, chul	súli	phum	phóm
Hand	hát	hát	mü	mü
Head	mastak	múr	hó	hua
Hog	shúkar	gáhóri	mú	mú
Horn	shringa	hing	khau	khau
Horse	ghóra	ghóra	má	má
House	ghar	ghor	heün	rüan
Iron	lauha	lu	lék	lek
Leaf	pátá	pát	maü	bai
Light	dípti	pohor	leng	seng
Man	manushya	mánúh	kun	khón
Monkey	bánar	bándor	ling	ling
Moon	chandra	jun	leün	düan
Mother	jananí	ai	me	me
Mountain	parbat	porbot	noi	phu khau
Mouth	mukh	múkh	pák	pák
Musquito	mashá	moh	yúng	yung
Name	nám	nám	tsü	chhü
Night	rátri	ráti	khün	khün
Oil	tail	tel	nam man	nam man
Plantain	kalá	kolá	kué	klui
River	nadí	nói	me nam	me nam
Road	rástá, bát	bát	táng	táng
Salt	laban	lun	kü	klüa
Skin	charma, chhál	shál	nang	nang
Sky	ákásh	ákásh	fá	fá
Snake	shánp	hép	ngú	ngú
Star	tára	toiá	náu	dáu
Stone	prastar	hil	hin	hín
Sun	súrjya	belí	wau	tawan
Tiger	bágh	bágh	seü	süa
Tooth	danta	dánt	khíú	fan
Tree	gáchh	gosh	tun	tón mai
Village	grám	gaun	mán	bán
Water	jal, pání	pání	nam	nam
Yam	álu	álú	hó man	hóa man

English.	A'ká.	A'bor.	Mishimi.	Burmese.	Karen.
Air	dorí	ásár	árengá	lé	kalí
Ant	tarak	táruk	árüang	payuetseik	tahrísá
Arrow	apak	epúgh	mpü	myá	—
Bird	putáh	pettáng	tsá	nghet	thó
Blood	oyí	i	harri	thwé	—
Boat	hulung	etkú	rruá	lhé	khlí
Bone	sala	álong	rúbóh	ayó	—
Buffalo	mendák	menzek	máji	kyue	páná
Cat	ásá	kedári	nádzári	kyauing	saminyo
Cow	shye	sóu	mátsokrá	nuá	klo
Crow	pák	pivág	tsáklá	kyí	—
Day	húmpáh	longe	kihingge	né	ní
Dog	ekí	ekki	nekó	khwé	tui
Ear	nyáring	nóring	nakrá	ná	naku
Earth	—	ámóng	tari	myé	khí
Egg	pápúk	rokpi	mtiámaie	u	—
Elephant	hátí	syite	dátón	shen	kátsho
Eye	nyek	ámig	malam	myetsi	mekhlí
Father	ábba	bábu	nábá	aphé	pá
Fire	ummah	eme	námíng	mí	mé
Fish	ngay	engo	tá	ngá	nyá
Flower	pung	ápun	ápü	pánbwen	—
Foot	lágá	ale	mgroh	khyé	khodu
Goat	shabam	soben	mádze	sheik	metele
Hair	demuk	dúmid	thüing	shaben	khósú
Hand	lák	elág	átuá	let	tsu
Head	dumpa	dúmpóng	mkúrá	ghaung	khó
Hog	kukpa	éek	báli	wet	thó
Horn	kung	áreng	rriú	khyo	—
Horse	ghurá	buré	garre	myen	kásé
House	ú	ekum	hón	eing	hí
Iron	kakdhar	yogid	sí	thán	tá
Leaf	nabar	ánne	náh	yuet	—
Light	hang tepá	púánge	tsonáwo	len	—
Man	bangne	ámi	name	lú	prá
Monkey	lebe	sibie	tamrm	myauk	—
Mock	pala	polo	haluá	la	la
Mother	ane	náne	náma	amé	mo
Mountain	nodí	adí	thaiyá	taung	kátsá
Mouth	gám	nepáng	takú	nhók, pazát	thákbó
Musquito	tárang	sunggu	tádze	khyen	pátso
Name	—	ámin	amüing	náme	ámi
Night	ia	kámo	ia	nyin, nya	—
Oil	tel	tuláng	suá	shí	só
Plantain	kepák	kopág	pháji	nghetpyo	sákwí
River	subang	botte	tsaló	myit	thimopralo
Road	lamtau	lámbe	ailam	lán	kle
Salt	álla	álo	pláh	shá	ísá
Skin	sapen	ásig	kuá	thayé	—
Sky	áupá	taling	bríá	mó	múkhó
Snake	tabuk	tábi	tábú	myué	hru
Star	takar	tekár	kádang	kye	sá
Stone	elung	eling	mplá	kyaukkhe	le
Sun	dahani	árunig	wanyí	né	mu
Tiger	samnya	simioh	támyah	kyá	bosá
Tooth	phí	ípáng	llá	thwá	—
Tree	sangná	sine	masang	thitpen	áthú
Villages	nampung	dólung	máting	yuá	wé
Water	issí	ásí	máchi	yé	thí
Yam	—	engin	gi	myaukkhaung	nue

English.	Singpho.	Jilí.	Gáro.	Manipurí.	Songpú.
Air	mbóng	mbóng	bárowá	nungsít	mpoan
Ant	kagin	tsanglang	shámalchak	kakcheng	nteang
Arrow	palá	malá	brá	tel	lú
Bird	wú	machik	dúbring	úchek	nroi
Blood	sai	tashai	kanchai	í	zyai
Boat	lí	tali	ring	hí	hlí
Bone	nráng	khamráng	gring	sarú	karau
Buffalo	ngá	ngáloi	mátmá	iroi	woirhoi
Cat	ngyau	tengyau	menggó	haudong	myauná
Cow	kansú	tangá	machú	samuk	woitom
Crow	kokhá	takhá	doká	kwák	aghak
Day	sini	taná	sálo	nungthil	kalhán
Dog	kwí	takwí	áchak	hwi	shí
Ear	ná	kaná	náchil	ná	anhúkon
Earth	nggá	taká	hár	lai pák	kandí
Egg	wúdí	matí	dúchi	yerum	nroidui
Elephant	magwí	tsáng	mongmá	sámú	woipong
Eye	mi	njú	mokron	mít	mhiik
Father	wá	vá	áfá	ipá	apú
Fire	wan	tavan	wol	mai	mái
Fish	ngá	tangá	nátok	ngá	khá
Flower	sabanpá	saban	bíbal	lai	mhua
Foot	lagóng	takkhyai	jáchok	khong	phai
Goat	painam	takhyen	dóbak	hameng	zyú
Hair	kará	kará	kiní	sam	sam
Hand	letá	taphán	jak	khut	bán
Head	bóng	nggum	shikam	kok	pí
Hog	wá	tawak	wok	ok	ghák
Horn	rung	salung	grong	machí	kachai
Horse	kamráng	khamráng	—	sagol	takoan
House	ntá	kim	nók	yim, sang	kái
Iron	mpri	taplí	shel	yot	ntan
Leaf	lap	lap	bolbijak	lá, maná	nhui
Light	thói	thwé	shingá	ngáiba	ghán
Man	simpho	nsang	mande	mí	mai
Monkey	wé	tawé	hármak	yong	akoi
Moon	satá	satá	jájong	thá	bú
Mother	nú	nú	amá	imá	apui
Mountain	bóm	satóng	áchúrá	ching	cheing
Mouth	nggóp	nóng	kósak	chil	mhoang
Musquito	sigrong	pakyók	ganggiá	kang	chakbáng
Name	ming	taming	bimong	ming	kazyán
Night	saná	sanap	wálo	ahing	yimhang
Oil	namman	namman	tochai	tháu	tháu
Plantain	langó	khungó	tarik	laphoi	háu
River	khá	talau	chimá	túrel	duidái
Road	lam	tanglong	rámé	lampí	cháng
Salt	tsám	chúm	kárasam	thúm	ntai
Skin	phi	maphik	bigil	mawul	kagi
Sky	mó	mamó	srigí	nongthaurai-	tingpuk
Snake	lapú	tapú	chapí	lil [pak	nruí
Star	sagan	sakan	ásáke	thawálbichak	ghanchong-
Stone	nlóng	talóng	rangta	nung	ntáu [na
Sun	tsan	katsán	sálgrá	númit	naimhik
Tiger	saróng	kasá	machá	kai	kambang
Too.h	wá	kóng	wágam	yá	hú, nai
Tree	phún	pi.ún	bolbiphang	úpál	thingbang
Village	mareng	mbat	song	khúl	nham
Water	ntsin	mchin	chí	ising	dui
Yam	nai	nai	tájong	há	rhu

English.	Kapwí.	Koreng.	Marám.	Champhung.	Luhuppa.
Air	thiráng	tinghun	nllut	phanrá	masí
Ant	taingin	mateangpwí	nteng	chingkhá	chaling
Arrow	than	takyen	nlá	malú	malá
Bird	masá	nthikna	aroi	ngátthe	vá
Blood	thí	tazyai	azyí	azí	ashí
Boat	lí	malí	nlí	marikho	marikhong
Bone	marú	pará	mahú	sorú	arú
Buffalo	saloi	alui	aghoi	ngalúi	siloi
Cat	topisá	myauná	tokpá	hángaubí	lámí
Cow	tom	matom	atom	shemuk	simuk
Crow	maá	nget	chaghak	khalá	hangkhá
Day	tamlái	nin	lálá	ngasinlung	ngasuu
Dog	wí	tasí	athí	aval	thú
Ear	kaná	kon	inkon	khunú	khaná
Earth	talai	kadí	ngalai	ngalai	ngalai
Egg	makatui	pabum	aroighum	ngori	harú
Elephant	tapong	chapong	mpong	plibí	mavú
Eye	mik	mik	mik	amak	mik
Father	apá	apú	apá	íbo	avá
Fire	mai	chamí	mai	amai	mai
Fish	ngá	chakhá	khái	akhai	khái
Flower	rai	charápen	pán	abun	won
Foot	kí	chapí	phai	aphai	phai
Goat	ken	kamí	khamí	amú	me
Hair	sam	tatham	thém	sam	sam
Hand	kut	chaben	ván	apán	páng
Head	lú	chapí	apí	kau	kui
Hog	bok	kabak	wok	avak	hok
Horn	takí	pake	tí	ratsú	ngachí
Horse	takoan	chakon	chakon	sagol	sikwí
House	in	chakí	kai	arú	shim
Iron	thin	chaghí	kaphá	aruk	tin
Leaf	ná	panú	alui	singnú	ná
Light	bán	ben	ghen	wár	hor
Man	mí	chamai	mí	samú	mí
Monkey	kazyong	tazyong	kazyong	khayo	nayong
Moon	thá	charhú	lhá	asúbí	kacháng
Mother	anú	apwí	apwí	ípe	avú
Mountain	ching	malong	kalong	kaphung	kaphung
Mouth	mamun	chamun	mathú	khamar	khamor
Musquito	káng	tingkheng	tangkháng	hachang	hacháng
Name	ming	pazyan	azyan	amang	ming
Night	zyingphá	nchun	múlá	ngayúlá	ngayá
Oil	tháu	tháu	tháo		tháurú
Plantain	ngachang	ngoshi	mphoithai	lípü	náná
River	tuikoak	shinggrú	arunkai	úrai	kong
Road	lampwí	mpwí	lampí	lampí	songvú
Salt	machí	matai	nchí	kasam	machí
Skin	mun	paghí	taghí	ahul	ahui
Sky	tangbán	tinggem	tinggam	tangaram	kazing
Snake	marun	kanu	sanná	rínam	pharú
Star	insí	chagan	chaganthai	harthí	sirvá
Stone	lung	talo	ntau	ngalung	ngalung
Sun	rímik	tiugnaimik	tamik	tamak	tsingmik
Tiger	takhú	chakwí	khúbui	akhubí	sangkhú
Tooth	ngá	ahú	aghlá	avá	há
Tree	thingkung	singbang	akoi	asing	thingrong
Village	nam	nam	inam	rám, khul	ramkhú
Water	tui	tadui	athui	tharí	tarú
Yam	bánrá	charú	charáthai	páthai	lásukpái

English.	N. Tángkhul.	C. Tángkhul.	S. Tángkhul.	Khoibú.	Maring.
Air	masü	mashia	khíráng	nonglit	marthí
Ant	lángzá	chamchá	akhau	míling	phayáng
Arrow	malá	malá	the	malá	lá
Bird	atá	otá	mate	wátsá	wáchá
Blood	asü	unsí	athí	hí	hí
Boat	malhü	malhí	rakong	malí	lí
Bone	arükáu	urú	arú	thurú	khrául
Buffalo	shí	shí	selüi	raloi	lú
Cat	láme	tumí	akhan	tongkan	tung
Cow	samuk	samuk	samuk	namuk	muk
Crow	khungkhá	hongkhá	awák	hatharák	ók
Day	masütum	masung	asün	nongyáng	nungháng
Dog	phü	wí	ü	wí	wí
Ear	akhaná	okhaná	nákor	khaná	nhámil
Earth	malái	ngalái	alü	thalai	klai
Egg	háchü	atü	artü	wáyui	wáyui
Elephant	maphü	sakatai	sái	kasái	sái
Eye	amichá	omít	amít	mít	mít
Father	apá	opá	pá	pá	pápa
Fire	mái	mái	mui	mai	mai
Fish	khí	sangá	ngá	thangá	hngá
Flower	pie	pie	ramen	pár	pár
Foot	akho	okho	ake	wáng	ho
Goat	mí	mikre	makre	hingngau	klang
Hair	kosen	kosen	sam	sam	sam
Hand	akhüi	khut	kuit	khut	hut
Head	akáo	okáo	alú	lú	lú
Hog	hok	hok	ok	hok	wok
Horn	akatsü	mchí	arkí	atsí	chí
Horse	sakoi	sakoi	sapuk	sapuk	puk
House	shin	shin	yin	tsim	chim
Iron	marü	marí	thiar	sakwá	thir
Leaf	thiná	thiná	thingná	ná	ná
Light	she	shea	wár	wár	wár
Man	mü	mí	pásá	thamí	hmí
Monkey	nayong	nayong	yong	hayong	yung
Moon	kacheang	kacheang	akhá	tanlá	tánlá
Mother	aphü	onú	noá	núbi	tadá
Mountain	kaphung	kaphung	ramthing	ramthing	khlung
Mouth	ania	ouia	mur	mur	mur
Musquito	hacheáng	haicheang	sangsan	thangtan	thangkran
Name	amí	omin	armin	ming	ming
Night	mayá	rosá	ayan	rasá	meá
Oil	tháu	tháu	tháu	sherek	thrik
Plantain	mothái	mothai	müt	mothai	muthai
River	kong	tütháu	tü	kongpwí	tulil
Road	somphü	sombüi	lampü	lampwí	lam
Salt	ntsü	machí	machí	miti	tí
Skin	ahü	ohoi	arhün	un	wun
Sky	kazíráng	kachíráng	arwállong	thangwán	nungthau
Snake	phrü	phrüi	marí	phurun	phrul
Star	sapáchenglá	sapáchenglá	arsí	tikron	sorwá
Stone	lunggau	lung	lung	thullung	khlung
Sun	yímit	ohimit	aní	nongmit	nungmit
Tiger	sakhwü	sakwí	hampü	hompwí	humwí
Tooth	ahá	ohá	alárrá	há	há
Tree	thingbáng	thingbáng	thing	hingtung	hingbál
Village	raháng	ram, khui	ram	yon	yul
Water	aichü	tündü	tü	yui	yui
Yam	berhá	berhá	wirá	rá	bál

<i>English.</i>	<i>Anamese.</i>	<i>Japanese.</i>	<i>Corean.</i>
Air	hoi	djiyu	siyo
Ant	kien	ari	kayami
Arrow	ten	ya	sar
Bird	shim	tori	sai
Blood	mau	tsü	phi
Boat	ding	tenmä	syosyon
Bone	shüng	hone	spyo
Buffalo	klongnüik	suigiu	mursyo
Cat	meyü	neko	koi
Cow	süngkrau	ushi	syo
Crow	konkwa	karasze	kamakoi
Day	ngai	hi	narir
Dog	sho	inu	kai
Ear	tái	nimi	küi
Earth	det	tsi	tati
Egg	krüng	tamango	ar
Elephant	wóí	dso	khokhiri
Eye	mat	me	nún
Father	shá	tsitsi	api
Fire	lúa	hi	púr
Fish	kha	sakana	koki
Flower	hoa rü	hana	kot
Foot	kangshün	asi	par
Goat	yé	hitszeji	yang
Hair	long	kaminoke	thorok
Hand	tai	te	son
Head	dú	atama	mari
Hog	héu	inoshishi	santsey
Horn	süng	tsno	spúr
Horse	ngüa	ma	mar
House	ya	uchi	tsipka
Iron	sat	tets	tsurir
Leaf	la	namari	nip
Light	raangsang	hikari	piyot
Man	ngoe	stonin	saram
Monkey	wün	saru	tsainnapi
Moon	klang	ski	tarwor
Mother	me	haha	omi
Mountain	yam	yama	moismuni
Mouth	meng	kuchi	ipku
Musquito	bang	ka	moküi
Name	ten	na	irhom
Night	dem	yoru	pamya
Oil	yau	abura	kirüm
Plantain	kongtin	obako	phatshyo
River	som	kawa	hasyu
Road	dang	mitchi	kin
Salt	moe man	shiwo	sokom
Skin	yá	kawa	katsok
Sky	tüngtien	sora	hanar
Snake	ran	kuchinawa	paiyam
Star	tingto	hoshi	pyor
Stone	da	ishi	torsyok
Sun	witaiyüng	nitchirin	nar
Tiger	ongkop	tora	pom
Tooth	naurang	ha	ni
Tree	kai	ki	namo
Village	lang	mura	suikor
Water	nük	midzu	mursyo
Yam	kwei	skunemo	ma

RESULTS OF COMPARISON,

Shewing the proportion of words in 100, which, in any two of the languages mentioned below, are found to be the same, or so nearly alike as to authorize the conclusion that they are derived from a common source.

	Bangáli,....	Asámese, ..	Khamti,....	Siamese,....	Aká, .....	Ahor, .....	Barmese,...	Mishimi,...	Karen, ....	Singpho,....	Jilí,.....	Gáro,.....	Manipuri,...	Songpú,....	Kapwí, ....	Koreng,....	Marám,....	Champhung,	Luhuppa,...	N. Tángkhum,	C. Tángkhum,	S. Tángkhum,	Khoibá,....	Maring,....	Anamese,...	Japanese, ..	Corean,....		
Bangáli,....	63	63	1	1	7	0	1	3	0	1	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Asámese, ..	1	1	92	1	7	1	1	5	8	3	10	3	3	3	1	0	0	0	0	0	0	0	0	0	0	0	0	0	
Khamti,....	1	92	1	7	1	1	5	8	3	10	3	3	3	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Siamese,....	1	1	1	7	0	1	1	5	8	3	10	3	3	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Aká, .....	7	7	1	0	47	20	11	12	15	15	15	11	6	15	3	10	3	8	8	8	8	8	8	8	8	8	8	8	
Ahor, .....	0	1	1	0	1	20	11	10	13	10	11	6	15	3	10	3	8	6	6	6	6	6	6	6	6	6	6	6	
Barmese,...	1	1	5	3	20	20	10	10	13	10	11	6	15	3	10	3	8	6	6	6	6	6	6	6	6	6	6	6	
Mishimi,...	3	5	8	6	17	11	10	10	23	17	23	26	19	16	8	20	6	11	11	11	11	11	11	11	11	11	11	11	11
Karen, ....	0	0	3	8	12	10	10	23	17	23	26	19	16	8	20	6	11	11	11	11	11	11	11	11	11	11	11	11	
Singpho,....	1	0	10	10	15	11	13	26	21	70	22	16	25	10	18	11	11	13	15	13	20	18	20	18	20	18	20	18	
Jilí,.....	1	0	10	10	15	11	13	26	21	70	22	16	25	10	18	11	11	13	15	13	20	18	20	18	20	18	20	18	
Gáro,.....	3	0	3	1	6	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	
Manipuri,...	1	0	3	3	11	15	16	15	25	16	10	5	21	21	41	18	25	28	31	28	35	33	40	50	5	5	5	5	
Songpú,....	1	0	3	3	11	15	16	15	25	16	10	5	21	21	41	18	25	28	31	28	35	33	40	50	5	5	5	5	
Kapwí, ....	1	0	3	3	11	15	16	15	25	16	10	5	21	21	41	18	25	28	31	28	35	33	40	50	5	5	5	5	
Koreng,....	3	1	1	3	5	0	6	8	11	13	5	18	50	30	35	50	53	20	23	15	15	13	8	15	6	6	6	6	
Marám,....	1	0	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Champhung,	1	0	0	0	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8
Luhuppa,...	1	0	0	0	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8
N. Tángkhum,	1	0	0	0	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8
C. Tángkhum,	1	0	0	0	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8
S. Tángkhum,	1	0	0	0	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8
Khoibá,....	3	0	1	0	10	10	16	10	20	20	5	40	8	38	10	23	15	33	31	41	43	43	78	3	3	3	3	3	
Maring,....	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Anamese,...	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3
Japanese, ..	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5
Corean,....	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5

Request for specimens of other Languages.

The foregoing table is to be regarded only as the commencement of a series of comparisons, which it is desirable to extend to as many languages as practicable. We would therefore request persons residing in various parts of India, or in other countries, to furnish specimens of such dialects as are spoken in their respective neighbourhoods, including all the words given in the table, by which means a general comparison may be readily made. In addition to the list of words, it is desirable to obtain information on the following points:

1. Within what geographical limits the language described is spoken.
2. The estimated number of people who speak it.
3. The account they give of their own origin, and any circumstances

which, in the opinion of the writer, tend to elucidate their origin, and to establish an ancient connection between them and other races.

4. Whether the language is originally monosyllabic or polysyllabic. If the former, have any polysyllabic words crept in, and from what source?

5. Does the language possess a variety of tones? How many and what are they?

6. Is the pronunciation of the language uniform throughout the district in which it is spoken? Are the sounds of particular letters varied, in certain positions, for the sake of euphony?

7. Is it a written language? If so, whence does it derive its alphabet? Is its alphabet well adapted to express the sounds of the language, or otherwise?

8. How many vowel sounds does it contain? How many consonants?

9. What languages does it resemble in grammatical construction? Do the nouns undergo any change of form on account of case, gender, or number? If not, how are these accidents expressed?

10. Are the verbs inflected to express the various moods and tenses? Or are these determined by the use of prepositive or postpositive particles?

11. Are adjectives varied to agree with their nouns? Have they any degrees of comparison? What is the method of forming the numerals above ten? Are there any generic particles affixed to the numerals?

12. Has the language an article?

13. Are there different forms for the personal pronouns, designating the superiority or inferiority of the speaker or hearer?

14. In what order are the different parts of speech arranged in a sentence? Does the possessive case precede or follow the word by which it is governed? Is the objective governed by prepositions, or postpositions? Does the verb precede or follow the objective which it governs? Do adverbs, conjunctions, auxiliaries, and other particles precede or follow the verbs which they modify?

IV.—*Specimens of Buddhist Inscriptions, with symbols, from the west of India.* By Colonel W. H. SYKES, Hon. Mem., As. Soc. &c.

The admirable and efficient use you have made in your able journal of the ancient inscriptions and ancient coins found in various parts of India, induced me to apply to withdraw all my copies of inscriptions met with in Western India from the hands of the Royal Asiatic Society with a view to offer them to you to make such use of as you might think proper. My application to the Royal Asiatic Society was met with an assurance that the inscriptions, which had been transmitted to the literary society of *Bombay* very many years ago, and which were subsequently sent by this society to the R. A. S., were to be published immediately; this assurance precluded further interference on my

part and I shall therefore not do more than transmit to you, copies of such inscriptions as I think from the associated emblems or monographs may assist to throw light upon some of the coins you have published. As preliminary to my observations you must permit me to quote a passage from your own elaborate account of the coins which appear in your journal. You say most justly and philosophically that, "It is an indisputable axiom that unstamped fragments of silver and gold of a fixed weight must have preceded the use of regular coin in those countries where civilization and commerce had induced the necessity of some convenient representation of value. The antiquarian therefore will have little hesitation in ascribing the HIGHEST GRADE OF ANTIQUITY in Indian numismatology to small flattened bits of silver or other metal which are occasionally discovered all over the country, either quite smooth, or bearing only a few pinch-marks on one or both sides; and generally having a corner cut off as may be conjectured for the adjustment of their weight."—Vol. iv. p. 627. If it be found that Baudha emblems or Baudha monographs exist upon such coins, we shall have the *highest grade of antiquity* in Indian numismatology associated with Buddhism. And that such is the case you have supplied numerous instances, and vol. iv. pls. 31 and 34, of the square kind, coins 26, 27, 32, 51 and 18 are denominated ancient Hindu coins, but which from their emblems or monographs, are evidently coins of Buddhist dynasties; at least they must be admitted to be such until we can prove from unquestionable ancient Hindu inscriptions that similar emblems or monographs were used by the Hindu inhabitants of India in contra-distinction to the Buddhist inhabitants. You will perceive that the monograph which characterizes the above coins is the ♪ and a reference to my perfect Baudha inscriptions will prove that this emblem is initial or final, or both, in every inscription excepting the second. Very many of the rounded coins, which according to your dictum are comparatively more recent than the square coins, are equally characterized by the emblems.

Proceeding to another emblem common to the coins and the Buddh inscriptions, it will be seen that the initial symbol of inscription No. 6, is absolutely identical with the emblem or monograph over the back of the elephant on the coin No. 9, on the reverse of which is a bull usually denominated by Europeans a brahmany bull; but which, as it is found in Buddhist sculpture as well as on Buddhist coins, might with equal propriety be denominated a Buddhist bull. The partially obliterated emblem on coins 5, 13, is no doubt the same as that in coin 9.

It may be a question whether or not the symbol is the original of that 卐 found on so many other coins whether Indoscythic, Canouj, or Hindu,—or it may be, that the initial symbol of inscription No. 2, has a greater claim, with its four points. I do not perceive any symbol on the coins exactly corresponding to the initial emblem of inscription No. 3, but the male figure in coin 16, plate 38, vol. iv., is pointing downwards to a form not very far removed from it. One of the emblems observed on the Canouj series of coins is a pole, on the top of which is a compound object not referable to any known form; an erect male figure, called by you the sacrificing rāja, with a glory round his head, or the crescent behind his shoulders, looks towards this emblem: on the reverse is a female either seated on a stool, on a bed, or on a couchant lion. I beg of you to bear this remarkable emblem on the one side, and the female seated on a lion on the other side, particularly in mind, for they will assist to connect the Canouj series of coins with a Buddhist dynasty. In illustration of the emblem I transmit a sketch of the principal figure of Buddh in alto relievo in the celebrated cave temple of *Karleh*. You will perceive that Buddh is seated on a lotus flower, supported by the identical emblem met with on the coins, vide plate 38, coins 16, 17; plate 39, coins 18, 19, 20, et seq. That the emblem is sacred is evident from its supporting Buddh; and the figures holding up the pole are no sublunary personages, for their heads are shrouded by the seven-headed snake which shrouds Buddh himself in some of the sculptures at *Ellora*. In coin 24 G. pl. 39, vol. iv. the emblem is placed between a male and female (probably the rāja and his wife of the coins) both of whom are looking up to it; and the female appears to be making an offering. You state this emblem to be a standard having a bird at the top, somewhat resembling the Roman eagle; and you read the name of the rāja to be KUMARA GUPTA. A relook at coin 20, pl. 39, vol. iv., in which the outline of the emblem appears to be quite perfect will probably induce you to compare it again with other coins, to ascertain what changes of form the emblem undergoes. In the sketch I have sent you will observe the association of Buddh with lions, (odd as they look) antilopes and snakes.

I now come to a remarkable coincidence. On coin 25, pl. 39, vol. iv. a female is represented seated on a couchant or reposing lion. This coin you call the *Conolly* coin, from that gentleman's discovery of it, and the legend is read *Srī SINHA VIKRAMA*. I beg of you to take up the 3rd volume of the Transactions of the Literary Society of *Bombay*, and turn to my account of the caves of *Ellora* and you will there find a sketch absolutely identical with the figure on the coin. We have

the exact position of the lion (in my account inadvertently called tiger ; but it is a *maned* lion), the exact position of the right leg of the female ; the same aspect of the figure, the glory round the head ; and the same ornaments on the arms above the elbow, and in the same female figure on other coins we observe the same triple necklace. My sketch represents an alto-relievo figure cut out of the rock in the *Buddh* cave temple at *Ellora*, now most absurdly denominated by the Hindus *Jagannáth Subha*, and the figure herself with equal absurdity is called *Bhagésrí Bhowaní*, but in *Indra Subbah*, she is called *Inderaní*, and is sculptured on the walls of the hall. A tree is sculptured on the wall behind the female figures, in which are roosting peafowls. I mention this, because, from the female in coins 28 and 30 being associated with peafowls, she is considered to be the wife of *Kartika*. The originals of my sketch are as large as life, and *Inderaní* is sculptured on the terminal wall of a long vestibule to the crypt or sacred place where *Buddh* is sculptured ; the opposite terminal wall of the vestibule has corresponding figures as large as life (with the exception of the elephant) of a man seated on a couchant elephant, a tree is behind the figures and on the branches peafowls are seated, and the man is now called *Indra*. As there are not any sacred symbols connected with these figures, but as they were evidently not secondary objects with the sculptors or excavators of the temple, not less from their position than from their execution, I have for some years been accustomed to consider them representations of the prince and his consort, by whom the cave was executed ; and in this opinion I was confirmed by similar figures being met with under similar circumstances in two other *Buddh* caves ; there being only some slight difference in the position of the female upon the lion, such as is seen in coin 27, and in one instance the lion is by the side of the female.

If therefore these coincidences justify the belief that the female figure on the coin and the female figure in the *Baudha* caves of *Ellora* be the same, we come to the conclusion that the caves in which the figures are found were excavated by a *Budhist* prince, named *VIKRAMA MAHENDRA GUPTA* ; and the form of the *Devanágri* letters upon the coin will give a period of 2000 to 2500 years for the date of the excavation. Of course the caves were excavated by different princes, for such astonishing works of art could only have been perfected in many generations.

It would appear that upon the ancient coins, whether of the *Canouj* series, from *Behat*, *Saurashtra*, *Jaunpoor*, or *Western India*, on some or all of them are found emblems, symbols, monograms, figures of men and

animals, trees, peafowls, &c.—all of which are to be met with sculptured in Baudha cave temples ; and the coins are impressed with an antique form of the Devanāgrī which is only met with in Buddhist inscriptions in Buddhist works of art. Now until we find the same symbols, monographs, figures, and the same antique form of the Sanskrit character in Hindu works of art ; (and there is nothing of the kind whatever in the numerous cave temples in Western India dedicated to शिव (SIVA) particularly there is not any inscription in the antique form of the Devanāgrī,) we may legitimately infer that Buddhists are the authors in cases where these symbols are found, and that Hindus are not the authors. Moreover, the use of the antique form of the Devanāgarī indicates a priority in the use of it, over those who appear to have used a modified form of it.

I beg of you to make any use you please of this letter ; for I have not any objection to my opinions being subjected to the test of public criticism. Truth is my object and I am quite satisfied to be set right in case I am wrong.

*Note on Col. SYKES' Inscriptions, by JAS. PRINSEP, Sec. As. Soc., &c.*

Colonel SYKES pays us no small compliment in wishing to transfer back again to India for elucidation the numerous inscriptions he so long since collected in the West of India. This is indeed reversing the order of things!—while we are sending to Europe all those great men eminent for their knowledge of the ancient tongues of India, and discouraging (if not persecuting) the study of these tongues by the natives themselves ;—while the public declaration of a late president (Sir CHARLES GREY) still rings in our ear, that the subject of Indian literature and antiquity was now exhausted, and that we must seek other matter of physical research to occupy the attention of the members of the Asiatic Society, we are awakened and encouraged to a fresh train of antiquarian investigation by an appeal from our retired comrades, who had carried away with them stores of precious materials to lie long neglected, or to excite fruitless curiosity in a clime uncongenial to their elucidation.

More than one great question is certainly involved in the solution of the cave inscriptions of western India. To whom is to be attributed their construction ? From what period have they existed ?—In what language and character are the records sculptured ?—Unknown to Colonel SYKES, the whole of these questions have been already solved as regards the pillar monuments on this side of India :—They are of the third or fourth century anterior to our era : they are of Buddhist foundation ;

and the language is not Sanskrit, but a link between that grammatical idiom and the Páli of the Buddhist scriptures. The alphabet appears to be the very prototype of all the *Devanágari* and *Dakshini* alphabets : and nothing in the pure Sanskrit tongue has yet been discovered preserved in this character : indeed it would be impossible that it should ; because, still more than the Páli, the alphabet is deficient in many letters absolutely necessary to Sanskrit syntax.

Further, of the cave inscriptions on this part of India, we have already published one from *Gaya* in the selfsame alphabet and language, of the age of rája *DASARATHA* (the II.) In the present number we publish another equally important evidence from *Cuttack*, proving that the caves in the *Khandgiri* hill were repaired and appropriated, if not excavated, in the time of *AIRA* rája a Buddhist sovereign of Calinga. From the west of India we have hitherto only had one specimen (that of Dr. *STEVENSON* from *Karli*) to deal with, and this we have with reason suspected of being also *Páli*, though the character has evidently undergone the changes of a century or two.

Whatever may be our desire to penetrate further into the secret, we still by no means regret that Col. *SYKES* has not sent the whole of his collection to gratify our curiosity. Impressed with a conviction that no written copy is to be trusted implicitly we should have either hesitated to look at them at all, or perhaps should have wasted hours of labour in vain on them ; while we know that our zealous fellow-labourers in *Bombay* are meantime adopting the best means of securing authentic facsimiles of these very inscriptions, and are even now engaged in examining their contents. Nevertheless these half-dozen brief specimens from *Jooneer*, selected as containing symbols identical with those on the various Buddhist groupes of coins, have, invited attention in spite of all our resolutions ! and though future comparisons may change and correct many letters in our reading, we cannot refrain from publishing the results, strikingly confirmatory as they are of the fact that these Buddhist cave inscriptions are also in the vernacular of the day, all equally simple and intelligible—now that the key has been discovered. This key is of course no other than the one recovered through the *Bhilsa dánams* ; and it is a singular fact that the principal deviation in the *Sainhadri* cave alphabet, from what may be considered as the original type, (namely, that of the letter *d*.) has been traced and verified through the recurrence, in many of the short inscriptions, of the somewhat similar expression *daya dhama*, (Sanskrit *dayá-dharma*.) The principal acts here are of ‘compassion and piety, as those were of ‘charity ;’ not that the latter expression does not

also occur in some of the present examples : and particularly in fig. 1 of the accompanying plate, wherein Colonel SYKES happily confirms the correction I ventured to introduce into the Rev. Dr. STEVENSON'S copy of the same line (see page 468 of the present volume). Strange to say there are many other discrepancies of equal magnitude in the two copies of this simple document : Col. SYKES' line reading :

*Saharavisabhoti putasa (a) gimita ukasa sihathabhodánam.*

The change from *pihathato dára* to *sihathabho dánam*, immediately opens our eyes to the subject of the record, *sihathabho* (or *sihathambha*) being the regular Páli orthography of सिंह स्तंभः *Sinha stambhas*, the lion pillar ; and Col. SYKES informs us that the inscription is engraven "on the obelisk or pillar in front of the *Kárli* cave." The obvious translation then is,

"This lion pillar is the gift of AGIMITRA UKAS the son of SAHA RAVISABHOTI."

In fig. 2 a perfect inscription from the doorway of the *Sainhadri* caves north of *Jooneer (Júnira)*, we may remark the commencement of a departure from the original form in some of the letters used : thus the *t* or  $\lambda$  is changed to  $\eta$ , a common form also in the *Girnar* inscriptions, and evidently the link between the original form and the  $\delta$  of the *Mahamalaipura* inscriptions, and of the various southern alphabets : it may be also seen in inscription 3 of the present plate. This letter would be taken for an *n* by readers on our side of India ; and this is perhaps one of the best possible proofs of the authenticity of the primitive form, whence by distinct ramifications in opposite sides of the peninsula the same derivative has come to denote quite a different original ! The *n*, of our Samudra Gupta and more modern alphabets is derived from  $\perp$  ; this when written, required the pen to be carried below forming a loop thus  $\perp$  ; which was gradually carried downward in  $\delta$  and  $\eta$ , and ended in the modern *n*. But I must not attempt on this occasion to analyze individual letters, or I shall be carried away into an endless digression. Correcting the second anomalous letter conjecturally, the line will run thus :—

*Dhammika seniya sata gabham udhí cha daya dhamam.*

which corresponds precisely with the Sanskrit :

धार्मिकसेनीय सतगर्भ उद्धीच दयाधर्म.

"The hundred caves and the tank of DHA'RMIKA SENÍ—his act of piety, and compassion."

I must be allowed to remark en passant that the letter *n* has here changed its form to  $\perp$ , which appears to be the original form of the





𑀘, 𑀙, 𑀚, 𑀛, 𑀜 and 𑀝, of successive alphabets, and may explain the circumstance of that class of *n* alone being known in the written Prákrit of the Hindu drama, and of the sacred literature of the Jains. For the word *uḍhi* see observations on No. 5.

The symbol on this inscription, Col. SYKES identifies with that on coins 16, 17, 18, 26, 27, 32 and 51 of plate 34, vol. v.

Inscription 3 may be transcribed in Roman letters thus :

*Virasenakasa gahalatila maghasa*  
*Dhama ṛigamasa dayadhama, chetiya-ghara,*  
*Niyuta sama loka hita sukhāya.*

In Sanskrit this sentence may be rendered with exact conformity :

वीरसेनकस्य ग्रहलतिलमघस्य धर्मेनिगमस्य चैत्यगृह नियुक्त सम लोक हित  
 सुखाय

“The compassionate and pious act of VIRA SENAKA, the *gahalatīlā magha*, the abode of righteousness,—for the pleasure and advantage of the virtuous attendants of the chaitya temple.”

This inscription is stated by Col. SYKES to be “on a Buddhist cave temple *in which there is a large isolated dehgopa*, under the hill fort of *Seunere* or *Jooneer*.” The expression *chetiya ghar* of course alludes to this interior structure: it is exactly the modern vernacular name, and it introduces us with certainty to a new letter, the *gh*, which has been hitherto a desideratum; and which was of doubtful existence in the primitive alphabet. Some modification is also perceptible in the *kh* of the word *sukhāya*, of the reading of which however there can be no reasonable doubt.

The symbol at the head of this inscription agrees precisely with that of many of our golden Indo-Scythic coins.

The name *gahalatila magha* reminds us of a tribe of Rájputs, the *Gehlotes*, or *Grahalotes* who founded the Gohila dynasty of *Mewár*, after the destruction of the Balabhis of *Saurashtra*. *Magha* is the name of one of the *dwipas* or divisions of the universe. It also applies to the *Magas* of the Arracan country, Buddhists who claim to have given their name to the *Magadha* province whence they migrated eastward: but this is doubtful.

Figure 4 is headed, “Perfect inscription over the doorway of the large pillared cave temple within the vestibule, *Sainhadri* caves.”

Some little ambiguity remains as to the third letter which may be either *a* or *s*; in the latter case the sense will only vary so far as to introduce the name of the *mother* as well as of the father of the benefactor—*Kali sutasya*, ‘born of KALI’—but as the same letter occurs in the next inscription without change, I think it must be an *a*

rather than an *s*, although we have thus a collision between two vowels.

*Kali átasa hēraṇīka putasa sulisadatasa thakapurisasa chetiya ghara niyuta dayadhama.*

In Sanskrit:

कल्यार्त्तस्य हैरण्यक पुत्रस्य सुलेशदत्तस्य ठकपुरेशस्य चैत्यगृह नियुक्त दय धर्मा

“ The pious act of SULISADATTA, lord of the city of *Thaka*, the son of KALI' A'TA (OR KALYARTA) the gold merchant, for the attendants on the chaitya-temple.”

The name of the rich person at whose expense the cave was apparently dug or ornamented, may be translated ‘ given by the sun’—equivalent to *Apollodotus* of the Greeks; it may also be read *Súlisa datta* (given of *SIVA*); both are somewhat at variance with a *Bauddha* profession. The town over which he ruled looks very like *Thakurpura*.

No. 5, of the same plate, is ‘ enclosed in a panel, over the western cistern near the large reservoir in the *Sainhadra* caves.’

*Kali dtekasa kutira putasa sudhana*

*Kánasa saghakasa uḍhi dayadhama.*

Here the four opening letters are the same as in the last example, but they are followed by a *k*, and the rest of the name is different. The doubtful word in the second line is evidently the same as one in the second inscription, where from following *satagabham* with a conjunctive ‘ *cha*’ it seemed to denote some similar object of art. From the position of the present inscription, that object could be no other than a reservoir for water, and from analogy to the primitive alphabet the initial letter should be the vowel *L* or *u*. In WILSON’S dictionary I accordingly found the word उड्ढ : *uḍhras*, water, whence would naturally be formed उड्ढी *uḍhri*, or in Páli, *uḍhi*, a tank, or water reservoir. Again the letter *t* of *putasa* more resembled a *bh*, which if so would make the reading *kutira pubhasa* (Sanskrit कुटीरप्रधस्य *kutira prabhasya* or *prabhavasya*, enlightening or born in a cottage)—and the whole sentence :

“ This tank is the pious work of KALI' ATAKA the humbly born, the honest acquirer of wealth, the deceased (gone to heaven, *swargágasya* ?)”

The modification of the letter *dh* should be particularly noted as it might easily be taken for a *v*, but for the known word *dhama*.

No. 6. This is one of the most curious of the series because of the exact accordance of the initial symbol with the monogram on a large series of the Indo-Scythic coins, commencing with the reverse of the celebrated *Mokadphises* coin. There can be little doubt that these signs, placed at the head of every written document, and stampt on the field of every die are, like the *aum* of the brahmans, the cross of

the Christians, or the triangle of the masonic brethren, connected with the religion of the parties. Twenty-four such signs are still in use among the Jains, whose books or traditions may some day instruct us in the allegories they are intended to convey. The present panelled inscription is 'on the most western end of the rock near the chambers of the *Sainhádri* caves.' It runs in the usual strain :

*Sámadapasakasa putasa,  
Sivakukhísa daya dhama dánam,  
Kapá vibhasa yase niyutakam.*

सामडपसकपुत्रस्य शिवकुचिकस्य (?) दयाधर्मदानं कृपाविभस्य यशसे नियुक्तकं

" The pious and charitable endowment of SIVA KUKHI (?) the son of SA'MA-RAPASAKA (?) redounding to the glory of this most compassionate person."

implying doubtless that the chambers had been constructed by the party, for the accommodation of the priests or ascetics who resided on the spot.

Can we then venture to affirm on the strength of these very brief and detached announcements that we have solved the great question of the origin of the cave temples of western India, those stupendous works of art which it is calculated must have occupied centuries of labour and mines of wealth to excavate? The obvious answer is ;—if these inscriptions occupy, as they seem to do, prominent and designed places in the works they allude to, they can hardly be imagined to record any thing less than the original construction : or when the excavations were of natural formation, at least their embellishment and architectural sculpture.

In this case we may at once pronounce, from the alphabetic evidence, that the caves were thus constructed or embellished a century or two prior to the christian era, when Buddhism flourished in the height of its glory from *Cashmír* to *Ceylon*.

It is certainly an extraordinary circumstance that among all these inscriptions, the title of *rája* should never occur, and that such great undertakings should appear to have proceeded from private zeal, from obscure individuals neither connected with the court nor with the priesthood ; for neither any where do we discover the familiar titles of *Sramana*, *Bhikhu*, *Mahámatí* nor *Arahata* in the present inscriptions.

The above are but a few specimens selected from a mass in the owner's possession, and unimportant compared with those on which we have reason to believe our friends in *Bombay* are now engaged. From their labours must we impatiently expect the solution to Col. SYKES' question now we are told under re-agitation in England—' whether the

buddhists or the brahmans may claim precedence in the history of Indian civilization and literature?' We have already expressed an opinion on this discussion, supported by the strong argument that the language of all our lately disclosed documents is a mere scion of the pure Sanskrit stock, not quite so distant from its parent as the *Páli*, or the Jaina *Prákrit*, but still widely at variance with the purity and perfection of the sacred language of the *Vedas*.

Nevertheless opponents may argue,—where are any Sanskrit sculptured documents or inscriptions of equal antiquity?—Look at the Sanskrit inscriptions of the *Saiva* sculptures at *Mahamalaipura* so ably deciphered by Mr. BABINGTON\*: they are in a character which can be proved to be a regular and even distant descendant of the *lít* character. Again they may argue, does not the word *Sanskrit* imply that the existing language was reformed, dressed and reduced to grammatical restraint, at some period?—this was attended with the introduction of several new letters which are not to be found in the early primitive alphabet, nor even in the early offsets from it, the square *Páli*, and the old Tamil:—whereas we can trace their gradual incorporation in these western link inscriptions, and we find them fully developed in the well preserved copper-plate grants of the third century so happily coming to aid our studies from *Gujerát*. “Much may be said on both sides,”—but it is most prudent to say nothing at all as yet;—to imitate the best schools of geology, and collect materials without meddling with theories.

We have said nothing of the last of Colonel SYKES's inscriptions,—that over a large figure of *Buddha* in the cave temple of *Kárlí*, 35 miles W. N. W. of *Poona*, because it is evidently imperfect and mutilated. It would be easy to pick out detached passages capable of interpretation, as the following towards the end of the first line . . . . .  
*parágata ime savu thala (sthalla) vasata lokasa vúthavaya (vastaváya)* : quasi, (for the accommodation of foreign pilgrims from all places.) In the following lines frequently occurs the expression *gámaka rajake*, ग्रामकरञ्जकः ‘devotees belonging to the town.’ The two expressions point to some endowment for these two classes of devotees. Colonel SYKES in a note describes the figure of *Buddha* to be ‘seated on a lotus flower, supported on a remarkable emblem, held up by two figures whose heads are shrouded by seven-headed snakes. The supposed curly hair of the figures of *Buddha* is here evidently a cap or head-dress. Like the generality of the figures of *Buddha* in the cave temples of Western India, it is associated with lions, ante-

\* Transactions of the Royal Asiatic Society, vol. II.

lopes and snakes. The inscription occupies the exact situation here represented.'

The allegory of ancient mythology is a distinct study, a language more difficult to read than any of our 'unknown tongues' when the superstitions are once swept away from practice and memory. I cannot yet attempt any explanation of the symbols common to the caves and the coins. But Buddhism still flourishes in neighbouring countries, and thither we must refer for elucidation of these and the thousand other mysteries and anecdotes of the saint's history pictured in stone and in fresco on the deserted caves and temples of his once thriving followers in India.

V.—*Further notes on the inscriptions on the columns at Delhi, Allahabad, Betiah, &c. By the Hon'ble GEORGE TURNOUR, Esq. of the Ceylon Civil Service\*.*

I have read with great interest, in the *Asiatic Journal* of July last, your application of your own invaluable discovery of the LAT alphabet, to the celebrated inscriptions on FEROS's column, at *Delhi*.

When we consider that these inscriptions were recorded upwards of two thousand years ago, and that the several columns on which they are engraven have been exposed to atmospheric influences for the whole of that period, apparently wholly neglected; when we consider also, that almost all the inflections of the language in which these inscriptions are composed, occur in the ultimate and penultimate syllables, and that these inflections are chiefly formed by minute vowel symbols, or a small *anuswara* dot; and when we further find that the *Pāli* orthography of that period, as shewn by these inscriptions was very imperfectly defined—using single for double, and promiscuously, aspirated and unaspirated consonants; and also, without discrimination, as to the class each belonged, the four descriptions of *n*—the surprise which every reasonable investigator of this subject must feel will be occasioned rather by the extent of the agreement than of the disagreement between our respective readings of these ancient records.

Another very effective cause has, also, been in operation to produce a difference in our readings. You have analysed these inscriptions through a *Brahmanized Sanskrit* medium, while I have adopted a *Buddhis-*

\* We consider it a duty to insert this paper, just received, in the same volume with our version of the inscription, adding a note or two in defence of the latter where we consider it still capable of holding its ground against such superior odds!—ED.

tical Páli medium. With all my unfeigned predisposition to defer to your practised judgment and established reputation in oriental research, it would be uncandid in me if I did not avow, that I retain the opinion that the medium of analysis employed by me has been (imperfect as that analysis is) the more appropriate and legitimate one.

The thorough investigation of this subject is of such paramount importance and deep interest, and as (if I have rightly read the concluding sentence of "the fifth inscription round the shaft of FERÖZ's pillar," which appears for the first time in the July journal,) we have yet *five\* more similar columns* to discover in India, I venture to suggest that you should publish my translation also, together with the text in the ancient character, transposed *literatim* from my romanized version†. Future examiners of these monuments of antiquity will thus have the two versions to collate with the originals, and be able to decide which of the two admits of the closest approximation to the text.

In the present note I shall confine myself to a critical examination of the first sentence only of the northern inscription, which will serve to show how rigidly I have designed to adhere to the rules of the Páli grammar in my translation of these inscriptions; and then proceed to explain the historical authority I have recently discovered for identifying PIYADASI, the recorder of these inscriptions, with DHAMMÁSÓKO, the supreme monarch of India, the convert to, and great patron of, Buddhism, in the fourth century before our era.

The first sentence of the northern inscription, after the name of the recorder and the specification of the year of his reign, I read thus:

*Hidatapálité dúsapaṭipádayé, ananta agáyá dhanmakámatáyá, agáya parikháyá, agáyá sásanáyá, agéna bhayéna, agéna usáhéna; éśákhho mama anusathiyá.*

Although the orthography as well as syntax, of your reading, viz. *hidatapálité dúsán*, and which you construe "the faults that have been cherished in my heart," are both defective, a slight and admissible alteration into "*hadayapálité dósé*" would remove those objections, if other difficulties did not present themselves, which will be presently explained, and which, I fear, are insuperable.

The substantive "*paṭipádayé‡*," however, which you convert into a verb, does not, I am confident, in the Páli language, admit of the rendering "I acknowledge

\* We know of five, therefore three remain—the Bhittrí may be a fragment of one; that at *Bakrabád*, and one near *Ghazepore* are without inscriptions.—ED.

† To this we must demur: we have examined the greater part from perfect facsimiles, and cannot therefore consent to publish a version which we know to deviate materially from the original text.—ED.

‡ The objection to consider *paṭipádaye* as a verb does not seem very consistent with the three examples given, all of which ARE VERBS—*paṭipajjámáti* (the double *jj* of which represents the Sanskrit *dy* not *d*) *S. pratipadyáma iti* or *in átmani pada ámahe*;—and twice, *paṭipajjitubanti* (*S. Pratipadyatavyam iti*). *Pada* is certainly

and confess" in the sense of *renunciation*. This word is derived from the root "pada" "to proceed in, as in a journey;" and with the intensitive prefix "pati" invariably signifies "steadfast observance" or *adherence*." With the prefix of collective signification "sam" the verb signifies "to acquire" or "to earn." I gave an instance in the July journal (p. 523), as the last words uttered by BUDDHO on his deathbed.

"Handadáné, bhikkhawé, amantiyámi wó : wayadhammá sankhára, appamádena sampádétha." "Now, O Bhikkhus! I am about to conjure you (for the last time) : perishable things are transitory ; without procrastination earn (*nibbánan*.)"

With the intensitive prefix 'pati,' the verb is to be found very frequently in the Buddhistical scriptures. The following example is also taken from the *Parinibbánan sutan* in the *Dighanikáyo*, containing the discourses of BUDDHO delivered while reclining on his deathbed, under the *sal* trees at *Kusinára*. The interrogator A'NANDO was his first cousin, and favorite disciple.

*Kathan Mayan, Bhanté, Mátugámé paṭipajjámáti\* ? Adassan, Anandáti, Das-sané, Bhagawá, kothan paṭipajjitabbanti ? Análáyo, Anandati, Alapantéra, Bhanté kathan paṭipajjitabbanti ? Sati Ananda Upaṭṭhá pétabbáti.* "Lord, how should we comfort ourselves in our intercourse with the fair sex ? A'NANDO ! do not look at them. BHAGAWA ! having looked at them, what course should be pursued then ? A'NANDO ! abstain from entering into conversation with them ? In the course of (religious) communion (with them), Lord, what line of conduct ought to be observed ? Under those circumstances, A'NANDO ! thou shouldst keep thyself guardedly composed."

It is evident, therefore, that the substantive "paṭipádayé" signifies "observance and adherence" and cannot be admitted to bear any signification which implies "renunciation."

It is almost immaterial whether the next word be the adjective "annata" or the adjective "ananta"—I prefer the latter. But "agháyá," cannot possibly be the substantive "aghan" "sin," in the accusative case plural †. The absence

the root of all ; which with the prefix *paṭi* (*S. prati*) takes the neuter sense of 'to follow after (or observe) ;' while by lengthening the *a*, *páda*, it has the active or causal sense of to make observance, to declare, ('*pádyate*, he goes, *pádayati* or *pádayate*, he makes to go,) the only alteration I bespoke was *pálatè* to *pálatam*, to agree with *dosam*—but as the *anuswara* is very doubtful in the *Allahabad* copy, I incline to read (Sanskriticè *hidayatapátatah dosahpaṭipadáyè*, 'I declare (what was) the sin cherished in my heart'—with a view of course to renunciation. The substitution of *u* for *o* has many examples:—but I never pretended that the reading of this passage was satisfactory.—ED.

\* By permutation *d* becomes *jj*, (rather *dy*.—ED.)

† My critic has here been misled by my looseness of translation—had he followed my Sanskrit, he would have seen that *agháyá* was never intended as an accusative plural of *agham* : I must parse and construe the whole, premising that the texts differ in regard to the final *a* of the 2nd, 3rd, and 4th words, which in some copies of the *Delhi* inscription are long, while on the *Allahabad* facsimile they are all short. In the former case (the one I previously adopted) the reading is (Sanskriticè.)

of the aspirate would not be a serious objection, but “*aghan\**” is a neuter noun of the 12th declension. The accusative plural would be “*agáni* or *agé*” and not “*agáyá*,” which I read “*agáya*” the dative singular. In this sentence, this word occurs five times, varying in its inflections and gender to agree with the substantive with which it is connected in each instance; proving it therefore to be an adjective, and, I think, “*aggo*” “precious,” which is here spelt with a single *g* in conformity with the principle on which all double consonants are represented by single ones in these inscriptions. “*Dhanmakámatáya*” is a *Samása* contraction of “*dhammassa kámatáya*,” and signifies “out of devotion to *dhanmo*” “*kámá*” being a feminine noun of the seventh declension makes “*kámatáya*” in the instrumental case, but “*agáya-parikáya agáya susúsáya*,” again though terminating in the same manner as *kámatáya*, are in the dative case as *sasúsáya* (which I read *Sásanáya*) is a neuter noun of the tenth (?) declension; *bhayéna* and *usáhéna* being, the one a neuter of the twelfth and the other a masculine noun of the first declension, both make their instrumental case in “*ena*.” Without a precise knowledge of the *Páli* grammar, it is impossible to define when a case is *dative* and when *instrumental*. “*Esachakho mama anusathiyá*,” you translate, I find, “by these may my eyes be strengthened and confirmed (in rectitude).” The participial verb “*anusathiyá*,” could not, I imagine, be made to bear in *Páli* the signification you give it. The preposition “*anu*” signifies “following,” “continuance,” “in due order,” when in composition with the root “*sara*” “to remember” (from which *sathiyá* is derived), the compound term always means “to bear in remembrance” or “perpetuate the remembrance of.” If there was any thing to be gained by preserving the “eyes” we might certainly

adj. fem. s. 5.	subs. fem. s. 5.	sub. nt. s. 4	sub. fem. s. 5.	ditto	ditto,
<i>Anyata-agháyá</i>	<i>dharmakámatáyá</i> ,	<i>agháyá</i> ,	<i>pariksháyá</i> ,	<i>agháyá</i>	<i>susrusáyá</i>
3rd case	sub. s. 3	sub. s. 3	pro. s. 1	pro. 6	verb pot. s. 3.
<i>aghena</i>	<i>bhayena</i> ,	<i>aghena utsáhena</i> ,	<i>esa—</i>	<i>chakshuh</i> ,	<i>mama anustheyát</i>

“from the all-else-sinful religion-desire, from examination to sin, from desire to listen to sin (sc. to hear it preached of) by sin-fear, by sin-enormity,—thus may the eye of me be confirmed.”

In this translation I have preserved every case as in the Sanskrit, and I think it will be found that the same meaning is expressed in my first translation.

If the short *a* be preferred, the 5th case, *kamatáyá* and *pariksháyá*, both feminine substantives must be changed to the 3rd, Sans. *kámatáyai* and *pariksháyai* (in *Páli*, *kámatáya* and *parikháya*)—and the sense will be only changed to “by the all-else-sinful desire of religion,—by the scrutiny into the nature of sin, &c. That *kámatá* (not *kámá*) is the feminine noun employed (formed like *devatá* from *deva*) is certain; because the nominative case is afterwards introduced ‘*dharma-prekshá*, *dharma kámatá cha*, &c. Mr. TURNOUR converts these into plural personal nouns, “the observers of dharma, the delighters in dharma”—but such an interpretation is both inconsistent with the singular verb (*varddhisati*), and with the expression *suve suve* (*svayam svayam*) ‘each of itself’—I therefore see no reason to give up any part of my interpretation of the opening sentence of the inscription.—ED.

\* *Aghan* is said to be sometimes masculine, *aghó* which makes *aghé* in the accusative plural.—ED.

with a trifling variation, read the passage “*esá*” *chakhú mama anusathiyá,*” *hontu* being understood,—“may my eyes perpetuate the remembrance of these (*dhanmá*).” But I confess I prefer the reading of this passage as it appears in the inscription—“*Esáchakho mama anusathiyá,*”—the verb “*hessati*” being understood,—and “*esá*” agreeing with “*Dhanmalipi*.” “This (inscription on *Dhanmo*), moreover, will serve to perpetuate the remembrance of me.” This rendering conveys a nobler sentiment, aspiring to more permanent fame, and is in close<sup>t</sup> confirmity also with the spirit of the last sentence in the fifth inscription.

I have still to dispose of the initial words “*Hidatapálité dusan patipádayé.*” I acknowledge that I was at first entirely baffled by them. When I had completed the translation of all the four inscriptions, save these three words, I found that they were the edicts of an Indian monarch, a zealot in Buddhism? and from these columns being scattered over widely separated kingdoms of India, it appeared equally certain to me that a *Rájádhirája* of India alone could be the author of them. As far as I was aware, two *supreme* monarchs alone of India had become converts to Buddhism, since the advent of SA’KYA. DHANMA’SOKO in the fourth century before Christ; and PA’NDU at the end of the third century of our era. I could hit upon no circumstance connected with the former ruler which availed me in interpreting these words. I then took up the *Dhátá-dátuwanso*, the history of the tooth relic, the only work, I believe, in *Ceylon*, which treats of PA’NDU. I there found, not only that his conversion had been brought about in consequence of the transfer of the tooth relic from *Dantapura* in the Northern Circars, then called *Kálinga*, to his capital *Páttilipúra* the modern *Patna*; but also met with several passages expressive of PA’NDU’S sentiments strictly analagous with those contained in these inscriptions. This discovery, at the moment, entirely satisfied me, that these three hitherto undecipherable words should be read *hi*\* *Dantapurató dasanan upádayé*: the *hi* being an epletive of the preceding word, and the other words signifying “from *Dantapura* I have obtained the tooth relic.”

Under this impression my former paper on these inscriptions was drawn up. My having subsequently ascertained that PIYADASI is DHANMA’SOKO does not necessarily vitiate this reading; for the tooth relic was at *Dantapura* during his reign also; and there is no reason why DHANMA’SOKO likewise should not have paid it the reverential honor of transferring it to his capital. But since I have read your translation, I have made out another solution of these words, furnishing the signification you adopt, without incurring the apparent objections noticed above. The sentence written *in extenso*, divested of permutation of letters, and *samása* contraction might be read; † *Hin ataná pálité dúsapatipádayé*. “I have renounced the impious courses cherished by myself.” “*Hin*” is derived from the root *há* “to renounce,” and is the *Varassa* form of the *ajjañani* tense. By the 35th rule of CLOUGH’S grammar, p. 13, when *n* precedes a vowel it is frequently suppressed, and *m* or *d* substituted in its place, as for “*áwan assa*” is written “*éwamassa*” for “*étan awócha*,” “*étadawócha*.” By this rule, therefore, “*Hin ataná*” would become “*Hidataná*.” Again by the “*Tapuriso*” (*Tatpuru-*

\* The alterations requisite to admit of that reading are trifling, and chiefly symbolic, in the ancient alphabet.

† This verb *Hin* is most frequently found in the participial form “*hitwá*.”

*śya*) rule (No. 19, p. 79) “*atanápálitē*” would be contracted into “*atapálitē*.” The reading *in extenso* then becomes contracted into “*Hidatapálitē*.” “*Dosa*” from “*du*” signifies “impure or impious” and “*patipadayé*,” as already explained are “observances or actions in life.” My reading therefore of the entire sentence is now “I have renounced the impious observances cherished by myself—out of innumerable and inestimable motives of devotion to *Dhanmo*, and out of reverential awe and devout zeal for the precious religion which confers inestimable protection. This (inscription on *Dhanmo*), moreover, will serve to perpetuate the remembrance of me.”

I proceed now to give my authority for pronouncing PİYADASI to be DHANMÁSŌ'KO.

From a very early period, extending back certainly to 800 years, frequent religious missions have been mutually sent to each other's courts, by the monarchs of *Ceylon* and *Siam*, on which occasions an exchange of the *Páli* literature extant in either country appears to have taken place. In the several *Soléan* and *Pándian* conquests of this island, the literary annals of *Ceylon* were extensively and intentionally destroyed. The savage RAJASINGHA in particular, who reigned between A. D. 1581 and 1592, and became a convert from the Buddhistical to the Brahmanical faith, industriously sought out every Buddhistical work he could find, and “delighted in burning them in heaps as high as a cocoanut tree.” These losses were in great measure repaired by the embassy to Siam of WILBAGADERE MUDIYANSE, in the reign of KIRTISRI RAJASINGHA in A. D. 1753, when he brought back Burmese versions of most of the *Páli* sacred books, a list of which is now lodged in the *Daladá* temple in *Kandy*.

The last mission of this character, undertaken however without any royal or official authority, was conducted by the chief priest of the *Challia* or cinnamon caste of the maritime provinces, then called KAPAGAMA théro. He returned in 1812 with a valuable library, comprising also some historical and philological works. Some time after his return, under the instructions of the late Archdeacon of *Ceylon*, the Honorable Doctor TWISLETON, and of the late Rev. G. BISSET, then senior colonial chaplain, KAPAGAMA became a Convert to christianity, and at his baptism assumed the name of GEORGE NADORIS DE SILVA, and he is now a modliar or chief of the cinnamon department at *Colombo*. He resigned his library to his senior pupil, who is the present chief priest of the *Challias*, and these books are chiefly kept at the wihare at *Dadála* near *Galle*. This conversion appears to have produced no estrangement or diminution of regard between the parties. It is from GEORGE NADORIS, modliar, that I received the Burmese version of the *Tíká* of the *Maháwanso*, which enabled me to rec-

tify extensive imperfections in the copy previously obtained from the ancient temple at *Mulgirigalla*, near *Tangalle*.

Some time ago the modliar suggested to me that I was wrong in supposing the *Maháwanso* and the *Dípawanso* to be the same work, as he thought he had brought the *Dípawanso* himself from Burmah. I was sceptical. In my last visit, however, to *Colombo*, he produced the book, with an air of triumph. His triumph could not exceed my delight when I found the work commenced with these lines quoted by the author of the *Maháwanso*\* as taken from the *Maháwanso* (another name for *Dípawanso*) compiled by the priests of the *Utáru* wihare at *Anurádhapura*, the ancient capital of *Ceylon*. "I will perspicuously set forth the visits of *Buddho* to *Ceylon*; the histories of the CONVOCATIONS and of the schisms of the theros; the introduction of the religion (of *BUDDHO*) into the island; and the settlement and pedigree of the sovereign *WIJAYO*."

In cursorily running over the book, at the opening of the sixth *Bhánawáro* or chapter, which should contain the history of *DHAMMA'SÓKO*, I found the lines quoted from my note to you in page 791.

This *Dípawanso* extends to the end of the reign of *MAHASINO*, which closed in A. D. 302. As the *Maháwanso*, which quotes from this work, was compiled between A. D. 459 and 477, the *Dípawanso* must have been written between those two epochs. I have only cursorily run over the early chapters to the period where the Indian history terminates without collecting from that perusal any new matter, not found embodied either in the *Maháwanso* or its *Tíká*, excepting the valuable information above mentioned, and a series of dates defining the particular year of each sovereign's reign, in which the several hierarchs of the Buddhistical church died, down to *MOGGALIPUTTATISSO* the chief priest who presided at the THIRD CONVOCATION in the reign of *DHAMMÁSÓKO*. These dates may remove some of the incongruities touched upon in my second paper on Buddhistical annals.

This Burmese copy, however, of the *Dípawanso* is very imperfect. Each *Bhánawáro* ought to contain 250 verses. Several chapters fall short of this complement; and, in some, the same passage is repeated two and even three times.

It will be highly desirable to procure, if possible, a more perfect copy, together with its commentary, (either *Tíká* or *Atthakathá*) from the Burmese empire.

On my return to *Kandy*, and production of the *Dípawanso* to the Buddhist priests, who are my coadjutors in these researches, they

\* Vide in the quarto edition the introduction to the *Maháwanso*, page xxxi.

reminded me that there was a *Páli* work on my own shelves, which also gave to DHANMÁSÓKO, the appellation of PIYADASO. The work is chiefly in prose, and held in great estimation for the elegance of its style : hence called “*Rasawáhiní*”—“sweetly flowing” or the “harmonious stream.”

The Singhalese version, of which this *Páli* work is a translation, was of great antiquity, and is no longer extant. The present copies in that language are merely translations of this *Páli* edition. I am not able to fix the date of this *Páli* version, as the author does not give the name of the sovereign in whose reign he flourished—but the period is certainly subsequent to A. D. 477, as he quotes frequently from the *Maháwanso*. The author only states, that this work is compiled by KORATTHAPÁLO, the pious and virtuous incumbent of the *Tanguttawankapariwéno* attached to the *Mahawiháro* (at *Anurádhapura*); and that he translates it from an ancient Singhalese work, avoiding only the defects of tautology and its want of perspicuity.

In one of the narratives of this book, containing the history of DHANMÁSÓKO, of ASANDHIMITTA' his first consort after his accession to the Indian empire, of his nephew NIGRO'DHO, by whom he was converted to Buddhism, and of his contemporary and ally DE'WA'NANPIYATISSO, the sovereign of *Ceylon*,—DHANMÁSÓKO is more than once called PIYADÁSO, viz. :

“*Madhuddáyo pana wánijo Déwalékató chawitwá, Pupphapuré rájakulé up-pajitwá PIYA'DASO kumáro hutwá chhattan ussápetwá sakala-jambádtípá éka-rájjan-akási\*.*”

“The honey-dealer who was the donor thereof (to the *Paché Buddha*) descending by his demise from the *Déwaléko* heavens; being born in the royal dynasty at *Pupphapura* (or *Patilipura, Patna*); becoming the prince PIYADÁ'SO and raising the *chhatta*†, established his undivided sovereignty over the whole of *Jambudípa*”—and again—

“*Anágaté Piyadáso, náma kumáro chhattan ussápetwá ASÓKÓ náma DHANMA RA'JA' bhawissati.*”

“Hereafter the prince PIYADÁ'SO having raised the *chhatta*, will assume the title of ASÓKÓ the DHAN'MA RA'JA', or righteous monarch.”

It would be unreasonable to multiply quotations which I could readily do, for pronouncing that PIYADÁSO, PIYADASINO‡ or PIYADASI, according as metrical exigencies required the appellation to be written, was the name of DHANMÁSÓKO before he usurped the Indian empire; and it is of this monarch that the amplest details are found in *Páli* annals. The 5th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, and 20th chapters of the *Maháwanso* contain exclu-

\* Vide page 24 of the *Maháwanso* for an explanation of this passage.

† Parasol of dominion.

‡ Piyadassino is the genitive case of Piyadasi, प्रियदस्सिनः—ED.

sively the history of this celebrated ruler, and there are occasional notices of him in the *Tíká* of that work, which also I have touched upon in my introduction to that publication. He occupies also a conspicuous place in my article No. 2, on Buddhistical annals. His history may be thus summed up.

He was the grandson of CHANDAGUTTO (SANDRACOTTUS) and son of BINDUSÁRO who had a numerous progeny, the issue of no less than sixteen consorts. DHANMÁSÓKO, who had but one uterine brother, named TISSO, appears to have been of a turbulent and ambitious character; BINDUSÁRO consigned him to an honorable banishment by conferring on him the government of *Ujjéni* (*Oujein*)\* “in his apprehension arising from a rumour which had prevailed that he (ASÓKO) would murder his own father; and being therefore desirous of employing him at a distance, established him at *Ujjéni*, conferring the government of that kingdom on him.”

While administering that government he formed a connection with CHE'TIYA DE'WI a princess of *Chétiyagiri*, and had by her a son and daughter, MAHINDO and SANGHAMITTA', who followed their father to *Patilipura*, subsequently entered into the sacerdotal order, and were the missionaries who converted *Ceylon* to Buddhism. CHE'TIYA DE'WI herself returned to her native city. On his death-bed, BINDUSÁRO sent a “letter” recalling him to his capital, *Patilipura*. He hastened thither, and as soon as his parent expired, put all his brothers, excepting Tisso, to death, and usurped the empire. He raised Tisso to the dignity of *Uparájá*,—which would appear to be the recognition of the succession to the throne.

In the 4th year after his accession, being the year of *Buddho* 218, and before Christ 325†, he was inaugurated, or anointed king. In the 3rd year of his inauguration, he was converted to Buddhism by the priest NIGRODHO the son of his eldest murdered brother, SUMANO. In the 4th year Tisso resigned his succession to the empire, and became a priest. In the 6th MAHINDO and SANGHAMITTA also entered into the sacerdotal order. In the 17th the THIRD CONVOCATION was held, and missionaries were dispatched all over Asia to propagate Buddhism. In the 18th MAHINDO arrived in *Ceylon*, and effected the conversion of the Ceylonese monarch DE'WANANPIYATISSO and the inhabitants of this island. In the same year SANGHAMITTA, the bo-tree and relics were sent by him to *Ceylon*. In the 30th his first con-

\* Introduction to the *Maháwanso*, p. xlii.

† The second paper on “Buddhistical Annals” notices the discrepancy of about 60 years between this date, and that deduced from the date of European classical authors connected with ALEXANDER'S invasion.

sort espoused after his accession, ASANDHIMITTA', who was zealously devoted to Buddhism, died; and three years thereafter he married his second wife. He reigned 37 years.

The five short insulated lines at the foot of the *Allahabad* pillar, having reference to this second empress, is, by its position in the column, a signal evidence of the authenticity, and mutual corroboration of these inscriptions and the *Páli* annals. As DHANMA'SO'KO married her in the 34th year of his reign, she could not have been noticed in the body of the inscriptions which were recorded on the 27th. I fear we do not yet possess a correct transcript of these five lines\*. The passage in the *Maháwanso* which refers to this queen is curious, and may hereafter assist the correct translation of these five lines. I therefore insert it.

- 1 *Atihárasáhi wassamhi Dhammásókassa Rájino Maháméggha-wanúrámé mahábóddhi patitthahi.*
- 2 *Tató dwádasamé wassé mahési tassa rájino piyá Asandhimittá sá máta Sambuddhamámi.*
- 3 *Tató chatutthawassamhi, Dhammásóko mahápati tassárákkhan mahésitté thapési wósamá sayán.*
- 4 *Tatótu totiyé wassé sábalárápamánini "mayápicha ayán rájá mahábóddhin mamáyati,"*
- 5 *Iti kódhawasán gantwá, attanótattha káriká manúkanñakayógéna mahábóddhimaghátayi.*
- 6 *Tató chatutthé wassamhi Dhammásóko maháyasó anichchatáwasampattó : sattatinsosamá imá.*

"In the eighteenth year of the reign of DHAMMA'SO'KO, the bo-tree was planted in the *Mahámégawano's* pleasure garden, (at *Anurádhapura*). In the twelfth year from that period, the beloved wife of that monarch, ASANDHIMITTA', who had identified herself with the faith of Buddho, died. In the fourth year (from her demise), the rájá DHAMMA'SO'KO, under the influence of carnal passions, raised to the dignity of queen consort, an attendant of her's (his former wife's). In the third year from that date, this malicious and vain creature who thought only of the charms of her own person, saying, "this king, neglecting me, lavishes his devotion exclusively on the bo-tree,"—in her rage (attempted to) destroy the great bo with the poisoned fang of a toad. In the fourth year from that occurrence, this highly gifted monarch, DHAMMA'SO'KO, fulfilled the lot of mortality. These years collectively amount to thirty-seven."

I have not had time to examine the fifth inscription round the *Delhi* column carefully, and I apprehend that the transcript is not altogether perfect yet. The last line and half of this inscription, I should be disposed to read thus :

"*E'tán Dáwánanpiya áha ; 'iyán dhanmalibi ata a'hasilóthambáni, Wisalittha-lékkhániwa tata kantawiyá : éna ésa chirathikasiya.*" In the *Páli* considered

\* See page 966 which had not reached the author when the above was written.—ED.

the most classical in *Ceylon*, the sentence would be written as follows : *Etan Dēwānanpiya āha : iyan dhanmalipi atha atthasilāthambāni Wēsāliṭṭha-lēkhāniwa tatha (tatha) katā ; tena ēsā chiratṭhitikā siyā.*

“ DE'WA'NAN'PIYA delivered this (injunction). Thereafter eight stone columns have been erected in different quarters like the inscriptions on DHA'NMO established at *Wēsāli*. By this means this (inscription) will be perpetuated for ever.”

If this reading be correct\*, as I have said before, we have still five more of these columns to discover in India.

I would wish to notice here that there are several errata in the *Pāli* quotations in the July journal occasioned, probably, by the indistinction of the writing of my copyist. I mention this merely to prevent *Pāli* scholars from inferring that those errata are peculiarities in the orthography of that language as known in *Ceylon*. For instance in page 586, you quote me as translating *Viyódhanmā* “ perishable things,” whereas the words ought to have been “ *Waya-dhanmā.*”

*The inscription fronting north (as corrected by Mr. TURNOUR.)*

1. Dēwānanpiya Pāṇḍu sō rājā hēwan āhā “ Sattawīsati
2. wasa abhisitēna mé iyan danmalipi likhāpitā-
3. hi. Dantapurato Dasanan upādayin, ananta agāya danmakāmatāya
4. agāyaparikhāya, agāyasāsanaāya, agēna bhayena,
5. agēnanusāhēna ; ēsāchakho mama anusathiyā.
6. Dhanmapēkhā, dhanmakāmatācha, suwé suwé, waḍhitā. waḍhisantichewa.
7. Purisāpicha mé, rakusācha, gawayācha matimācha anuwidhiyantū
8. sanpātīpādayantucha, aparanchaparancha samādayitwā héméwā antā
9. mahāmatēpi. E'sahiwidhi yā iyan, dhanména pālītā, dhanména widhinā
10. dhanména sikhāyatā, dhanména gaḷīli.” Dēwānanpiya Pāṇḍu sō rājā
11. hēwan āhā : “ Dhanmó sādhuḷiyancha dhanméti. Apāsananwā bahūkan yāni

\* This reading involves so many alterations of the text that I must demur to it, especially as on re-examination I find it possible to improve my own reading so as to render it (in my own opinion at least) quite unobjectionable. The correction I allude to is in the reading of *āthā*, which from the greater experience I have now gained of the equivalents of particular letters, I am inclined to read as the Sanskrit verb *āstāt* (*Pāli āthā*).—The whole sentence Sanskritized will be found to differ in nothing from the *Pāli*—except in that *stambha* is masculine in the former and neuter in the latter :—and that the verb *kataviyā* is required to agree with it.

*Iyam dharmalipi ata āstāt, sila-stambhā (ni)vā siladhārikā(ni)vā tatah kar-taviyā (ni), ena (or yena) eshā chirasthiti syāt.*

“ In order that this religious edict may stand (remain), stone pillars and stone slabs (or receptacles) shall be accordingly prepared ;—by which the same may endure unto remote ages.”

*Āthā* might certainly be read as *ashto* eight, but the construction of the sentence is thereby much impaired, and further it is unlikely that any definite number should be fixed upon, without a parallel specification of the places wher<sup>e</sup> they should be erected.—ED.

12. dayadáni saché sóchayé chakhudánépi mé bahuwidhadinno ? Dipada-
13. chatupadésa pariwáracharésu wiwidhémé anugahé katé ; A'páné
14. dakhinéyé anánipicha mé bahúni kayanáni katáni. Etáya mé
15. atháya iyan dhanmalipi likhápitá héwan anupaṭipajatu ; chiran
16. ṭhitákáche hótiti. Yócha héwan sanpaṭipajisati, sésákatan karontíti !"
17. Déwánanpiya Pánđu só rájá héwan áhá : " ' Kayanannéwa dakhati' iyan mé
18. ' kayanókatóti' nó na papan dakhati : iyan mé ' pápókatóti' iyanwa ' ádinawá'
19. námati. Dupachawékhóchakhó ésá, éwanchakhó ésá dakhiyé ; imá na
20. ádinawagáminináma. Athacha díné, nithuliyé, kóddhamáné, isu-
21. ké, léuanawhaké, máralábhhasayasé, ésabáḍhádikhá, iyan mé-
22. pi dinakáyé, iyan manan mé páratikáyé.

*The inscription fronting East.*

1. Déwánanpiya Pánđu só rájá héwan áhá. " Sattawísati
2. wasa abhisiténa mé iyan dhanmalipi likhápitá. Lókasa
3. hitasukháya sátan apahátattá dhanmawudhi. Pápówa
4. héwan lókasa hitan wakhati. Pachawékháma athan iyan.
5. Nítésu héwan patiyá santésu, héwan apikathésu,
6. kámakáni sukhá awhámiti. Tatháchéwan dahámi héméwá-
7. séwanikáyésu pachuwékhámi. Séwa Pásanḍhapi mé pújanti
8. wiwidháya pújáya. Ichin iyan ataná pachúpagamané
9. samámokhiyamaté. Sattawísati wasa abhisiténa mé
10. iyan dhanmalipi likhápitá."
11. Déwánanpiya Pánđu só rájá héwan áhá. " Yó atikanta-
12. antaré rájáné poséhéwa irisa kathán jáné.
13. Dhanmawaḍhiyé wadhéya ; nócha jáné anúrúpáya dhanmawaḍhiyá
14. waḍhitha" Etan Déwánanpiya Pánđu só rájá héwan áhá. " Esama-
15. puṭhan atikantécha antaré héwan irisa rájáné, kathán jáné ?
16. anurupáya dhanmawaḍhiya waḍhayéti ? Róchojanó anurupáya
17. dhanmawaḍhiyá wadhétha sékinapújané anupaṭipajayé.
18. Kárasujaná anurupáya dhanmawaḍhiyá, waḍhiyanti ; kanasukáni
19. aṭṭhamayéhi ramawaḍhiyanti. E'tan Déwánanpiya Pánđu só héwan
20. áhá " ésamé puṭhan dhanmaséwanéna séwayé. Mé dhanmánusatáné
21. anusésémi. E'tan janá sutan anupaṭipajipatá achan namásatá."

*The Inscription fronting South.*

1. Déwánanpiya Pánđu só rájá héwan áhá. " Sattawísati wasa
2. abhisiténa mé, imáni satáni awadhiyáni katháni-séyathá-
3. suké, sáriká, arané, chakawáké, hansa, nandimukhá, góráṭhé,
4. jatuká, abá, káparéká, datti, anthikamawé, wédawéyaká,
5. gangapuputhaká, sankajamawé, kaḍhathasagaká, panarasé, simaré,
6. sandiké, rókapadá, parasaté, sétskapóté, gámakapóté,
7. savé, chatupadé, yepi ; luddaganó été nachakhádiyatu.
8. E'lakácha, súkarécha, gabhaniwapáyimináwa, awadhiyápentu ke-
9. pichakéna ; ansamanské wadhikakathé nó kathawiyé : tásé sajiwé
10. nottipátawiyé : dáwé anatáyéwá wibásiyéwá, nottipátawiyé,
11. jiwénajiwéné pósitawiyé. Tísu chatumásisu tisáyan punamásiyan,
12. tínidivasáni, chuddasan, pannarasan paṭipadiyé, dhuwéyécha
13. Anupósatté, maré awadhiyé nópi, wikétawiyé. Etániyéwa diwasáni
14. nágawanépi, kwatha, dugasiáni, annáni pi jíwanikáyáni
15. nó hantawiyáni. Aṭṭhamipakháyé, chawudasiyé panarasiyé tásáyé
16. punawásané tisú chatumásisu, súdiwasáyé, gónánúna rakhitawiyé
17. ajaké, élaké, súkare éwanpi anné nirakhiyatáné, nirakhitawiyé.

18. Tisáyé punawásayé chatumásiyé chatumásapakhayé apawasá gónásan-  
 19. rakhaté nó kathawiyé. Yáwa sattawisati wasa abhisiténa mé, étáye  
 20. antarikáyé páná wisati bandhanamókháni katáni.”

*The Inscription fronting West.*

1. Dėwánanpiya Pándu só rájá héwan áhá. “ Sattawisati wasa
2. abhisiténa mé, iyan dhanmalipi likhápítá. Rajjaká mé
3. bahusu pánasatasahasésú janésú áyanti. Tésan yó abhiparé
4. danḍawé atapati, yé mé kathi kin? Té rajjaká aswata abhitá
5. kinmáni, pawatayėwun janasa janapadasa hitasukan rupadahėwun;
6. anugahėnėwachá, sukhíyana dukhíyana jánisanti; dhanmáya té nacha-
7. wiyėwa disanti janán janapadan. Kin téhi attancha paratancha
8. arádhayėwun? Té rajjaká parusatá paṭacharítawé man purisánipímé
9. \* ródhanáni paṭicharisanti; tépi chakkéna wiyówadisanti yé na mé rajjaká
10. charantá árundhayítawé, athahi pajanwiya táyé dhátíyá nisíjita;
11. aswathėrátiwiya tá dháti, charantá mé pajan sukhan parihathawé.
12. Héwan mama rajjaká katé, janapadasa piṭasukháyé; yéna éte abhitá
13. aswatha sátan awamáná, kamáni pawatėyėwúti. E’téna mé rajjakánan
14. abhiharawadanḍawé atapatiyė kathé, iritawyėhi éśákiti
15. wiyóhásamuticha siyá. Danḍasamatácha, awaitépicha, mé awuté,
16. bandhana budhánan manusánan tiritadanḍinan patawadhánan, tiní diwasáni, mé
17. Yutté dinné, nítikárikáni niripayihantu, Jíwítáyé tánan
18. násautanwá niripayantu: dánan dahantu: pahitakan rupawápanwá karontu.
19. Irichimé héwan nira dhasípi karípiparatan arádhayėwapi: janasacha
20. wadhati: wiwidhadanmacharané; sayamé dánasanwibhágóti†.”

*Translation of the Inscription fronting North.*

The rája PA’NDU, who is the delight of the déwos, has thus said.

“ This inscription on *Dhanmo* is recorded by me who have attained the twenty-seventh year of my inauguration. From *Dantapura*, I have obtained the tooth (relic of BUDDHO), out of innumerable and inestimable motives of devotion to *Dhanmo*,—with the reverential awe, and devout zeal (due) to the precious religion which confers inestimable protection. This (inscription), moreover, may serve to perpetuate the remembrance of me.

“ Those who are observant of *Dhanmo*, and delight in *Dhanmo*, growing in grace, from day to day, will assuredly prosper. Let my courtiers, guards, herdsmen, and learned men, duly comprehend, and fully conform to (the same) uniting (to themselves) all classes, the rich and the poor, as well as the grandees of the land. A course such as this, sustained by *Dhanmo*, inculcated by *Dhanmo*, and sanctified by *Dhanmo*, is the path (prescribed) by *Dhanmo*.”

The rája PA’NDU, who is the delight of the déwos, has thus said.

“ Thus this *Dhanmo* is most excellent in its righteousness.”

Wherefore should I who have been a charitable donor, in various ways, grieve (to bestow) charitable gifts, whether it be a little food, or a great offering, or even the sacrifice of my eyes? To bipeds and quadrupeds, as well as those employed in my service, various acts of benevolence have been performed by me;

\* The letter *chh* is read as *r* throughout; and the letter *u* as *ru*.—ED.

† By comparing this version with that published in July, it will be seen to what extent the license of altering letters has been exercised. The author has however since relinquished the change of the Rájá’s name, in consequence of his happy discovery of PIYADASI’S identity.—ED.

and at the *Apána* (hall of offerings) to those worthy of offerings, by me, both food and other articles, involving great expenditure, have been provided.

“ Let it be duly understood that this inscription has been recorded by me with this object, as well as that it should endure for ages. Would but one person fully conform thereto, what would (not) the rest do !”

The rája PA'NDU, who is the delight of the déwos, has thus said.

“ (It may be said) ‘ this (dispensation) appears to be prodigality itself ;’ or of me ‘ he is addicted to prodigality.’ That would not appear to us to be an act of impiety ; or this, of me, ‘ he is a sinner ;’ or this, ‘ he is a miscreant,’ or any such reproaches. The evil designing man (may say) these things, and such a person may represent them so, but they are not the road to (do not inflict) degradation.”

“ Moreover, by my contemplating the distresses affecting the poor, the unfortunate, the resentful, the proud, the envious, those bent with age, and those on the eve of becoming a prey to death,—(that contemplation) would produce in me a due sense of commiseration towards the destitute.”

*The Inscription fronting East.*

The rája PA'NDU, who is the delight of the déwos, has thus said.

“ This inscription on *Dhanmo* has been recorded by me who have attained the twenty-seventh year of my inauguration. *Dhanmo* prevails for the happiness and welfare of mankind ; as well as to prevent the forfeiture of their salvation. Even the sinner would admit, that it (is essential for) the happiness of mankind. Let us, therefore, stedfastly contemplate this truth. While righteous men thereby become devoted to charity, and are bent on discoursing (thereon), let me encourage their benevolent proceedings. In like manner, let me extend my solicitude towards the wealthy ; and let me be specially regardful of the multitudes under my sway. Even my *Pásanqhi* subjects present me with various tributes. I formed this resolve, under the conviction of the supreme beatitude, (resulting) from an individual himself setting an example.”

The rája PA'NDU, who is the delight of the déwos, has thus said.

“ This inscription on *Dhanmo* is recorded by me who have attained the twenty-seventh year of my inauguration—should any person, after the extinction of my regal authority, learn from my subjects themselves, such a precept as this, he would prosper by the grace of *Dhanmo* ; should he not acquire that knowledge, he (cannot) prosper by the orthodox *Dhanmo*.” The rája PA'NDU, who is the delight of the déwos, has thus asked this (query). “ He, who after the extinction of my authority, would not acquire this knowledge, how should he learn these royal mandates ? how can he prosper by the orthodox *Dhanmo* ? The well disposed person, (who) has prospered by the orthodox *Dhanmo*, would evince gratitude for the benevolence of his benefactors. (All) conforming, good men prosper by the orthodox *Dhanmo*, and realize the bliss of the eight heavens.” The rája PA'NDU, who is the delight of the déwos, has declared this also. “ He who attends to this precept of mine, would by the observance of *Dhanmo* lead a righteous life. Let me also, by the observance of *Dhanmo*, attain an exalted station (of righteousness). The inhabitants at large, who conform to this edict, (will) eschew evil.”

*Translation of the Inscription fronting South.*

The rája PA'NDU, who is the delight of the déwos, has thus said.

“ By me, who have attained the twenty-seventh year of my inauguration, these animals have been forbid to be killed,—namely, parrots and mainas (*gracula religiosa*) in the wilderness ; the brahmany duck (*anas casaca*) ; the goose (rather the mythological and fabulous “ *hansa*” ) ; the nandimuká (supposed to be the fabulous “ *kinnari*” ) ; the golden maina (*turdus salica*,) ; the bat, the crane, the blue pigeon, the gallinuli, the sankagamawé, wédawéyaká, the gangapuputhaká, the sankagamawé, the kaḍhathasayaká, the panarasé, the simaré, the sandiké, the rókapadá, the parasaté, the white dove, and the village dove, as well as all quadrupeds. These, let not the tribe of huntsmen eat. For the same reason, let not sheep and goats which are fed with stored provender, be slaughtered by any one ; and those who are accustomed to receive a portion of the meat (of animals killed) should no longer enter into engagements to have them slaughtered on those terms ; nor should ferocious animals either be destroyed ; neither in sporting or in any other mode, nor even as a merriment, should they be killed : (on the contrary) by one living creature, other living creatures should be cherished. During (all) the three seasons of the year, on the full moon day of their (lunar months) as well as on these three days, the fourteenth, the fifteenth, and the first (of each moiety of the lunar months) (each of) these being days of religious observance, not only the agonies of slaughtering, but selling also should not be allowed. During these days, at least, on the mountain, in the wilderness, and everywhere, even the multitudes of the various species of animals which may be found disabled, should not be killed. During the three seasons, on the eighth, the fourteenth and the fifteenth (of each moiety of the lunar month) being the holy days devoted to deeds of piety, oxen, goats, sheep and pigs, which are ordinarily kept confined, as also the other species which are not kept confined, should not be restrained. Nor should it even be hinted, on the holydays of the four months of each of the seasons, that the stalled oxen even should be kept confined. By me, who have attained the twenty-seventh year of my inauguration, during the course of that period, living creatures have been released from the twenty evils (literally restraints) to which they were subjected.”

*The Inscription fronting West.*

The rája PA'NDU, who is the delight of the déwos, has thus said.

“ This inscription on *Dhanmo* is recorded by me in the twenty-seventh year of my inauguration. My public functionaries intermingle among many hundred thousands of living creatures, as well as human beings. If any one of them should inflict injuries on the most alien of these beings, what advantage would there be in this my edict ? (On the other hand) should these functionaries follow a line of conduct tending to allay alarm, they would confer prosperity and happiness on the people as well as on the country ; and by such a benevolent procedure, they will acquire a knowledge of the condition both of the prosperous and of the wretched ; and will, at the same time, prove to the people and the country that they have not departed from *Dhanmo*. Why should they inflict an injury either on a countryman of their own or on an alien ? Should my functionaries act tyrannically, my people, loudly lamenting, will be appealing to me ; and will appear also to have become alienated, (from the effects of orders enforced) by royal authority. Those ministers of mine, who proceed on circuit, so far from inflicting oppressions, should henceforth cherish them, as the infant in arms is cherished by the wet-nurse ; and those experienced circuit ministers,

moreover, like unto the wet-nurse, should watch over the welfare of my child (the people). In such a procedure, my ministers would ensure perfect happiness to my realm."

"By such a course, these (the people) released from all disquietudes, and most fully conscious of their security, would devote themselves to their avocations. By the same procedure, on its being proclaimed that the grievous power of my ministers to inflict tortures is abolished, it would prove a worthy subject of joy, and be the established compact (law of the land). Let the criminal judges and executioners of sentences, (in the instances) of persons committed to prison, or who are sentenced to undergo specific punishments, without my special sanction, continue their judicial investigation for three days, till my decision be given. Let them also as regards the welfare of living creatures, attend to what affects their conservation, as well as their destruction: let them establish offerings: let them set aside animosity.

Hence those who observe, and who act up to these precepts would abstain from afflicting another. To the people also many blessings will result by living in *Dhammo*. The merit resulting from charity would spontaneously manifest itself."

VI.—*Account and drawing of two Burmese Bells now placed in a Hindu temple in Upper India. By Capt. R. WROUGHTON, Revenue Surveyor, Agra division.*

In the month of January last, while engaged upon the revenue survey of zillah *Sirpurah*, I accidentally heard of a celebrated Burmese bell, in the possession of Resáladár BHEEM SINGH (late of the 2nd local horse) and lodged at a sewala, the property of that individual, situated in the village of *Nudrohee* on the banks of the *Kalee Nuddee*,  $2\frac{1}{2}$  miles west from the town of *Khass Gunj*. I was induced to visit the spot, and recognized old acquaintances in the Resáladár and bell; the former having been engaged with me in the night storm of the city of *Arracan*; and the bell, the identical one, which was found upon the capture of that place suspended in the temple (or pagoda) of *Gaudama muni*, a few hundred yards to the N. E. of the old stone fort, being the position occupied by the 2nd regiment of local horse, during the calamitous rainy season of 1825.

The history of this bell is very unsatisfactory, and very brief. Upon the breaking up of the south-eastern division and the return of the troops to Bengal, BHEEM SINGH solicited permission to carry away the bell in question, and he states that consent was given to his application, both by the late respected General MORRISON, and Mr. T. C. ROBERTSON, Political Agent; upon what authority however, this proceeding can be justified, I know not, neither am I disposed to agitate

the question, because it might disturb its worthy owner in the possession of an article, which in its present position is well calculated to perpetuate the success of the Company's arms in Burmah, and to which BHEEM SINGH attaches the greatest value.

The Resáladár (an active fellow and gallant soldier) when the 2nd local horse marched from *Arracan* to *Chittagong*, by the interior, (or *Rutnapulling* route,) contrived to persuade the master of a sloop to convey the bell to that station, where it arrived before its owner, was seized by the officer in charge of the magazine, and was only liberated and restored to BHEEM SINGH, consequent on a reference being made to the supreme government. From *Chittagong* the bell was conveyed in a country boat, to *Futtyghur*, and from that place was finally transported on a truck constructed for the occasion, to its present situation. The above comprises all the information I could gather from the Resáladár regarding it.

*Nudrohee* is fixed on the direct route from *Muttra* to *Soron* on the Ganges viâ *Hathras*, *Sikundruh raow*, and *Murarah*; thousands of pilgrims from the western states frequent this road, on their way to bathe in the Ganges, and by this means the celebrity of the bell has spread far and wide.

BHEEM SING having permitted me to examine the bell and make a drawing of it, I thought the opportunity a favorable one, and availed myself of his good humour and civility; and I was the more urged to take this trouble, as I consider the bell a beautiful specimen of workmanship, of great antiquity, and well worthy a report and representation being made of it.

Having constructed a wooden hollow paralleloepidon for the purpose, I ascertained that the solidity of the bell equalled a prism, the area of whose base is the square of 44.3 inches  $\times$  by the height 6.278 which gives for the content 12320, 41222 cubic inches: the specific gravity of the metal which is a near approximation to the truth, I determined in the following manner.

Mr. JAMES GARDNER of *Khass Gunj* possesses a small Burmese bell, which was also brought round from *Arracan* by the late Lieut.-Col. GARDNER, and this bell the former gentleman kindly lent to me. I weighed it with English weights and scales (thermometer Farht. scale, ranging 60°) both in and out of water, and found it 224lbs. 4 ounces, and 195lbs. 12 ounces avoirdupois respectively, which makes its specific gravity 7868; its solidity I ascertained to be equal to a cylinder, the base of a diameter 17.4 inches and the height 3.2 inches which gives 760.920 cubic inches, and as the material, or the metal

of which the small bell is composed assimilates very closely with that of the large one, I have used it to determine the weight of the latter, and which I find by the simple rule of proportion is  $31\frac{1}{3}$  hundred weight nearly.

The accompanying sketches I personally executed from scale and measurement, and can vouch for their critical resemblance to the originals ; and the facsimile of the inscriptions I have carefully compared, and can pronounce with safety upon their accuracy. I may here mention that until I filled the crevices of the letters on the bell *with yellow ochre* (and I tried many other colors), I found it utterly impossible to distinguish, and copy faithfully the inscription through the tracing paper, although the paper was extremely thin, oiled, and rendered transparent for the purpose.

The representation of the small bell, has been executed on a somewhat larger scale, because I could not otherwise satisfactorily exhibit its mouldings.

I will not occupy your time with any further observations, the drawings and copy of inscriptions will speak for themselves ; and if they be considered useful and acceptable to the Asiatic Society, the little trouble I have taken will be amply compensated.

I cannot however resist communicating the particulars of an attempt made by a native to impose upon me a feigned translation of the inscription, because the circumstance will shew how far the disposition of these people leads them to practise deception and roguery whenever opportunity offers, and they can hope to turn it to account.

I had offered a remuneration of two goldmohurs to any person who could, and was willing to translate the inscription, and I made this offer because I had heard that one or two Arracanese Mugs who came round to Bengal with GARDNER'S horse, were residing in the neighbourhood of *Khass Gunj* and could accomplish the task : I tried one man and found him incompetent, when a Tanjore brahmin who had come to this part of the country on a pilgrimage presented himself, declared his ability to undertake the office, and to convince me of his fitness, produced several specimens of a written character having a strong resemblance to Burmese ; and which in my presence he appeared to read and write with facility. Flattering myself that I had found a clever and useful fellow, I at once set him to work on the large bell inscription ; and attended on the following day at the sewala to see what progress had been made. I found that one sheet containing 10 lines, had been faithfully transcribed ; and that the brah-

min had copied 4 more lines on the second sheet ; the first I directed him to transcribe again on a new sheet, while I would complete the second. I now determined to put this brahmin's honesty to the test, and while the fellow was busily engaged at a distance from me, I entered one line on the second sheet, resembling the inscription, that is, the line contained Burmese letters throughout, which I had fancifully put together : to this line I added four or five others correctly traced, and then called the brahmin to translate the whole sheet. It amused me to find, that he read *my composition* and the Burmese, with equal readiness, and apparent confidence, but when I applied the copied inscription to the bell, and he perceived no resemblance in the copy to the original, and that I had gravelled his ingenious effort to delude and rob me, it would be difficult indeed to describe his discomfiture. He never for an instant endeavoured to deny the attempt at imposition, but coolly defended the proceeding on the grounds of poverty, and the almost certain prospect he entertained of escaping detection.

NOTE.—Having prepared the plates for this paper we have inserted them in the present volume, although we are unprepared to subjoin a copy and translate of the longer inscription, which however perfectly executed in facsimile has proved beyond RATNA PAULA's power of deciphering, as well as that of Col. BURNEY and his Burmese Pandit now in Calcutta. By their advice I have sent it to Mr. BLUNDELL at *Moulmein*, but after all nothing very interesting can be expected from a document of such a nature. The smaller inscription Col. BURNEY obligingly took in hand, and we have the pleasure to subjoin his note with the text in Burmese—the facsimile it is not necessary to lithograph.—ED.

*Inscription on the Small bell.*

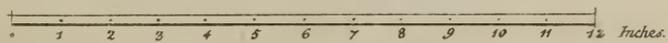
ဇေယတူ။ ဒေဝဒေဝိနိ။ ရာဇရာဇိနိ။ မဟာမုနိနိ။ သီရိန္ဒရ။  
 လောကဗျက်ရှူ။ သုံးလှမှန်ကင်း။ တရားမင်းသည်။ လေးစင်းဖြ  
 စာအာသဝတို့နှိနှစ်မွဲနိ : ကုန်သောဝေနေယသတ္တဝါအပေါင်း  
 တို့အားတရားတည်း ဟူသောအမြိုက်ငြိမ်းဆေးထိုက်ကျေး  
 တော်မူ၍ပရိနိဗ္ဗာန်စံယူတော်မူပြီး သည်နော်ကာလ။ ဣ  
 ဣြိက်ခဲထွစွာသောသာသနာတော်အတွင် : နှိဣြိကြိုက်သ  
 ဖြင့်အသင့်နှစ်လုံးစွဲသုံးအမှန်သဗ္ဗညာဏ် သက်လေ့ရှိသော



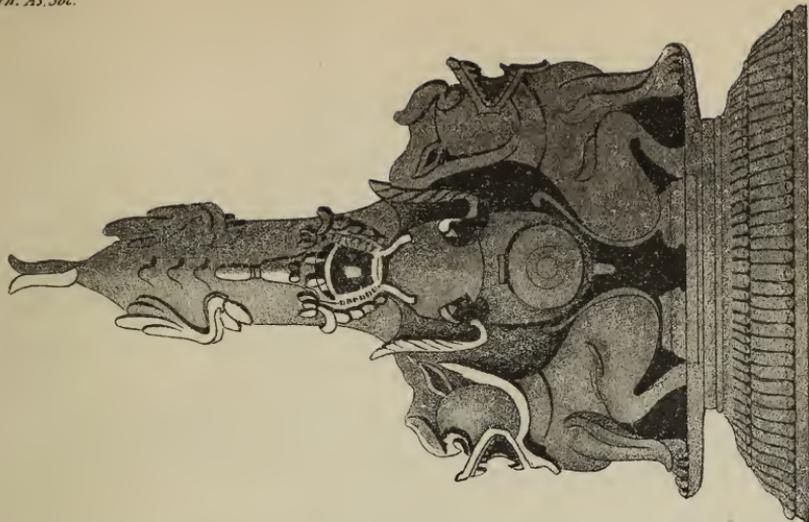


Robt. Wroughton del.

Small Burmese Bell, the property of James Gardner Esq. Nhasguny  
Solidity, 761 cub. inches - Weight, 2 Hundred Weight - Specific Gravity 7868.







Counter View of the upper portion of the small bell.



Large Burmese Bell, at Nudrohee Ghat, on Kallee Nuddee, Purg<sup>h</sup> Mararuh, zillah Allygurh - brought from Arracan by Bheem-Singh Resaldar. 2<sup>d</sup> Loc. Horse 1826.

Solidity 12320 Cub. Inches. Weight 31 1/2 Hundred Weight.





။ဣတ္တိကံတော်၌။ ။ရှင်တော်သသနာ။ ။ပွင့်လင်းသာ၍။ ။သညာ  
 အန္တတံ။ ။ဝစနုတ်၌။ ။မောင်မှတ်ခေါ်တွင်။ ။အိမ်ရှင်မကြီး။ ။  
 ။ဇနီးရှင်အူ။ ။မောင်သူမယ်ယ။ ။မောင်နှစ်မတို့။ ။ဖြူဆွသဒ္ဓါ။ ။စေ  
 တနာဖြင့်။ ။ထောင်ရာဇက။ ။ဒသအဇ္ဈာ။ ။နှစ်ကောဇာတွင်။ ။ရာထီ  
 ပြီသာ။ ။ဝိဗ္ဗန္တ၌။ ။တွက်ဆသချာ်။ ။ရက်အသင်ဝယ်။ ။သတ္တာဘိ  
 သ။ ။ခါကောင်းရ၍။ ။လစ္ဆမေဗိယာ။ ။သန့်ပြန့်စွာ၌။ ။များစွာကံ  
 ကျေး။ ။လက်ခပေးလျက်။ ။ကြေးအသပြာ။ ။၅ဝသာ၍။ ။သံဝါရို  
 က်ညောင်း။ ။ဒန် ခေါင်းထောင်းကို။ ။ရင့် ကြောင်းဆုယူ။ ။ဤအ  
 တ္တံ။ ။သညာ။ ။နုတ်လူဗြဟ္မာ့ကြောညာရှင်ညောင်သောင်း သော  
 င်းသာရခေါ်စေသော။ ။

"I send you a fair version, which some Burmese at Calcutta and I have succeeded in making out of the facsimile of the inscription on the small *Arracan* bell. We have been obliged to guess one or two words. I send you also a translation of the Burmese, from which you will see that the inscription, like most Burmese inscriptions, contains nothing of any historical interest.—H. B.

*Translation.*

Be victorious or accomplished<sup>1</sup>! After the period when the sovereign of the *nats*, the king of kings, the chief of the saints, the most beautiful in appearance, on whom the eyes of the whole world rest, the pinnacle of the three orders of rational beings<sup>2</sup>, and the lord of righteousness, had administered the delicious and relief-giving medicine, the moral law, to all sentient beings who are long immersed in the four streams or currents<sup>3</sup>, and had proceeded to enjoy the state of *Naibban*, MAUNG MHAT and his wife, having come to existence in the time of (GAUDAMA's) religion which is most difficult to meet with<sup>4</sup>, possessing minds properly and sincerely disposed, imbued with true wisdom, taking delight in virtue, piety, charity, and the other duties of good men, and established in proper principles, made an offering, taking the whole earth and water to witness, of this bell weighing 9,230,000<sup>5</sup>, to the *Maha Zedi* pagoda, which is situated in the place called the great city of *Diniawadi* (*Arracan*), and in which are collected and rest the sacred relics (of GAUDAMA), that are complete in the united streams of fire and water, the six-colored flames of light and other miraculous exhibitions<sup>6</sup>. May the merit of this charitable gift

be also shared<sup>7</sup> by the lord of earth and water, the possessor of the celestial weapon<sup>8</sup>, the master of the tshaddan<sup>9</sup> king of elephants, the arbiter of life and great king of righteousness (MENDARAGYIH, king of *Ava*, grandfather of the present king) his queen, sons and grandsons. May it be shared by the parents who gave (us) life, (our) teachers and all sentient beings who pass through the thirty-one different stages of existence<sup>10</sup>. (We) desire that in consequence of (our) having thus performed this charitable deed, (we) may, in future successive worlds, exist as good beings in the superior grade of man<sup>11</sup>, capable of avoiding the ten evil works<sup>12</sup>, and given to performing the ten good works<sup>13</sup>, and that in (our) last state of existence, (we) may verily reach the country of *Khemapuram Naibban*.

*In Verse.*

During the reign of the lord of the celestial weapon, master of the tshaddan elephant and the true great king, who resides at the royal city of *Amarapura* in the Burmese kingdom, which is situated upon that called the southern island, lying within the green division of the four bodies of color that issue joined together from the precious centre post<sup>14</sup>, the religion of the lord was extended and prosperous. In the warm season, on what was fixed by astrological calculation to be a prosperous day, the 27th day of the sign Taurus, (Burmese month Katshoun) in the Kauza<sup>15</sup> æra 1180 (corresponding with the 2nd of May, 1818), I, known as, and significantly called by the name of MAUNG MHAT<sup>16</sup>, the mistress of my house MA GYIH and wife SHYEN-U, (two wives) and brother and sister, MAUNG THU and MAYA (his two children) have, after paying much, upwards of 50<sup>17</sup> viss, for the hire of labourers, bestowed with pure motives and good will, in view to obtaining the reward (of *Naibban*) through perfection in virtue, this bell, the sound of which when struck extends afar and makes the ear attend. May nats, men and byanhas, above and below, listen to it with delight and cry aloud well done<sup>18</sup>!

<sup>1</sup> The Burmese often commence a writing with the *Pāli* phrase *zeyatu*—which is usually interpreted by them to mean, “May it (the work now undertaken) be completed or fulfilled,” but which, some pious Burmese say, rather means, “may they (the evil passions) be overcome,” or “Be victorious over the evil passions.” [It is simply the Sanskrit जयतु ‘be victorious.’—ED.]

<sup>2</sup> The three superior orders of beings are, *Byanhas*, superior celestial beings; *Nats* inferior ditto, and men.

<sup>3</sup> According to the Burmese, there are four streams or currents that bear away all sentient beings, viz.: passion, existence, false doctrine and ignorance. These are also called four restraints or bands.

<sup>4</sup> The term of GAUDAMA’S religion, it is said, is 5000 years, and Buddhists think that to appear in a state of existence as a human being during this short term is a difficult and fortunate event to a sentient being.

<sup>5</sup> The figures here are not quite clear, and an examination of the bell itself is necessary to ascertain to which description of weight they refer. If the figures are 9,230,000, they probably mean the small Burmese weight yue, 120 of which

go to the tical, and the weight of the bell will then be 76,916 ticals, 6 mus and 5 yues.

<sup>6</sup> GAUDAMA'S body displayed many miraculous appearances. He could, whenever he pleased, exhibit a stream of water from one nostril, eye, ear, hand, or foot, and a stream of fire from the other—and six streams of different colored glory were emitted from his body.

<sup>7</sup> According to the Burmese the merit of a good deed may be participated by others, and particularly by those who praise or encourage the performer of it by exclaiming *thadu*, well done.

<sup>8</sup> The Hindu *chakri* is the Burmese *tsakyá*, or celestial weapon.

<sup>9</sup> The Tshaddan elephant is now the usual title of the white elephant, which, in ancient times, when there existed, it is said, ten different species of the animal, was the king or of the first class. Six-colored streams of light issued from its tusks also; whence *tsha-dant* or *tshaddan*, as my poor unfortunate friend, the late MYAWADI WUNGYIH, informed me.

<sup>10</sup> The thirty-one different abodes or stages of existence, according to the Buddhists, have been described by Dr. BUCHANAN and other writers on their religion.

<sup>11</sup> A person, according to the Buddhists, cannot attain *Naibban* or be perfected into a Buddh but from a state of existence as man—hence, all Buddhists, and particularly the women, pray that their future existence may be in the superior grade of man.

<sup>12</sup> The ten evil works are 1, murder; 2, theft; 3, adultery; 4, lying; 5, speaking so as to destroy the affection entertained by two persons for each other; 6, speaking harshly or using abusive language; 7, frivolous or idle conversation; 8, coveting the property of others; 9, thinking of injuring others; 10, apostacy.

<sup>13</sup> The ten good works are 1, charity; 2, keeping the five Buddhist commandments not to kill, steal, commit adultery, use intoxicating substances or tell falsehoods; 3, repeating certain short sentences calculated to restrain evil desires and promote abstraction and indifference to this life; 4, reverence for Buddh, his precepts and disciples, and for one's parents and teachers; 5, performing the services due to the same; 6, distributing the merit of one's good actions among other beings; 7, pleased with, and exclaiming *thadu*, or well done, at the good works of others; 8, hearing GAUDAMA'S religious precepts recited; 9, preaching or communicating a knowledge of the same to others; 10, firmness in religious faith.

<sup>14</sup> The Myenmo Mount is here poetically alluded to. From the four cardinal points of this centre of the Buddhist world to the wall surrounding it, the space is equally divided by four different colors, red, green, yellow and white. In the green space is situated the southern island or *Tsabu-depa*.

<sup>15</sup> The present Burmese æra which commenced A. D. 638.

The number of the year is so given in the verse, that it was at first supposed to be 1118 or 1756, but that date was 27 years before *Arracan* was conquered or *Amarapura* built by MENDARAĞYIH, king of *Ava*. Further examination with Burmese satisfied me that the year is 1180 or 1818.

<sup>16</sup> Mhat in Burmese means mark, and the bestower of this bell appears to have been born with some mark or discoloration about his body, whence he was named Mhat or Mark. The verse on the bell may be understood to mean that the donor was mark by nature and Mark by name.

<sup>17</sup> Here again the meaning of the figures is not quite clear, whether referring to the weight of the bell or to the amount of expense incurred.

<sup>18</sup> See note 7.

The last part of the inscription is in verse. Burmese verse consists of four syllables or five pronounced as four. The last syllable or last letter of one verse and the third or second syllable, or last letter of the third or second syllable, of the next verse, or of the two next verses, are made to chime together, and the last syllable or final letter in the last syllable of the last of these verses is often again connected by the same kind of rhyme with the following verses:—e. g.

\* Yatána man *daing*<sup>1</sup> || Le yaung *pyaing*<sup>2</sup> *dweng* || *mya zaing*<sup>3</sup> *ta kho*<sup>1</sup> || *taung kyun tsho*<sup>2</sup> *thau* || *myan daing amára*<sup>1</sup> || *nan thaná*<sup>2</sup> *way* || *Tsakya*<sup>3</sup> *tha khen*<sup>1</sup> || *tshaddan shyen*<sup>2</sup> *hu Bhuren*<sup>3</sup> *gyih tsit*<sup>1</sup> || *phyit*<sup>2</sup> *lat tharáu* || *let*<sup>2</sup> *thek dau*<sup>9</sup> *nhait* || *shyen dau*<sup>3</sup> *tha thana* || &c.

The verse is written like prose excepting at the end of each verse there is a *paik* or stop, a double line, like that above shown. The Burmese have an immense collection of poetry and take great pleasure in reciting it, and I have heard my amiable friend, the Catholic Missionary PÈRE TAROLI, admire their poetry exceedingly, declaring that some, which he once read to me, was equal to any thing in Danté !

VII.—*Note on Inscriptions at Udayagiri and Khandgiri in Cuttack, in the lát character.* By JAS. PRINSEP, *Sec. As. Soc. &c.*

I have already mentioned that on Lieutenant KITTOE's departure for *Cuttack* I requested him to take the first opportunity of visiting the *Khandgiri* rock for the purpose of re-examining the inscription of which a lithograph was published by Mr. STIRLING in his Statistical Report on the province of *Orissa*.

My zealous friend saw enough, several months ago on a rapid visit there, to prove that the published copy was very incorrect; but it was only lately that he was able to repair to the spot again (a distance of 20 miles from *Cuttack*) to examine and copy the document in detail. I shall presently quote his own account of the difficulties he had to encounter in accomplishing the task I had imposed on his zeal and good nature;—but first I would call attention to a number of short inscriptions in the old character which he discovered on the occasion of his first visit, in the various caves of the neighbouring hill called *Udayagiri*; and which he carefully recompared on his late trip, so as to leave no doubt of their accuracy as now represented in Plate LVII.

from his original sketches. It will be remarked that some of them are accompanied by symbols similar to those of the western caves in Colonel SYKES's collection ; but they are frequently destitute of such ornaments, and the general style of the writing is of a purer and therefore more ancient type than that of *Sainhadri*.

In my search for some of the catch-words which had proved of such avail in explaining the purport of the inscriptions at *Bhilsa* and *Sainhadri*, I could neither meet with the *dánam* of the former, nor the *dayadhamma* of the latter,—but in their stead I remarked a very common if not constant termination in a word of two syllables  $\overline{\text{J}}\overline{\text{I}}^{\circ}$  *lonam*, or  $\overline{\text{J}}\overline{\text{I}}^{\circ}$  *lenam* preceded in most instances by the genitival affix  $\text{᳚sa}$  ; and in the only case, as of exception, by an equally regular genitive  $\text{᳚᳚᳚}$  *sírino*, from the noun *síri* (Sanskrit root  $\text{सोर}$  gen.  $\text{सौरिणः}$ ) : a worshipper of the sun. It was not until after many futile attempts with the pandit to find a better, that we were led to the supposition that the words *lonam* or *lenam*, must be the Páli equivalent for the Sanskrit participial noun  $\text{लूनं}$  *lúnám*, ‘cut or excavated ;’ in this the vowel is changed from *u* to *o*, and the *n* from the dental to the Prákrit cerebral :—but in sound it must be confessed that there is little difference ; while in sense, the term satisfies precisely the circumstances of the *Udayagiri* caves, which are generally small holes cut with the chisel from the solid rock—a stone of loose consistency easily worked with the rudest tools.

The catch-word once attained, the reading of this new string of inscriptions was an easy matter.

The first then, which occurs in a cave now called the “ snake cave” at *Udayagiri* (hill of the rising sun) reads thus :

No. 1. *Chúlakamasa Koṭhájayácha.*

“ The impregnable or unequalled chamber of **CHULAKARMA.**”

*Koṭha* is precisely the  $\text{कोष्ठ}$  *koshṭha* ‘an apartment.’ The conjunction *cha* shews that the sense is incomplete, but the continuation on the sides of the same door (No. 2) is in bad preservation ; viz.

No. 2. *Kamase... rikhi nayache pasáde.*

“ and the appropriate temple (or palace) of *Karma*... (*rishi* ?)” only changing *pasádah* ‘favor’ into *pasádah* (S.  $\text{प्रासादः}$ ) palace.

No. 3, on the cave now called that of the tiger, reads as follows :

*Ugara avedasa sasuvino lonam.*

“ excavated by (of) **UGRA AVEDA** (the antivedist) (?) the *sasuvín* ?”

No. 4, on an adjoining cave is equally unintelligible.

*Mápámadáti bákáya yanákiyasa lonam.*

“ The excavation of **YANA'KIYA** for.....”

No. 5, commences and ends with the same words as the first inscription :

*Chūlakumasa paseta kothāja (ya).....*

The word *paseta* may be the Sanskrit *prasrita* "the humble" sc.—cell of CHULAKAMA.—*Chudākarma* is the rite of tonsure—from चूडा, a single lock of hair left on the crown of the head when shaved : and some allusion to a similar purpose of this cave seems preserved in its modern name of *páwanagubha*, 'the cave of purification.'

No. 6, is on a cave now called the *Mánikpūra* or jewel-city cave. It begins and ends very intelligibly, but the central portion is erased : *Verasa mahárájasa kalingádhípatano ma . . . . . kadepa sírino lonam.*

"The excavation of the mighty (or of VIRA) sovereign, the lord of *Kalinga*, &c.... of Kadepa (?) the worshipper of the sun."

In Sanskrit,—वीरस्य महाराजस्य कालिङ्गाधीपतिः.. कदपे सीरिणः लूनं VIRA may perhaps be the name of the rája of *Kalinga* who dug this cave : for *sírino*—see the previous observations.

No. 7, over a small door in the same cave, seems to have been the work of a more youthful prince.

*Kumaro vattakasa lonam.*

"The excavation of the prince VATTAKA."

Then follows a more lengthy inscription (No. 8) on the *Vaikanta gubha* in which we also find mention of the *Kalinga* dynasty.

*Arahanta-pasádánam kalinga. . ya. . . nánam lonakádatam rajinólasa . . hethisahasam panotasaya. . kalinga velasa. . agamahi pitakaḍa.*

"Excavation of the (rájas) of *Kalinga*, enjoying the favor of the *arhantas* (Buddhist saints)—(the rest is too much mutilated to be read with any degree of confidence.)

There is still one more specimen of the old character in a cave at *Khandgiri* not inserted in the plate : it runs

*páda mulikase kutamasa lonam.*

"excavated by KUTAMA (GOTAMA ?) the *pádamaulika* (having the feet (of Buddha) on his head) alias the devout."

The above inscriptions are all cut deeply into the rock, whereas the modern Sanskrit ones which occupy the remainder of the plate are rudely scratched upon the stone, and are yet more difficult to decipher.

They are of two distinct ages :—Nos. 2 to 11 from the style of some of the letters belong to the fifth or sixth century, whereas No. 1 in the *Kutula* character, cannot be dated further back than the tenth century.

Being of brahmanical tendency they naturally give a new account of the origin and objects of the caves ; but the indistinctness of the writing

prevents our getting completely at their meaning. The language is of course no longer Páli but Sanskrit.

No. 1.

श्रीशशिकारसौराज्यादाचन्द्रार्क

गुहा गर्भस्य देवजमुनेः प्रभुस्य

रस्य विरजा (क्षेत्रे) ॥ इज्या गर्भसमु

झणानन्त तस्य खणाभिषक् भ्रमदा

घोरण धान्यपस सम्वत्सरन्मुनि ॥

“ Under the fortunate government of an equitable prince this cavern (was excavated)—to endure as long as the sun and moon—for the heaven-born munis —(or holy ascetics), in the *viraja khetra* (or holy precincts) of the lord of gods (Jagannath), as a cave of sacrifice (*ijya garbha*) . . . . In the *samvat* year nine—(*muni*).”

It is a curious fact that all the inscriptions in this comparatively modern character found on the eastern side of India bear *samvat* dates, either in an era unknown, or in the mere reign of the existing sovereign ; so that little advantage can be taken of them in fixing the epoch of what they commemorate. The word *muni* here attached to *samvatsare* is used numerically for ‘ nine,’ that being the number of the sages. The name of the king under whose just rule the elephant cave was formed into a sacrifice cave connected with the worship of *Prabhîswara*, or JAGANNATH, does not clearly appear.

The fragments (figs. 2 to 11) carelessly cut on various parts of the caves are for the most part imperfectly legible.—They are in all probability merely the names of visitors as at *Allahabad*, *Gaya*, &c. The word *होते hotta*, ‘ a burnt-offering,’ occurs in Nos. 3 and 6. No. 8 contains the name *KUVERA’GNI*, and No. 10 the title *Uttamakula vansa*, ‘ descendant of an illustrious family.’—It is unnecessary to dwell upon the reading of the rest, in which many letters and detached syllables might be easily transcribed, because they carry with them no trait of interest further than the fact, that the same transitions of the written character visible elsewhere are equally developed in the remains of these *Kalinga* monuments.

We now arrive at the more elaborate and curious document from the same neighbourhood which was the subject of Mr. STIRLING’s remarks alluded to in a preceding page. I cannot begin better than by inserting in his own words Mr. KITTOE’s

#### Note on the Khandgiri Inscriptions.

“ At your request I visited the caves of *Khandgiri* in March last, for the purpose of examining the inscription mentioned by Mr. STIRLING

in his statistics of *Orissa*, of which a plate is given in the 15th volume, of the Researches\*.

\* As few of my readers have an opportunity of seeing the Researches, I extract the following description of these caves and of the main inscription from Mr. STIRLING'S Report on *Orissa*, in the 15th volume.—ED.

“ About five miles west of *Bhobanésar*, near the village of *Jaymara*, in the *Char Sudhi Khandaiti* of *Khurda*, and still within the limits of the *Khetr*, a group of small hills occur, four in number, from one hundred and fifty to two hundred feet in height, which present many objects of interest and curiosity. These hills called severally the *Udaya Giri*, *Dewal Giri*, *Nil Giri*, and *Khand Giri*, (by which latter name the spot is now generally designated,) are composed of a silicious sandstone of various color and texture, and are all curiously perforated with small caves, disposed in two or three irregular stories. Each of the caves is large enough to contain from one to two human beings in a sitting posture. Some of them appear to be natural cavities, slightly improved by the hand of man; others have obviously been excavated altogether artificially; and the whole are grotesquely carved and embellished. In one part, a protecting mass of rock has been cut into the form of a tiger's head, with the jaws widely distended, through which a passage lies into a small hole at the back secured by a wooden door, the residence of a pious ascetic of the *Vyshnavite* sect. The ridiculous legend which the natives relate to explain the origin of these isolated hills, is, that they formerly constituted a part of the *Himalaya*, at which time they were inhabited by numerous *Rishis*, who dug the caves now found in them. They were taken up bodily, ascetics and all, by MAHA'BI'R HANUMA'N, with other masses of rock, to build the bridge of *Rama*, but, by some accident, were allowed to drop in their passage through the air, when they alighted in their present position. I am almost tempted to add, as a curious coincidence, that they are the only real sandstone hills found in this part of the country; but the geology of the district has not been sufficiently explored, to warrant my advancing such an assertion positively. The summit of the highest rock, is crowned by a neat stone temple of modern construction, sacred to the worship of *Paras-nath*: all around, and in the neighbourhood of which, are strewed a quantity of images of the *nirvánas*, or naked figures worshipped by the *Jain* sect, executed chiefly in the grey chlorite slate rock. At the back of these temples, a highly remarkable terrace is shewn, called the *Deo Sabhá*, or assembly of the gods, which is covered with numberless antique-looking stone pillars or temples in miniature, some standing, others lying on the ground, about two or three feet long, having, on each of the four sides, a figure of the naked *Jain* deity rudely sculptured. The place is still frequented by the *Jain* of *Parwár* merchants or *Cuttack*, who assemble here in numbers, once every year, to hold a festival of their religion. A short way up the *Udaya Giri* hill, the *nour* or palace of the famous rája LALUT INDRA KESARI, is pointed out as the chief curiosity of the place. It consists of a sort of open court formed a perpendicular face of sandstone rock, about forty feet in height, with shoulders of the same projecting on either side. Rows of small chambers have been excavated in each face, arranged in two stories and divided by a projecting terrace. Both the exterior surface and the inner walls of the chambers are decorated with cornices, pilasters, figures, and various devi-

I discovered at once the incorrectness of the facsimile, moreover that it was only of part of a very extensive inscription.

I found a great many smaller inscriptions in the different caves all of which I transcribed. (See the preceding notice.)

Having no means of erecting a scaffolding, added to the limited leave granted me, I was obliged to defer the agreeable task of copying the great inscription till a future opportunity, which unfortunate circumstances prevented till the latter end of November, when having previously sent on people to make preparations I followed by dawk. After a whole day's hard work, I transcribed the most part of the great inscription and re-compared all the minor ones; I worked for upwards of an hour by torch-light and returned to cantonments, having travelled 38 miles out and home again.

ces very rudely sculptured, and the whole exhibits a faint and humble resemblance, in miniature, to the celebrated cavern temples in the south-west of India. The rude and miserable apartments of the *palace*, are now occupied by byragis and mendicants of different sects, who state that the place had its origin in the time of BUDDHA, and that it was last inhabited by the rání of the famous rája LALAT INDRA KESARI, a favourer of the Buddhist religion. Many odd fables are related of the scrapes into which she was led by her heretical notions, and of the way in which her conversion to the orthodox system of worship was at last effected.

Farther up the same hill, on the overhanging brow of a large cavern, one meets with an ancient inscription cut out of the sandstone rock, in the very identical character which occurs on the pillars at Delhi, and which as yet has been only very partially decyphered. Having been enabled to obtain an exact facsimile of this interesting monument by the assistance of Colonel MACKENZIE, whom I conducted to the spot in 1820, I shall annex the same to the Appendix of this paper. There are I think two eminently remarkable circumstances connected with the character used in the above inscription. The first is the close resemblance of some of the letters to those of the Greek alphabet, and the second the occurrence of it on sundry ancient monuments situated in widely distant quarters of India. In support of the first assertion, I need only point the attention of the reader to those of the characters which are exactly similar to the Greek on, sigma, lambda, chi, delta, epsilon, and a something closely resembling the figure of the digamma. With regard to the second, any reader who will take the trouble of comparing the *Khand Giri* inscription with that on FEROSH AH'S lát at *Delhi*, on the column at *Allahabad*, on the lát at *Bhim Sen*, in *Sarun*, a part of the elephants and a part of the *Ellora* inscriptions, will find that the characters are identically the same. A portion of the *Ellora* and *Salsette* inscription written in the above character, has been decyphered by the learning and ingenuity of Major WELFORD, aided by the discovery of a key to the unravelling of ancient inscriptions in the possession of a learned brahmin, vide the eleventh article of Vol. V. Asiatic Researches; and it is to be regretted that the same has not been further applied to decyphering the *Delhi* and other

I prepared a copy of my work (on a large scale) in pale ink, and again returned to *Khandgiri* on the 18th of December; I compared this copy with the original, correcting all errors with ink of a darker shade and completed such parts as had remained unfinished on the former trip. This I accomplished in eight hours and returned the same day viâ *Bobaneswar* to *Cuttack*.

I had again occasion to observe the great advantage of performing such work towards sunrise, and more particularly about sunset. The degree of light at that time being most favorable, faint letters which in the glare of noonday are not perceptible become clearly so then: I would observe however that I always mark such letters with dotted lines, as are doubtful.

The nature of the stone at *Khandgiri*, *Dhauri*\*, and of the *Bobaneswar* temples is such as to render it quite impossible to take off facsimiles, as will be seen by the specimens of the different rocks†.

characters. The solution attempted by the Père TRIEFFENTHALER, does not seem to me to meet any attention‡. The natives of the district can give no explanation whatever on the subject. The brahmins refer the inscription with shuddering and disgust, to the *Budh ka Amel*, or time when the Buddhist doctrines prevailed, and are reluctant even to speak on the subject. I have in vain also applied to the Jains of the district for an explanation. I cannot however divest myself of the notion that the character has some connection with the ancient Prâkrit, and considering that it occurs in a spot for many ages consecrated to the worship of Parasnath, which the brahmins are pleased to confound with the Buddhist religion, and that the figure and characteristic mark which appears in company with it, thus 𑀓, does in some sort seem to identify it with the former worship; I am persuaded that a full explanation is to be looked for only from some of the learned of the Jain sect.”

\* We have not yet been able to insert the facsimiles of the *Dhauri*.

† The rock is a coarse sandstone grit, or shingle conglomerate.—ED.

‡ He says, speaking of FEROD SHAH's pillar: Apres avoir beaucoup et long temps cherché j'ai trouvé la signification de ces caracteres. Ce sont en partie des signes numeriques, en partie des figures d'instrumens de guerre dont les Indiens se servaient autrefois. Δ est le caractère du nombre huit: 8 celui du nombre quatre, O designe le sceptre de Rama jointa Δ un globe; N désigne la figure d'une charrue que etait autrefois un instrument de guerre chez les Indiens. X a de la ressemblance avec la lettre qui signifie C ou K: il est plus probable cependant que cette figure de dix Roman ou Ch Grec désigne une fleure à quatre feuilles dont les gentils employent quelque fois le figure pour servir à l'interponctuation des mots; Δ triangle qui est la déesse, Bavani; € est la caractere du nombre 6. E enfin désigne une espece de pallebarde avec laquelle Ram couchee sur le carreau un geant à mille bras. Des que ces caractères out de la ressemblance avec les caractères Grecs, quelques Européens ont cru que cet obelisque avait été élevé par Alexander le grand: mais c'est une erreur, &c.

The hillocks of *Khandgiri* and *Udayagiri* form part of a belt of sandstone rock, which, skirting the base of the granite hills of *Orissa*, extends from *Autgur* and *Dekkunál* (in a southerly direction) past *Kúrdá* and towards the *Chilka* lake, occasionally protruding through the beds of laterite.

*Khandgiri* is four miles northwest of *Bobaneswar*, and nineteen southwest of *Cuttack*.

The two rocks are separated by a narrow glen about 100 yards in width.

*Khandgiri* has but few caves on the summit. There is a Jain temple of modern construction, it having been built during the Maharatta rule. There are traces of former buildings ; I am inclined therefore to think that the present temple occupies the site of a *Chaitya*.

There is a tank hewn out of the rock on the eastern face of the hill which is held sacred by the Hindus as well as the Jains. This probably may be the "*Sitala taḍága*" alluded to in the inscription.

*Udayagiri* is entirely perforated with small caves on its southern brow. The natives have a tradition that there were formerly 752, exclusive of those now called *Lálhat Indra Keshari's* *nour*. A great many still remain perfect ; none are of any size ; they are mostly small chambers about 6 feet by 4, and from 4 to 6 feet high, with verandahs in front and small doorways to them hewn out of the solid rock. Several are cut out of detached blocks in fantastic shapes, such as the snake cave, and tiger cave, &c. There is much rude sculpture in some of the caves representing battles, processions, the worship of the holy tree, &c. : there are many elephants represented in basso relievo also detached of yore.

A great number of caves were destroyed for materials to build the Jain temple, and it appears that the rest have suffered during the wars between the Brahmans and Buddhists in remote ages, since which the spot has been occupied by ascetics of the brahminical faith.

Stone has been quarried here to build the temples of *Bobaneswar* when probably many caves were destroyed, as well as the buildings of which so many vestiges are to be found in the jangal around.

It will ever be a matter of regret that I was unable from want of leisure to make drawings of the sculpture and plans of this extraordinary place.

Before I conclude this note I must remark on the ingenious method which had been adopted to drain the chambers, which from the porous nature of the stone would otherwise have dripped in wet weather : small grooves are cut along the ceilings all verging to one point

at the lower corner, where a perforation is made to conduct the water without.

The great inscription is cut over the entrance of the largest cave called *Hathí Gúmpha*, and occupies a space of 75 square feet."

Nothing short of an impression (and from the nature of the rock an impression was impossible) could surpass in fidelity Mr. KITTOK'S twice-compared facsimile, which is given on a reduced scale in plate LVIII. The only liberty taken by the transcriber is in arranging the lines parallel and even, whereas on the stone they run very irregularly as represented in STIRLING'S lithograph. Want of space also has made me crowd the letters in the lithograph too much, to the abridgment of the spaces which in the original most usefully mark the conclusion of each compound word.

One prominent distinction in the alphabetical character would lead to the supposition of its posteriority to that of the *láts*, but that the same is observable at *Girnár*: I allude to the adoption of a separate symbol for the letter *r* ( | ) instead of confounding it with *l* ( J ). Hence also it should be later than the *Gaya* inscription, which spells *Dasaratha* with an *l*,—(*dasalathena*). There are a few minor changes in the shape of the *v*, *t*, *p* and *g*; and in the mode of applying the vowel marks centrally on the letters, as in the *m* of *namo*; the letter *gh* is also used: but in other respects the alphabet accords entirely with its prototype, and is decidedly anterior to the modifications just observed in the *Sainhadri* cave inscriptions.

The opening words of the inscription command our curiosity from the introduction of a regular invocation, in lieu of the abrupt style of ASOKA'S edicts. *Namo arahantánam namo sava sidhánam!* "salutation (or glory) to the *arhantas*, glory to all the saints; (or those who have attained final emancipation!)" These words evidently betoken a more matured and priestly style of composition. It should also be noted that the termination in *ánam*, which in Sanskrit only belongs to the genitive plural, in Páli serves also for the dative—the Sanskrit would be नमः अर्हते नमः सर्वे सिद्धै; the orthography of the text, however, differs materially from that of the modern Páli.

The next words, *Airena mahárájena mahámeghaváhanena chetakájate. . chhadhanena pasathasukelakhanena chaṭurantathaganena*, are almost pure Sanskrit,—ऐरेण महाराजेन महामेघवाहनेन चैत्यकार्याचतनाच्छधनेन प्रसस्तशुक्रलक्षणेन चतुरान्तरस्थाणुगणेन,—'by AIRA the great king,—borne on his mighty cloud-chariot,—rich in possession of the purest wealth of heart and desire,—of exceeding personal beauty,—having an army of undaunted courage.'





The concluding words of the first line are clear in import though slightly erased. . . *kalingádhīpa tirási sikhīra avalonam*, . . . “by him (was made) the excavation of the eighty-three rocky peaks of *Kalinga dvīpa*.” If objection be taken against reading *dhīpa* as *dvīpa*, by altering the *rā* to *nā*, we shall have the preferable reading—*Kalingá-dhīpatinā-ási sikhārāvalonam*,—‘by him the king of *Kalinga*, &c. was this rock excavation (made);’—*avalonam* is formed from the word लुन before explained.

The second and third lines, owing to the same projecting ledge of stone which has so fortunately sheltered the upper line from the destructive influence of the rain through so many ages, are equally well preserved. In Roman characters they may be thus transcribed:—*Pandarasa vasāni siri-kaḍāra-sarāvatā, kīdita-kumāra-kīdikā, tato lekharūpa-gaṇa-nāva-vapāra-vidhī-visdradena sava-vijāvaddēna navavasāni, hotu raja pansāsivasē, pūna chavavisati vase dānava-dhamena śēsavyovēna-bhivijayo tatiye Kalinga-rija-vansa-puri sanyuge, mahārājābhisechanam pāpunāti*. For the sake of further perspicuity the same passage here follows in pure Sanskrit, which requires very slight alteration :

पञ्चदश वर्षाणि श्रीकडार शरीरवता क्रीडिता कुमार क्रीडिका ततो लेख रूप  
गण नाव व्यापार विधि विशारदेन सर्वविद्यावदातेन नववर्षाणि भूतराज पञ्चा-  
श्रितिवर्षे पुनश्चतुर्विंशति वर्षे दानवधर्मेण शेषयौवनेनाभि विजयः तृतीयः कलिङ्ग  
राजवंशपुरि संयुगे महाराजाभिषेचनं प्रवृणोति ।

“(By him) possessed of a comely form\* at the age of fifteen years,—then joining in youthful sports,—afterwards for nine years engaged in mastering the arts of reading and writing, arithmetic, navigation, commerce, and law ;—and resplendent in all knowledge ;—(the former *rāja* being then in his eighty-fifth year) thus at the age of twenty-four, full of wisdom and uprightness and on the verge of manhood (lit. the remainder of youth) (through him) does a third victory, in the battle of the city of the *Kalinga* royal family, sanctify the accession (anointment) of the *mahārāja*.” In this the only doubtful points to my mind are whether *Vijaya* should be understood as ‘victory’ or as a proper name, *VIJAYA* the third, (*yo* is written *po* in the text :)—and whether *śēsha yovēna* (*S. yauvanēna*) should not be *asesha yodhēna*, ‘having a numerous army.’ The immediate consequence of his accession is related in the next passage :

*Abhisitamato vapadhamavase vatavihatato pura-pāhāra nivesam paṭi-sankhārayati*.

\* *Kaḍāra sartra* signifies ‘tawny body :’—*Srī kaḍāra* again may denote ‘the servant of *SRI*,’ the goddess of beauty.

“ Upon his accession choosing the brahmanical faith (विप्रधर्मवशः ?) he causes to be repaired (संस्कारयति) the city, walls, and houses (that had been) destroyed by a storm (घातविहततः)” and further, proceeding sentence by sentence, in the same strain :

*Kalinga nagari khidhira sitala tadāga pariyo cha bathupayani sava yāni-pati santhapa(nam)cha kārayati.*

“ For the poor (or ascetics) of Kalinga (खिदिर) a reservoir of cool water and a ghāt (?) also presents of every necessary (वस्तुपयणि) and equipages he makes permanent endowment of,” (संस्थापनं कारयति).

The next sentence is equally capable of explanation with a very few alterations—*panatisirāsīhi satahasehi pakātiyo ranjayati* :—‘ with eighty-three hundred thousand *panas* he gains the affection of his people’ (प्रकृतीः रंजयति.) Then follows,—*datiya cha vāse, āchitayitā sotekāri pachhima disām, haya gaja nara radha bahula darīn pathāpayati* : ‘ and in a second house (which) the architect has prepared (आचितयित्वास्त्रकारी) on the western side, (for) horses, elephants, men, carriages, a number of chambers he caused to be established’ (or he transferred them thither) प्रस्थापयति.—*bahula darīn* is altered to *thahula danḍi* in the corrected copy :—the sense is therefore doubtful.

*Kansabanāgatāya-dasanāya vātānam saka-nagara-vāsino punavase gandhava-veda-budho dampana-tabhata-vādītā sandasanāhi usava samaja-kārāpanāhi cha kīdapayati nāgarī.*

‘ For those coming from *Kansa forest* to see ; the balcony (*vātāyanam*, or *vā tānam* and of them) . . of the inhabitants of *Sūkanagara* ; he, inclining to virtue, पुण्यवशः skilled in the science of music, causing to be sounded the *dampana* and the *tabhata* (drums ?) with beautiful and merry dancing girls (*nāgarī*) causes diversions,’ (संदर्शनीभि उत्सव समाज कारिनीभिश्च क्रीडापयति नागरीः)

*Tathā vīvuthevase vijādhārādhivāse a(ra)hata pubakalinga puvarājaniva sati. . . . .*

‘ In like manner turning his mind to law (अवस्थावशः) in an establishment of learned men, he (called together ?) the Buddhist priests of eastern *Kalinga* who were settled there under the ancient kings . . . ’

The sense is here interrupted by abrasion of the stone but the words *vata dhama* (व्रतधर्म acts of devotion) bear out the conclusion that at this age the young prince began to study religion and the laws : the rest of the line is unintelligible.

—(a) *bhigārehi taratana sapatena savarathika bhojakepā devam dāpayati.*

This passage has much perplexed the pandit—the word *ratna*, jewel, *savarathika*, all equipages,—and *devam dāpayati*, he gives to god, the concluding verb, are plain, but the meaning is still obscure.

*Pachachadánivase Nandarāja tivasata ughaṭitam tannisaraliya vaja panadi nagara pasesa* . . . . . “afterwards (पश्चाच्च दानिवशः) inclining to charity—the hundred houses (?) of NANDA rāja (निवास शतं उद्धानितं) destroyed, and himself expelled (तंनिःसार्यः?), all that was in the city of *Vajapanādi* (?)” . . . here we may fill up—‘he converted the plunder to the charitable purposes alluded to;’ and this sense is borne out by the beginning of the following or seventh line.

*Anugaha anekani sata sahasani visajati*;—‘he munificently distributes in charity many hundred thousands (*panas*)—*pora janapadam satamanchatisam pasāsato vajaragharavedham satam gharini savata kaha dapanna narapa* . . . . .

Here the sense is too much interrupted to be well made out, and the want of the concluding verb leaves us to guess the object of the repetition of *satam*, a hundred, with *paurajanapadam*, the town territory and *ghara* “house.” At the conclusion of this line we find a few known words: . . . *thamevase manam* . . . *ta* . . . *ge* . . . *giri* “hill.”—

The eighth line is again but partially intelligible:—*ghātāpayitā rājā gabham upapīḍapayati: dhatinam cha kammupādana panādena pambāta-sena vāhayati: pammuchitamadhuram apanata* . . . . . *mora dadāti*.

“(To) the prince who caused (its) destruction, he ordains the pain of the cavern (imprisons in one of the caves?)—and causes the murderer to labour (*dhātinam* for *ghātinam*) by a generous requital. (*Pambāta-sena* the pandit would read *parbatāsanam* ‘seated on the hill’) and lavishes bland speeches and obeisance. . . .”

The ninth line opens with a catalogue of further gifts:—*kapam ukha haya gaja (lulupa?) sahāya sesa cha gharavāsāya, anatika-gana nirāsa-sahanancha karāyitun, ba imanānam-jatapa (jātiya?) paradadāti*:

“Apes, (कपि) bulls, (उच्च) horses, elephants, buffaloes (?) and all requisites for the furniture of the house;—to induce the practice of rejecting (निरास) improper persons, he farther bestowed (or appointed) attendants of the *baiman* caste (brahman?) ब्राह्मणानां जातीन् परिददति—the rest of the line is irrecoverable. Henceforward the commencement also is lost, so that it is only in our power to string together such detached sentences as can be gleaned from what remains. Line 9. . . . *mānatirāja pandarāsa mahāvijaya pasādam kṣrayati*;—“ . . . rāja causes to be made the *palace* (or fort) of fifteen victories.”

Line 10. . . *puva rāja nivesātam pīthu-dāga-dambha-nagare nakāsayatta janapade, bhāvanā chāteresa vase satake*:—‘finding no glory in the country which had been the seat of the ancient princes,—a city abounding in envy and hypocrisy,—and reflecting in the year thirteen hundred’—a break follows and leaves us in the dark as to what era (if any) is here alluded to. The Sanskrit of this passage would be:

अपूर्व राज निवेसनं (?) प्रथुगागदम्ननगरे नकाशयित्वा जनपद, भावनस्यत्रयो  
दशवर्ष शतके . . . . . after this occurs the expression *amaradehasa pāta*  
“falling of heavenly form”—used to denote the death of a person,—  
then *bārasa* ‘twelve’ and at the end of the line, *siri pithirājāno*, which  
in Sanskrit will be श्रीपृथ्वीराजानः (राजा)

. . . *tajāloralakhīla bāranasi hirananivenayati*—apparently ‘he distributes  
much gold at Benares (S. *vāranasam hiranyāni visirjati*)—all that follows  
is too uncertain until we approach the verb,—*anekāni dato (deva?) manī*  
*ratanāni aharāpayati*, ‘he gives as charity innumerable and most precious  
jewels.’

14th line. . . . *si novasikariti terasumava (sata?) vasesu panchata (paba-  
ta?) vijaya chana kumarī pasange, arahate panavasata pi kamani sīdināya*  
*yāpuravake . . . .* ‘in the year thirteen hundred married (S. प्रसंगः) with  
the daughter of the so-called conqueror of the mountains (a hill *rāja*)’  
—the rest is obscure but seemingly declaratory of some presents  
to priests.—

15. This line presents but a few words of intelligible import—*vihī-  
tānancha sata disānam . . . . . sidiya samīpe subhare—aneke ya janā,*  
and the final word *dhanāni*.

16. *Paṭālake chatara cheteghariya gabha thambhe pati (thī) payati,—*  
‘he causes to be constructed subterranean chambers, caves con-  
taining a *chetiya* temple and pillars’ . . . . . *agisati katariyam napāda-  
chhati—agama rājā savatha rājā saurase(na)rāja. . ma rājā pasata*  
*saghate. . . ranāni.*

The meaning of this judging from the last word and the constant re-  
petition of ‘*rāja*,’ is that he had many encounters with various princes,  
including perchance the *rāja* of *Saurasena*, or of *Saurashtra*?

The last line begins well: (omitting *u vi se*)—*kusalo sava pāsanda*  
*pūjan (iya)* (17 letters) *kārakāra . . . . . patihata lakivāhani bālevāka-  
dhagata chana pavata chako rājāsanka lavinaravato mahāvijaye rājā*  
*khāavela sanda,—*“for whom the happy heretics continually pray  
. . . . . slayer, having a lakh of equipages. . . . . the fearless  
sovereign of many hills, by the sun (cherished? or some such epithet)  
the great conqueror *rāja* *KHĀ’RAVELA SANDA* (or the king of the ocean-  
shore—reading *khāavelasya*, and supposing the two final strokes not  
to be letters).”

All who take an interest in Indian antiquities will at once see the  
value of the above record—perhaps the most curious that has yet been  
disclosed to us,—and will lament the irretrievable obscurity in which  
the dilapidation of ages has involved the greater part of its contents.  
Much may be objected to in the hasty analysis which, in the midst of  
the interruptions at this busy season, I have hurried prematurely into

publication : but there can be little doubt of the main facts,—that the caves were executed by a Buddhist rāja of *Kalinga* (named AIRA ?) who at the age of 24, after having pursued his studies regularly for nine years, wrested the government from some usurper—distributed largesses bountifully—repaired the buildings—dug tanks, &c. The ambiguity in what follows is partly due to the imperfection of the Páli dialect which expresses the Sanskrit वशः *vasah*, ‘led on by, enthralled,’—by the same letters, ॐ as the word वर्षे *varshè*, ‘in the year.’—I have interpreted it in the latter sense wherever I found a numerical accompaniment,—and in the former where by it only I could make sense.—Each change of inclination is consistently followed by a description of corresponding conduct, and we have throughout a most natural picture of a prince’s life, wavering between pleasure and learning,—between the brahmanical and Buddhist faith, then doubtless the subject of constant contention. The history embraces his alliance with the daughter of a hill chieftain and perchance even his death, though this is very unlikely. I have no time however to review the contents of the inscription as it deserves, and must content myself with one or two remarks on the identification of the prince.

Tradition, Mr. STIRLING tells us, ascribes the construction of the *nour* or palace on *Udayagiri* to rāja LALAT INDRA KESARI, a favourer of the Bauddha religion, who reigned about the year A. D. 617.

The name of AIRA has doubtless much affinity to INDRA, and the epithet *mahámeghavádhana* “borne on the clouds,” metaphorically applied, might support the hypothesis of their being synonymous ; but we cannot imagine that the writing is of a period so modern as his reign.

There is, higher up in the same list of *Orissa* kings, the name of INDRA DEVA about 340 A. D.,—but even he is not sufficiently old : and it is evident we have no real account as yet of the early rājas of *Kalinga*.—The very name is lost sight of in the *vansavalís* and *cherit-ras* of *Or-desa* or *Utkala-desa* consulted by STIRLING,—nor am I aware of any direct treatise on the subject. The country is only known by Sanskrit authors from its frequent mention along with *Anga* and *Vanga*\*. But we have far more particular and frequent allusions to it as an extensive and powerful kingdom in the Buddhist annals of *Ceylon*.

*Kalinga*, (or as it is called in M. CSOMA’s analysis of the Tibetan authorities†, ‘the country of the king of *Kalinga*,’—in curious accor-

\* In a broken inscription-slab just brought to my notice in the museum, by Mr. KITTOE, the *Kesari* rājas are called *Kalingádhipati*.

† Asiatic Researches, XX. page 317, Notice of the death of BUDDHA.

dance with the *Kalinga rāja vansa pura* of our inscription,) was one of the twelve places among which the relics of *Buddha* were distributed at his death. The left canine tooth fell to its share, and Mr. TURNOUR informs us from his *Pāli* records that the capital of the province was named *Dantapura*; evidently in consequence of this circumstance. The frequent contentions that arose in after ages, for the possession of this precious deposit, may have been the cause of the decline and ruin of this ancient kingdom, which although still known to the natives as the appellation of the coast or maritime tract from *Cuttack* to the *Chilka* lake, has not now sufficient importance even to be named in 'HAMILTON'S Hindostán:—and is only preserved in the name of a small village, *Calingapatam*, probably once the capital; for the inscription teaches us that it was occasionally changed at the pleasure of the sovereign.

On the other hand I need but refer to page 860 of the present volume to prove what an important position the *Kalinga* monarchs at one time enjoyed in India. Their capital was probably at this early period the principal emporium of commerce. The inscription tells us that the young prince was instructed in *nāva-vapāra* 'ship-commerce.' During the life of SHAKYA, also, we learn from M. CSOMA, the king of *Kalinga* sent the king of *Kosala* a piece of fine linen cloth as a present\*. It is from these invaluable disclosures of the Buddhist records alone that we can gather any light upon the subject of the true *Kalinga* dynasty, to whom the present inscription undoubtedly relates. "The ruling sovereign, says Mr. TURNOUR, who received the relic at BUDDHA'S death was BRAHMADATTO†. He was succeeded by his son KĀSĪ, who was succeeded by his son SUNANDO. These rājas are stated to have been profound Buddhists. From the indiscriminating tone in which the ensuing monarchs are stated to have 'continued to make offerings to the tooth relic of the divine sage,' it is reasonable to infer that subsequently to SUNANDO'S reign, Buddhism ceased to be the faith of the rulers of *Kalinga*. At all events GUHASIWO, who was a contemporary of the Ceylonese monarch MAHASE'NO must have reigned towards the close of the third century of our era, is admitted to have been of the brahminical faith."

\* CSOMA'S analysis of the *Dulva*, Asiatic Researches, XX. 85. "It comes afterwards into the hands of a lewd priestess, who puts it on and appears in public, but from its thin texture appears to be naked." This cloth must therefore have been as fine as the *Dacca* muslins of later days.

† I find the name of *Brahmadatta*, written *Bhamadatasā* on one of the Buddhist coins of the *Ramadatta* series.

Now this picture accords surprisingly with the facts gleaned from the mutilated inscription. In SUNANDO, we may be perhaps allowed to recognize the NANDA rāja whose name twice occurs rather than one of the nine NANDAS of *Magadha*; the hero of the record may have succeeded him, and he, as we have seen, wavered between the rival religions. The name of this young prince from the most obvious interpretation of the opening line would seem to be AIRA, the excavator of the caves and repairer of the palace and religious edifices.

But there is another explanation of the first line, which seems more consistent with the epithet *Mahámeghaváhana* 'the great rider upon the clouds,'—a term hardly applicable to a terrestrial monarch. It will be remarked that the termination *lunam*, 'excavated,' is indefinite as to time; and far different from the conclusion of every subsequent sentence in a causal verb of the present tense, as, *kárayati*, 'he causes to be done.' This first line then may be independent of the rest, and may be similar to the announcements upon the other caves, also terminating in *lunam*; or in other words, it may declare the name of the cave as, 'the cave of *Aira*.' Now STIRLING tells us that INDRA'S wife was the last to inhabit these caves, but that "they date from an age much anterior—the time of BUDDHA;"—that is, not of SÁKYA, but of BUDDHA the progenitor of the lunar race according to Pauranic mythology;—in common parlance from 'time out of mind.'

Again WILSON, in his analysis of the MACKENZIE manuscripts (vol. 1, p. cv.) remarking that they present no satisfactory materials for tracing the ancient history of the countries north of the *Krishna*, cites among the few traditions recorded, that "the excavations at *Ellora* are ascribed to ILA the son of BUDDHA the son of the moon." The rājas who ruled subsequently at *Ellora* are said to be YUVANASWA, DANDAKA, INDRADYUMNA, DARUDHYA, and RAMA rāja.'—(Of these INDRADYUMNA, it may be remarked, en passant, is the traditionary founder of the temple of *Jagannáth*.)

The ILA above mentioned is properly speaking not the son but the wife of BUDDHA,—in other words ILA' or IRA', the goddess of the earth, or water. From whom was born AILAS or PURUVAVAS, progenitor of the two principal branches of the CHANDRAVANSI who reigned at *Kási* and *Pratishthána*.

The essays of WILFORD contain frequent mention of ILA and ILA', (for this personage is both masculine and feminine,) whom he identifies with JAPHET as *Ilapati* or *Jyapati*; and again with *Ilys* of the Orphean theogony, *Gilsháh* of the Persians, and *Ilus* of Homer\*. He has, however, omitted what appears to me a much more rational analogy both

\* Asiatic Researches, VIII. 255.

philological and mythological; namely, that between the Hindu goddess IRA', and the JUNO of the Greeks "Hpa" or Hera\*. The name is not only identical, but to both, though not precisely in the same manner is applied, in western and eastern fable, the decision of the question which could not otherwise be solved of the comparative pleasure to male and female in the conjugal union. Again, the son of ZEUS and HERA is ARES, "Αρης," or MARS; a name for which, KEIGHTLEY asserts, no satisfactory derivation has yet been given. Now this word is almost identical with ऐरस *Airas* or *Ailas*† the direct patronymic of इरा IRA' or ILA', and the name constantly employed in the *Purānas* to designate PURURAVAS, the celebrated lover of the heavenly nymph URVASÍ, whose tale is told in the *Vishnu* and *Padma Purānas*, and more pathetically in KALIDA'S's play of *Vikram-urvasi*, lately translated by Professor WILSON.

PURU'RAVAS OR AILAS was the first monarch of the seven-fold earth‡, and hence might be as well entitled to be called king of *Kalinga* as of every other country. We may therefore understand in the opening passage of the inscription,—' these mountain caverns were excavated by AILAS, the great king, the cloud-supported, the lord of *Kalinga*,'—no more than an allusion to the same tradition of the origin of these caves as that which prevails at *Ellore*; coupled with the other local tradition, related by STIRLING, that the whole of the rocky hills of *Udaya* and *Khandgiri*, were conveyed thither from the peaks of the *Himālaya*, the headquarters of PURU'RAVAS' earthly dominion, so well pictured in the poetic fiction of his cloud-borne chariot.

Stripped of its mythological and poetical dress, we may understand by the passage that the caves were natural chasms worn in the mountains by the action of the winds and the waves; for *irá* signifies 'water, the ocean;' as *airāvata*, or *airāvana*, 'the ocean born,' is the elephant of INDRA the god of the heavens, the atmosphere, whose name is still preserved in the sculptures at *Ellora*§.

\* KEIGHTLEY derives Hpa, from *hera* the Latin for 'mistress!' others deduce it from *aer* the air and *erao* to love, both equally unsatisfactory.

† The daughters of JUNO are by HOMER entitled the *Eileithyia*, in which the *r* is changed to *l*?

‡ "The holy BUDDHA begot by ILA'a son (PURU'RAVAS) who performed by his own might a hundred *aswamedhas*. He worshipped *Vishnu* on the peaks of *Himālaya* and thence became the monarch of the seven-fold earth." Extract of the *Matsya purāna*, WILSON'S *Hindu drama*, Vol. I. page 191,—English Edition.

§ In looking at MALET'S account in the sixth volume of the *Researches*, I perceive one of the *Ellora* caves is called *Doomar Leyna*. In this name we may satisfactorily recognize the *lena* or *lona* of the *Khandgiri* inscriptions—the word should, I presume, be read *Dharma lunam धर्मलूनं* the excavation of *Dharma*, having a gigantic

Should this interpretation of the first line be admitted, though we shall be disappointed in finding the true mundane origin of these singular monuments, we shall nevertheless have abundant reason to admire the antiquity of the Indian mythos, when we thus find in a monument undoubtedly prior by some centuries to the Christian era, the selfsame story which is now repeated by the faqírs who shew visitors over the similar stupendous relics of ancient grandeur on the west of India. In this point of view alone the restoration of the *Khandgiri* inscription, thanks to Mr. КИТТОВ, must be set down as a grand point gained to confute the arguments of the modernists, as they may be called, who would bring every thing Indian within the space of ten or twelve centuries.—Thus we find Sir C. MALET wavering between the following accounts of *Ellora* derived from opposite sources:—

“The Mahomedan says, ‘the town of *Ellora* was built by rája EEL, who also excavated the temples, and being pleased with them, formed the fortress of *Deogiri* (*Daulatábád*) which is a curious compound of excavation, scarping and building, by which the mountain was converted into a fort resembling as some say the insulated temple in the area of the Indur Subha. EEL rája was contemporary with SHA’H MOMIN ARIF who lived 900 years ago.’

“The Brahman on the other hand says—‘that the excavations of *Ellora* are 7894 years old, formed by EELOO rája, the son of PESHPOINT of *Ellichpore* when 3000 years of the DWA’PAR YUG were accomplished. EELOO rája’s body was afflicted with maggots, and in quest of cure he came to the purifying water named SEWA LYE or as it is commonly called SEWALLA, that had been curtailed by VISHNU to the size of a cow’s hoof. He built a *Kund* for it and bathing therein was purified\*.’”

In these conflicting stories we can trace the selfsame tradition of ILA extracted by WILSON from the MACKENZIE records.

It would be well worth while to re-examine the particular manuscript (the number of which is not, however, mentioned), to ascertain what further is said of him, and whether it be possible to consider him in the light of a real monarch of *Deogiri*, whose son could by possibility have imitated his father’s propensity for forming impregnable mountain fortresses in the rocks of *Kalinga*: or whether the name is not rather *Aila* than *Ila*, which will make the same personage at both places, mythological or real, the originator of the excavations. Should an actual monarch, named after this demigod, have ruled in central India in the fourth century before Christ, his synonyme *Pururavas* would bring him satisfactorily into the conditions required for the Grecian *Porus*!

image of that god in it. Other caves are called *wassa* ‘chamber;’ as *Jun wassa*, *Cumára warra* (*wassa*?), &c. this is the *vasá* of the inscription.

\* Asiatic Researches, VI. 385.

From the second line onwards the inscription of course speaks real events, and is well deserving of a minute and critical examination; but neither time nor space will permit me to say more at present on this prolific subject, and I ought indeed in concluding this hurried and imperfect notice, to apologize for offering it to the Society in so immature a shape.

For the sake of reference I here insert the whole inscription in a connected shape.

1. *Namo arahantāntānaṃ na(mo)sava sidhānaṃ Airena mahārājena mahāmeghavāhanena chetakājjata (natan) chhadhanena pasatha sak(e)lakhānena chaturāṅgala thānaga (nena) kha te va kalangādāhaputirāsīsikhiravalonam.*

2. *Paṇḍarasa vasāni sirikadāra sarīravatā kiditā kumāra kīḍikā tato lekharūpāgana nāva vapā(ra)vidhi visāradena, savu vijāvadātēna navavasāni hovarajapanasivasu puna chavavisati vase dāna vadhamena sesu yochēnābhivijayo tatiye*

3. *Kalinga rāja vaṅsa puri sayuge mahārājā bhisechanāṃ paṇḍāti, abhisitamate va pu dhamma vase vātavihatato purapākāra nivesanaṃ paṭisaṅkhārayati, kalinganagarā kkhīdhira situla tadāga pādīyocha bathapayani saveyānapati saṅ thapayava*

4. *Kārayati; paṇātsi(ra)si sataśahasehi pakataya runjayati, datiye cha vāse achitū yitā sotekāri payimadisāṃ hayegajanaradha bahula daṃ dipathā payati; kaṃsa buṅḍ gataya ḍasandya vāḍnam sika nagaravāsīno punavase*

5. *Garūhāvavedubudho dapuna tabhatā vādīta sandusanāhāṇ usava semajāktā pānāpicha kīḍapayati nāgari; tatho vivuthe vase vijādharādhivāsa ahata puva kālaga puva rājāna e satu.....vuta dhamaṭṭi sard.....rite ranikhitechhata.*

6. *Bhigāreḥita ratana sāpateya sava rathika bhōjakepādevam dāpāyanti, pachala chadānivase nandarāja tivasata ughāṭitam tanasuraliyavaja paṇḍānagarāpasesa rise .....*

7. *Anugaha onekāni sataśahasāni visujati porājānapadam satamaṅchaṭisam pasāsato vajaragharavedhaṇ satamgharinīsa votaku hadapana narupa .....*

8. *Ghātā payitā rajā gambha upupādupayati dhatinaṃ cha kaṇ mupadana paṇḍdenā pabatasena vāhandī pamuchitumadhuram aparato navera .. (20) moraḍadāti (5)—(15).*

9. *Kapa ukha haya guja raluve sahāya sesacha gharā vasapa manati kutano virusa hannāṅcha kārayitūṇa ba imana nanjatapa paradadāti; ran .... (9) hā (31).*

10. *Ra . i nanati rajā raini rasa mahāvijaya pāsāda derayati thatasaya sate sarelahi dāsāme chasa .. dava .... rara gavasapa (10) pabayava (17) tiraparunatana ramure tānānā upahi.*

11. ....pacha puva rājanīvesātā pithuḍāgāda bhanagalena kāsayata janāṃ Padebhāvanacha terasavasesatuka .. du(ṭa)temaradehasapāta burasama va (13) .....

12. *Machalāva cha vipula leyam janetoh i thasaṅ gaṅga sapanayati .. dha cha rājāna i bhaga sāsita pādeva dāpayata naḍa rājā ni ta va i gujinasana (16) makhana paṇḍa pakhasi ā e māga dhu cha ja va na gharī.*

13. *.. tujalarala khila barānisi hiruninivaneyati sata vasā sunapa rihāre naṅ a sumasari yachahathi .. navuna parīparu araranasa yahava paḍarājāno ,paḍarājusa dāvi aneku nadato manorata rana ahārā payati idhasatasu.*

14. *Si nevasi kaḍṭati terasa mava vase supuvatu vijaya chako kumari pasante arahate puno vīsata pikam rani sīdīndyayā puhavakehira atani chenam devani sasasutani ujana utas yāra va ladiranajī deta .. dakarari khiti.....*

15. *Sakatasame rasavīhitinun chasuta dīsānunjnata u yesa i .. sampapanu arahasani sīdīyāsamiṇe subhāre vasāra samathaghisipa anakeyā janāṅki pīlīpa .....*

16. *rasilah sapoputha dhara si dhasayani .. nāni.*





16. *Patalake chatapa cheveru riya gabhathabhe pati pa . yati panatanusata .... raja .. riya la machhinen cha choyatha agisati katuriyam napádachhati agama rájá sava tha rájá saresera .... ma rájá pasato sañi te apa dha ji da .... lañoni.*

17. *Vi ronovise kusalo sava pásanña pújano (8) chha (3) kárakára (3).. pati patalakiváhani bálevákadharagata chano ghavata chako rájásanka laviná ravato mahavijaya rájá kháavela sanñara.*

VIII.—*Memorandum regarding specimens from Seoní Chupara, Pl. LVI.*

*By D. W. McLEOD, Esq.*

The accompanying minerals were collected by me during a tour through the district, wherever I met with projecting rocks or veins ; but not being sufficient geologist accurately to identify them all, I have contented myself with attaching numbers to each, corresponding with those on the accompanying sketch map, so that the site of each may be identified.

The greater portion of the district forms a part of the *Sutpara* range up to its junction with the *Vindhya* at the source of the *Nerbudda*, and its character in this part would appear to be a basis of primitive rock (projecting to the southward where it forms cliffs, in many places of several hundred feet in height), overlaid by basalt, and that again very frequently by laterite. The magnesian limestone appears in some parts at the surface in veins of considerable magnitude ; and other rocks in various parts may doubtless be found intersecting the basalt ; but the three descriptions of rock above noted undoubtedly form the main features of the entire tract.

The southern purgunnahs of the district lying below the cliffs alluded to above, are formed I believe, entirely of the detritus from the primitive ranges, being a silicious clay increasing in richness in proportion to its remoteness from the cliffs and vicinity to the *Máyá Gangá* river ; below the upper soils, clays and limes of different characters occur, and veins of laterite and other rocks occasionally make their appearance at the surface, and in one part an apparently very rich vein of black iron ore (mistaken by the natives for antimony, and called by them *Súrma*), of which a specimen will be found amongst the accompanying.

The principal character of the district above the Gháts is that of table land, intersected by numerous ranges of hills, and abrupt ascents and descents. The abundance of moisture in the more eastern portion is perhaps its most remarkable feature, and this characteristic appears to become more fully developed in proportion as the elevation increases until we reach the highest point of all *Amarkantak*, in the vicinity of which the *Láá*, *Mahánadí*, and *Nerbuddá*, flowing north, west, and

south-east all take their rise. While traversing this tract in May of last year, I found wherever there was any declivity so that moisture could lodge, green grass of two or three feet in height; and cattle sent thither from the breeding purgunnahs hundreds of miles distant in the month of March, return in June in the finest condition. The tract in question is at present almost unpeopled; but it appears to possess the finest capabilities were they developed by the application of capital and industry. The silicious clay, and iron clay soils, which constitute the greater part of it are admirably calculated for irrigation, (the former in particular,) yielding both rain and spring crops; and trees thrive in them with a vigour which can scarcely be surpassed. The basaltic soil also yields very fine Rubbee crops for several successive crops: but owing to the avidity with which it absorbs moisture, irrigation has not been applied to it. The appearance of the country is highly interesting; and well worthy, I conceive, of greater attention than capitalists have hitherto paid it.

The purgunnahs below the Ghât, however, are at present by far the most highly cultivated, tanks having been formed in every village for irrigation, and the population being dense and prosperous. This is attributable no doubt originally to the predatory habits of the *Gonds* inhabiting the higher tracts, who in former times effectually prevented the progress of civilization and industry, and latterly other causes may likewise have been in operation, tending to the same result. At present the principal products of those portions inhabited by *Gonds* are tussur, lac, wax, honey, catechu, dammer and other produce of the sâl, teak, and other forests which abound; though in parts here and there the cultivation carried on by them is by no means inconsiderable.

[The minerals are deposited in the museum, numbered to refer to the accompanying plate.—ED.]

#### IX.—*Proceedings of the Asiatic Society.*

*Anniversary Meeting, Wednesday Evening the 3rd January, 1838.*

H. T. PRINSEP, Esq. Vice-President, in the chair.

J. H. BATTEN, Esq. C. S. Baboo CONOY LALL TAGORE and CHARLES ELLIOT BARWELL, Esq. were elected members.

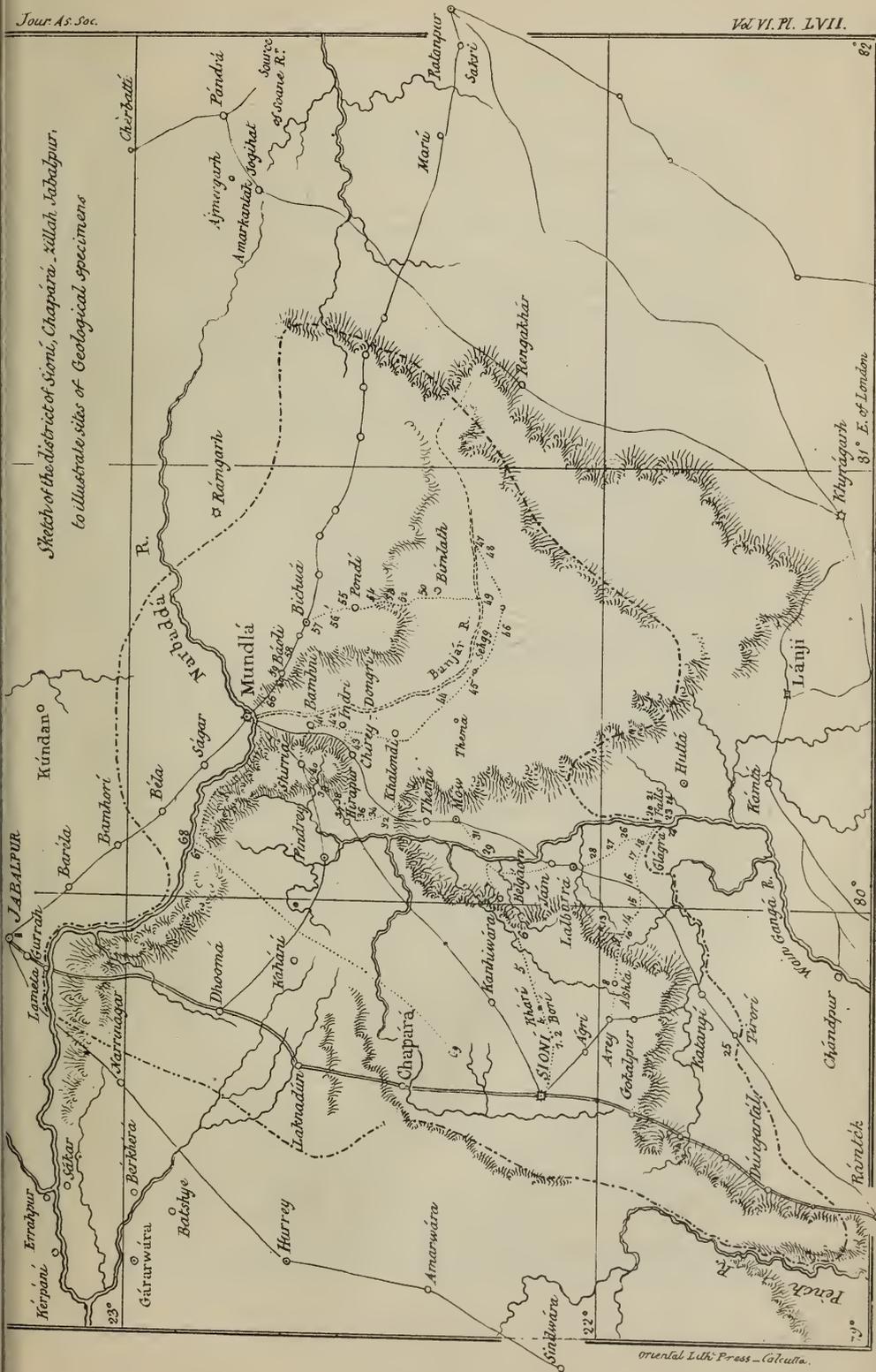
Major W. H. SLEEMAN, was proposed by the Secretary, and seconded by Mr. D. McLEOD.

J. W. GRANT, Esq. proposed by Dr. McCLELLAND, seconded by the Secretary.

Mr. G. A. PRINSEP, proposed by Mr. CRACROFT, seconded by Captain FORBES.

Assistant Surgeon J. ARNOTT, M. D. proposed by J. HILL, Esq. seconded by the Secretary.

Sketch of the district of Sioni, Chaparâ, Killa Sabalpur, to illustrate sites of Geological specimens



Khyragarh 81° E. of London

80°

82°



Dr. BONSALL, an American physician resident at Manilla, proposed by the Secretary, seconded by Captain FORBES.

SYED KERAMAT ALI, proposed as an associate member by the Secretary, seconded by the chairman.

The Chevalier AMEDEE JAUBERT, President of the Asiatic Society of Paris, proposed as an honorary member by the Secretary:—referred to the Committee of Papers.

The meeting proceeded to select office-bearers for the ensuing year,—first resolving as an arrangement of convenience that the three members of the Museum Committee should be included in the number (nine) constituting the Committee of Papers. The majority of votes returned as *Vice-Presidents* for 1838,—The Lord BISHOP, Sir J. P. GRANT, H. T. PRINSEP, Esq. and Col. D. MACLEOD, Chief Engineer. *Museum Committee* (re-elected) W. CRACROFT, Esq. Dr. McCLELLAND and Dr. G. EVANS, to whom were added to complete the *Committee of Papers*, Captain FORBES, Prof. O'SHAUGHNESSY, Dr. WALLICH, D. HARE, Esq. W. ADAM, Esq. and Dr. D. STEWART.

#### *Correspondence.*

Letters from Captain HARKNESS, Secretary, Royal Asiatic Society,—from Professor FRANK of *Munich*, MM. BURNOUF and JACQUET, were read acknowledging receipt of presentation volumes.

A letter from Messrs. ALLEN and Co. forwarded bills of lading of the bust of Professor WILSON insured at 200 guineas. The bust having safely arrived was placed for the inspection of the meeting at the end of the hall:—

*Resolved*, that Colonel McLEOD, Captain FORBES and Captain SANDERS, be appointed a special committee to select a place for the erection of the bust and to design an appropriate pedestal.

The bust does great credit to its eminent sculptor CHANTREY. It is a remarkably good likeness of the Professor clothed in all the dignity of classic simplicity and grace: somewhat larger than nature, and intended to be placed above the spectator. On the back is inscribed,—“HORACE HAYMAN WILSON, Secretary of the Asiatic Society, 1811-1832.”

Read the subjoined reply from Captain CAUTLEY to the following letter addressed to himself and Dr. FALCONER in virtue of the resolution of last meeting.

*Extract of Secretary's letter to Dr. Hugh Falconer and Capt. P. T. Cautley.*

“It is indeed with no ordinary pride that the Asiatic Society has beheld this first public token of approbation bestowed by one of the leading scientific institutions of England upon two of its members for discoveries—not withheld for prior communication where their merit and value were sure to win honors and fame, but at once made known to their associates and published to the scientific world through their transactions.

The honor to yourselves is the more flattering because it is disinterestedly bestowed, and as honorably won by the real merit of your researches in a field of your own discovery, and in a country hitherto supposed barren of fossil remains.

Those who have followed you in other parts of the same field, and in the no less interesting valley of the *Nerbudda* and in the Gulph of *Cambay*, will share the gratification you must feel at this growing attention of scientific men at home to the geology of India; and the Society as a body feels that it cannot but derive benefit as well as lustre from every tribute of approbation won by the individual exertions of its members, whose activity and cooperation constitute at once its reputation and its existence.

I have been instructed by the President and members to thank the Geological Society for their consideration in allowing them thus to see the medals and to be the channel of conveying them onwards to *Seharanpur*.

[Additional to Dr. FALCONER.]

In doing so I shall not fail to make known the zealous continuation of your joint researches, crowned as they were the last year by the discovery of a gigan-

tic fossil ape, the nearest approach to fossil man that has yet rewarded the labour of geologists. I shall also allude to the Scientific Mission upon which you are at present engaged, and lead them to participate in our expectation of splendid and valuable results to science in all the branches which your extended knowledge embraces."

*Reply to the Sec. As. Soc. dated Camp Doab Canal, 21st Nov. 1837.*

SIR,

I have the pleasure of acknowledging your letter of the 10th instant, with the Wollaston medal awarded by the London Geological Society to my colleague HUGH FALCONER and myself.

Although the honor conferred upon us by the late Council of the Geological Society of London (distinguished as that Council was, and doubly distinguished in the name of its President) has been and is the source of extreme gratification, I would not lose this opportunity of expressing the acknowledgments which I consider due to the Asiatic Society of Calcutta, not only for its having been in my case the animater of my humble career in the paths of science, but also from its having done us the honor of admitting our papers into its Transactions, and thereby of providing the Geological Society with data, by which it has been guided in its present award.

(Signed) P. T. CAUTLEY, Capt. Bengal Artillery.  
Library.

The following books were presented:—

*Voyage dans l'Inde par VICTOR JACQUEMONT, Parts 1 to 13—presented by the Government of France—(forwarded by Messrs. JOUY ET FILS of Paris.)*

*Translations of the Linnean Society, Vol. XVII. Part IV. and a list of its members—by the Society.*

*The fourth and fifth Reports of the British Association for the advancement of Science—by the Association.*

*Modern India, by Dr. H. H. SPRY—by the Author.*

*Journal of the Royal Asiatic Society, No. 7—by the Society.*

*Earl STANHOPE's address to the Medico-Botanical Society—by the Society.*

*Proceedings of the Royal Society, Nos. 18 to 29—by the Society.*

*Proceedings of the Royal Irish Academy for the year 1836-7—by the Academy.*

*Proceedings of the Committee of Agriculture and Commerce, &c. of the Royal Asiatic Society—by the Society.*

A letter to the Right Honorable Sir HENRY HARDINGE, K. C. B. M. P. on the effects of solitary confinement on the health of soldiers in warm climates, by JOHN GRANT MALCOLMSON, F. R. S. and M. G. S. Surgeon E. I. C. Service, late Secretary Madras Medical Board—*by the Author.*

*Ancient and Modern Alphabets of the Popular Hindu Languages of the Southern peninsula of India, by Captain H. HARKNESS, M. R. A. S.—by the Author.*

*VON HAMMER's history of the Ottoman empire, Vol. 18—by the Author.*

*Jahrbucher der Literatur, Vols. 73, 74, 75, and 77, edited by the Baron HAMMER PURGSTALL—by the Author.*

*Four Gospels and Acts of the Apostles, Anglo-Hindustani—romanized, by Mr. C. E. TREVELYAN.*

*Meteorological Register for November 1837—by the Surveyor General.*

*From the Booksellers:*

*Lardner's Cabinet Cyclopaedia—Literary and Scientific men, vol. 2.*

The Secretary laid before the Meeting, a copy of the *Khazánat ul Ilm* at length completed, also the first proof of the *Sharaya ul Islám* recently undertaken in conjunction with Newab TAHA'WAR JUNG. Also the catalogue of Sanskrit, Prákrit, and Hindí works, in the Society's Library; inclusive of those received from the College of Fort William.

*Resolved*, that copies of this and of the Persian catalogue, should be distributed to the learned Societies and to such oriental scholars as are honorary members, in order that the contents of the Library may be generally known; and that copies may be made under the superintendence of the Society's pandit or maulavi of any manuscripts for parties who may be desirous of obtaining them, at the customary rates per 1,000 slokas for Sanskrit, and per *júz* for Persian, subject to audit by the Committee of Papers.

*Resolved*, on the motion of the Secretary, that two copies of the oriental works lately completed by the Asiatic Society be presented to his Royal Highness, Prince HENRY of Orange, for the Universities of Utrecht and Leyden respectively.

The Secretary then read the Annual Report of the Society's progress for the year 1837.

"The accession of Members to the Society during the year 1837, had been larger than in any preceding year since the foundation of the institution, viz.

Ordinary Members (including Mr. TURNOUR's name transferred), .. 40

Honorary Members, .. 7 viz.

The Right Honorable C. W. W. WYNN, Sir ALEX. JOHNSTON, Sir G. STAUNTON, the Bishop of Isauropolis, M. P. A. LAIR, President Caen Society, the Baron SCHILLING of Cronstadt and Nawab ABDUL JABAR KHAN, Bahadur.

The loss of Members by death and departure to Europe had been as follows :

By departure to Europe, Col. COLVIN, Dr. MILL, Col. HEZETA, Dr. CANTOR, Dr. SWINEY, Dr. LANGSTAFF, Mr. G. A. BUSHBY, Rev. Mr. BATEMAN; and on the eve of departure Sir C. T. METCALFE, Bart., the Honorable Mr. MACAULAY, Sir C. D'OYLY, Bart., C. E. TREVELYAN, Esq. the Honorable W. L. MELVILLE, and H. WALTERS, Esq.

By decease in India, the Honorable Sir BENJAMIN MALKIN, V. P. the Rev. Dr. MARSHMAN, and among members retired to Europe the illustrious HENRY COLEBROOKE, Esq., Mons. KLAPROTH, Sir W. WILKINS and Dr. ROBT. TYTLER. To the memory of the first of these distinguished men a tribute had been placed on the Society's proceedings, and the pages of the Asiatic Journals of London had embodied biographical notices in detail of Drs. WILKINS and TYTLER, justly appreciating the services which in their separate lines of study they had rendered to Sanskrit and Arabic literature.

Sir BENJAMIN MALKIN, had been but a short time a resident member, but he had entered most warmly and efficiently into the interests of the Society, choosing for himself as President of the Statistical Committee a most important and hitherto unexplored field of investigation.

Dr. MARSHMAN was the companion and fellow-labourer of the late Dr. CAREY. Like the latter he felt the immense advantage to be obtained in his peculiar mission, by mastering the learned languages of those whose minds and hearts he would address. While his colleague therefore devoted his attention to Sanskrit and Bengalee, he applied himself with equal diligence to the study of the Chinese language, so that he was soon enabled to complete and to publish at Serampore, with type of his own fabrication, a translation of the whole Bible in the Chinese language. The following account of his habits of industry is extracted from a notice in the Friend of India for 14th Dec. 1837.

"His constitution appeared to be constructed of iron. He exposed himself to all the severities of an Indian climate, with perfect impunity. He enjoyed, till within the last year of his life, such uninterrupted health, as falls to the lot of few in India. During thirty-seven years he had not taken medicine to the value of ten rupees. The strength of his body seemed to be admirably adapted, with the structure of his mind, to fit him for the long career of usefulness he was permitted to run. He was peculiarly remarkable for ceaseless industry. He usually rose at four, and despatched half the business of the day before breakfast. When extraordinary exertions appeared necessary, he seemed to have a perfect command over sleep, and has been known for days together, to take less than half his usual quantity of rest. His memory was great beyond that of most men. He recalled facts, with all their minute associations, with the utmost facility. This faculty he enjoyed to the last day of his existence. During the last month of his life, when unable even to turn on his couch without assistance, he dictated to his daughter Mrs. VOIGT, his recollections of the early establishment of the Mission at Serampore, with a clearness and minuteness perfectly astonishing. The vast stores of knowledge which he had laid up in early life, and to which he was making constant addition, rendered his personal intercourse in society a great enjoyment."

The following was the abstract of receipts and expenditure during the past year on the general account, taken from the Treasurer's books.

PAYMENTS.			RECEIPTS.						
	Rs.	As. P.		Rs.	As. P.				
To Secretary's office establishment, .....	790	5	9	By balance 31st Dec. 1836,	220	3	8		
To House establishment, ...	1714	6	0	By collections of quarterly contributions and admission fees, .....	6994	8	3		
To Oriental Library ditto, ..	1014	0	0	By museum grant from Government from Aug. to Nov. at 200, .....	800	0	0		
To Curator's salary up to the 18th August, .....	1290	0	0	By establishment for care of Oriental manuscripts, ..	936	0	0		
To ditto contingent, .....	644	10	8	By Interest on Govt. securities, .. .. .	742	3	4		
To Printing 1st pt. 19th vol.	1506	10	8	By Dividend from Mackintosh and Co. ....	382	13	9		
To Stitching ditto, .....	75	0	0	By Sale of Govt. 4 per cent. paper, .....	2109	6	11		
To Printing authors' extra copies, .. .. .	139	14	0	By Sale of part 1, vol. 19, ..	8	0	0		
To Lithographic plates by Tassin, .....	348	8	0	By received in deposit from the French government towards procuring a copy of the Vedas, ...	625	0	0		
To Kásináth for engravings, ..	32	0	0						
To Members' copies of Journal, 1100, with extras }	1293	0	0						
To Contingent charges, including ratan matting for ground floor, .....	973	9	1						
To transfer to Oriental publication account for Paris sales credited in London, .....	469	8	0						
To Balance in the Bank of Bengal, .....	2526	11	9						
	Rs.	12818	3	11		Rs.	12818	3	11

To the cash balance were to be added one quarterly contribution, and half a year's interest, together about 2000 rupees : but on the other hand there were bills due for printing and for the journal, and credits to be met for the Spiti expedition and for the Statistical Committee to an equal amount.

Adverting to other accounts kept distinct from the general funds, the Report noticed, first, the subscription raised for the improvement of the museum, amounting to rupees 1429, the whole of which sum had been expended in the construction of various cabinets, and glass cases for birds, animals, insects, shells and fossils, with which the lower rooms were now provided, to the full extent of their accommodation.

Second, the subscription for Dr. MILL's portrait, rupees 1886; of which rupees 1838 4 9 = £180 had been remitted to the London Agents to be held at Dr. MILL's disposal for that object.

In the department of *Oriental Publications* the Secretary's books presented the following statement :

PAYMENTS.			RECEIPTS.				
	Rs.	As. P.		Rs.	As. P.		
To various bills of the Baptist Mission Press, }	2204	9	11	By cash balance of last year, .....	2174	8	7
To paudit's wages for correction, .....	24	0	0	By collected from subrs. . .	982	10	4
To freight and packing, ..	53	13	0	By general sales, .....	546	10	8
To refund to the Editor, } of the Inaya, .....	20	0	0	By works sold to the Education Committee, ... }	334	0	0
To binding, stationery, &c.	37	4	6	By sales at Benares, .....	93	1	3
To writers and collectors, ..	120	0	0	By sales at Paris, through the French Asiatic Society, francs 1173, 80 at 2-5 per rupee, .....	469	8	0
To balance in hand, .....	2140	11	5				
	4600	6	10		4600	6	10
To bills presented not yet paid:				By balance, 1st Jan. 1838,	2142	13	5
Mahábhárat, 3rd vol. ....	3693	13	0	By outstanding subscriptions, say, .....	1200	0	0
Khazanat ul ilm, .....	809	0	0				

All the works which the Society had undertaken to finish were now completed with the exception of the *Mahābhārata* itself advanced to the 300th page of the fourth or last volume. Of the sale of this work it was somewhat premature to form any estimate before the whole series could be offered to purchasers; but judging from the other finished Sanskrit works, the native demand would be very limited; owing to the great poverty of the learned classes, to the absence of a *tika* or commentary which most readers required, and to the adoption of the Devanāgarī character; the proportion of Bengālī readers being far above that of up-country pandits. By the time the edition would be completed there would probably be a balance against the undertaking of near 6000 rupees.

As one mode of diminishing this large debt, the Committee of Papers had recommended the acceptance of an offer of 1000 rupees for the incomplete copies of the *Fatwa Alemgiri*, of which a maulavi was willing to undertake a reprint, and it was thought still higher terms might be obtained, so numerous were the demands for law books among the educated Muhamedans. Confident hopes were long entertained of a favourable answer to the Society's Memorial to the Honorable Court of Directors in 1835: it was known that the Court had recommended the local Government to subscribe 500 rupees per month expressly to the furtherance of the Society's Oriental publications, but even that degree of patronage had been since understood to be negatived by the Board of Control; leaving the cause in a more hopeless condition than if a decided refusal had at first been given, from the growing liabilities incurred on the expectation of aid.

Meantime the local Government had most liberally seconded the Society's appeal for support to its museum, and had forwarded with its favourable recommendation, a scheme for elevating that museum into a national institution. The greater success was anticipated to this important movement, since Professor WILSON had been placed in charge of the museum and library at home, to which he was well aware how powerful an auxiliary the Indian institution might prove.

At the meeting of October the existing museum was placed under a special Committee, in lieu of appointing a curator. Too short a period had elapsed to render a formal Report necessary from them. Upwards of 200 new specimens of natural history had in that time been added, besides the ordinary setting up of skeletons, &c. Catalogues of several branches of the collections had been prepared by Messrs. PEARSON, CANTOR, and McCLELLAND.

In the publication of the Researches great delay had taken place from the Orphan Press having been engaged on urgent Government business. The second part of the 20th volume however was in a forward state.

A catalogue of all the Oriental MSS. now in the Library had been printed in the native character for circulation—the Sanskrit portion containing, as an appendix, lists of such books as the Sanskrit Colleges of *Benares* and *Calcutta* possessed exclusively.

In conjunction with the Nawāb TAHA'WAR JANG, the printing of the *Sharaya ul Islām*, a text book of Shia law, had been undertaken.

Out of the society had appeared many interesting acquisitions to the science and literature of the country. A dictionary of the *Manipur* dialect, a grammar of the *Sindhi*, grammars of the *Belochi* and *Baruni*: besides the Cochin-chinese and Burmese dictionaries, the former now nearly through the press: Mr. TURNOUR'S Pāli Annals of *Ceylon*: and a full account of the caves of *Adjanta*. Captain BOILEAU'S Survey of *Shekhwati* had given a valuable accession to geography and statistics of India; and many reports of scientific expeditions to *Assam*—to the interior of *Maulmein*, to the valley of *Sinde*, &c. had been made public by Government. At the present moment two fresh expeditions had been set on foot, one to *Bootan* under Captain PEMBERTON, the other under Captain BURNES to *Cashmir*; and, under the auspices of the Patron of the Society, inquiries had been circulated on several points of scientific and commercial interest—the tides—lichens—coal, &c.

The current publication of the Society's proceedings in the journal rendered it unnecessary to dwell upon the general subjects that had engaged attention within its walls during the past year. It might be sufficient as an evidence that members were not relaxing in their labors in any branch of research, to state, that al-

though the Journal had nearly doubled its volume, it had still been unable to keep pace with the influx of scientific and literary contributions."

Mr. A. CSOMA in writing thanked the Society for the honor they had intended him, but declined accepting the librarianship, as interfering with the course of studies he had marked out for the short period of his sojourn in *Calcutta*.

*Resolved*—nem. con. on the motion of the Secretary, supported by the Lord Bishop, that Mr. KITTOE be placed in temporary charge of the library and museum on the consolidated allowance heretofore granted to the curator and librarian, viz. Rs. 200 per month.

In introducing the above proposition allusion was made to the important services rendered by Mr. KITTOE in bringing to light the numerous inscriptions of *Orissa* or, more properly, ancient *Kalinga*. A more thorough survey of its ruins was one object contemplated in his nomination, as the discoverer might again be deputed thither when business at home did not press, and he might bring away drawings and plans of all the caves and Buddhist sculpture. There were many deserted monuments there well worthy of preservation in the Society's museum.

#### *Antiquities.*

A letter from Captain SANDERS, Sec. Mil. Bd. acquainted the Society with the resolution of the Right Honorable the Governor General to devote 2,500 rupees to the re-erection of the *Allahabad* pillar on Captain SMITH'S design No. 3, with the restoration of the lion capital as suggested by Lieutenant KITTOE.

Mr. LISTON forwarded from *Gorakhpur*, a sketch and facsimile of a pillar and inscription discovered by him in the eastern division of that district.

The inscription is in the SAMUDRA GUPTA alphabet, and apparently in excellent preservation: an impression has been requested before proceeding to decipher it.

Mr. VIGNE transmitted from *Iskardo*, Little Tibet, a more accurate copy of the inscription he had noticed a year ago.

This inscription has been read by M. CSOMA and will appear in the next journal.

The Rev. J. WILSON, President, Bombay Asiatic Society, at the request of the Secretary sent round by sea the cloth facsimiles (natural size) of the *Girnar* inscriptions of which copies on paper had been previously communicated.

Although not equal in accuracy to printed impressions, it is hoped that these splendid memorials may now be deciphered. Those of the older character relate to PIYADASI, but they are very different in tenor from the pillar inscriptions.

Mr. KITTOE gave a revised copy of the *Khandgiri* inscription of STIRLING.

A curious war-hat worn by the *Singphos*, also their musical instruments, mat-shoes, Chinese boots, and fan, were presented for the museum, by Colonel H. BURNEY.

#### *Literary.*

Read a letter from the Rev. WM. TAYLOR, of *Madras*, on the subject of the MACKENZIE manuscripts, accompanied with an analysis of several of the restored volumes.

These papers are sent under the impression of their being acceptable for publication in the *Researches*, reserving the original texts and translations of such manuscripts as are considered worthy of further notice for a separate volume.

Referred to the Committee of Papers.

Major LAW, Commissioner, Province *Wellesley*, presented an Essay on the birth of BUDDHA, according to the Siamese authorities.

Mr. C. F. TREVELYAN, presented in the name of Munshí MOHUN LA'L, a notice of the *Daudputras*; also, an account of *Kálá Bāgh*, and of BAHÁ'-WAL KHAN.

Mr. WATHEN communicated from Ensign POSTANS, some extracts from the *Tohfatal Khwám*, relative to the history of *Sinde*.

*Physical.*

Replies to the circular regarding Indian lichens were received from Dr. BAIKIE, Dr. GRIFFITH, and Lieut. HARRINGTON, the latter with specimens.

Specimens of the genuine *Jatamási* (spikenard of the ancients) were presented by Dr. A. CAMPBELL, Acting Resident *Nipal*, with drawing and remarks on the subject of Sir WILLIAM JONES' paper.

Fossil shells (on very large ammonite) and volcanic minerals from the *Charí* hills, *Cutch*, were presented by Ensign POSTANS.

Mr. HOMFRAY, presented the carcass of a white guinea fowl.

Mr. EWIN (through the Honorable Col. MORISON) forwarded a variety of shark found at the Sandheads.

Dr. R. TYTLER, presented a fragment of magnetic ironstone with remarks on the nature of the lines of polarization thereon.

Col. BURNEY presented part of the lower jaw of a fossil hippopotamus (the only one yet found) from a new fossil site in *Ava*.

A drawing of this fragment, which exactly accords with the hippopotamus of the *Siwálik*s having six equal incisors, shall be given hereafter. Col. BURNEY writes:—

“I have the pleasure to send for your inspection a fossil, apparently the lower jaw of a hippopotamus, which was given to me by the prince of *Mekkhara*, and said to have been found, not near the Petroleum Wells, but more to the northward, on a new site on the opposite side of the *Erawadi*, to the westward of a range of hills called by the Burmese *Tang-gyi*, and in our maps *Dáng-gyi*, and on a plain near the city of *Yau kyakhat*, the ‘*Yo* or *Kakiap*’ of our maps, and the *Jaghire* of the old *Kyi-Wungyih*.

Hearing that there were other fossil remains at this spot, and particularly the whole body of the animal from which this lower jaw was taken, I had obtained the permission of the late Government of *Ava* to send down a party of my followers to examine the spot and bring away all the treasures they could find; but the breaking out of the revolution put a stop to my expedition, and although the present king of *Ava* afterwards promised to order some of these fossil remains to be brought up for me, he has been too much engaged, I fear, to recollect his promise. I believe this is the first portion of a hippopotamus found in *Burma*. The inhabitants of *Yau* and the *Burmese* in general reversed this lower jaw, and insisted upon it that it was the upper jaw of a *bhilu* or monster.”

Mr. KITTOE presented geological specimens from *Cuttack*, supposed to indicate coal—among them a black chalk fit for crayon drawings.

Extract of a letter from Mr. TAYLOR, H. C. astronomer *Madras*, was read, explaining that he had been engaged in observations of the magnetic intensity along the coast of the peninsula east and west of *Cape Comorin*.

The instruments are now with Mr. CALDECOTT who will continue the series from *Trevandrum* to *Tellicherry* and *Bombay*. The observations will be published in a pamphlet when completed. Mr. TAYLOR's *Madras Observatory papers* for 1836-37, vol. IV. are now in the press.

The meeting then proceeded to discuss the tender of Mr. EVANS' collection of Natural History, when it was resolved that before coming to any determination the Committee of Papers be requested to examine and value the collection and report on the expediency of recommending its purchase to Government.

Meteorological Register, kept at the Assay Office, Calcutta, for the Month of December, 1837.

Day of the Month.	Observations at 10 A. M.					Observations at 4 P. M.					Register Thermometer extremes.			Rain.	Wind.	Weather.											
	Old Stand. Barometer at 32°.	New Stand. Barometer reduced.	Thermometer in air.	Depression of wet-bulb.	Do. by Less. Hygro.	Dew-point.	Do. by hair Hygrom.	Ditto by dew-point.	Old Stand. Barometer at 32°.	New Stand. Barometer at 32°.	Thermometer in air.	Depression of wet-bulb.	Do. by Less. Hygro.			Dew-point.	Heat in sun's rays on roof.	Heat in sun's rays on roof.	Forenoon.	Afternoon.							
1	29,450	29,918	73.8	6.0	5.0	62.3	89	70	29,867	29,809	80.0	13.4	11.0	61.0	74	42	49	54	60.5	On the ground.	45 feet.	N. W.	S. W.	cir. cum. clear.	Afternoon.		
2	29,998	29,988	73.7	7.7	3.2	56.2	80	62	29,903	29,853	76.6	12.5	11.5	60.3	72	45	46	55	59			N. W.	N. W.	cir. cum. clear.	Afternoon.		
3	30,044	30,003	74.0	5.7	4.8	64.5	90	71	29,940	29,886	77.4	11.2	9.4	61.0	80	49	49	59	60			N. W.	N. W.	clear.	Afternoon.		
4	0,14	29,987	71.8	8.7	7.9	57.8	82	55	29,896	29,851	77.0	12.6	10.4	56.8	74	44	44	49	51			N. W.	N. W.	do	Afternoon.		
5	0,22	29,994	72.2	9.7	7.8	59.5	82	52	29,927	29,872	75.5	14.2	11.8	56.2	71	35	35	45	53			N. W.	N. W.	do	Afternoon.		
6	0,30	30,029	69.9	8.8	7.8	54.2	81	55	29,917	29,860	74.9	13.9	11.7	53.0	70	36	44	49	55			N. W.	N. W.	do	Afternoon.		
7	0,07	29,992	71.3	8.8	7.2	59.1	82	55	29,870	29,817	75.0	12.4	9.8	56.3	74	42	49	54	53.2			N. W.	N. W.	do	Afternoon.		
8	0,07	29,989	70.6	7.4	5.5	55.7	85	60	29,903	29,859	75.8	12.0	9.7	56.0	76	45	52	56	56			N. W.	N. W.	cloudy.	Afternoon.		
9	0,04	29,982	71.1	7.4	5.3	53.8	88	68	29,911	29,863	75.8	8.4	8.0	59.3	78	60	60	56	59			N. W.	N. W.	clear.	Afternoon.		
10	0,43	30,015	71.5	7.4	6.5	59.0	86	61	29,943	29,896	75.7	11.0	9.5	56.0	77	45	54	53	56.5			N. W.	N. W.	clear.	Afternoon.		
11	0,70	30,038	71.5	8.2	7.5	59.0	84	59	29,963	29,915	77.7	11.0	8.9	61.6	80	50	59	59	60			N. W.	N. W.	clear.	Afternoon.		
12	0,48	30,032	70.9	6.1	4.2	60.5	89	67	29,944	29,893	71.7	4.9	3.7	60.8	94	79	87	87	64.2			N. E.	N. E.	clear.	Afternoon.		
13	0,41	30,023	71.8	6.0	5.2	61.5	88	69	29,954	29,908	76.9	10.1	8.3	60.8	81	52	61	59	63.2			N. W.	N. W.	clear.	Afternoon.		
14	0,59	30,032	71.7	8.7	7.7	56.2	82	55	29,957	29,921	76.3	12.6	10.6	53.0	74	44	42	49	46			N. W.	N. W.	do	Afternoon.		
15	0,78	30,054	71.8	8.0	7.3	56.1	83	60	29,963	29,927	76.6	12.2	10.3	53.0	75	44	44	51	59.4			N. W.	N. W.	do	Afternoon.		
16	0,40	30,010	71.9	9.1	6.7	56.1	83	60	29,938	29,887	76.7	12.1	9.2	53.0	75	45	51	51	66.4			N. W.	N. W.	do	Afternoon.		
17	0,89	30,053	72.9	10.3	8.3	56.3	80	50	29,900	29,851	77.2	10.0	10.0	56.3	75	51	51	51	66.4			N. W.	N. W.	clear.	Afternoon.		
18	1,30	30,092	72.6	6.4	10.0	50.0	75	100	29,965	29,916	73.3	18.1	15.1	47.5	57	19	28	42	42			N. W.	N. W.	clear.	Afternoon.		
19	0,89	30,070	70.5	4.4	12.2	49.0	69	76	29,908	29,859	73.1	16.6	13.9	47.5	61	24	33	33	42			N. W.	N. W.	do	Afternoon.		
20	1,40	30,121	66.5	12.3	10.5	41.0	73	34	29,933	29,884	73.4	14.3	11.8	47.5	68	32	41	41	46			N. W.	N. W.	do	Afternoon.		
21	0,98	30,066	67.1	10.6	9.0	41.0	73	48	29,963	29,914	73.9	12.2	9.6	47.5	75	42	51	51	59.4			N. W.	N. W.	do	Afternoon.		
22	0,90	30,066	67.1	9.5	7.8	41.0	80	49	29,963	29,914	73.9	12.2	9.6	47.5	75	42	51	51	59.4			N. W.	N. W.	do	Afternoon.		
23	0,90	30,066	67.1	9.5	7.8	41.0	80	49	29,963	29,914	73.9	12.2	9.6	47.5	75	42	51	51	59.4			N. W.	N. W.	do	Afternoon.		
24	0,62	30,021	69.2	6.9	4.7	56.2	86	64	29,972	29,923	71.7	7.5	5.6	56.2	85	61	68	68	66.4			N. W.	N. W.	cloudy.	Afternoon.		
25	0,20	29,998	66.9	7.9	6.7	56.2	82	56	29,911	29,862	72.5	11.4	9.6	56.2	75	44	51	51	66.4			N. W.	N. W.	overcast.	Afternoon.		
26	0,20	29,998	66.9	7.9	6.7	56.2	82	56	29,911	29,862	72.5	11.4	9.6	56.2	75	44	51	51	66.4			N. W.	N. W.	clear.	Afternoon.		
27	0,66	30,063	67.5	7.4	7.0	56.2	83	60	29,905	29,856	73.3	12.7	11.3	56.2	72	40	46	46	66.4			N. W.	N. W.	do	Afternoon.		
28	0,98	30,082	67.5	6.6	7.2	56.2	80	64	29,988	29,939	74.3	16.5	13.1	56.2	61	25	33	33	66.4			N. W.	N. W.	do	Afternoon.		
29	0,98	30,082	67.5	6.6	7.2	56.2	80	64	29,988	29,939	74.3	16.5	13.1	56.2	61	25	33	33	66.4			N. W.	N. W.	do	Afternoon.		
30	0,94	30,111	70.5	7.9	6.2	56.2	86	59	29,922	29,873	76.5	13.8	11.1	56.2	72	37	46	46	66.4			N. W.	N. W.	do	Afternoon.		
Mean	30,034	30,017	70.6	7.6	7.2	56.5	82	60	29,933	29,882	75.3	12.3	10.1	57.2	74	43	50	53	59.2			light airs.				clear, pleasant.	



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