

THE
INDIAN ANTIQUARY

A JOURNAL OF ORIENTAL RESEARCH

IN

ARCHÆOLOGY, EPIGRAPHY, ETHNOLOGY, GEOGRAPHY, HISTORY, FOLKLORE, LANGUAGES,
LITERATURE, NUMISMATICS, PHILOSOPHY, RELIGION, &c., &c.

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DEVADATTA RAMKRISHNA BHANDARKAR, M.A.,

VOL. XL. — 1911.

Swati Publications

Delhi

1985

Published by Swati Publications, 34, Central Market, Ashok Vihar, Delhi-110052. Ph. 7113395
and Printed by S.K. Mehra at Mehra Offset Press, Delhi.

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INTRODUCTION TO FOLKLORE NOTES

FROM

GUJARAT AND THE KONKAN.

SOME ten years ago the late Mr. A. M. T. Jackson circulated to a number of selected correspondents certain leading questions on folklore, to which numerous replies were received before his death. It was his intention to publish the substance of the information thus received in the pages of the *Indian Antiquary*. It is possible that he may also have intended, at some future time, to produce a work on the folklore of the Bombay Presidency based on these materials, and amplified by the fruits of his mature scholarship. His intention, if it existed, can no longer be fulfilled. The existence of a small memorial fund, however, has provided the means for preparing for publication the valuable materials collected by him, as well as for their ultimate inclusion in a small volume intended for the use of folklore scholars. With the approval and support of the Jackson Memorial Committee, I am now in a position to tender the following and subsequent papers for publication in the *Indian Antiquary*. Readers of the *Antiquary* may remember that Mr. Jackson had accepted the joint editorship of this journal only a short time before his death at Nasik deprived India of a ripe scholar and sincere friend.

R. E. ENTHOVEN.

THE INDIAN ANTIQUARY,

A JOURNAL OF ORIENTAL RESEARCH.

VOLUME XL — 1911.

A. M. T. JACKSON,

BY

R. G. BHANDARKAR, C.I.E., LL.D., M.A., &c.

THE diabolical murder of Mr. A. M. T. Jackson, just as he was about to take up the joint Editorship of this *Journal*, sent a thrill of horror into the hearts of members of both the European and Indian communities throughout India. He was by nature a kind-hearted and sympathetic man, and these traits of character were observable in everything that he did both in his official and private capacity. His charities to poor Brāhmanas both of Ratnāgiri and Nāśik, who needed help, were unstinted. I know of one such Ratnāgiri Brāhmana, who was given some nominal work in the library of the Bombay Asiatic Society and was paid regularly a monthly allowance from his private resources. He never spoke an angry or unkind word to anybody, and his general character and conduct were saintly. He was an accurate and enthusiastic Sanskrit scholar, and his critical judgment was sound. He made original researches into the ancient history of India, and the introductory volume of the *Bombay Gazetteer* and his other papers and occasional notes contain the results of these researches. He successfully identified the cities and towns in India mentioned by Greek and Roman authors. He pointed out that the Turkomans of Central Asia settled in the western part of India and adopted Hindu civilisation. He also threw very great light on the origin of the Gujars. He showed that they were a foreign race, that had established a powerful kingdom over the whole of Rājputānā and further to the north-east up to Kanauj. The Gujars were in power from the first quarter of the seventh to about the end of the tenth century, and were constantly at war with the princes of the Chālukya and Rāshtrakūṭa races that ruled over the Marāṭhā and Kanarese countries. Mr. Jackson put forth a very original and correct idea as regards the nature of the *Purāṇas*, which awaited further development at his hands. His paper on this subject has appeared in the centenary volume of the Bombay Asiatic Society, and will well repay perusal. He has also contributed several papers to the ordinary volumes of that *Journal*. His essay on 'Method in the Study of Indian Antiquities' shows a very wide knowledge not only of epigraphy and numismatics, but also of a number of other lines of research. This is calculated to be of great use to Indian students; and he also projected for their use a handbook to the study of Sanskrit literature and Indian Antiquities. To sound scholarship, Mr. Jackson added modesty and sobriety of thought and expression—a combination rarely met with amongst scholars. He freely and fully acknowledged all the good that he found in the writings of native Indian scholars. He often complained that his official duties left him little time for his favourite studies, and I had great hopes that after his retirement from service he would be able to apply himself to them with zeal and ardour, and to throw light upon many a knotty point in Sanskrit literature and Indian Antiquities. The loss that the horrid deed of a fiendish young man inflicted on the cause of Indian research is incalculable.

A. M. T. JACKSON,

BY

D. R. BHANDARKAR, M.A.

(POONA.)

It is now just a year since the tragic end of Mr. A. M. T. Jackson took place. I heard and read about it on the 27th of December 1909, when I was in Jaipur, and the news was as surprising to me as it was shocking, because only the day previous I had received a letter from him regarding the book he and I were to bring out. Ample, though certainly not full, justice has been done to this departed worthy in his capacity as District Collector and friend of Hindus in the obituary notices that appeared in various journals and the meetings of condolence that were held at various places. But even this much justice, I am afraid, has not yet been done to him as an antiquarian and scholar. His sympathy and "milk of human kindness" have indeed made a deep impression on the minds of the natives of India that came in contact with him, but his death has also created a gap in the antiquarian world, which it is hard, perhaps, impossible, to fill.

In 1898 when I had just begun my study of Indian Antiquities, I found that every European Officer in the Bombay Presidency spoke very highly of Mr. Jackson as an antiquarian and scholar. And for a long time I wondered why he was at all so called. For no articles of his I had then seen in the *Indian Antiquary*, or the *Journals* of the London and Bombay Asiatic Societies. A happy accident, however, once led me to open the *Bombay Gazetteer*, Vol. I, Part I. I happened to read the preface written by the late Sir James Campbell, who has therein acknowledged the great assistance given him by Mr. Jackson. On glancing over the pages of that volume, I noticed that, in the text and at the close of almost every chapter therein, he had contributed notes, embodying his own opinion and pointing out where he differed from Pandit Bhagwanlal Indraji. Again, the greater and important portion of Appendix III and the whole of Appendix VI, to that volume had come from his pen. I read and re-read all these notes and articles very carefully, and I must say, with the greatest possible interest, and much it grieved my mind to think that I once disputed Mr. Jackson's claim to be called an antiquarian. Mr. Jackson, I then found, was not a mere antiquarian, but an antiquarian and scholar of a very high type; and he was what we in Marāṭhī say "a hidden jewel."

Yes, a hidden jewel he was for a long time, and even now most antiquarians have not perceived his full worth and the high quality of his work. The reasons are not far to seek. He wrote his notes in books which the generality of antiquarians do not even dream of reading. The *Bombay Gazetteer* is a model for all other Governments in India to imitate in composing their *Gazetteers*, and the credit of bringing this series to perfection is principally due to the late Sir James Campbell, another antiquarian civil servant like Mr. Jackson himself. I even go further and assert that nobody can pretend to be an Indian antiquarian without reading at any rate the two parts of the first volume of this *Gazetteer*. Yet how few antiquarians have actually read them or even known that they are a mine of antiquarian information! Another thing is that Jackson, like the English poet Keats, died before his pen could glean his teeming brain. As a civil servant, he was thoroughly conscientious in his work, as most are. He never neglected his official duties for writing articles

concerning "Indian Antiquities," though that was a subject of surpassing interest to him, and consequently of more than sufficient strength to tempt him away from his office work. Everybody knows how great and almost insupportable is the pressure of work to which the "civilians" are, as a rule, subjected, and my wonder is how, in spite of it, he managed to write some papers and notes that he latterly contributed to the *Journals* of the London and Bombay Asiatic Societies. A small incident that just now occurs to my mind may here be told, which shows how wedded he was to his duty. In *Bombay Gazetteer*, Vol. I., Part I, he had published his transcripts of inscriptions found in Bhinmâl, in the southern part of the Jodhpur State, which is believed to be the capital of the ancient Gurjara kingdom. I do not know on what paper impressions his transcripts were based, but in 1907, when I had been to Bhinmâl, I found that there were several misreadings. Accordingly I took as excellent impressions as possible of the inscriptions and, with the permission of the Government Epigraphist, forwarded them to him at the end of that year, with a request that they may be re edited in the *Epigraphia Indica*. He promised to re-edit them with the greatest pleasure and alacrity. I afterwards met him last year in the Wilson Hall, where he had been requested to be president at the time of my lecture on an antiquarian subject. I asked him in the course of our conversation whether he had completed his paper on the Bhinmâl inscriptions. He replied in the negative and probably saw that I was a little surprised. But he coolly added: "Mr. Bhandarkar, duty first and everything else afterwards! I have been hard pressed with work in connection with the *Sinhastha*. When the *Sinhastha* is over, rest assured that the paper will be finished and sent to the Epigraphist." Such was Mr. Jackson's devotion to his duty, and such were the arrangements made at Nâsik under his direct supervision at the time of the *Sinhastha*, complicated and delicate though they were, that nobody could say that there was left anything to be desired. I confess, I was sorry that Mr. Jackson was in the Civil Service, for that left him little time for studying and writing original papers. Dr. Bhandarkar had fully gauged Mr. Jackson's worth, and was very very sorry that he could not make himself more useful and valuable in this sphere. Several times Mr. Jackson himself complained to him that he had no leisure, but seriously promised to devote himself after his retirement to the cause of Indian research. It was only last year that he became co-editor of this *Journal*, and Dr. Bhandarkar and I were immensely glad that an opportunity had at last come for inducing him to seize time somehow to put down in original and erudite papers what he had stored so long in his head. We were consequently full of high hopes about him. But alas! he was cruelly done unto death. The shock this sad event produced on our minds can only be imagined. We at once agreed that we felt it as much as a family bereavement.

I have said again and again that Mr. Jackson was an antiquarian and scholar of a high order. So I shall naturally be asked to substantiate my assertion. In the first place, I would refer those who doubt this to Mr. Jackson's "Method in the Study of Indian Antiquities," which was originally a lecture delivered by him at the Wilson College, Bombay, in 1907, and printed since in the *Times Press* and reprinted afterwards in this *Journal* for March, 1910. Mr. Jackson therein shows his thorough acquaintance with all branches of Indian literature and Indian antiquities, and offers some valuable suggestions for the further progress of each branch. This stamps him at once as an Indologist and not as a mere antiquarian or scholar. He had studied not simply Sanskrit literature or Indian archaeology, but also comparative philology, ethnology, folklore

and so forth. One passage from this booklet, which occurs at the end, is so superb that Dr. Bhandarkar last year gave, by reading it out, a finishing touch to his lecture on the "Fusion of foreign tribes in Hindu Society during the pre-Muhammadan period." It runs thus:—"It remains to refer to certain kinds of mental bias that are apt to affect the judgment in questions of Indian history. There is, in the first place, what may be called the patriotic bias, though it is shared more or less by European as well as Indian scholars. It shows itself in a tendency to exaggerate the freedom of India from foreign influences, and to claim entire originality for such inventions as the Indian alphabet, which bear their foreign origin on their face. This school loves to trace the leading castes of the present day to an Aryan origin, and to accentuate the Hindu orthodoxy of the kings and conquerors of old. When these are looked upon as Hindus from the beginning, the most important fact in Hindu history is overlooked. I mean the attractive power of Hindu civilisation, which has enabled it to assimilate and absorb into itself every foreign invader, except the Moslem and the European. Those Indians have indeed a poor idea of their country's greatness, who do not realise how it has tamed and civilised the nomads of Central Asia, so that wild Turkoman tribes have been transformed into some of the most famous of the Rajput Royal races."

How thoroughly conversant Mr. Jackson was with Sanskrit literature may be seen from his paper on "Epic and Puranic Notes," which is published in the centenary memorial volume of the Bombay Asiatic Society. In this connection may also be mentioned his short, but most thoughtful note on the *Harivamśa*, which he contributed to the *Journal of the Royal Asiatic Society, London*, for 1908, page 529 ff. He had also contemplated writing an article on a passage from the *Nirukta*. In one of his letters to me he says: "I am also at work on a passage of the *Nirukta* which seems to me to have been misunderstood by German scholars and to be one main source of their prejudice against Sāyana and the native commentators generally." But Mr. Jackson was not spared to complete this paper. He, however, did far greater work in the field of epigraphy and ancient history of India. His erudition and soundness of work are patent to any one who reads the notes which, as I have said above, he wrote in the body or at the close of almost every chapter in the *Bombay Gazetteer*, Vol. I., Part I. Appendix VI to this volume, which is devoted to the Early Greek and Roman references to Western India was also written by him, contains several original and thoughtful remarks, and is always worth reading in conjunction with McCrindle's translations. In Appendix III, he establishes the existence of a great Gurjara Empire, and suggests the Gurjara origin of some of the greatest Rājput classes. This paper interested me most, and set my thoughts going, which were finally reduced to writing in two papers, the views expressed in which have now been countenanced by all antiquarians of repute. I cannot but think that if I had not read this article of Mr. Jackson's and not written these two papers of mine, his views would not have attracted the attention they deserved, and I am, therefore, very glad of being thus the instrument of disclosing the "hidden jewel." When our theory about the Gurjara kingdom was accepted by scholars in Europe, he wrote to me once saying "Our Imperial Pratihāra kings are coming to their own again at last."

I cannot, however, help saying that his head contained far more information critically sifted and carefully stored than any papers he found leisure to write. This was always the impression of those who had either a personal conversation or correspondence with him. To show that his knowledge far transcended that actually embodied in his notes or papers, I shall cite two or three instances, knowing for certain that they will be useful to antiquarians. When I was engaged

in writing my paper on the Gurjaras, I sent him a letter giving out a summary of my views and asking him what he thought about them. This was the reply he sent: "Many thanks for your letter. I should not be much surprised to learn that the Mahodaya Dynasty also were Gurjaras, but I still think (till I see your evidence) that Bhimâl must have been their centre, at all events till the great extension of their power took place early in the 9th century. I believe the Chohâns, Parmârs, Parihârs and Solankis were all of Gurjara origin, though doubtless they also included other Central Asian elements. For instance I would connect the Hârâ Chohâns with the Hâra Hûnas." I think Mr. Jackson's explanation of the name Hârâ, a sub-division of the Chohâns, by connecting it with the Hâra Hûnas, whose existence is attested by the *Mahâbhârata*, is far more acceptable than any legends that are often cited to account for it. In my paper on the Gurjaras, I had called in question the identification of Yuan Chwang's *Pi-to-mo-lo* with Bhimâl, but, on thinking about the matter again, I have at last come to the conclusion that the identification upheld by Mr. Jackson is correct. Again, when I sent him a copy of my first paper on Lakulîśa, this is what he wrote: "Very many thanks for the copy of your paper on the Eklingji Inscription. You have successfully proved that the origin of the Lakulîśa sect must be dated not later than the early centuries of the Christian era. The history and relations of the Saiva sects form an interesting but difficult subject, which cannot be fully dealt with unless account is taken of the vernacular literature of Southern India, especially the Tâmil works, some of which go back to at least the 7th century, while a few may be some centuries older. We, who are accustomed to look at Indian history from a 'Gauḍa' point of view, are perhaps apt to overlook the 'Drâviḍa' evidence, which is not very easy to follow, now that the discontinuance of the *Madras Journal of Literature and Science* has deprived the Indian scholars of the south of their natural central organ. I cannot pretend to be able to give you a bibliographical list, but you will find one or two papers in the *Indian Antiquary*, some remarks in Hultzsch's *South Indian Inscriptions*, and Mr. Pillai's book 'The Tamils 1800 years ago,' worth considering in this connection. I believe also that much valuable work has been published by Indian scholars in the *Madras Christian College Magazine* and other similar periodicals." Mr. Jackson no doubt gave me a hint here that I should take up this work of writing out the history and relations of the Saiva sects upon the lines suggested by him. Such a paper would have been highly interesting and important for the history of religious sects in India. But I am sorry to confess that I have found absolutely no time for it, as one-half of every year I have to spend in touring and of the remaining half no less than four months have to be spent in writing out our Annual Progress Report and doing other work in connection therewith. Would that some young scholar like myself, whether Indian or European, would undertake this work! Though I could not attend to this hint of Mr. Jackson's, I am glad I have been able to follow another suggestion that he threw out nearly four months before his diabolical murder. About the middle of August 1909, I sent him copies of my papers, among which was my article on the Chitorgaḍh *prâśasti*. With regard to it he writes: "You refer to the name Sapâdalaksha in your paper in the Chitorgaḍh *prâśasti*. I still believe it refers to the Sivâlik hills, which were, I think, the earliest seat of the Chohâns who later moved on to Amber. This is indicated by the distribution of the Chohân class of Gujars, and if I remember rightly, 'Sapardalakshau' is found as the name of a province on some Indo-Sassanian coins (see Rapson). The Svâlakh in Jodhpur territory I should take to have been named after the more extensive territory further north. The close relationship between the sub-Himalayan dialects and Râjasthâni I put down to the presence of Gujars (in the

south transformed into Rajputs) in both." How true and erudite the words are ! What a versatile reading also ! His idea will be found, gladly seized and developed by me in my paper on the " Foreign elements in the Hindu population " which follows this. About the beginning of September 1909 I sent him proofs of my paper on the Gubilots for his favour of opinion. And this was what he wrote : " You have undoubtedly proved your case as to their being Nāgar Brāhmaṇas, and I think it very probable that they belonged to the Maitraka swarm of invaders. As another case of a family of kings claiming Brāhmaṇ descent I would note the Kadambas (see the Tālgund pillar inscription). I have little doubt you are right in regarding the Brahma-Kshatrias as Brāhmaṇs, who have adopted a Kshatriya mode of life. But I do not think it is possible to point to any particular time when the caste system became a rigid one. In theory it was always rigid (subject in early times to the permission to the higher twice-born castes to take wives from the lower) while in practice it was very elastic, owing to the legal fictions by which tribes originally non-Hindu were regarded as Hindus who had neglected their proper rites and ceremonies, but could be brought back into the fold on repentance." In short, the more I think of the valuable hints he threw out from time to time, the more I think that his powerful and critical brain contained far more than what he actually had time to write down. Truly has Dr. Bhandarkar said : " The loss that the horrid deed of the fiendish young man inflicted on the cause of Indian research is incalculable." And I cannot help exclaiming at this moment :—

Jackson ! thou shouldst be living at this hour
Savants have need of thee.

About the middle of August last year I delivered a lecture, as I have said above, in the Wilson Hall when he was president. At the close of my lecture he addressed the students in the capacity of the president. He regretted that the volumes which our Archæological Department was issuing were very expensive, and were thus beyond the reach of men of limited means. He also desired me to write a book to attract the Indian students to the study of Indian Archæology. A few days after, I wrote to him and asked what sort of book he wished me to write. He replied : " As regards the book on Archæology which I suggested your writing, I have had in mind for a long time the need for something intermediate between Bühler's *Grundriss* and a Hand-book for High School students similar to your Introduction to school classics. The class I aim at reaching is the University student, and I would arrange the subjects more or less on the lines which I followed in my lecture on Method. If you should be willing to join me in such an undertaking, by writing the sections on Architecture, Epigraphy, Iconography and Numismatics, we might discuss the details at leisure. The book must not be too large and must be cheap, to reach the class in question, and moreover it must be illustrated, at any rate, with outline drawings of typical buildings and sculptures." We had thus intended bringing out a " Hand-book for University Students," giving in a small compass elementary notions about the different branches of Indian Research. Need I say I was proud of having the prospect of working in conjunction with a scholar, whose knowledge of Sanskrit literature and Indian antiquities was as deep as it was sound ? We had very nearly settled the chapters we were separately to write, when the news of his cruel murder reached my ears. In the words of Mr. Enthoven, a most intimate friend of Mr. Jackson, " the Nasik tragedy is a grievous affair. We have lost a scholar, a kind-hearted friend, and one who took a warm interest in India. Few had such a grasp of the intellectual life of the country, past and present, and there was hardly a less suitable victim for the insane passion of these political fanatics."

FOREIGN ELEMENTS IN THE HINDU POPULATION.

BY D. E. BHANDARKAR, M.A., POONA.

[In 1904 I was selected by the University of Bombay to deliver lectures in connection with the Bhagwānlāl Indrājī Lectures Series. One of these lectures was concerned with foreign elements in the Hindu population. For a long time I had intended publishing it, but it remained a mere intention without being transformed into action. Sir Richard Temple contemplated issuing a special number of the *Indian Antiquary* in memory of the late Mr. A. M. T. Jackson, whose tragic end all scholars and antiquarians sincerely mourn, though perhaps not so deeply as I do. We often had a chat and correspondence on a variety of antiquarian points; and I was, therefore, in a position to know that though he was conversant with all branches of Indology, yet in no subject was he more deeply interested than the one with which the present paper deals. I had thus deemed it to be my duty to revise my lecture, and prepare it for publication specially for the memorial number. But though the idea of issuing such a number has now been abandoned, I here publish my article and dedicate it to the memory of that illustrious scholar and antiquarian, whose saintly features will no longer delight our eyes.

In this paper I have handled the subject principally from the epigraphic point of view, and intend supplementing it, if time be found, by another where the question will be treated chiefly in the light of ethnological researches. I need not say that the contents of the lecture, which was delivered six years ago, have been modified and amplified wherever necessary, and that this paper has been made to embody the latest information that is available to me.]

From the orthodox point of view, the Hindu society is split up into the four main castes :— Brāhmanas, Kshatriyas, Vaiśyas, and Sūdras. The Brāhmanas occupy the highest grade, because they sprang from the head of the Supreme Being; next in rank are the Kshatriyas, who were produced from his arms; after them come the Vaiśyas, who were generated from his thighs; and lastly come the Sūdras, who were relegated to the lowest rank as they sprang from his feet. The highest and most ancient authority that is adduced in support of this belief is the well-known *mantra* from the tenth *maṇḍala* of the *Rigveda*, which runs as follows :—

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरु त्वष्टा वैश्याः पद्भ्यां शूद्रो भजायत ॥

Māṇḍala X, 90, 12.

Translation.

The Brāhmaṇa was his mouth, the Kshatriya was made his arms, what is called Vaiśya (was) his thighs, (and) from his feet sprang the Sūdras.

The following verse from Manu is also quoted as a further authority in favour of the belief :—

लोकाणां तु विष्टुष्यथे मुखबाहुः पदतः ।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निर्वर्तयत् ॥

Cap. I., v. 31.

Translation.

But for the propagation of the worlds, he caused the Brāhmaṇa, the Kshatriya, the Vaiśya, and the Sūdra to issue from his mouth, arms, thighs and feet respectively.

This has been the belief prevalent all over India. But whereas in north India all these castes are generally supposed to be still extant, in south India the Brāhmanas and the Sūdras are regarded as the only two castes now existing, the remaining two—the Kshatriya and Vaiśya—being supposed to have been long since extinct. Thus the *Sūdrakamālākara* says :—

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वर्णाजयो द्विजाः ।
युगे युगे स्थिताः सर्वे कलाबाधन्तयोः स्थितिः ॥

Translation.

The Brāhmaṇas, Kshatriyas, Vaiśyas, and Sūdras are the (four) castes; the (first) three are the twice-born. All exist in every *yuga*, (but) in Kali the first and last (only) obtain.

In order to substantiate the above doctrine the following verses from the *Bhāgavata* are often quoted :—

महापद्मपतिः कश्चिन्नन्दः क्षत्रविनाशकृत् ।
 ततो नृपा भविष्यन्ति सुप्रभावास्त्वधार्मिकाः ॥ ८
 स एकच्छत्रं पृथिवीमनुक्षेधितस्तथासुतः ।
 सासिष्यति महापद्मो द्वितीय इव भार्गवः ॥ ९

Bhāgavata, Skandha XII.

Translation.

(8) A certain Nanda, the lord Mahāpadma, will cause the destruction of the Kshatriyas. Thereafter the kings will be well-nigh Sūdras and impious.

(9) That Mahāpadma, with his commands not transgressed, will rule over the earth under one (royal) parasol, as if he were a second Bhārgava.

Here the Nanda prince, Mahāpadma, is compared to Bhārgava or Paraśurāma, and is said to have destroyed the Kshatriyas; and the kings that succeeded him are spoken of as having been Sūdras. The *Bhāgavata-purāṇa* is thus considered as pointing to the annihilation of the Kshatriya caste after the Nandas.

But whether we regard all these four, or only two, castes as at present existing, there are numerous other castes ranging between them, which are said by the Hindu legislators to have sprung from intercourse between persons of two different castes, either by the *anuloma* or the *pratiloma* method. The marriage of a male of any one of the four castes with a female of the lower caste is styled *anuloma*, whereas that of a man with a woman of the higher caste is called *pratiloma*. Though such marriages appear from the works on Hindu law to have once been in vogue, still the issue of such marriages was always relegated to a lower rank. It has consequently been argued that the higher castes at any rate of the Hindu population maintain their purity of blood to the present day, and that it is only the lower castes where an admixture of blood can at all be supposed to have taken place. A Brāhmaṇa, Kshatriya or Vaiśya has been a Brāhmaṇa, Kshatriya or Vaiśya since the days of the *Rigveda* when the hymn, from which a verse has been cited above, was composed. Again, it is held by many that Hinduism is a non-proselytising religion, that a Hindu means an individual born of Hindu parents and not converted to Hinduism, and that, consequently, Hinduism was always a barrier to foreign races being incorporated into Hindu society. Many will naturally, therefore, ask themselves: how we can at all talk of any foreign element contained in the higher Hindu castes? Let us, therefore, see how far this popular belief is tenable. But let us, in the first place, see whether Sanskrit literature itself contains any statements, which run counter to this view.

To an orthodox Hindu the most sacred works are, of course, his Vedas. Of these the *Rigveda* is considered to be the earliest. It consists of ten parts called *maṇḍalas*. Some of these contain hymns composed by different individual *ṛishis*. Now, who were the authors of these hymns? Were they all Brāhmaṇas? Most certainly not. The third *maṇḍala* of the *Rigveda* was composed by Viśvāmitra and his family, and every Hindu knows that Viśvāmitra originally was not a Brāhmaṇa, but a Kshatriya. The authors of the forty-third and forty-fourth hymn of the fourth *maṇḍala* were Ajaṇḍha and Paramidha. That these were Kshatriyas will be seen from the following verse from the *Vishṇu-purāṇa* :—

बृहत्क्षत्रस्य सुहोषः सुहोषाद्वत्सी य इदं हस्तिनापुरमारोपयामास ।
 अजमीढ-द्विमीढ-पुरुमीढास्त्रयो हस्तिनस्तनयाः । अजमीढात्कण्वः
 कण्वान्मेधातिथिर्यतः काण्वाश्च ना द्विजाः ॥

Amśa IV., Cap. 19., v. 10.

Various other hymns were composed by Kshatriyas, and this subject is no better treated than in Dr. Muir's *Sanskrit Texts*, Vol. I, to which the reader is referred. But it will be said that although it may be established that some hymns were composed by Kshatriyas, it does not touch the question of the admixture of blood, unless these Kshatriyas are shown to have risen to the rank of the Brāhmaṇas. It is not, however, difficult to prove this. With regard to Viśvāmitra's change of caste, the following verse from the *Anuśāsana-parvan* of the *Mahābhārata* is worth quoting :—

सतो ब्राह्मणतां जातो विश्वामित्रो महातपाः ।
क्षत्रियः सोम्यय तथा ब्रह्मवंशस्य कारकः ॥

Translation.

"Then Viśvāmitra of great religious austerities attained to the state of a Brāhmaṇa. Although a Kshatriya, he became the founder of a Brāhmaṇa family."

Here then is a verse which distinctly says that Viśvāmitra was originally a Kshatriya, but afterwards became not only a Brāhmaṇa, but the founder of a Brāhmaṇa family. This family is the well-known Kauśika *gotra*. Brāhmaṇas of this *gotra* are as much Brāhmaṇas as Brāhmaṇas of any other *gotra*. We thus have a clear instance before us of the fusion of Brāhmaṇa and Kshatriya blood. From Ajamidha also, referred to above, sprang Kaṇva; Kaṇva's son was Medhātithi, from whom the Kāṇvāyana Brāhmaṇas descended. And yet Ajamidha was a Kshatriya! Many other instances of this nature have been culled together by Dr. Muir in his valuable book, and I, therefore, refrain from adducing them here. Similarly, instances are not wanting of men of the Vaiśya caste having become Brāhmaṇas. To cite one of these, the following verse from the *Harivaṃśa* may be given :—

नाभागरिष्ठपुत्रो द्वौ वेदयौ ब्राह्मणतां गतौ । १५८

Translation.

"The two sons of Nābhāgarishṭha, who were Vaiśyas, attained to the state of Brāhmaṇas."

Not only men of the Kshatriya and Vaiśya, but also men of the lowest castes are recorded to have become Brāhmaṇas. Amongst the Brāhmaṇas of the present day, Vasishṭha *gotra* is looked upon as pure as any other. The originator of this *gotra* is believed to have been the sage Vasishṭha, with whose name the seventh *maṇḍala* of the *Rigveda* is associated. But what was the origin of this Vasishṭha himself? The following verse from the *Mahābhārata* throws light on this point :—

गणिकागर्भसंभूतो वसिष्ठश्च महामुनिः ।
तपसा ब्राह्मणो जातः संस्कारस्तत्र कारणम् ॥

Translation.

"The great sage Vasishṭha was born of the womb of a harlot, but became a Brāhmaṇa by religious austerities. Training of the mind is the cause of it."

This account agrees with, and is probably a later development of the tradition contained in the eleventh verse of the thirty-third hymn of Vasishṭha's own *maṇḍala*, i.e., the seventh *maṇḍala* of the *Rigveda*. This verse speaks of Vasishṭha as having sprung from Urvaśī, an Apsaras, i.e., a courtesan of the gods. Such was the vile extraction of Vasishṭha, and yet he was the founder of a Brahmanic *gotra*, second to none in purity. A low origin is likewise attributed not only to the sage Parāśara, but also to Vyāsa, the reputed compiler of the *Mahābhārata*. A verse from the *Vanaparvan* of this epic says :—

जातो व्यासस्तु कैवर्त्योः शपाकयास्तु पराशरः ।
बह्वोऽप्येव विप्रस्यं प्राप्ता ये पूर्वमहिजाः ॥

Translation.

"Vyāsa was born of a fisherwoman, and Parāśara of a *chāṇḍāla* woman. Many others, who were originally not twice-born, became Brāhmaṇas."

What is the upshot of these quotations? Not only the two higher castes, *viz.*, the Kshatriyas and Vaiśyas but also the lowest castes, such as fishermen and *chandālas*, in short, all castes and classes, have contributed to the formation of the Brāhmaṇa caste, *i.e.*, the caste now recognised to be the highest and purest in India! Most of these quotations are taken from the *Mahābhārata*, which is regarded by the Hindus as so important and sacred that it has been called the fifth *Veda*. And it is this fifth *Veda* that we have mostly relied upon for tracing some of the sources of the Brāhmaṇa caste just referred to. Perfectly true is the Marāṭhī adage नदीचें पाहू नये मूळ आणि नदीचें पुसूं नये कूळ (neither should the source of a river be sought for, nor the origin of the *Rishis* be investigated).

It may be said that after all the *Mahābhārata*, from which the above quotations are made, is a conglomeration of legends, which are not of much historical importance, though they cannot be objected to by an orthodox Brāhmaṇa and consequently may be adduced to silence his preposterous pretensions to purity of origin and the consequent highest place in Hindu society. Let us, therefore, see what the Hindu law-books tell us, and here also I shall touch on one point only. In Cap. IV of the *Yājñavalkya-smṛiti* occurs this verse:—

जात्युत्कर्षो युगे शेयः पन्तमे सप्तमैरपि वा ।
व्यस्यये कर्मणां साम्यं पूर्ववशाधरोत्तरम् ॥

The translation of the first line, with which we are chiefly concerned, is this: "The exaltation of a caste in the *Kaliyuga* should be understood to take place in the fifth or seventh generation." The sense of it has been made lucid by Vijñāneśvarabhaṭṭa in his celebrated commentary on this *smṛiti* entitled the *Mīṭākṣhaḍ*. A part of his gloss on the first line runs as follows:—

व्यवस्था च ब्राह्मणेन दूत्रादामुत्पादिता निधावी सा ब्राह्मणेनो-
वा दुहितरं कांचिज्जनयति ॥ सापि ब्राह्मणेनोवा अन्वामिस्त्वेन
प्रकरणेन वही सप्तमं ब्राह्मणं जनयति ।

Translation.

"The settled rule is (this): a Nishādi is produced by a Brāhmaṇa from a Sūdra female; she (*i.e.*, the Nishādi), if married by a Brāhmaṇa, produces a certain girl; even she (*i.e.*, the girl), if married by a Brāhmaṇa, produces another (girl)—in this manner the sixth (girl) produces the seventh Brāhmaṇa (male)."

Now, what does this mean? A Brāhmaṇa marries a Sūdra woman, and a certain female offspring is produced. This last marries a Brāhmaṇa, and a second female offspring is produced. This last marries a Brāhmaṇa, and a third female offspring is produced, and so on. In this manner, if the sixth female offspring marries a Brāhmaṇa and has a male issue, this issue is looked upon as a Brāhmaṇa in no way differing in point of status from other Brāhmaṇas.

verse of exactly the same import occurs in the *Manu-smṛiti* also. It is:—

दूत्रायां ब्राह्मणाज्जातः श्रेयसा चेत्प्रजायते । अश्रेयाश्चेत्पुत्री जातिं गच्छत्या सप्तमदूत्राद् ॥

Cap. X, v. 64.

Translation.

If (a female of the caste) sprung from a Brāhmaṇa and a Sūdra female, bear (children) to one of the highest caste, the inferior (tribe) attains the highest caste within the seventh generation.

Most of the commentators on *Manu* interpret this verse in precisely the same manner, in which the verse, from *Yājñavalkya-smṛiti* quoted above has been construed by Vijñāneśvara. But there are at least two commentators, who put a somewhat different, but even more favourable, interpretation on the verse. According to them, what *Manu* has ordained is that "if a Pārasava, the son of a Brāhmaṇa and of a Sūdra female, marries a most excellent Pārasava female, who possesses a good moral character and other virtues, and if his descendants do the same, the child born in the sixth generation will be a Brāhmaṇa."

It is idle to suppose that the Indian law-books at any rate would deal with imaginary cases regarding castes. The consensus of opinion among learned scholars is that they but record the local customs of the various parts of the country. When, therefore, Manu and Yājñavalkya lay down that the offspring of a Sūdra female from a Brāhmaṇa becomes a Brāhmaṇa in the seventh generation, only one conclusion is possible, viz., that Sūdra blood runs through the veins of the Brāhmaṇas of the present day, if they are descendants of the Brāhmaṇas of the time of Manu and Yājñavalkya.

It is, however, the inscriptions that throw the best light on this question, and actually enable us to trace what foreign tribes were incorporated into Hindu society. As inscriptions are contemporary records, their historical accuracy cannot be questioned or their importance overrated. Indian epigraphy commences with the reign of Aśoka, the Buddhist emperor of India. In his Rock Edict XIII occur the following words¹ :—

एते च मुखमुते विजये देवानप्रियस ओ धर्मविजयी । सो च पुन लघो
देवानप्रियस इह च सर्वेषु च अंतेसु आ उमुपि योजनसतेसु यच्च अंतियोको नाम
योनराजा परं च तेन अंतियोकेन चतुरो राजानो मुरमाये नाम अंतिकिनि नाम
मक नाम अलिकसुरो नाम ।

Here five princes are named, viz., Amtiyoka, Turamāya, Amtikini, Maka and Alikasundara. They have been universally identified with the Greek kings: Antiochos Soter, king of Syria; Ptolemy Philadelphos, king of Egypt; Antigonos Gonatas, king of Macedonia; and Alexander, king of Epirus². Now, it is worthy of note that Antiochos is herein called *Yona-rājā*, i.e., the Yavana king. Yavana was, therefore, a term used in ancient times, to denote the Greeks, and was perhaps in the first instance, the Indian form of the word Ionian³. The Greeks first penetrated into India with Alexander the Great, but their supremacy about this time was short-lived, as it was completely overthrown by Chandragupta, the founder of the Maurya dynasty, soon after Alexander's death. But though the Greeks were thus driven out of India, they maintained their power east of Persia and close to the Hindukush in the province called Baktriana, and succeeded in again establishing their sway over the Panjāb and occasionally extending it as far east and south as the Jamnā and Kāthiāwād, when the Maurya was supplanted by the Śuṅga dynasty. One such Greek prince is referred to by Patañjali (circa 150 B.C.) in the well-known passages of his *Mahābhāṣya*, viz., अहमव्ययः साकेतम् / and अहमव्ययः मध्यमिकाम्, which are given by him as instances of *laṇ* or the Imperfect Tense. The Imperfect Tense has thus been defined by Patañjali: परीक्षे च लोकविज्ञाते प्रयोक्तुं पूर्वमव्ययम्, i.e., this tense is used by a person when the event described was not witnessed by him, but is known to the people, and was capable of being witnessed by him. Obviously, therefore, the sieges of Sāketa and Madhyamikā by the Yavana king took place when Patañjali lived. Sāketa is generally identified with Oudh, and Madhyamikā with Nagari, now an obscure village, six miles to the north of Chitod, Udaipur State⁴. Now, the Greek prince, who is identified with this Yavana conqueror, is Menander⁵, who, according to Strabo, penetrated to 'Isamus' (Jumna) and subjugated Patalene (the Indus Delta) and Saraostos (Surāshṭra, i.e., Kāthiāwād). This statement is corroborated by the curious observation of the author of the Periplus (circa 89 A.D.) that the coins of Menander and Apollodotus were current in his time at the port of Barygaza (Bharukachha, i.e., Broach). Even to this

¹ Ep. Ind., Vol. II, pp. 463-4.

² Smith's *Early History of India*, p. 173.

³ Ante, Vol. IV, p. 245.

⁴ Smith's *Early History of India*, pp. 187, 189 and 204.

⁵ Mr. V. A. Smith also adopts this view. But I think that the Yavana king, contemporaneous with Patañjali was Demetrius. I hold with Percy Gardner that Menander flourished circa 110 B. C. (*British Museum Catalogue of Greek and Scythic Kings of India*, Introd. p. xxxiii) or perhaps even a little later. This agrees with the statement of the author of the Periplus (circa 89 A.D.) that the coins of Apollodotus and Menander were in circulation in his time in Barygaza, i.e., Broach (*Ante*, Vol. VIII, p. 143). This also shows that one was the immediate successor of the other. This agrees with the fact that wherever the coins of Menander are found, the coins of Apollodotus are also found. But the reference to the Yavana king by Patañjali shows that his conquest were ephemeral, and the Greek power certainly did not last for two consecutive reigns.

day his coins are found in Kāṭhīāwāḍ in the south and as far as the Jambū in the east. On the obverse of his coins is the legend, *Basileus Suthros Menandros*, in Greek language and characters, and on the reverse the legend *Mahārājasa Tradarasa Menandrasa* in the Pāli language and the ancient Brāhmī characters⁶. One is the exact translation of the other. Now, we have a Pāli work entitled *Milinda-panho* (Queries of Milinda), in which Milinda is spoken of as a Yavana king and also as having been converted to Buddhism after a very long and interesting discussion, by the Buddhist Doctor Nāgasena⁷. This Milinda has been commonly identified with Menander. The statement of the Pāli work is corroborated by a coin of Menander, which bears the wheel of the law (*dharma-chakra*)⁸, the symbol of Buddhism, and which conjoins, with his name in the legend, the epithet *dharmika* (i.e., *dhārmika*) an essentially Buddhist expression, instead of the usual title *trādara*. So dear became Menander to the Buddhists that, according to a legend mentioned by Plutarch, no less than seven cities fought after his death for his ashes⁹.

Let us now see how private individuals from amongst the Yavanas were disposed towards Buddhism. In inscriptions of the caves of West India, we find Yavanas frequently mentioned as making gifts in connection with Buddhist *stūpas* and monasteries. In the Kārīi caves near Poona we have the following¹⁰ :—

1. धेनुकाकटा यवनस सिहधयान धंभो दानं

[The gift (*viz.*) a pillar of a Yavana from Dhenukākata (named) Simbadhayya.]

2. धेनुकाकटा धम्मयवनस

[(The gift) of a Yavana (named) Dhamma from Dhenukākata.]

Now, these Yavanas are from Dhenukākata, and the names of both are Hindu. Simbadhayya corresponds to Simbadhairya, and, that Dhamma corresponds to Dharma, goes without saying.

The following inscriptions from the Junnar caves are worthy of note¹¹ :—

1. यवनस इरित्स गतान देयधम से पोविचो

[Two cisterns,—the religious benefaction of the Yavana Irila of (i.e., belonging to) the Gartas.]

2. यवनस चिट्स गतानं भोजनमदपो देयधम सवे

[The dining hall,—the religious benefaction to the Saṅgha of the Yavana Chīṭa of (i.e., belonging to) the Gartas.]

3. यवनस चंदानं देयधम गभद्वार

[The door of an interior apartment,—the religious benefaction of the Yavana Chāṇḍa.]

Of these Yavana names, only Irila appears to be foreign. Chīṭa corresponds to Chitra, and Chāṇḍa to Chandra, both undoubtedly Hindu names.

There is only one Yavana inscription in the Nāsik caves¹². It runs thus :—

सिधं ओतारहस इतामितियकस योपकस धम्मदेवपुत्तस ईप्पामित्तस धंमात्मना

इमं लेणं; &c., &c.

[This dwelling (was granted) by the religious-souled Indrāgnidatta, son of Dharmadeva, a Yavana, a northerner and a resident of Dattāmitra.]

Now, the owner of this cave-dwelling is a Yavana, i.e., Greek. But his name is Indrāgnidatta and his father's, Dharmadeva, both decidedly Hindu names. He is a resident of Dattāmitra, a town, according to the *Mahābhāṣya*, in Sauvira contiguous to modern Sind and supposed to have been founded by the Greek prince Demetrius¹³.

⁶ Smith's Catalogue of the Coins in the Indian Museum, Calcutta, Vol. I, p. 22 ff.

⁷ Sacred Books of the East, Vols. XXXV and XXXVI.

⁸ Ariana Antiqua, p. 283; *Ante*, Vol. VIII, p. 337.

¹¹ Arch. Surv. West. Ind., Vol. IV, p. 92 ff., Nos. 5, 8, 16.

¹² Trans. Inter. Cong. Or. for 1874, p. 345.

⁹ *Ante*, Vol. XXXII, p. 480.

¹⁰ *Ep. Ind.*, Vol. VII, pp. 53 and 55.

¹¹ *Ep. Ind.*, Vol. VIII, p. 90.

What are the facts then? The West Indian cave inscriptions give us names of certain private Yavana or Greek individuals, who made gifts to the Buddhist *chaityas* and monasteries and consequently were unquestionably Buddhists. And not only did they embrace Buddhism, but all except one borrowed Hindu names also; in short, if the word Yavana had not been mentioned in these inscriptions, their foreign extraction would have remained undetected.

For a long while the antiquarians were under the impression that the Greeks had become Buddhists only and that none of them had embraced Hinduism. But this impression is now proved erroneous by the discovery of a pillar inscription of about the second century B.C. and found at Benares in the Gwalior territory in Mālwa¹⁴. It records the erection of a *garuḍa-dhvaja* in honour of Vāsudeva, god of gods, by Heliodora, son of Diya, come from the king Antialikita (Antialkidas) to the court of the king Bhāgabhadra. Heliodora is called a *Yavana-dūta*, i.e., a Greek ambassador, and his and his father's name, viz., Heliodora and Diya, undoubtedly correspond to the Greek Heliodoros and Dion. The very fact that he erected a *garuḍa* column shows that, though a Greek, he had become a Hindu and a Vaishnava; and if any doubt is still entertained, it is completely set at rest by the fact that he is actually styled *Bhāḡavata* in the inscription.

So far with regard to the Yavana or Greek princes and private individuals. The Yavanas were succeeded by the Saka kings, who also were foreigners. The Imperial dynasty was reigning in the Panjāb and eastern parts of Afghānistān, but their might had overshadowed the northern, central and western parts of India also.¹⁵ The remoter provinces of the kingdom were governed by its viceroys called Kshatrapas, i.e., Satraps, who, however, before long, succeeded in setting aside the suzerain power and declaring their independence. One such Kshatrapa family was settled round about Takshaśilā, the Greek Taxila, which was identified by Cunningham with Shāhdheri in the Panjāb, and another at Mathurā. A third held sway over Kāthiāwāḍ and Mālwa, and a fourth over the Dekkan. Now, it is all but certain that most of the members of the imperial Saka dynasty were Buddhists. Thus Spalirises, Azas, and Moas, the second, third, and sixth princes of this dynasty, and Spalahores and Spalgadames style themselves on their coins *dharmika*, i.e., *dharmika*, an expression, which, as said above, is peculiarly Buddhistic.¹⁶ Their coins also bear the symbol of a wheel, which reminds us of the Buddhist *dharma-chakra*. Of the Kshatrapa families, two were converts to Buddhism. The well-known Mathurā Lion-capital inscription¹⁷ records the erection of a *stūpa* over a relic of Buddha by Nadasi-kasa, wife of the Mahākshatrapa Rājūla, and the various benefactions connected therewith by the other members of his family such as Abūholā, Hayuarā, Hana and so forth. The Mahākshatrapa Rājūla here referred to ruled over eastern Panjāb, north-east Rājputānā and the province round about Mathurā. There was another Kshatrapa

¹⁴ *Jour. R. As. Soc.* for 1909, p. 1089; *Jour. Bomb. As. Soc.*, Vol. XXIII., p. 104.

¹⁵ Mr. Smith speaks of this family of kings as an Indo-Parthian dynasty, probably because some of them bear Iranian names. But if many foreign kings, as we know, adopted Hindu names, there is no wonder that some of these Saka kings assumed Iranian names. The very fact that they have such names as Moas and Azas amongst them, which are believed to be Scythian, shows that they are Indo-Scythian, and not Indo-Parthian. Their Saka extraction is indicated, I think, by the mention of Sakastana in the Mathurā Lion-capital made with patriotic feelings. In spite of what some scholars have said to the contrary, I maintain with Mr. F. W. Thomas (*Ep. Ind.*, Vol. IX., p. 139) that it refers to the "country of Sakas," which perhaps in those days did not merely designate the modern Sistan, but included the Indo-Skythia referred to by the author of the *Periplus* and Ptolemy. Gondophares' dynasty, however, was, in all likelihood, Indo-Parthian, as there is not a single Scythian name therein. I still stick to my old view regarding the order of succession of this Saka dynasty founded by Vonones. I also stick to my view that the Mathurā date 72 of Sojāsa, the Taxila date 78 of Patika, the Takht-i-Bahi date 103 of Gondophares, and the Panjtar date 128 of a Gushana prince, whose name is lost, are years of one and the same era. But I am now inclined to refer them all to the Vikrama era. The dates of Kanishka and his successors I would now refer to the Saka era. This is not the place to discuss this subject but I shall seize an early opportunity of advancing arguments in support of these views.

¹⁶ *Ants*, Vol. XXXII., p. 429.

¹⁷ *Ep. Ind.*, Vol. IX., p. 141 ff.

family, as I have said above, reigning at Takshāśilā. One of the Kshatrapas of this family, called Kusulaka, was Liaka. And a copper-plate inscription found in the Panjāb describes his son Patika as raising a *stūpa* over the relics of the Buddha and making a grant of land for its upkeep.

The other two Kshatrapa families were, however, followers of the Brahmanic religion. I have said above that one was holding Kāthiāwād and Mālwa and the other the Dekkan. The inscriptions of this last Kshatrapa family are found in the Nāsik, Kārlī, and Junnar caves. A part of an inscription relating to them at Nāsik may be quoted as follows¹⁹ :—

सिद्धे राक्षः क्षत्रातस्य क्षत्रपस्य नक्षत्रातस्य जामात्रा कीनीकपुत्रेण उषवदा-
सेन विगोद्यतसहस्रेण..... देवताभ्यो ब्राह्मणेभ्यश्च षोडशग्रामदेन
अनुवर्षे ब्राह्मणसत्साहस्रीभोजापयिन्ना
प्रभासे पुण्यतीर्थे ब्राह्मणेभ्यः अष्टभार्यामदेन &c., &c.

The donor referred to in this inscription is Ushavadāta, i.e., Rishabhadatta or Vrishabhadatta. His wife's name, as given in another Nāsik inscription, is Saṅghamitā, i.e., Saṅghamitrā. Both of these are indisputably Hindu names. But in a third Nāsik inscription we are distinctly told that he was a Saka.²⁰ His foreign origin is also indicated by the names of his father and father-in-law. The former is called Dīnka and the latter Nahapāna, as will be seen from the inscription just quoted. It will easily be admitted that neither Dīnka nor Nahapāna is an Indian, i.e., Hindu, name. Nahapāna again is styled a Kshatrapa, and is said to be of the Kshaharāta family. Kshaharāta is a non-Hindu name. And Kshatrapa also is not a Sanskrit word; at any rate, it is unknown to Sanskrit literature. It is the Sanskritised form of the old Persian title Kshatrapāvan, which has been anglicised into Satrap. All these things unmistakably point to the alien origin of Ushavadāta and, in particular, to his having been a Saka, though his and his wife's names are distinctly Hindu. Now let us see what the remainder of the inscription tells us. Rishabhadatta is called *tri-go-śata-sahasra-da*, i.e., the giver of three hundred thousand kine. He is further spoken of as having granted sixteen villages to the gods and Brāhmaṇas. He is also stated to have furnished eight Brāhmaṇas with the means of marriage at the holy place Prabhāsa, i.e., Somnāth-Paṭṭan in Kāthiāwād, in other words, he incurred the merit of accomplishing eight Brāhmaṇa marriages. And, to crown the whole, he is said to have been *anuvārshah Brāhmaṇa-śata-śahasri-bhojīd-payitā*, i.e., to have annually fed one hundred thousand Brāhmaṇas. This reminds us, as Dr. Bhandarkar has aptly said,²¹ of the grand feast given, not many years ago, to Brāhmaṇas by the late Mahārājā Sindhis of Gwalior. These charities undoubtedly stamp Ushavadāta as a very staunch adherent of the Brahmanical religion. Yet in origin he was a Saka and, therefore, a foreigner!

The rule of this Kshatrapa family, called Kshaharāta, over the Dekkan did not last for a long time. It was speedily overthrown by Gautamiputra Śātakarṇi and his son, Vāsishṭi putra Puṣyamāyi, of the Śātavāhana or Śālivāhana dynasty. Another Kshatrapa family, I have said, ruled over Kāthiāwād and Mālwa. Its capital was Ujjain. It produced no less than nineteen rulers and its sway endured for no less than 270 years up to A.D. 388. The founder of this family was Chashtana and his father was Ghasmotika, both indubitably foreign names. But the names of all his successors are Hindu, e.g., the son of Chashtana himself was Jayadāman, his son was Rudradāman. Though perhaps the ending *dāman* may be supposed, as Prof. Rapson says, to be the same as the suffix *dames* in such names as Spalgadames and so forth,²² the first components such as Jaya- and Rudra-, are unquestionably Hindu. About this Rudradāman his rock-inscription at Junāgadh says²³ :—

राक्षस्यै गान्धर्वै-ज्जायाद्यानां विद्यानां महतीनां पारण—
धारण—विज्ञान—प्रयोगावाचविपुलकीर्तिना

¹⁹ *Ep. Ind.*, Vol. VIII., p. 73.

²⁰ *Ibid.*, pp. 85-6.

²¹ *Early History of the Dekkan*, p. 41.

²² *Catalogue of Indian Coins*, Introd., p. cv.

²³ *Ep. Ind.*, Vol. VIII., p. 44, l. 18.

(Who has obtained profuse fame by studying and remembering, by the knowledge and practice of grammar, music, logic and other great lores.)

Rudradāman thus not only bore a Hindu name but had also made himself thoroughly conversant with Hindu sciences. But he was by origin a stranger! So perfectly Hinduised these Saka Kshatraps families had become that the other royal Hindu families did not think it polluting or degrading to contract matrimonial alliances with them. The Sātavāhana dynasty, whose other variant Sālivāhana is so well-known to the people of Mahārāshṭra, and whose Hindu origin is incontrovertible, was thus connected with this Kshatraps family. A Kanheri cave inscription says²³:

.....[वा]सिद्धिपुत्रस्य श्रीसातकर्णस्य देव्याः काश्यपराजवंशप्रभवया

महाश्वरह(द्र)पुत्र्या.....

.....इयं विश्वस्य अमात्यस्य शतेरकस्य पत्नीयभाजनं देवधर्मः [॥]

The inscription records the gift of one Sateraka, the minister of a certain queen, whose name is lost. But she is said to have been the wife of Vāsishṭhīputra Śrī-Sātakarṇi, a Sātavāhana king, and daughter of a Mahā-Kshatraps called Ru(dra). This Rudra has rightly been supposed to be Rudradāman by the late Dr. Bühler. Here then we find that a Sātavāhana prince named Vāsishṭhīputra Śrī-Sātakarṇi, who, as shown by me elsewhere²⁴, was the second son of Gautami-putra Sātakarṇi, the exterminator of the Kshaharāta Kshatraps family, had actually been married to a daughter of the Mahā-Kshatraps Rudradāman. These Saka kings had thus become so thoroughly Hinduised that another Hindu royal dynasty had no scruples whatever, social or religious, in entering into matrimonial relationship with them.

Let us now see what the predilections of private Saka individuals were. At Nāsik, there are two cave inscriptions which speak of their benefactions. One is as follows²⁵:

सिद्धं शकस्य शमनिकस्य लेखकस्य बुधिकस्य

विष्णुवत्पुत्रस्य दशपुरवायव्यस्य लेख.

पौत्रियो य इति.....

The inscription records the gift of a dwelling cave and two cisterns by Vudhika, i. e., Vṛiddhika son of Vishṇudatta, a Saka and a resident of Daśapura, i. e., Maudasaur in the Gwalior State. The names Vṛiddhika and Vishṇudatta are Hindu, and both would have passed for Hindus, if their Saka extraction had not been specified. The other inscription refers itself to the reign of a king called Jīvarasena, and then runs as follows²⁶:

.....शकमित्रधर्मेणः बुद्धिना गणपकस्य

रेभिलस्य भार्यया गणपकस्य विश्वधर्मेस्य

भावाः शकनिकथा उपासिकथा विष्णुवत्तया

.....

गिलानमेषजार्थं भक्षयन्तीवी प्रयुक्ता

The inscription records the gift of a permanent endowment for procuring medicine to the sick, by one Vishṇudattā. She is called an *upāsikā*, a female Buddhist lay-worshipper. She is styled Sakanikā, and is stated to have been the daughter of a Saka called Agnivarman. She was the wife of a Gaṇapaka Rebhila and mother of a Gaṇapaka Viśavarman. Now, it is worthy of note that Vishṇudattā's father is called Saka Agnivarman. He was, therefore, a Saka. But his name, viz. Agnivarman, is distinctly Hindu, and what is strange is that, as the ending suffix *varman* shows, he was at that time looked upon as a Kshatriya. Gaṇapaka too, like Saka, must have been a tribal name, but we have no means of determining whether it was the name of an indigenous or foreign tribe. Being the daughter of a Saka, Vishṇudattā is called a Sakanikā, though married to a Gaṇapaka. This reminds us of the present Rājput princesses, who are known at their

²³ Arch. Surv. West. Ind., Vol. V., p. 78.

²⁴ Ep. Ind., Vol. VIII., p. 96.

²⁵ Jour. Bomb. As. Soc., Vol. XXIII., pp. 72-3.

²⁶ Ibid., p. 83.

husband-chiefs' homes by the tribal name of their father. Thus the ruling dynasty of Jodhpur is Rāthor, but the first queen of the present Mahārāja is styled Hāḥijī, i. e., the daughter of a Hāḥā, a sub-division of the Chohāns, to which belongs the Bundi family from which she has sprung.

Almost synchronous with the Sakas were the Ābhīras, another foreign horde, which made incursions into India both south and east, and gave their name to the provinces where they settled. We have thus a tract of land in the United Provinces called Ahraurā, which is a corruption of the Sanskrit Ābhiravātaka. There is another province not far from Jhānsī, doubtless called Abirwār after the Ahīra established there. The Ābhīras carried their arms even so far south as the Dekkan. The *Purāṇas* are unanimous in saying that after the Āndhrabhīṭiyas the Dekkan was held by the Ābhīras, and quite in consonance with this, an inscription has been found at Nāsik, which is dated in the reign of an Ābhīra king. Now that the Ābhīras are foreigners is indubitable. Both in the *Vishṇupurāṇa* and the *Musalapurāṇa* of the *Mahābhārata*²⁶ they are branded as *dasyus* or banditti and *mlechchhas* or foreigners, in the story which says that Arjuna, after he had cremated the dead bodies of Kṛishṇa and Balarāma in Drāvakā, was proceeding with the Yādava widowed females to Mathurā through the Panjāb, when he was waylaid by these Ābhīras and deprived of his treasures and beautiful women. But like all other tribes, most of them soon gave up their predatory habits, though these were not altogether unknown even so late as the 9th century A. D. Thus an inscription²⁷ found at Ghaṭiyālā, 22 miles north-west of Jodhpur, and on a pillar erected by Kakkuka, a prince of the feudatory Pratibāra dynasty, and dated V. E. 918, contains the following verse :

रोहिण्यकूपकमानः पूर्वमासीदनाश्रयः ।

असेव्यः साधुलोकानां आभीरजनशरणः ॥

Here we are told that the village of Rohinsakūpaka, i. e., Ghaṭiyālā, had become desolate, and unworthy of habitation for the good people in consequence of the Ābhīras. The Ābhīras of the present day, however, are free from these predatory instincts. The inscription at Nāsik just alluded to, is the same as that which specifies the grant of the Sakanikā Vishṇudattā. The first three lines of it, with which alone we are here concerned, are :—

सिद्धं राज्ञः माधरीपुत्रस्य शिवदत्ताभीरपुत्रस्य

आभीरस्येश्वरसेनस्य संवत्सरे नवम ९ गि-

म्हपले चौथे ४ दिवस जयौदय ११

This record is dated in the reign of the king Māḍharīputra Śīvarasena, son of Sivadatta. Both Śīvarasena and Sivadatta are called Ābhīras, and yet their names are distinctly Hindu. And what is more interesting is that Śīvarasena is here called also by his metronymic, viz., Māḍharīputra, just as all the Kshatriyas of the time are in the cave inscriptions. At Gundā in Kāthiāwād another Ābhīra inscription has been found²⁸. This is dated [Saka] 102 = 180 A. D., and refers itself to the reign of the Mahākshatrpa Rudrasīmha, son of Rudradāman. It speaks of a grant made by the *senāpati* or commander-in-chief of the name of Rudrabhūti, son of the *senāpati* Bābaka. Herein Rudrabhūti is called an Ābhīra, but his name, it need scarcely be added, is unmistakably Hindu.

The Ābhīras are, no doubt, the same as the Ahīrs of the present day, who are spread as far east as Bengāl and as far south as the Dekkan. Most of them are cowherds, but some have pursued other callings also, and are distinguished in some places from other persons of these callings by the distinctive appellation of Ahīr. Thus we have simple Sonārs and Ahīr Sonārs, simple Sutārs and Ahīr Sutārs and so forth, existing side by side in Khāndesh. Ābhīra Brah-

²⁶ *Vishṇupurāṇa*, artha V *adhyāya* 36; *Musalapurāṇa*, *adhyāya* vii.

²⁷ *Ep. Ind.*, Vol. IX., p. 230.

²⁸ *Indo.*, Vol. X., p. 187.

manas are also reported to be existing in Khândesh, Gujarât and Rājputânâ²⁹. The Ahirs were such an important tribe that they gave rise to a separate dialect. Thus in Khândesh their dialect is known as Abirâñi, which, though on the whole resembling the Marâṭhī of that district, has peculiarities of its own to such an extent as to be recognised as a separate dialect. The Ahirs of Kāṭhīawād and Kachh also have their own Gujarāṭī dialect. In olden times also the dialect of the Ābhīras was not unknown, and it is distinctly referred to by Daṇḍin in his *Kāvyaḍḍarśa*.

After the Sakas, the Kushanas wielded imperial power over northern India. The first prince of this dynasty was Kujula-Kadphises. In the legends of his coins he is styled *sacha-dhamma-thita*, i. e., *satya-dharma-sthita*. He thus appears to have been a Buddhist³⁰. His successor was Wema-Kadphises, who was, without doubt, a follower of the Brahmanic religion, and, in particular, a devotee of Siva. The legend on the reverse of his coins is *maharajasa rajadirajasa sarvaloga-īśvarasa mahīśvarasa Wima-Kathphīśasa tratarasa*³¹. Here the word *mahīśvarasa* may possibly stand for the Sanskrit *māheśvarasya*, i. e., "of a devotee of Maheśvara (Siva)." But that he was a Śaiva is placed beyond all doubt by the fact that the reverses of his coins bear the image of Nandin, sometimes accompanied by a figure holding a trident and a tiger skin, i. e., doubtless Siva. He was succeeded by Kanishka, Huvishka and Vāsudeva, though perhaps not of his lineage. And though on their coins the figures of the Greek and Iranian deities are found, those of the Hindu divinities are not wanting. Thus the coins of Kanishka bear the figure of the Buddha, both in the sitting and standing posture. And, in fact, it is on his coins only that we for the first time find the Buddha actually figured. This may be regarded as evidence of the truth of what the northern Buddhists assert as to Kanishka being their patron. During his regime and under his auspices a conference of monks was convened to settle the Buddhist canon again, and it was at this time that the Mahāyāna school of Buddhism assumed a definite form. On the coins of his successors occur the figures of "Skando" (Skanda), "Mahaseno" (Mahāsena), "Komaro" (Kumāra), "Bizago" (Viśākha) and "Oesho" (Siva),—all from the Brahmanic pantheon. That these Kushana kings are foreigners is indisputable. The names Kujula-Kadphises, Wema-Kadphises, Kanishka and Huvishka by no means sound Indian. The numismatists are at one in saying that the costume of these kings, as determined from their coins, is Turki and their features Mongolian. And yet we find them doing homage to the Hindu divinities!

The well-known Maga or Śākadvīpi Brāhmaṇas³² must be assigned to about this period. An inscription stone of Saka 1059=1187-88 A.D. has been found at Govindpur³³ in the Nawadā sub-division of the Gayā District, Bengāl, which begins with the following stanza, descriptive of this community:—

देवो जीवाच्चिलोकीमणिरयमरुणो यन्निवासेन पुण्यः
शाकद्वीपस्तु दुग्धाम्बुनिधिवलयितो यत्र विमा मगाख्याः ।
वशास्तत्र द्विजानां भूमिलिखिततमोर्भास्वतः स्वाङ्गमुक्तः
शाम्भो याननिनाय स्वयमिह महितास्ते जगत्यां जयन्ति ॥

Translation.

Hail to that gem of the three worlds, the divine Aruṇa, whose presence sanctifies the milk-ocean-encircled Śākadvīpa, where the Brāhmaṇas are named Magas! There a race of twice-born (sraṅg) from the sun's own body, grazed by the lathe,³⁴ whom Sāmba himself brought hither—Glorious are they, honoured in the world!

²⁹ Wilson's *Indian Casts*, Vol. II., pp. 28, 120, 177.

³⁰ *Ante*, Vol. XXXII, p. 429.

³¹ Smith's *Catalogue of the coins in the Indian Museum, Calcutta*, p. 68.

³² The late Professor Weber has written a learned paper on Magas, but I am sorry to say that it has been a sealed book to me, as I do not know German and could not induce anybody to translate it for me.

³³ *Ep. Ind.*, Vol. II., p. 330 ff.

³⁴ Compare *bhrami-likhita-tanor* of the text with *Śākadvīpe bhramiṇi kṛtvā rāpaṇi nirvartitāṇi mama* of the *Bhaviṣya-purāṇa*, Brāhmaṇaparvan, Cap. 129, v. 19.

But a detailed account of these Magas is given in the *Bhaviṣya-purāṇa*³⁵. Therein they are said to have sprung from the union of Sūrya and Nakshubhā, daughter of the sage Rījīhva, belonging to the Mihira gotra. The account here is rather involved and not quite lucid. But the main points are clear enough. She had a son named Jarasābda according to one manuscript, but Jarasāsta according to another. He was the originator of the Maga Brāhmaṇas. They were originally dwelling in the Sākadvīpa, but were brought into Jambudvīpa, it is said, by Sām̐ba, son of Kṛishṇa. Sām̐ba was suffering from white leprosy, and Nārada advised him to erect a temple of Sūrya on the river Chandrabhāgā in order that he might be cured of his disease. This was accordingly built³⁶, but no Brāhmaṇas undertook to perform the duties of *pūjārīs*. Thereupon on the advice of Gauramukha, Sām̐ba set out for Sākadvīpa, and brought ten Maga families. Various details are further given of these Brāhmaṇas. But it is sufficient here to note that they were also called Bhojakas and that they wore round their waist what is called an *avyāṅga*, which was originally the skin of the serpent-god Vāsuki. A little reflection will tell us that these Magas are no other than the Magi of old Persia, who were the priestly class there. The name of their originator, we have seen, was Jarasāsta, which bears a close correspondence in sound to Zarātusta (Zoroaster). *Avyāṅga* again is the Indian form of the Avestā word *Asvyādnghān*. The gotra of the grandfather of Jarasāsta, as we have seen, is Mihira, which again is the Sanskritised form of the old Persian word Mihr.

We have already seen that Magas are mentioned in the Govindpur stone inscription of 1137 A. D. But an earlier epigraphic reference to them is to be found in the Ghaṭiyālā inscription of Kakkuka dated 918 V.E.=861 A.D. The text of the inscription is therein said to have been drawn up by the Maga Mātṛiravi. Varāhamihira (circa 505 A.D.) in his *Bṛhat-saṁhitā*, Cap. lx, v.19, speaks of the Magas as the proper persons to install and consecrate the image of Sūrya. To about this time (550 A.D.) belongs the manuscript found in Nepāl, in which, it is said, that in the Kaliyuga, Magas and Brāhmaṇas would be regarded as of the same status³⁷. Again, it is worthy of note that a short account of Sākadvīpa together with its population, including Magas, occurs in the *Mahābhārata*, *Bhīṣmaparvan*, Cap. xi³⁸. This may be an interpolation, but it must be remembered that the epic acquired its present character by about 450 A.D.³⁹, and consequently Magas must be supposed to have come into India before the middle of the fifth century. I think they came with Kanishka⁴⁰ (circa 78 A.D.), who appears to have been the first Indo-Scythian prince that had espoused the Avestic faith⁴¹. What is specially noticeable in this connection is that it is on his coins that the name and figure of the deity Mihira for the first time are met with. Mihira was a form of the god Sūrya, was the name of Rījīhva, grandfather of Jarasāsta, and is even now an epithet borne by many Sākadvīpi Brāhmaṇas. Magas, in all probability, first came into India with Kanishka as his Avestic priests.

Such was the origin of Maga Brāhmaṇas. Yet how thoroughly they had imbibed Hindu faith and literature! The Govindpur inscription referred to above speaks of one Gaṅgādharma as having built a tank. He was also the composer of the inscription. He gives us a short description of his

³⁵ *Brāhmaṇaparvan*, Caps. 139-42. In some MSS. instead of Nakshubhā we have Nikshubhā, and instead of Rījīhva, Sujīhva or Rījīhva. So also some MSS. have Jalagambu or Jarasābda instead of Jarasāsta.

³⁶ Chandrabhāgā is a name of the river Chenāb, and the temple was built at Mūltān, one of whose names is Sām̐bapura; the place, where the image is installed, is called Mitravana in the *Bhaviṣya-purāṇa*. For further details, see Cunningham's *Ancient Geography of India*, Vol. I., p. 232 ff.

³⁷ *Proceedings of the Bengal Asiatic Society for 1897*, p. 3.

³⁸ The same verses are repeated in the *Bhaviṣya-purāṇa*, *Brāhmaṇaparvan*, Cap. 139, v. 74 ff.

³⁹ According to Professor Macdonell, the epic acquired its present character by about 350 A.D. (*A History of Sanskrit Literature*, p. 237). But the mention of Hūna in it requires us, I think, to assign it to 450 A.D.

⁴⁰ I have now come to regard that Kanishka, in all likelihood, flourished about this time and that he was the originator of the era, which was afterwards known at Sakābda.

⁴¹ *Ante*, Vol. XVII, p. 89 ff.

relatives, from which it appears that his was a poetic family. His father, Manoratha, is styled *nātana* Kālidāsa, and his grandfather Chakrapāṇi is compared to Vālmiki. Many others are praised more or less for their poetic talents. His is not a mere empty praise because they were his relatives, for the work *Sadukti-karṇāmṛta* of Śrīdhara-dāsa (1205 A.D.), an anthology culled chiefly from Bengāl poets,⁴² makes mention of no less than six of these (including him) and cites their verses also. Nay, Varāhamihira, one of the most celebrated astronomers of India, appears to have been a Maga Brāhmaṇa. Bhaṭṭotpala, who has commented on his works, tells us that he was a Magadha Brāhmaṇa.⁴³ Magadha here does not, I think, mean an inhabitant of Magadha, but a Maga himself. The *Bhaviṣya-purāṇa* distinctly tells us that *Magāḥ dhyāyanti te yasmāt tēna te Magadhāḥ smṛitāḥ*.⁴⁴ This is corroborated by his and his father's names, *viz.*, Varāhamihira and Ādityadāsa, one of whose components is a name of Sūrya.

In the Jodhpur State there is a class of Brāhmaṇas known as *Sevak* and also *Bhojak*, most of whom are religious dependents of the Oṣvāl Śrāvaks. They call themselves Śākadvīpī Brāhmaṇas, and keep images of Sūrya in their houses, which they worship on Sundays, when they eat once only.⁴⁵ Formerly they used to wear a necklace resembling the cast-off skin of a serpent, no doubt corresponding to the *anyaṅga*, which was supposed to be the cast-off skin of Vāsuki. But this practice has recently fallen into desuetude.⁴⁶ The Parīśarī Brāhmaṇas of Pushkar were also originally known as *Sevaks* and Śākadvīpī Brāhmaṇas. At any rate they were so known till the time of the Jaipur king Jayasīṃha II.⁴⁷ The *Sevaks* say that their caste people are called Śākadvīpī in the east, Śitūpatī in the south, and Paṇḍe round about Delhi and Āgrā. The *pujārīs* of the temples of Jagadīśa and Jvālāmukhi in north India are, it is said, Śākadvīpī Brāhmaṇas.

After the overthrow of the Kushanas, the Haihayas poured into India. The *Harivaṃśa* and the *Vishṇu-purāṇa*⁴⁸ state that they seized the kingdom of the indigenous Indian king Bāhu and that they were assisted in this expedition by the Sakas, Yavanas, Pāradas, Kāmbojas, Pahlavas and Khasās. Bāhu retired to a forest and killed himself. One of his wives, who was pregnant at that time, went to the hermitage of Aurva-Bhārgava, and was there delivered of a son called Sagara. The latter, in course of time, learnt the use of various miraculous weapons from the former, and made a fearful slaughter of the Haihayas. He then turned his arms against the Sakas, Yavanas, etc., but the sage Vasishṭha intervened, and Sagara had to content himself with depriving them of the true religion and degrading them as Kshatriyas. Now, as the Haihayas are here classed with Sakas, Yavanas, Pāradas, Kāmbojas and so forth, there can be little doubt that they were regarded as *mlechchhas*, *i.e.*, foreigners, at about the close of the fourth century A.D., when the *Harivaṃśa* was composed. It does not seem difficult to determine which part of India they held. In the *Anuśāśana-parvan* of the *Mahābhārata* and also in the *Harivaṃśa*,⁴⁹ we are informed that the thousand-armed Haiyaya king Kārtavīrya-Arjuna reigned over the whole earth at Māhishmatī, which, I think, has been rightly identified by Dr. Fleet with Māndhātā in the Central Provinces.

Kalachuris of Central Provinces in many of their inscriptions call themselves Haihayas, and trace their lineage to Kārtavīrya.⁵⁰ They were probably a sept of the Haihayas. Their power, however, does not date earlier than *circa* 875 A.D. A branch of this family went to western India, and established itself at Kalyāṇī, under the leadership of Bijjala, by supplanting the Chālukya dynasty.⁵¹

⁴² *Zeit. Deutschen Morg. Ges.*, Vol. XXXVI, p. 511.

⁴³ *Colebrooke's Miscellaneous Essays*, Vol. II., p. 477, note.

⁴⁴ *Brāhmaṇapāraṇa*, Cap. 117., v. 35.

⁴⁵ *Census Report of the Jodhpur State* (Hindi), for 1891, Vol. III., p. 320 ff.

⁴⁶ For this information I am indebted to Munshi Deviprasad of Jodhpur.

⁴⁷ I owe this information to Paudīt Gaurishankar Ojha of Ajmer.

⁴⁸ *Harivaṃśa* (Bengāl) vs. 764-776; *Vishṇu-purāṇa*, *anśa* iv, Cap. 3, v. 16 ff.

⁴⁹ *Anuśāśana-parvan*, *adhyāya*, 153, v. 3; *Harivaṃśa*, v. 1868.

⁵⁰ *Ep. Ind.*, Vol. I., pp. 37, 233; Vol. II., p. 5; *Vide also ante*, Vol. XII., pp. 253, 263.

⁵¹ *Bombay Gazetteer*, Vol. I., Pt. II., p. 225 ff. and p. 463 ff.

This is seen from the fact that the formal preambles of their records always style them "lord of Kālāñjara, the best of towns." Kālāñjara is unquestionably the celebrated hill-fort Kālīñjar in the Banda District, Bundelkhand, in the United Provinces, in the very heart of the territory of these Kalachuris. But the earliest Kalachuri family, of which records have been found and which appears to be the imperial dynasty, was that ruling over the Nāsik and Khāndesh districts, Gujarāt and Mālwa, and reigning in all likelihood at Māhishmati. One copper-plate grant of this dynasty has been found at Ābhon in the Nāsik district, and is dated in the year 347 (595 A.D.) in the reign of Kaṭachchūri king Saṅkaragaṇa.⁵² The grant was issued by the Kalachuri prince when he was at Ujjayanti. Another was discovered at Sarsavti⁵³ in the Pādrā sub-division of the Barodā State, is dated in the year 361 (509-10 A.D.), and refers itself to the reign of Buldharāja, who is no doubt the same as the Kalatsūri prince of that name represented in the Mahākūṭa pillar inscription to have been defeated by the Chālukya prince Maṅgaleśa.⁵⁴ Besides the Kalachuris, there appear to be some chieftains, at any rate in southern India, who were known simply as Haihayas. Thus in the time of the late Chālukya prince Someśvara I., one of his feudatories, was the *Mahāmaṇḍaleśvara* Revarasa, with the title of "lord of Māhishmati, the best of towns," and described as belonging to the family of Kārtavīrya.⁵⁵ During the regime of the Chālukya king Vikramāditya VI., a portion of the Nizam's Dominions round about Kammaravāḍi was governed by his feudatory Yānemarasa, with the title of "lord of Māhishmati, the best of towns," and belonging to the Ahihaya-vaṁśa.⁵⁶ Similarly, a feudatory of the Chālukya sovereign, Perma-Jagadekamalla II, was one Revarasa with the same title and pertaining to the same family.⁵ The Ahihaya vaṁśa here referred to must undoubtedly be the same as Haihaya, as is clearly proved by the mention of Māhishmati, the old capital of the Haihayas.

All the records of the Kalachuri dynasties, whether of Chedi, Ratanpūr or Gujarāt-Mālwa, are dated in an era of their own. This era is also employed by princes of other dynasties such as the Uchebbakalpa, Traikūṭaka⁵⁸ and so forth, who were in all probability their feudatories. The epoch of this era is A.D. 249, when, therefore, the power of the Haihayas must be supposed to have been firmly established. The legends of Paraśurāma freeing the earth of the Kshatriyas are too well-known to be repeated here. But if we read between the lines, we find that he bore a grudge only against the Haihayas, with whose slaughter he was chiefly concerned. Paraśurāma is, in the *Mahābhārata*, represented as residing in the Mahendra mountain, and in the *Harivaṁśa* in the Sahya. And if there is a grain of truth in the legends, what they perhaps imply is that Paraśurāma, or some Brāhmaṇa hero in the south, put an effectual stop to the further incursions and encroachments of the Haihayas, who wanted to occupy southern India.

Traces of the name Kalachuri are still found amongst the Marūṭhās⁶⁰ and Rājputās of the Central Provinces. The Kāyastha Prabhus⁶⁰ of Mahārāshṭra at any rate claim descent from Sahasrūrjuna. There is a sept of the Sūryavaṁśī Rājputās in Bihār called Hariobans,⁶¹ who appear to be the same as Haihayavanās. There are Hayobansas also in the United Provinces.⁶²

After the power of the Kushanas was overthrown and that of the Guptas established, India enjoyed respite for about two centuries. It was during the first half of the 6th century that the Hūṇas penetrated into India with the allied tribes Gurjaras, Maitrakas and so forth,

⁵² *Ep. Ind.*, Vol. IX., p. 297 ff.

⁵³ *Ibid.* Vol. VI., p. 297 ff.

⁵⁴ *Ante*, Vol. XIX., pp. 17-18.

⁵⁵ *Bombay Gazetteer*, Vol. I., Pt. II., p. 439.

⁵⁶ *Ibid.* p. 451.

⁵⁷ *Ibid.*, p. 457.

⁵⁸ The Traikūṭakas were probably not feudatories, as they seem to have struck coins; but were a sept of the Haihayas, like the Kalachuris.

⁵⁹ Birje's *Who are the Marāṭhās?* p. 108.

⁶⁰ *Bombay Gazetteer*, Vol. XIII., Pt. I, p. 87.

⁶¹ Risley's *The Tribes and Castes of Bengal*, Vol. I., p. 317.

⁶² Elliot's *The Races of the N. W. Provinces of India*, Vol. I., p. 128.

eclipsed the Gupta power, and occupied northern and central India. The two Hūṇa sovereigns, whose names have been preserved, are Toramāṇa and his son Mihirakula.⁶³ Both these names are non-Indian. Mihirakula no doubt apparently looks like a Hindu name, but is, in reality, the Sanskritised form of the Persian Mihrgul "Rose of the Sun."⁶⁴ We do not know whether Toramāṇa had become a Hindu, but certain it is that Mihirakula had become a convert to Hinduism. On some of his coins we have, on the reverse, a bull—the emblem of Śiva—with the legend *jayatu vṛiṣaḥ*, "victorious be the bull!"⁶⁵ Again, in a Mandasaur inscription, he is said to have bent his neck to none but Śiva.⁶⁶ This is an unmistakable indication of his having become a Hindu and adopted the worship of the god Śiva. When he was defeated and driven out of north and central India by the conjoint effort of Narasimhagupta-Bālāditya in the east and Yaśodharman in the west, he, according to the *Rājatarāṅgī*, retired to Kāśmīr, established an empire there, and was the founder of the family, Hūṇa of course, which for long held that country and were staunch adherents of Brahmanism.

That the Hūṇas are Huns or White Ephthalites and consequently foreign barbarians is incontrovertible. And yet as early as the 11th century they had come to be regarded as Kshatriyas; and an inscription informs us that a Chedi king Yaśaḥkarṇa married a Hūṇa princess of the name of Āhalladevī. The Hūṇas have become so thoroughly Hinduised that they are looked upon as one of the thirty-six Rājput families believed to be genuine and pure. But so far as my inquiries go, they have no longer any separate existence as a clan like the Chavāṇas, Pavāṇas and so forth. Hūṇa is now-a-days found only as a family name in the Panjāb, or as the name of a sub-division of such castes as Rebbārī.⁶⁷

I have stated above that another foreign horde that came into India with the Hūṇa was the Gūjar, which has been Sanskritised into Gurjara or Gūrjara. The modern province of Gujarāt in the Bombay Presidency and the districts of Gujarāt and Gujarānwālā in the Panjāb are no doubt called after the Gūjaras, who came and settled there. The name Gujarāt is not a corruption of Gurjara-rāṣṭra as is too commonly supposed, but of Gurjaratrā. In inscriptions of about the 9th century found near Jodhpur, a province called Gurjaratrā is mentioned, and the Daulatpurā copper-plate grant of Bhoja I and a Kālaṇjara inscription enable us to infer that it embraced at least the modern districts of Dīdwāṇā and Parbatsar of the Jodhpur State.⁶⁸ A fourth Gujarāt (i.e., Gurjaratrā) is mentioned by Al-Bīrūnī (A.D. 970-1031).⁶⁹ To the south-east of Kanauj, he says, lay Guzarāt, the capital of which was Bazan, also known as Narayan, which is identified with Nārāyaṇpur in the north-easternmost part of the Jaipur territory. In fact, the Gūjars still abound in this part of Jaipur, and the southern portion of the Alwar State. And this province was no doubt in old days held by a dynasty named Gurjara, Pratihāra, as is shown by an inscription found at Rājor.⁷⁰ Therein Mathanadeva, a prince of this family, is represented to have granted the village of Vyāghrapātaka to the god Lachebhukēśvara named after his mother Lachohhukā. The fields of this village, it is said were cultivated by the Gurjaras,—which shows that the Gūjars had occupied and settled in that country in the 10th century at the latest. But it was in western Rājputānā that they appear to have established themselves first. For, as informed by the Chinese pilgrim, Yuan-Chwang, who came to India in the earlier part of the seventh century, that part of Rājputānā was

⁶³ *Gupta Insers.*, by Fleet, pp. 159 and 162.

⁶⁴ *Bombay Gazetteer*, Vol. I., Pt. I., p. 75, note 6.

⁶⁵ *Catalogue of the Coins in the Indian Museum, Calcutta*, by V. A. Smith, p. 233.

⁶⁶ *Gupta Insers.*, by Fleet, p. 143.

⁶⁷ *Census Report of the Jodhpur State* (Hindi), for 1891. Vol. III., p. 370.

⁶⁸ *Jour. Bomb. As. Soc.*, Vol. XXI., pp. 414-5.

⁶⁹ *Al Bīrūnī*, by Sachau, Vol. I., p. 202; *Bombay Gazetteer*, Vol. I., Pt. I., p. 520. ⁷⁰ *Ep. Ind.*, Vol. III., p. 208.

known as the Kienchelo (i.e., Gurjara) country, with its capital at Pi-lo-mo-lo, i.e., Bhinmāl in the Jaswantpurā district, Jodhpur State.⁷¹ Yüan-Chwang tells us that the king was looked upon as a Kshatriya. This is interesting because it shows that as early as the first half of the seventh century, i.e., about a century after their coming into India, the Gūjars had become Hindus and actually acquired the rank of Kshatriyas. About the middle of the 8th century, they had extended their supremacy far beyond Rājputānā, carried arms as far eastward as Bengal, and established themselves at Kanauj. They are commonly styled as the imperial Pratihāra dynasty. They have been called Jazr kings by the Arab travellers and writers, Abu Zaid, Al Masūdi and others, and are spoken of as constantly fighting with the Rāshtrakūṭas in the south.⁷² This agrees with the allusions to the Gurjaras made in the Rāshtrakūṭa records. If any further proof is needed to show that Pratihāras were Gūjars, it is supplied by the phrase Gurjara-Pratihāra itself, occurring in the Rājor inscription just referred to. The phrase must, of course, be interpreted to mean "Pratihāras who were Gurjaras." There can, therefore, be no doubt that the imperial Pratihāra dynasty, reigning at Kanauj, were of the Gūjar race.

Gūjars are still found in numbers in the Panjāb, United Provinces, Rājputānā and Central India, but mostly as cultivators or cowherds. In the north-west of the Panjāb, however, they are still "a purely pastoral and almost nomad race, taking their herds up into the higher ranges in summer and descending with them into the valleys during the cold weather."⁷³ The Gūjars are not, however, found in Gujarāt of the Bombay Presidency, though there are unmistakable indications of this tribe having been merged into the Hindu population there. Thus, we have Gūjar and simple Vāṇiās (traders), Gūjar and simple Sūtāras (carpenters), Gūjar and simple Sorārs (goldsmiths), Gūjar and simple Kumbhāras (potters), and Gūjar and simple Salāṭs (masons).⁷⁴ The first-mentioned of these castes are Gūjars, who, taking to different callings, have formed separate castes. The Gujarāt Kuṇbis or husbandmen are divided into the main sections, Lewās and Kaḍwās, and though here the name Gūjar has not survived, there can be little doubt that they belong to the Gūjar stock. For the husbandmen of Khāndesh belong to two main divisions, local and Gūjar Kuṇbis. The latter include eight classes, two of which are these Lewās and Kaḍwās. There is also a Brāhmaṇa caste called Gūjar-Gauḍ, the members of which are found principally in Rājputānā. The conjoint name Gūjar-Gauḍ means, I think, Gauḍ Brāhmaṇas of the Gūjar race, i.e., Brāhmaṇas of Gūjar extraction originally settled in Gauḍa, which does not here denote Bengal but the province round about Tāñeśvar, as first pointed out by the late Mr. A. M. T. Jackson.⁷⁵ Amongst the Rājputs the word Gūjar has survived in the name Baḍ-Gūjar (Birgūjar) of a clan, which is one of the thirty-six royal families looked upon as pure and genuine in Rājputānā.⁷⁶ Gūjar is still the name of a Marāṭhā family, which was once famous in the modern history of Mahārāshṭra. This name is also to be found among the Kāthānā Brāhmaṇas. The late Sir James Campbell has said that "the commonness of the name Gurjara among Kāthādes shows that it is something more than a special surname

⁷¹ *Buddhist Records of the Western World*, by Beal, Vol. II., p. 270; ante, Vol. VI., p. 63.

⁷² *Jour. Bomb. As. Soc.*, Vol. XXI., pp. 422-4.

⁷³ *Census of the Panjab*, by Ibbetson, p. 263.

⁷⁴ *Bombay Gazetteer*, Vol. I., Pt. I., p. 4.

⁷⁵ *Jour. R. As. Soc.*, for 1905, pp. 163-4. For long it was a puzzle to me how the Gauḍ Brāhmaṇas, who abound in the Jaipur State and form one of the sub-divisions of the great Gauḍa, as distinguished from the Draviḍa stock, came to be so called, especially as no legends in any way connected them with Bengal. The puzzle is now solved by Al Biruni's "Gauḍa-Tānēahar," to which our attention was drawn by the late Mr. A. M. T. Jackson. But it must be remembered that it was the tribe Gauḍa that gave this name to the province and not vice versa. For we have not only Gauḍ Brāhmaṇas but Gauḍ Rājputs and Gauḍ Kāyasthas, all in Rājputānā and Central India. This points to Gauḍa having originally been a stranger tribe, which was afterwards merged into the Hindu society.

⁷⁶ *Annals and Antiquities of Rajasthan*, by Tod (Lahiri & Co.), Vol. I., pp. 109-10.

held by the descendants of individuals employed in Gujarāt, and the fact that the surname is common on the coast, especially in the Rājāpur sub-division and is rare in Dakhan families, and that where it occurs it can in most cases be traced to a connection with the Konkan, all support the view that the Karhāde Brāhmins of Ratnāgiri are largely of Gūjar origin⁷⁷. The earliest record in which this surname has been traced is a copper-plate grant in the possession of a Karhāde family in the Konkan and surnamed Gurjara. The name of the grantee is therein thus given :—

उदधितटवर्तिकौञ्जदेवे काश्यपावस्तारनेध्रुवेति-विम्वरो-
पेत-निध्रुवगोत्रोत्पन्न-गुर्जरसमुपाभिधान-गोविन्द-पदवर्धन-
-हस्ते &c.⁷⁸.

The donee here is Govinda, surnamed Gurjara and Paṭṭavardhana. The date of the grant is 1191 A. D., i. e. to say no less than 700 years have elapsed since the charter was issued. That the Karhādes came from the north may be shown in another way also. Two of their surnames are Ojhe and Rāwat, corresponding to Ojhā and Rāut found in Gujarāt and Rājputānā, but nowhere in Mahārāshṭra.

So far with regard to the names of Brāhmaṇa and Kshatriya families, in which the word Gūjar has survived. But there are many tribes, in whose names the word Gūjar is not found, but which nevertheless are of Gūjar origin. Such e. g., was originally the imperial Pratihāra dynasty of Kanauj, as shown above. And yet how thoroughly they had become Hinduised! Not only did they borrow Hindu names, such as Vatsarāja, Nāgabhaṭa, Rāmabhadra, and so on, but they also adopted the various Hindu faiths. Thus, whereas some style themselves *parama-paishṇava*, i. e., devout worshippers of Viṣṇu, others call themselves *parama-māheśvara*, i. e., devout worshippers of Śiva, or *parama-bhagavati-bhakta*, i. e., ardent devotees of Bhagavati or Pārvatī⁷⁹. Nay, what is more, two of these kings, viz., Mahendrapāla and Mahipāla, who were the patrons of the poet Rājasekhara, are in his plays actually called *Raghu-kula-tīlaka* (ornament of the race of Raghu), *Raghu-grāmaṇi* (the leading person of Raghu's family), &c., &c. !⁸⁰ So that by the time of Rājasekhara, the Gūjar kings had not only adopted the Brahmanic mode of worship, but also traced their descent from an epic hero. They, however, traced their origin not to Rāma, as one is apt to presume, but to his younger brother Lakshmaṇa, who, it is said in a Gwalior inscription, was called Pratihāra from his act of repelling (*pratiharaṇa-vidheh*) the enemies in his battle with Meghanāda⁸¹. Here *Pratihāra* is derived from *prati+har*, to repel, and as this *pratiharaṇa* is spoken of as having been achieved in a battle with Meghanāda, the word *pratihāra* cannot be taken in the usual sense of "door-keeper." But, at other places, we are told that, because the function of a door-keeper (*pratihāra*) to Rāmabhadra was performed by Lakshmaṇa, the family came to be known as Pratihāra⁸². This discrepancy is enough to show that the account is fabulous, and the connection with Lakshmaṇa was concocted when the Pratihāras were settled and perfectly Hinduised in India and were in dire need of carrying back their genealogy to some epic hero, in order to pass off their dynasty as a genuine indigenous one. The true origin appears to be that given in a Jodhpur inscription of the feudatory Pratihāra family. Therein we are informed that there was a Brāhmaṇa named Harichandra and surnamed Rohilladdhi, that he had two wives, one a Brāhmaṇa, and the other a Kshatriya

⁷⁷ *Bombay Gazetteer*, Vol. IX., Pt. I., p. 498.

⁷⁸ *Prabhās* for Śaka 1829 Āshāḍha—Āśvina. This copper-plate grant seems to have been known to Mr. A. M. T. Jackson (*vide Bombay Gazetteer*, Vol. IX., Pt. I., p. 498, note 3).

⁷⁹ For these epithets indicative of their religious predilections, see, e. g., *Ep. Ind.*, Vol. V., p. 211-2. That Bhagavati in these epithets signifies Pārvatī has already been shown by me in *Proc. Roy. Archæol. Survey, West. Circle*, for 1907-8, p. 47.

⁸⁰ *Rājasekhara: his life and writings*, by V. B. Apte, p. 9; *Rājasekhara's Karpāramañjarī*, by Konow and Lauman, pp. 178-9.

⁸¹ *Archæol. Survey of India, Annual Report*, for 1908-4, p. 280, v. 3.

⁸² *Jour. Roy. As. Soc.* for 1894, p. 4 ff.

woman, and that the children from both were called Pratihāras, those from the first being styled Brāhmaṇa Pratihāras and those from the second Kshatriya Pratihāras. This is not a merely traditional account, for in the same inscription, that describes the exploits of the Pratihāra chieftain Bāuka, we are distinctly told in verse 27 that in his fight with king Mayūra, he was assisted by the Brāhmaṇa Pratihāras as well as Kshatriyas. The marriage of a Brāhmaṇa with a Kshatriya woman; with the result as related in this inscription, is curious; and can only be accounted for as being of foreign importation. The *Smṛitis*, no doubt, allow a Brāhmaṇa to marry a Kshatriya woman, but the offspring of such a union is relegated to the class of mixed castes, and has nowhere therein been styled Kshatriya, as appears from the inscription to have been the case with these Pratihāras.

The modern representatives of the Pratihāras are the Paḍihārs, who form one of the four *agnikulas*, i. e., fire-sprung tribes. In fact, Pratihāra is only the Sanskritised form of Paḍihār. Paḍihārs are found both in Rājputānā, Panjāb and Bihār⁸³. But no trace has yet been found of the Brāhmaṇa Pratihāras referred to in the Jodhpur inscription. It is, however, worthy of note that among the Pokarṇa Brāhmaṇas of the present day, there is a *khaṇḍ* or sub-division called Paḍiyāriyā⁸⁴. May not the Pokarṇas of this *khaṇḍ* be the descendants of the Pratihāra Brāhmaṇas of the inscription?

The second Rājput tribe, which is, in all likelihood, of Gūjar origin, is Chālukya or Chaulukya. There is no epigraphic evidence in the present case, but there can be no doubt that Gujarāt of the Bombay Presidency bore this name only after the Chaulukyas conquered and occupied it. If the Chaulukyas had not been of Gūjar extraction, it is inconceivable how that province could have been named Gujarāt (Gurjaratrā), when it was up till their advent known as Lāṭa⁸⁵. There were two hordes of this tribe which emigrated at two different periods. The first came forth in the last quarter of the sixth century from the Savālakḥ mountains, as I shall show further on, spread as far south as the Madras Presidency, and was generally known by the name Chālukya. The second emigrated about the middle of the tenth century from Kalyāṇakāṭaka, i. e., Kanauj, but did not go south beyond Gujarāt. It was generally known by the name of Chaulukya or Solanki. Some antiquarians are of opinion that they do not represent one tribe, as the first swarm of the invaders were called Chālukyas and the second Chaulukyas. But this view, I am afraid, has not much ground to stand upon. Because, the first have been called also Chaulukyas in several manuscripts of the *Vikramāditya-chaṛita* by Bilhana, the *vidyapati* of Vikramāditya VI of the Chālukya family reigning at Kalyāṇi. The same Bilhana again speaks of the Solanki sovereigns of Gujarāt as Chālukya in his play entitled *Karṇasundarī*⁸⁶. There, therefore, seems to be no reason to hold that they were two different tribes. Like the Kadambas, as we shall see further on, the Chālukyas are represented as Hārītputras, of the Mānava *gotra* and as meditating on Shadānana and the seven Divine Mothers. This indicates their Brāhmaṇa, or rather priestly origin, though we cannot perhaps say that they and the Kadambas belonged to one tribe. In their later records the Chālukyas are spoken of as originally having been at Ayodhyā, but I shall soon show that they really emigrated from the old Sapādalakṣa country, which was in the Himālayas.

The Chālukyas are at present represented by Solankis in Rājputānā, by Chālkes and Sālunkes in the Marāṭhī-speaking districts⁸⁷ and by Chalhukas in Bihār⁸⁸.

⁸³ *Annals and Antiquities of Rājasthān*, by Tod, Vol. I., pp. 93-4. *The Tribes and Castes of Bengal*, by Bisle, Vol. II., p. 165.

⁸⁴ *Census Report of the Jodhpur State* (Hindi), for 1891, Vol. III., p. 159.

⁸⁵ *Jour. Bomb. As. Soc.*, Vol. XXI., pp. 425-6.

⁸⁶ *Karṇasundarī* (Kavyamālā Series), p. 5, v. 20; also p. 52, v. 15.

⁸⁷ "Who are the Marāṭhās?" by Birje, pp. 106 & 110.

⁸⁸ *The Tribes and Castes of Bengal*, by Bisle, p. 175.

Like the Paṇḍhāras, the Solāṅkīs are also regarded as an *agnikūla*, i. e., fire sprung tribe. The remaining two are the Chāhamānas and the Paramāras. This legend about the *agnikūla* is first narrated in the *Prithvīrāja-rāsā*, a work of doubtful authenticity. So far as the inscriptions go, it is only the Paramāras who can claim to be an Agnikūla. Wherever in their records an account of their origin is given, there their progenitor is invariably represented as having arisen from the *agnikūḍa* or fire-altar of Vasishṭha on Mount Âbū. But not a single epigraphic record has been found of the Prathihāra, Chālukya or Chāhamāna family, in which their origin from the fire-altar is even so much as hinted at.

I have just shown that the Prathihāras and Chaulukyas were of the Gūjar race. We do not know to what stock the Paramāras belonged, though it is morally certain that they were of foreign extraction. Evidence can, however, I believe, be adduced in support of the foreign origin of the Chāhamānas. "There are found in North-Western India coins of Sassanian type and fabric bearing inscriptions in Nāgarī, Sassanian, Pahlavi, and an alphabet, hitherto unread, which is probably a development of the modified form of the Greek alphabet used by the Scytho-Sassanians. These have been sometimes attributed to the later Hūnas, but apparently without sufficient reason. They were almost certainly struck by some Sassanian dynasty or dynasties—as is shown by the style of the coins and by the use of Sassanian Pahlavi—ruling over Sind and Multan, which the earliest Arab geographers include in the kingdom of Sind. It may be noticed that the region had at other periods been in the hands of the Persian conquerors. For one of these issues, which has the name *Śrī-Vāsudeva* only in Nāgarī characters and all the remaining portion of its legends is Sassanian Pahlavi, an approximate date is fixed by its very near resemblance to a coinage issued by Khusru II. Parvīz in the thirty-seventh year of his reign = 627 A.D." The above passage has been extracted from Professor Rapson's *Indian Coins*²⁰. The Nāgarī legend referred to by him consists of two parts, one *Śrī-Vahmana* to right and the other *Vāsudeva* to left²¹. There is another type of this king's coins, the legends on which are important. On the obverse the legend is in the Sassanian Pahlavi, and reads *Saf Varsu Tef—Śrī-Vāsudeva* in the inner circle to right, and, on the margin, *Saf Varsu Tef—Wahman × Multān Malkā*²², meaning Śrī-Vāsudeva Vahmana, king of Multān. On the reverse we have *Śrī-Vāsudeva* in Nāgarī characters and the Pahlavi legend, *Tukān Zābulastān Sapardalakshān* = Takka, Zabulistan and Sapardalaksha²³.

Now, who was this Vāsudeva Vahmana, reigning at Multān over India, Zābulistān, and Sapardalaksha? The word *Vahmana* is commonly taken to be equivalent to Bahmana, and Vāsudeva is consequently supposed to have reigned at Bāhmanwāst = Brāhmaṇābād in Sind²⁴. But Vahmana does not here stand as the name of a city or province. We have just seen that on one type of Vāsudeva's coins, we have simply *Śrī-Vahmana* and *Vāsudeva*. Here *Śrī* is prefixed to *Vahmana*, but never to Tukān, Zābulistān or Sapardalakshān. Again, there is no such word as *malkā* here to denote that Vāsudeva was the ruler of Vahmana. It is, therefore, natural to conclude that Vahmana must here be the name of the family or tribe to which Vāsudeva belonged. And this name we easily obtain by reading the word as Chahmana or Chāhamāna, and not Vahmana. The letters *v* and *ch* in old days were so close to each other that one might easily be mistaken for the other. In fact, the first letter of the name has actually been read *ch* by Cunningham, though he is, of course, wrong in reading the next two letters as *ngāra* or *ndāra*²⁵. There can, therefore, be no doubt as to Chahmana being the correct reading. Chahmana, it need scarcely be said, stands for Chāhamāna; and what the legend on the coin means to say is that Vāsudeva was a Chāhamāna. Now, it is worthy of note that the work entitled *Prithvīrāja-vijaya* says that the first prince of the Chāhamāna family was Vāsudeva, who obtained the gift of the salt-lake, which he placed under the protection of the

²⁰ P. 80, § 109.²¹ *N. Chron.* for 1894, p. 290.²² *Ibid.* pp. 232—3.²³ See note 17 on page 22.²⁴ *N. Chron.* for 1894, p. 268; *Indian Coins*, by Rapson, p. 30, § 109.²⁵ *N. Chron.* for 1904, p. 290.

goddesses Āśāpurī and Śākambharī⁹⁵. The same is stated in the colophon of Rājasekharaśūri's *Prabandha-kośa*, which contains a list of thirty-seven kings, belonging, it is said, to the *Sapādalahshya-Chāhamāna-nṛpa-vamśa*, i.e., to say "the Chāhamāna royal family of the Sapādalahsha country"⁹⁶. This list too begins with "Rājā-Vāsudeva," for whom the date 608 V.E. is also specified. It is, therefore, in every way reasonable to hold that Vāsudeva Chāhamāna of the coins is identical with Vāsudeva, the first king of the Chāhamāna dynasty. But the date 603 V.E.=551 A.D. assigned for him by the *Prabandha-kośa* is rather early, and the proper date to be assigned to him appears to be 627 A.D., concluded from one type of his coins being an exact copy of that of Khusrū II. Parvīz, as mentioned above. Cunningham held that Vāsudeva was a later Hūna, but Professor Rapson is of opinion that he was a Sassanian. Probably he was a Khazar, and this would also adequately explain, I think, why some legends on his coins are Sassanian Pahlavi. But, this much is incontrovertible, that Vāsudeva was of foreign blood, and consequently the Chāhamāna family to which he pertained was also a foreign tribe.

The next earliest prince of this dynasty was Śāmanṭa, with regard to whom the Bijoliā inscription says that he was a Brāhmaṇa (*vipra*), belonged to the Vatsa *gotra* and came originally from Ahichchhatra⁹⁷. This shows that Ahichchhatra was the original habitat of the Chāhamānas and that they were Brāhmaṇas⁹⁸, that is to say, they originally belonged to some priestly class of foreign tribes. Like the Guhilots of Mewār, who were originally Nāgar Brāhmaṇas, they exchanged their priestly for martial pursuits, and were afterwards merged into the Kshatriya caste. It is on the supposition that they were Brāhmaṇas that the poet Rājasekhara's marriage with a Chāhamāna lady becomes intelligible. In his *Karpūramañjarī* we are informed that his wife was Avantisundarī, "the chaplet of the Chāhūḥa (Chāhamāna) family." On the other hand, the facts that his surname was Yāyāvara, and that he styled himself *upādhyāya* or *guru* of Mahendrapāla and Mahipāla-Vināyaka-pāla shows that he was a Brāhmaṇa. He, therefore, could marry Avantisundarī, only if the latter were of the Brāhmaṇa family. Later on, however, their Brahmanic origin was forgotten, and instead of as belonging to the Vatsa *gotra* they were regarded as having sprung from the eye of Vatsa *Rishi*⁹⁹.

Like the Chāhamānas were the Kādambas, who were also originally Brāhmaṇas but became Kshatriyas afterwards. The very fact that in their copper-plate inscriptions they are styled *Hārītiṣṭras* and *Mānavya-saṁśrotas* is enough to show that they were of Brāhmaṇa origin. But this matter is now set beyond all doubt by the Tālgund inscription, the earliest record of their family¹⁰⁰. Therein we are told that "there was a high family of twice-born (*dvija*) in which Hārītiṣṭras trod the path of the three Vedas, and which had sprung from the *gotra* of Mānavya, the foremost of Rishis" and that these Brāhmaṇas (*vipra*) were called Kādambas, because they tended a *kadamba* tree near their house. In this family arose Mayūrasārman, who, being enraged at the oppressions of a Pallava king over Brāhmaṇas, fought with them and wrested from them a portion of their territory. The name Mayūrasārman here is noteworthy, for he is no doubt identical with Mayūrarman, the name of their ancestor specified by the later records of the Kādambas. The Tālgund inscription, however, attaches to his name the honorific suffix *Śarman*, which is affixed to the names of Brāhmaṇas only. This also

⁹⁵ *Vienna Ori. Jour.*, Vol. VII., p. 190.

⁹⁶ *Reports of Sk. Mus. in South Ind.* by Hultzsch, No. III., p. 114.

⁹⁷ *Jour. Beng. As. Soc.*, Vol. LV., Pt. I., p. 41, v. 12; Kavirāj 'Syāmalāśa, who edited this inscription, has wrongly read *Vipra-ṛti-Vatsaṅgotra-bhūti*. The original stone, which I inspected in 1905, clearly has *Vipra-ṛti-Vatsa*, &c. The estampage, which I had then prepared with my own hand and I consulted before writing this note, supports this reading.

⁹⁸ Cf. also the expression *dikṣita-Vāsudeva* of the *Hammitra-mahā-kāvya*, canto, 1, v. 27.

⁹⁹ *Ep. Ind.*, Vol. IX., p. 74.

¹⁰⁰ *Ibid.*, Vol. VIII., p. 81 B.

shows that Mayūrasārman, the founder of the Kadamba dynasty, was a Brāhmaṇa. But what is very strange is that his very son is in the same inscription called Kaṅgavarman, that is, with the title *varman* assumed by Kshatriyas. Be that as it may, the Brahmanic origin of the Kadambas remains indisputable.

I have stated above that, like the Kadambas, the Chālukyas also are known as *Hārītiṣputras* and *Mānava-sagoṭras*. They must have been somehow intimately connected with each other. There can be no question that the Chālukyas came from the north. The Kadambas also, therefore, seem to have emigrated from the same quarter. This also explains, I think, how the son of Mayūrasārman became a Kshatriya. What actually happened in the case of the Pratihāras, must have occurred here also. The custom of the offspring of a Brāhmaṇa and a Kshatriya woman being called Kshatriya, which the Pratihāras followed, though not a Hindu custom, appears to have been followed by the Kadambas also, as will be shown subsequently. This also indicates the northern and foreign origin of the latter.

A stone inscription at Kargudari, in the Hangal *tāluka* of the Dhārwar district, represents this Mayūrasārman, or Mayūravarman (I) as he is therein called, as three-eyed and four-armed, as a son of the god Siva and the Earth, as having "bound his infuriated elephants to a shining pillar of a rock of crystal of (the mountain) Himavān," and as having brought from Ahichchhatra eighteen Brāhmaṇas whom he established in the Kuntala country¹. Another Tālgund record² speaks of Mukanna-Kadamba,—“the three-eyed Kadamba”—, supposed to be identical with Mayūrasārman as having brought twelve-thousand Brāhmaṇas, of thirty-two *gotras* purified by performing the *Agnihotra* sacrifice, from the *agrahāra* of Ahichchhatra and as having established them in the *agrahāra* of Sthānugūḍhapura, *i.e.*, Tālgund itself in the Shimoga district, Mysore. The Brāhmaṇas brought here from the north are said to have made an effort later to leave the province. “But they were brought back again, and in order to prevent a repetition of the attempt, were compelled to have unshorn a lock of hair on the forehead, as a distinguishing mark. From these are descended the present Haiga or Havika Brāhmaṇas of the north-west of Mysore, who wear their hair in that fashion. Ethnologically, their colour and features support the tradition of a northern origin”³.

Another foreign tribe, which came from the north to the south, is Sinda. An interesting record of this family has been found at Bhairanmatī⁴ in the Bāgalkot *tāluka*, Bijapur District, Bombay Presidency. It says that there was a Sinda prince named Pulikāla, born in the race of the Nāgas, who had the *nāga-dhvaja* or hooded-serpent banner, and the hereditary title *Bhogavati-purā-parameśvara*, *i.e.*, “supreme lord of the town Bhogāvati,” which was, according to Hindu mythology, the capital of the Nāga king Vāsuki in Pātāla or lower regions. From a desire to see the earth, there came from these regions the serpent-king Dharanendra, and to him there was born at Ahichchhatra in the island of the river Sindhu (the Indus), a son, “the long-armed Sinda,” the progenitor of the Sinda family. The Sindas thus were a clan of the Nāga tribe, and came from Ahichchhatra.

We have seen that Sāmanta, one of the earliest princes of the Chāhamāna dynasty, came from Ahichchhatra. Mayūrasārman, the founder of the Kadamba family, we know, proceeded to the Himālayas, and brought with him a colony of Brāhmaṇas from Ahichchhatra. The implication is that Ahichchhatra was somewhere in the Himālayas. The ancestor of the Sindas also, we now find, came from Ahichchhatrapura. Ahichchhatra thus appears to be the original

¹ *Ind. Ant.*, Vol. X., pp. 251 and 253.

² *Ep. Carnat.*, Vol. VII., Pt I., p. 121.

³ *Mysore and Coorg*, by Rice, p. 26. The Havig Brāhmaṇas of Kārwar still say that they were originally brought by Mayūravarman (*Bombay Gazetteer*, Vol. XV., Pt. I., p. 117); cf. also the *Sahyādrīkhaṇḍa*, by Da Cunha, p. 384.

⁴ *Ep. Ind.*, Vol III., p. 232.

habitat in India of these foreign tribes, before they migrated southward or eastward. This Ahichchhatra is no doubt identical with the 'O-hi-chi-ta-lo' of the Chinese traveller Yuan Chwang⁵. Cunningham has identified this place with Rāmnagar, about 22 miles north of Badaun, in the United Provinces⁶. But this identification does not seem to be correct, as Yuan Chwang distinctly states that the country of Ahichchhatra "is naturally strong, being flanked by mountain crags." This description does not at all suit the position of Rāmnagar, which is on the Gangetic plains, and is not surrounded by hills. On the contrary, it perfectly agrees with what we are told in the Kadamba and Sinda inscriptions, *viz.*, that it was in the Himālayan range. The Jaina works⁷ also mention one Ahichchhatra as the capital of Jāngala, which in the *Mahābhārata*⁸ is once placed near Mādreya, which was situated between the Chenāb and the Sutlej⁹. The Jāngala, *i.e.*, the jungly country near Mādreya, can only be the southern part of the Himālayas, where Ahichchhatra must consequently be located. To speak more clearly, there appear to have been at least three Ahichchhatras in northern India. One, as seems from the *Mahābhārata*¹⁰, was to the north of Pañchāla. And this may now be represented by the ruins near Rāmnagar, as Cunningham says. This may also be the Adisdara (for Adisadra) of Ptolemy which was in the Prasiaké¹¹, *i.e.*, the Prāchya, country. The second was Adeisathra¹² of the same Greek geographer, which must have been in the Adeisathroi territory, though, curiously enough, he disjoins one from the other. This, I think, is the same as the Adhichhatra of a Pabhosā inscription¹³. The third, as just shown, was in the Himālayas, is to be identified with Yuan Chwang's 'O-hi-chi-ta-lo,' and was probably the only Ahichchhatra flourishing in the mediæval times.

Now, the question arises: what was originally the name of this mountainous territory? The southernmost limit of it is formed by what is called the Siwālik (properly Sawālakh) range. At present it is supposed to run parallel to the Himālayas for about 200 miles from the Beas to the Ganges. But in the olden days it must have covered a far wider region. Two inscriptions found at Gayā mention one Aśokavalla as the lord of the kings of the Sapādalaksha mountains and as the overlord of a tributary named Purushottamasinha of the Kamā, *i.e.*, Kamāun, country¹⁴. Another inscription of this king has been found in Gadhwāl. A reference to these hills is found also in the Mughal Emperor Babar's autobiography. Munshi Devi Prasad of Jodhpur informs me that according to Babar's account, this range commences with the Indus and runs through many parts of Kashmir, such as Pakhli and Sahmanak. The same hills are called Hindukush in Kābul, and after turning a little southward run straight off to the east. This range, says Babar, was called Sawālakh, because it contained no less than 125,000 hills. This whole hilly region must, therefore, widely speaking, be supposed to have been originally known by the name of Sapādalaksha, but in particular it included the districts of Kamāun, Gadhwāl, Kāngdā, Hoshiārpur, and so forth, in fact, all that part of India between the Chambā State and Nepāl. As foreign inroads extended southwards, it embraced also a portion of the sub-montane region along this line. This also explains

⁵ *Buddhist Records of the Western World*, by Beal, Vol. I, p. 200.

⁶ *Ancient Geography of India*, Vol. I., p. 359 ff.

⁷ Weber's *Die Sk. and Pr. Handschriften der Berliner Bibliothek*, pp. 562 and 654.

⁸ *Bhīshmaparvan*, Cap. IX. v. 39; see also v. 58 of the same *parvan* and *Uddyogaparvan*, Cap. LIV. v. 7.

⁹ Cunningham's *Ancient Geography of India*, Vol. I, p. 185.

¹⁰ *Adiparvan*, Cap. 138, vs. 76-7. On the strength of this *adhyāya*, it is asserted that Ahichchhatra was the capital of north Pañchāla. But this is not actually borne out. Ahichchhatra is here called the capital, not of north Pañchāla, as it would have been stated, if it had really been so, but of *Ahichchhatra-vishaya*. In fact, north Pañchāla or Pañchāla proper was the country between the Ganges and Jamnā. This agrees with what Rājasekhara says in the *Bāla-Rāmāyana*, Aot V. v. 86.

¹¹ *Ind. Ant.*, Vol. XIII., pp. 352-3; *vide* also *Kāśikā* on Pāṇini I. 1-75, where both Ahichchhatra and Kanyākubja are included in Prāchya.

¹² *Ind. Ant.*, Vol. XIII., p. 361.

¹³ *Ind. Ant.*, Vol. X., pp. 342-6; *Jour. Bomb. As. Soc.*, Vol. XVI., p. 358.

¹⁴ *Ep. Ind.*, Vol. II., p. 243.

how, with the migrations of the Chāhamānas southward, the boundaries of Sapādalaksha came to be extended or rather the country over which they ruled came to be called *Sapādalaksha*. It has been stated above that Rājasekharaśūri, author of the *Prabandha-kośa*, speaks of them as *Sapādalakshīya-Chāhamānas*, i.e., Chāhamānas of the Sapādalaksha (country). From inscriptions, and early Muhammadan writers, it seems that Sapādalaksha included Hānsi in the Punjab, Ajmer, Mandor, the old capital of Mārwar and 6 miles north of Jodhpur, and Māṇḍalgadh in Mewār¹⁵. All this was exactly the territory held by the Chāhamānas, and there cannot be even the shadow of a doubt as to this province being called Sapādalaksha only after their occupation. And what can be more natural than that they should give it the name of their original habitat? How else are we to explain again the fact that the district of Dhārwar over which a branch family of the Chālukyas ruled was known as Sapādalaksha, as the author of the *Pampa-Bhārata*¹⁶ informs us? Here too one conclusion only is possible. The original habitat of the Chālukyas, like that of Chāhamānas, was the mountain region called Sapādalaksha, and they too gave this name to the territory which they conquered in the south though it was far removed from the Himālayas. Thus the mountainous territory called Sapādalaksha was the original country where the Chāhamānas and Chālukyas were settled. It is with this Sapādalaksha that the Sapardalakshān of Vāsudeva's coins referred to above must be identified, and not with Rājputānā, as is done by Cunningham, because, northern Rājputānā came to be called Sapādalaksha about the middle of the eleventh century, and was in the time of Vāsudeva known as Gurjara-dēśa only¹⁷. In this connection it is worth noticing that the so-called White Hun coins collection of Mr. Rawlins, so ably and lucidly noticed by Mr. V. A. Smith, came from the Plateau of Manaswāl situated on the outer range of the Sawālakh hills in the Hoshiārpur district¹⁸. In fact, this whole mountainous region had been occupied by the Hūṇas and Gūjars before they spread southward and eastward.

Not only the fighting tribes such as Chāhamānas, Chālukyas and Sindas, but also Brāhmaṇas, came from Ahichchhatra, the capital of old Sapādalaksha. We have seen above that Mayūraśarman, the founder of the early Kadamba family, brought twelve-thousand Brāhmaṇas of thirty-two *gotras* from this place, and some of these at any rate are represented by the modern *Havigas*. The *Keralotpatti* tells us that the Brāhmaṇas in the south were brought by Paraśurāma from Ahichchhatra¹⁹. In inscriptions as well as in the colophons of old MSS., Brāhmaṇa

¹⁵ *N. Chron.* for 1894, p. 271. There can be no doubt that the kingdom of the Chāhamānas was called Sapādalaksha. At the end of his work, entitled *Dharmāmṛita*, Āśādhara says that he was born in the fortress of Maṇḍalakara situated in the country of Sapādalaksha, the ornament of which was Śākambhari (R. G. Bhandarkar's *Report* for 1883-84, p. 390). Śākambhari is no doubt Sāmbhar, the capital of the Chāhamāna kingdom. Sapādalaksha here can, therefore, denote the Chāhamāna territory only. This Sapādalaksha included, as Āśādhara informs us, Maṇḍalakara *durga*, i.e., Māṇḍalgadh in Mewār. This was, I think, its south-eastern limit. A Lāṇḍ inscription informs us that it included Nāgapattana, i.e. Nāgaur, and I have elsewhere stated that there is still a tract of land in the Nāgaur district, known as Svālakh or Savālakh, which is famous for bullocks. This formed its western boundary. How far its other boundaries extended is not clear. In this connection it may be stated that the last story of the first *tantra* of the *Pañchatantra* speaks of Sapādalaksha and also Pallipura (Pālī), but in such a way as to show that Pālī did not fall under Sapādalaksha, at any rate, at the time when the work was composed.

¹⁶ *Pampa Bhārata (Bibliotheca Carnatica)*, by Rice, "Analysis of the Poem," p. 1. My attention to this was drawn by Mr. E. Narasimhaachar of Bangalore.

¹⁷ The names of the countries that occur on the coins of Vāsudeva are Tukan, Jābulistan and Sapardalakshan. Cunningham's identification of Jābulistan with Jābulistan is incontrovertible. But Sapardalakshan is to be identified, as I have just shown, not with Rājputānā, but with the mountainous region comprising Kamāun, Gaḍhwāl, Kāngḍā, Hoshiārpur and so forth. Tukan has been identified by Cunningham with the Panjāb (*N. Chron.* for 1894, p. 269), but without sufficient grounds. On some coins instead of Tukan we have Takan. Again, the ending *an* is here tautologous, like that in Sapardalakshan. The true name thus appears to be Tāk=Ṭakka, doubtless, the name of the province between the Indus and the Beas known as early as the eighth century (Stein's *Rājatarāṅgī*, translation, Vol. I, p. 205, Note 150). Tukan, i.e., Ṭakkadeśa, thus was contiguous with the old Sapādalaksha.

¹⁸ *Jour. Roy. As. Soc.* for 1907, p. 91.

¹⁹ *Ante*, Vol. VII., p. 281.

grantees or authors originally of Ahichchhatra are mentioned. Thus the Ujjain plates of 974 A.D. speak of the grantees Vasantacharya as having emigrated (*vinirgata*) from Ahichchhatra, i. e., belonging to the Ahichchhatra Brâhmana community²⁰. Mahidbara, the author of the *Mantra-mahodadhi*, speaks of himself as having emigrated from the territory of Ahichchhatra, which he calls *dvija-chchhatra*, i. e., shelter of the twice-born²¹.

Linguistic considerations also lead us to the same conclusion. There is a group of languages called Pahâdi, which, as Dr. Grierson tells us, are offshoots of Râjasthâni²². They are spoken in the Himâlayas from Chambâ in the Panjâb to Nepâl. Dr. Grierson, however, accounts for this close resemblance by saying that bands of Râjpûts at various times invaded these hills, settled there, and intermarried with the original inhabitants, on whom they imposed their language. I am not aware of any evidence that can be adduced to show that the Râjpûts, who conquered the hills, were from Râjasthân (Râjputânâ), as he, I think, clearly implies. On the contrary, what little I know runs counter to this view. For the Râjpût tribes known in Râjasthân are Châhamânas, Paḍihâras, and so on, but those which exist in the hilly districts of the Panjâb are Katoch, Pathânia, Jaswal²³, &c.,—quite unheard of in Râjasthân. On the other hand, the principal Râjpût tribes of Râjasthân have themselves come, as I have just shown, from this hilly country, which was in older times known as Sapâdalaksha. The Châhamânas and the early Châlukyas came from this region and the Bhâtis also appear to have come from here, for they have a sub-division amongst them called Sawâlakhîâ, which is found even among the Bhâtî Mâlîs²⁴. There may be many other Râjpût clans, such as Paramâras and Paḍihâras, who also came from Sapâdalaksha, although we know nothing about them just now in this respect. The close resemblance between Râjasthâni and Pahâdi has, therefore, to be explained by the fact that the predominant tribes of Râjputânâ, who alone could influence Râjasthâni, themselves came from the hilly tracts where Pahâdi is spoken. In this connection it deserves to be further noticed that another offshoot of Râjasthâni, as Dr. Grierson informs us, is Gujari, "the language of the Gûjars wandering with their herds over the mountains of Kâshmir and the Swat valley." This doubtless connects the principal Râjpût tribes of Râjputânâ, who have influenced Râjasthâni, with the nomadic Gûjar race, a conclusion by no means startling. These tribes are what are called the *agnikulas*, i. e., Châhamânas (Chavâns), Paramâras (Pamvârs), Chaulukyas (Solankis), and Pratihâras (Paḍihâras). Solankis and Paḍihâras we know for certain to be of Gûjar origin. And though no proof can as yet be actually brought forward, there is every likelihood of the Chavâns and Pamvârs also being Gûjars. With regard to the Châhamânas (Chavâns) in particular, we have seen above that we have strong evidence in support of their foreign origin. I believe that as legend has brought these four Râjpût tribes together and classed them under *agnikula*, they all came from Sapâdalaksha and were of Gûjar race.

That the Gûjars were foreigners has now been admitted on all hands. They have been identified by the late Sir James Campbell²⁵ with the Khazars who occupied a very prominent position on the borderland of Europe and Asia especially in the sixth century A. D. It is worth noticing here that Khazar is called Gazar to the north of the sea of Asof, that Ghyssar is the name for Khazars who have become Jews, and that Ghusar is the form of Khazar in use among the Lesghians of the Caucasus²⁶. All these forms, i. e., Gazar, Ghyssar and Ghusar approach so closely the Indian name Guzar, that it would be well-nigh impossible to dissent from Sir James Campbell's view. Reminiscences

²⁰ Ante Vol. VI, pp. 50 and 52.

²¹ *Imperial Gazetteer*, Vol. I., pp. 364 and 368.

²² *Census of the Panjâb*, by Ibbetson, for 1881, pp. 248-51.

²³ *Census Report of the Jodhpur State (Hindî)*, for 1891, Vol. III, p. 89; Sawâlakhîâ is also a *khâmp* among the Baid-Kâyashtas (*Ibid.*, p. 404).

²⁴ *Bombay Gazetteer*, Vol. IX., Pt. I., p. 471 ff.

²⁵ *Oxford Catalogue*, by Aufrecht, p. 190.

²⁶ *Ibid.*, p. 472.

of their immigration to India are preserved in the names of the various provinces called after them. Thus in the first place, we have a tract of land called Gurjistān, apparently in the neighbourhood of the White Hūna capital Badeghiz²⁷. A modern trace seems to remain in Ujaristān, the initial G being dropped, beyond Arghandāb west of Hazārā. A third Gujaristān is near Ghazni. There are other provinces named after them, which are too numerous to mention. But the three instances I have here given are sufficient to show that the Gūjars were originally outside India. Now, ethnologists of repute are of opinion that Khazars, though perhaps not of the same stock as the White Huns, were certainly most intimately connected with them²⁸. This explains why the advent of the Gūjars was almost synchronous with that of the Hūnas in India. The earliest mention of Gurjara occurs in the Aihole inscription, Bāṇa's *Harshacharita* and Yuan-Chwang's itinerary²⁹, which are practically of the same period, i. e., the first half of the seventh century. But then the Gūjars had been so firmly settled in Rājputānā that this last was called Gurjaradeśa after them. And it would be interesting to know whether they were known by this name only even at the time when they entered India. In Chapter XIV of his *Bṛhatsamhitā*, Varāhamihira places a tribe called Kachchhāra in conjunction with Hūna in the northern division of India³⁰. It need scarcely be said that Kachchhāra comes so close to Khazar that it seems extremely tempting to hold that one is an Indian form of the other. An Ephthalite coin, found in the old Sapādelaksha, has been described by Mr. V. A. Smith, which on the obverse has (Kbi)jara and on the reverse Śrī-Prakāśāditya³¹. Khijara here is doubtless a mistake for Khajara, another Indian form of Khazar; and the coin shows that Prakāśāditya was a Khazar by race. Inscriptions in southern India have been found of certain chiefs, who are therein described as of the Jimūtavāhana lineage and of the Khachara race³². Thus Kachchhāra, Khachara, Khajara and Gurjara are all names denoting one tribe just as we have the names Chāhamāna, Chohān, Chavhān, Chavān and Chhāhamā for the family to which the celebrated Pṛithvirāja belonged. "The Khazars were fair-skinned, black-haired, and of a remarkable beauty and stature; their women indeed were sought as wives equally at Byzantium and Baghdad³³." This satisfactorily answers, I think, those who maintain that there is no admixture of foreign or aboriginal blood in the Brāhmaṇas or Rājputas simply because they are fair and clear-featured.

We now come to the Maitraka tribe. For long it was thought that Maitrakas were the enemies of Bhatārka, the founder of the Valabhi dynasty. But the correct interpretation of the passage wherein they are mentioned requires us to suppose that they were the tribe to which Bhatārka belonged³⁴. I have elsewhere said that Bhatārka is to be placed circa 500 A. D., i. e., exactly the time when the might of the Hūnas had overshadowed northern India. I have little doubt that they entered into India with the Hūnas. I have also said that the Maitrakas were the same as Mihiras, the well-known tribe of Mers, as in Sanskrit both *Mitra* and *Mihira* mean the same thing, viz., the sun. This itself is enough to stamp the Valabhi dynasty as originally foreign barbarians. In consonance with this view is the fact that the name Bhatārka and perhaps the name of his son Dharaśena are hardly indigenous or Hindu, but have all the look

²⁷ *Bombay Gazetteer*, Vol. IX., Pt. I., p. 478.

²⁸ *Encyclopædia Britannica*, Vol. XIV., 'Article on Khazar.'

²⁹ *Jour. Bomb. As. Soc.*, Vol. XXI., p. 425.

³⁰ *Ante* Vol. XXII., pp. 172 and 179. Khacharas also are mentioned by Varāhamihira further on in this list. But here the word has to be translated with Dr. Fleet by "the roamers in the sky," as they are placed between *Kesadhara*s and *Svamuḥha*s.

³¹ *Jour. Roy. As. Soc.*, for 1907, p. 93.

³² *Bombay Gazetteer*, Vol. I., Pt. II., pp. 439, 443, 460, 452, 476 and 523.

³³ *Encyclopædia Britannica*, Vol. XIV., p. 52.

³⁴ In my paper on the 'Guhilots' (*Jour. Beng. As. Soc.* for 1909, p. 183) I have given credit to Prof. Hultzsch for having first proposed this interpretation, but I now find that, as a matter of fact, Dr. Fleet was the first to suggest it (*ante* Vol. VIII., p. 303), though he afterwards gave it up (*Gupta Invers.*, p. 167).

of being the Sanskritised form of foreign names. And it is, no doubt, these princes who brought from the north the word *divira* in *divira-pati*, which occurs in their copper-plate charters, but is a Persian word. With the Maitrakas are closely associated the Nāgar Brāhmanas; at any rate, they make their appearance first during the regime of the Valabhi dynasty. Mr. Vallabhji Haridatt Acharya of Rājkoṭ has kindly supplied me with a verse which sets forth what are called the 'Sarmans,' i.e., name-endings, of the various *gotras* of the Nāgar Brāhmanas. It has been found by him in three MSS. of the work *Pravarādhyāya* connected with the Nāgaras. One of the MSS. is dated *Samvat 1788 Vaiśākha śukla 8 Bhṛigu*, and all distinctly and unmistakably state that the *gotras*, *pravaras*, &c., therein specified are those which were in existence before *Samvat 1283*. This verse, which is of great importance, runs as follows:—

वत्त-गुप्तौ नन्द-घोषौ शर्म-दासौ च वर्म च ।
नागदत्तस्त्रात-भूतौ मित्र-देवौ भवस्तथा ॥

Here is a list of thirteen 'Sarmans,' which were in use amongst the Nāgar Brāhmanas nearly 700 years ago. Even now they are affixed to their names, when they perform the religious ceremonies. Here, however, we are concerned with three of them, just to show that the list is not a fiction, but has some foundation in fact. These three 'Sarmans' are Mitra, Trāta, and Datta. In the *Pravarādhyāya*, Mitra has been assigned to two *gotras*, viz., Sārkarāksha and Gāṅgyāyana. In my paper on the "Guhikots" I have given extracts from three copper-plates all found at Alinā,³⁵ in which the names of the Brāhmaṇa grantees as well as of their fathers end in *mitra*. Here then we have three instances of Mitra 'Sarman.' That they were Nāgar Brāhmanas is clearly proved by the fact that they all originally belonged to and came from Ānartapura or Ānandapura, which is identical with Vāḍnagar. And the *gotra* of these donees, as given in the copper-plates, is Sārkarākshi, the same as Sārkarāksha, specified in the *Pravarādhyāya*. The latter again gives for Trāta 'Sarman' the *gotras* Bhāradvāja and Ātreya. Let us see whether this also is borne out by any inscription. The Vāvaḍiyā-Jogiā plates³⁶ of Dhruvasena I, and dated 221 G.E. speak of the grantees thus:

आनन्दपुरवास्तव्य-ब्राह्मण-स्कन्दशाल-मुह्यताभ्यां भरद्वाज-
समीप-भ्यां छन्दोगसम्रक्षचारिभ्यां &c., &c.

The name Ānandapura shows that the grantees here also were Nāgar Brāhmanas. Their names, it is worthy of note, end in Trāta, and both are of the Bhāradvāja *gotra*, which it perfectly agrees with the information contained in the *Pravarādhyāya* about this 'Sarman'

Another Valabhi grant³⁷ has the following:—

आनन्दपुरदिनिर्गत-वल्हनिवास्तव्य-त्रैविद्यसामान्य-गार्ग्यसमीप-
—अध्वर्यु-ब्राह्मणकिककुपुत्र-ब्राह्मणमगोपदत्त &c., &c.

Here also the donee is a Nāgar Brāhmaṇa, as he is said to have emigrated from Ānandapura. His name is Magopadatta, which ends in the Sarman' Datta, and his *gotra* is Gārgya, which agrees with the *Pravarādhyāya*, the last giving no less than nineteen *gotras* for this 'Sarman,' of which Gārgya is undoubtedly one.

It is thus evident that the Nāgar Brāhmanas figure first in the time of the Valabhi princes, and that the same 'Sarmans' that are now, were even then, current amongst them. Now, the question arises: what can these 'Sarmans' be? These 'Sarmans' cannot possibly be in all cases mere name-endings. For the name-endings that we generally meet with are the names of gods such, e.g., in Maniśankar, or some terms descriptive of being devotees of those gods, such, e.g.,

³⁵ *Jour. Beng. As. Soc.* for 1909, pp. 181—2.

³⁷ *Ante* Vol. XI., p. 309.

³⁶ *Vienna Ori. Jour.*, Vol. VII., p. 299.

in Ambādās. But in the present list, most of them, such as Nanda, Varman and so forth, are certainly neither of them. On the contrary, even a moment's reflection will convince us that no less than ten of these thirteen 'Sarmans' are found as family names among Kāyasthas in Bengāl, corresponding to Datta, Gupta, Nandi, Ghosh, Sarmā, Dās, Barmā, Bhut, Mitra and Deb³⁸. And of these the names Gupta, Varman, and Mitra are by no means unfamiliar to Indian epigraphy as those of royal families. Several coins have been found in Oudh, Rohilkhand, and Gorakhpur, the legends on which give the names of kings ending in *mītra*; and these have consequently been rightly assigned to the Mitra dynasty³⁹. The Gupta family is too well known to require any mention. All the kings of the Maukhari dynasty have their names ending in *varman*, and have, therefore, been styled also as the Varman dynasty⁴⁰. Again, if these 'Sarmans' are mere name-endings, it is inconceivable how Varman could have found a place in their list. For *Varman* is a suffix attached to the names of Kshatriyas only, and cannot possibly be affixed to the names of Nāgar Brāhmanas, as they are Brāhmanas. But the very fact that Varman is included in the list shows that it is not a mere honorific suffix but a family name, whose existence is attested by the Maukharis also called Varman, and by the surname Barmā actually current in Bengāl among the Kāyasthas⁴¹. Mr. Āchārya has told us in one place that, at the time of performing religious ceremonies, it is customary to say *Bhagvanlāla-trāta* for *Bhagvanlāl*, *Maṇisāṅkar-gupta* for *Maṇisāṅkar* and so forth⁴². Here at any rate *Trāta* and *Gupta* cannot be taken as mere suffixes. For as suffixes they would be tautologous, as we have them already in *lāl* of *Bhagvanlāl* and *Ṣaṅkar* of *Maṇisāṅkar*. The conclusion is, therefore, irresistible that at least ten of these 'Sarmans' represent the names of families or tribes that were incorporated into the Nāgar Brāhmaṇa caste. This seems to point to a racial identity or affinity between the Kāyasthas of Bengāl and the Nāgar Brāhmanas of Bombay Gujarāt.

If this line of reasoning has any weight, Mitra, one of the 'Sarmans' amongst the Nāgar Brāhmanas, really represents one of such tribes or clans amalgamated into that caste. And we have already seen that the Nāgar Brāhmanas, first came to notice during the rule of Valabhi kings who were Maitrakas. It is difficult to avoid the conclusion, as I have stated elsewhere, that Maitraka and Mitra denote one and the same tribe, just as we know that the Solankis of Gujarāt have been called by one and the same poet at one time Chulukyās and at another time Chaulukyās.

Besides the Mitras, there were, of course, as I have just stated, other families or tribes that were incorporated into the Nāgar Brāhmaṇa caste. In this connection the following learned words of the late Sir James Campbell deserve to be noticed:—"The facts that there are Nāgaras among Gujarāt Wāniās; that Nāgaras are 50,000 strong among the Gūjjaras of Bulandshahr (*N. W. P. Gazetteer*, III, 48); and that Nāgaras appear as Nagres among Jats (*Sialkot Gazetteer*, 45) add to the doubt of the correctness of the Gujarāt Nāgara claim to be Brāhmanas"⁴³. Nāgaras thus appear not to have been indigenous to Gujarāt, but came there from the north. When they did come into Gujarāt, they doubtless established themselves at

³⁸ *The Tribes and Castes of Bengal*, by Risley, Vol. II., Appendix pp. 74-5.

³⁹ *Indian Coins*, by Rapson, §§ 44 and 53; *Catalogue of the Coins in the Indian Museum*, Calcutta, by V. A. Smith, p. 184.

⁴⁰ *The Chronology of India*, by C. Mabel Duff, p. 308.

⁴¹ The Kāyasthas of Bengal are, according to traditions, supposed to have come from Kanauj in the time of Adisūtra (*The Tribes and Castes of Bengal*, Vol. I, p. 438). And that the Nāgaras also came from the north, will be shown further on. Nothing, therefore, goes against the view of their racial affinity, if not, identity. It is again worthy of note that the Śrīmālī Brāhmanas of Mārwar also have no less than nine 'Sarmans' in common with the Nāgaras; viz., Nanda, Trātaka, Mitra, Bhūta, Dāsa, Gupta, Ghosha, Datta and Deva (*Census Report of the Jodhpur State*, for 1891, Vol. III., pp. 141-3). This shows that the Nāgar and Śrīmālī Brāhmanas and the Bengal Kāyasthas originally belonged to the same race.

⁴² *Vienna Ori. Jour.*, Vol. VII., p. 296.

⁴³ *Bombay Gazetteer*, Vol. IX., p. 438, note 9.

Ānandapura or Vāṇnagar. It is in the Vāṇnagar *prastāvi* of Kumārapāla (1143-1174 A.D.) that the place is for the first time called Nagara, and also the caste name Nagara of these Brāhmaṇas mentioned. When Visnagar was founded and some of them settled there, the old place came to be called not simply Nagara, but Baḍā-Nagar, the old Nagar, which was Sanskritised into Vṛiddhanagara as well as Vāṇanagara. I believe all their present sub-divisions except one, are the offshoots of the first swarm of the Nāgar Brāhmaṇas, who were settled at Ānandapura. The exception is that of the Prashnorās, who, it is worthy of note, call themselves Ahichchhātrās or Ahichchhatrajāntīyas⁴⁴. This points to the conclusion that not only Nāgars in Bombay Gujarā, but even Gurjar Nāgars of Bulandshahr and Jāj Nāgres were so named after some place called Nagar, which was not far from Ahichchhatra. For, if this Nagar had not been in the close neighbourhood of Ahichchhatra, the Nāgars and Prashnorās would not have belonged to the same stock; and consequently the latter, when they emigrated from Ahichchhatra and came into Gujarāt, would not have been admitted into the Nāgar caste. Now, there is such a place in the Sawālakh hills, called Nagar or Nagarkoṭ⁴⁵, which was the old name of Kāngdā, the principal town of the district of the same name, Punjāb. There is a temple of Devī here, which was one of the most ancient and famous shrines in northern India, and was largely resorted to by pilgrims from the plains. The riches of the temple attracted the attention of Muhammad of Ghazni, who in 1009 A.D. took the fort and plundered the temple. It is this Nagarkoṭ, I conjecture, that was like Ahichchhatra, the cradle of a caste of Brāhmaṇas called Nagar or Nāgar, who spread everywhere in India. Thus we have Nagar or Nāgar Brāhmaṇas, not only in the Bombay Gujarāt, but in Mysore and also in Nepāl. There are again sub-divisions named Nāgar, Nagarī or Nagarīā among the Kāśhmīrī, Kanojiā and Maithil Brāhmaṇas⁴⁶.

Looked at even from the orthodox point of view, the present Nāgar Brāhmaṇa caste is a curious combination of Brahmanic and non-Brahmanic elements. Two of their "Sarmans," viz. *Sarman* and *Deva* are, as laid down by the *Smṛitis*, name-suffixes of the Brāhmaṇas, one, viz., *Varman* is that of the Kshatriyas, two others, viz., *Datta* and *Gupta* are those of the Vaiśyas, and one, viz., *Dāsā* of the Śūdras. All these elements, it may, therefore, be argued, combined to form the Nāgar caste. But the correct view appears to me to be to take all these "Sarmans" as the names of tribes or clans that were amalgamated into the Nāgar caste, with more or less a Gurjara strain in it, as we have just seen. The following words are worth quoting in this connection from a letter from Mr. N. B. Divatia, B.A., Assistant Collector, Ratnāgiri: "Nor can it be argued against your theory of clan-indicators that, after all, these suffixes are merely individual name-suffixes like *lāl*, *Saṅkar*, *Rām*, *rāy*, &c., in use amongst the Gurjarātīs at present (e.g., Motilāl, Anpīlāl, Mohanlāl, Premāsaṅkar, Bhavānīsaṅkar, Mahipātrām, Rūprām, Mukundrāy, Śivarray, &c.), or *rāo* amongst the Marāṭhās, and that, therefore, these "Sarmans" are no more clan-indicators than are these *lāl*, *Rām*, &c. For, while these *lāl*, &c., pertain merely to individuals, each "Sarman" was the peculiar property of a certain separate group of individuals, that group was wedded to that particular "Sarman" in the matter of naming their members.

"This principle has survived even the dropping of the 'Sarman' suffix, as is evidenced by the fact that the Nāgars, although they have not these suffixes tacked on to their names now, are supposed to own particular hereditary 'Sarmans.' Thus, then, the invariable possession of a common 'Sarman' by a large number of families would naturally presuppose an underlying common basic idea, and that idea must be the clan, as it fits in all-round.

⁴⁴ *Bombay Gazetteer*, Vol. IX., Pt. 1., p. 15, notes 1 and 2.

⁴⁵ The antiquities of Nagarkoṭ have been described by Cunningham in *Archæol. Surv. of India*, Vol. V., p. 155 ff. Nagarkoṭ is referred to and described by Yuan Chwang (Watters' *Yuan Chwang*, Vol. I., pp. 187-). Another name by which it was famous was Sufarmanagara (*Ep. Ind.*, Vol. I., p. 100, and Vol. II., p. 483). Nagara, as the name of a town, was known to the author of *Kāśikā* (see his gloss on *Pāṇini*, IV., 2.95).

⁴⁶ Wilson's *Indian Casts*, Vol. II., pp. 61, 96, 148 and 152.

I dare say one noteworthy feature has attracted your attention; viz., that while 'Sarmans' (e. g., Mitra, Gupta, Datta and others) have taken the place of surnames in Bengal, amongst the Nāgars the Sarmans are only historical heritages, not in use now for generations past, and for surnames the Nāgars have separate *avaśāṅkas*. This also will indicate, in a way, that 'Sarmans' at one time indicated more than a family. Thus the Bengal Kāyasthas reduced their 'Sarmans' to the position of surnames (just as the Scotch clan-names are now family names, that is surnames), whereas we Nāgars dropped the 'Sarmans' for all practical purposes, keeping them only as ornamental mementos of a social state long gone by, just like the *gotra*, and adopted the *avaśāṅkas* for the surnames. Even the *avaśāṅkas* would have disappeared from practice, in fact they were not in daily use, till the University practice requiring surnames gave occasion for their revival, though of course the surnames were not as defunct as the 'Sarmans.' With regard to the presence of *Sarman* in the list of the thirteen 'Sarmaus,' Mr. Divatia says as follows: "I think the terminal *Sarman* was claimed (as their peculiar 'Sarman') by such of the Nāgars as had no real clan-indicating 'Sarman,' either because, having had one, it had long been forgotten or dropped, or because they did not descend from any definitive clan. An exact parallel of this process is at present found in the case of the surname amongst us Nāgars. There are a certain number of families who possess no real surname at all, and, therefore, they have given themselves Mehtā as their surname; and, as all Nāgars know, Mehtā is a term applied to Nāgars in a general way, thus:—Mehtā Nandśāṅkar, Mehtā Bāpūbbāi, and so forth. This was the practice in addressing Nāgars in writing, now gone out of use, except in business account books."

I have proved elsewhere, conclusively I hope, that the Guhilots were originally Nāgar Brāhmaṇas⁴⁷. To this tribe belongs the celebrated Udaipur dynasty, looked upon as the purest Rājput family in the whole of Rājputāṇā. I have also shown there that the Guhilots have been styled **Brahma-Kshatri** in one inscription and also in one bardic chronicle. The Sena Kings of Bengal bore the same caste name. Mr. R. Narasimbachar of Bangalore has kindly drawn my attention to at least three such instances in the south. Thus Srāvaṇ-Belgoḷa, No. 109, of about 983 A.D. says that Chāmuṇḍarāya, the celebrated Jaina minister of the Gaṅga king, Rāchamalla, belonged to the **Brahma-Kshatra** family. The same fact is mentioned in the *Chāmuṇḍarāya-purāṇa* (978 A.D.) also. Udayāditya, a Gaṅga chief, of the eleventh century is described as of *Brahmakshatra-vīr-ānvaya*⁴⁸. Sirigirinātha Oḍeyar, governor of Āraḡa, under Devarāya II. of Vijayanagar, was a **Brahma-Kshatri**⁴⁹. We have thus no less than five royal families that have been designated **Brahma-Kshatri**. The question here arises, what can be the meaning of this composite name, **Brahma-Kshatri**? I have elsewhere suggested that **Brahma-Kshatri**s denote families which were Brāhmaṇas first, but afterwards exchanged their priestly for martial pursuits and were fused into the Kshatriya class. I still maintain that this is at least one explanation. It is supported by the very nature of the compound **Brahma-Kshatra**, which has to be dissolved as *ādau Brāhmaṇaḥ paścāt Kshatrīḥ*, i. e., those who were Brāhmaṇas first and became Kshatriyas afterwards. The legends of the *Chhipā* caste in Mārwar, to which allusion has been made elsewhere, also show that they came to be called **Brahma-Kshatri**s only after they gave up their Brahmanhood for their new profession. But a second explanation is not impossible at least in some cases. It may be asserted that some families became **Brahma-Kshatri**s by intermarriages between the Brāhmaṇa and Kshatriya classes. We know that Harichandra, the progenitor of the feudatory Pratihāra family, was a Brāhmaṇa, and had two wives, one a Brāhmaṇa, and the other a Kshatriya woman. Offsprings from the first were styled Pratihāra

⁴⁷ *Jour. Beng. As. Soc.*, for 1909, p. 167 ff.

⁴⁸ *Ep. Carnat.*, Vol. VII., Shikārpur; Nos. 109, 110 and 130.

⁴⁹ *Ibid.*, Vol. VIII., Tirthahalla; No. 23; here the phrase **Brahma-Kshatriya** is used.

Brāhmaṇas, and from the latter Pratibāra Kshatriyas. We have a similar instance also, I think, in the case of Kadambas. The founder of this family, as we have seen above, was Mayūraśarman. That he was a Brāhmaṇa is clearly shown by his honorific suffix *śarman* and by the actual use of the word *vīra* in the well-known Tālgund inscription. But his own son bears the designation of *varman* appropriate to a Kshatriya only. This shows that Mayūraśarman too, like Harichandra, must have married a Kshatriya woman, and consequently was the originator of a Kshatriya family. But against this view is the fact that the Pratibāras and Kadambas are nowhere in inscriptions or elsewhere known as Brahma-Kshatrias. A third explanation also can be adduced with regard to the origin of this composite name. In the *Purāṇas* we find at least two old royal families that are called Brahma-Kshatra. Thus the *Vāya-purāṇa* in chapter 99 has the following verses :

अत्रानुवंशोक्तोऽयं गीतो विप्रैः पुराविदे ।
ब्रह्मक्षत्रस्य यो योनिर्विशो देवविस्तकृतः ॥ २७८
क्षेमकं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ ।
इत्येष पौरवो वंशो यथावदनुकीर्तितः ॥ २७९

In the *Vishṇu-purāṇa* occurs the following verse at the end of *Amśa* IV., chapter 21 :

ब्रह्मक्षत्रस्य यो योनिर्विशो राजविस्तकृतः ।
क्षेमकं प्राप्य राजानं स संस्थां प्राप्स्यते कलौ ॥

Here the Paurava family is called Brahma-Kshatra, and with regard to its signification, the commentator on the *Vishṇu-purāṇa* says: ब्रह्मणः ब्राह्मणस्य क्षत्रस्य क्षत्रियस्य च योनिः कारणं पूर्वं व्योक्तत्वात् । This means that from the Paurava family emanated both the Brāhmaṇa and Kshatriya families. We know that the parents of Purn, who was the progenitor of the Pauravas were Yayāti and Sarmishthā, both unquestionably of the Kshatriya caste. Hence the question will naturally arise, how and what Brāhmaṇa families could have sprung from Purn? Chapter 19 of Book IV of the *Vishṇu-purāṇa* answers it. In part 9 of the chapter we have गार्गाच्छिनिस्ततो गार्ग्याः शैन्याः क्षत्रोपेता द्विजातयो बभूवुः. in part 10 occur the words अजमीढारकण्डः कण्वाग्नेधातिथिर्यतः काण्वायना द्विजाः and in part 16 the words मुद्गालाच्च क्षत्रोपेता द्विजातयो बभूवुः. The expression क्षत्रोपेता द्विजातयो बभूवुः is explained in the commentary by क्षत्रिया एव केनचित्कारणेन ब्राह्मणाश्च बभूवुः. From these quotations it is clear that no less than four Brahmanic families originated from Purn, viz., Gārgya, Sainya, Kānvāyana and Maudgalya. This is the reason why the Paurava family is styled Brahma-Kshatra. Yayāti and Sarmishthā had also another son called Anu. One of his descendants called Vijaya is spoken as a Brahma-Kshatra. The verse in the *Harivamśa* runs thus :

जयद्वयस्तु राजेन्द्र यशोविद्यां व्यजायत ।
ब्रह्मक्षत्रोत्तरः सत्यां विजयो नाम विद्युतः ॥ १७०७

The prose passage in the *Vishṇu-purāṇa* corresponding to it, is :

ब्रह्मक्षत्रान्तरालसंभूत्यां⁵⁰ परम्यां विजये नाम पुत्रमजीजनत् ।

The passage is explained by the commentator in the following words :

प्रातिलोभ्येन ब्रह्मक्षत्रयोस्तन्त्राले संकरे संभूतिर्जन्म यस्याः
तस्याः सुतार्या परम्यां । ब्राह्मण्यां क्षत्रियाज्जातः
सूत इति स्मृतेः । अतो मातृवद्वर्णसंकरा इति वचनाद्विजयः
सूत एव । अतश्च कर्णापि तद्वद्वयस्यास्तत्त्वेन ख्यातः ।

There is a little confusion in the commentary here, but what the commentator means is that Vijaya's mother's mother was born of a Kshatriya father and Brāhmaṇa mother, and that he is, therefore, called Brahma-Kshatra, i. e., Sūta, after the caste of his mother. This

⁵⁰ In the *Bhāgavata-purāṇa*, Sambhūti is given as the name of Vijaya's mother. But this is a mistake. His mother's name was Satyā, as given by the *Harivamśa* and *Vāya-purāṇa*.

explains, he says, why Karna also, who was brought up by Adhiratha, a descendant of Vijaya, was called 'son of Sûta.' I do not know where the commentator obtained his information from, regarding the origin of Vijaya's mother. The fact was probably something like this: In the *Harivamśa* (l.1776) we are told that Brīhanmanas, father of Vijaya, had two wives named Yaśodevi and Satyā, both daughters of Vainateya. And from Satyā sprang Vijaya. Vainateya, being a son of Kāśapa, was a Brāhmaṇa; the queens of Brīhanmanas were consequently Brāhmaṇa girls. Vijaya had thus for his father a Kshatriya and for his mother a Brāhmaṇi, and was thus a Brahma-Kshatra. There can be little doubt that a something derogatory is here implied, as clearly shown by the term *sûta* which is applied to Adhiratha in 1,1709. Thus we see that, even in the old *Purāṇas*, the meaning of the phrase Brahma-Kshatra was not definitely settled, and that at one place it is applied to a Kshatriya dynasty from which Brāhmaṇa families sprung up and at another to princes, one of whose forefathers, although a Kshatriya, married a Brāhmaṇa woman. There can, however, be no doubt, I think as to the sense in which the expression is used in inscriptions. It is applied, as I have stated above, to families that were Brāhmaṇa first but became Kshatriya afterwards.

[This was how I had concluded my lecture that has been transformed into this paper:—"To sum up what we have said so far, there is hardly a class or caste in India, which has not a foreign strain in it. There is an admixture of alien blood not only amongst the warrior classes—the Rājapûts and the Marāṭhās, but also amongst the Brāhmaṇas, who are under the happy delusion that they are perfectly free from all foreign element. If the Brāhmaṇas have not escaped this taint, as we have seen, and yet call themselves Brāhmaṇas, it excites the risibility of the antiquarian or the ethnologist when he finds some Brāhmaṇa castes strenuously calling in question the claims of certain warrior classes to style themselves Kshatriyas. The grounds of this strenuous opposition, as stated by the Brāhmaṇa castes, are that pure unmixed Vedic Aryan blood does not run through the veins of those warrior classes. Yes, this is quite true; but it is equally true that pure Vedic Aryan blood does not run through the veins of the Brāhmaṇas also. Looked at from the antiquarian or ethnological point of view, the claims of either community to such a purity are untenable and absurd. As the chief thing valued by the members of the higher castes, viz., purity of blood, i.e., absence of any admixture of aboriginal or foreign blood, has been proved to be hollow and non-existent, the caste jealousies and controversies, which cause immense mischief, are really useless and meaningless. It is to be sincerely hoped that the knowledge furnished by ethnology and the study of ancient inscriptions will spread among the people, and open their eyes to the emptiness and worthlessness of the thing they are fighting for, and put an end to all caste animosities and disputes, which are the bane of India.]

CORRESPONDENCE.

IS TOBACCO INDIGENOUS TO INDIA?

SIR,

In a letter published in the *Indian Antiquary*, June, 1909, p. 176, headed "Is tobacco indigenous to India?" I pointed out, in view of the assertion made by Mr. V. A. Smith that tobacco and the *kuṭka* were unknown in India before the sixteenth century, when the drug was introduced by the Portuguese, that an earthen *kuṭka* was obtained from the ruins of the Sarnāth monasteries, the dates of which range from the third

century B.C. to the twelfth century A.D. In support of my contention that the practice of smoking tobacco was well-known in India long before the sixteenth century, I now proceed to adduce some evidence from Sanskrit literature.¹

1

In the *Kādambarī* (P. 35, line 4, Kāsināth Pāndurang Parab's 2nd Revised Ed., Nirṇaya-sagar Press, Bombay, 1896) the poet Bāṇa, who lived in the seventh century at the court of king

¹ I may state at the outset that I am a non-smoker and have no particular interest in proving that my countrymen have been smoking tobacco from the earliest times.

mouth a distaste for everything, and yet again in the *Sātrasthānam*, Chap. 5, Charaka has a regular inventory of the advantage of smoking—

गौरवं शिरसः शूलं पीनसाक्षादभेदकौ ।
कर्णाक्षिशूलं कासश्च हिक्काश्वासौ गलग्रहः ॥
दन्तशैर्बल्यमासावः क्षौतोघ्राणाक्षिदोषजः ।
पूतिघ्राणास्यगन्धश्च दन्तशूलमरोचकः ॥
हनुमन्यामहः कण्ठः क्रिमयः पाण्डुता मुखे ।
श्लेष्मप्रसेको वैस्वयं गलगुण्डशुपञ्जिका ॥
खालित्वं पिश्रुरसश्च केशानां पतनस्तथा ।
व्यथुश्चातितन्त्राच्च बुद्धेर्माहोतिनिद्रता ॥
धूमपानात् प्रसाम्यन्ति बलं भवति चाधिक ।
शिरोरुहकपालानामिन्द्रियाणां स्वरस्य च ॥

चरक सूत्रस्थानम् ५ अः ।

'Heaviness of the limbs, headache, inflammation of the schneiderian membrane (with loss of sense of smell), hemicrania, otalgia, ophthalmalgia, cough, hiccough, asthma, hoarseness (of voice), weakness of the teeth, otorrhea, discharge from the nose, discharge from the eyes, ozoea, foetid smell in the mouth, odontalgia anorexia, lock-jaw, stiff-neck, itching, worms, paleness of the face, mucous discharges, discordance of voice, enlarged tonsil, inflammation of the ranula, morbid baldness, reddish yellowness of the hair, falling of the hair, sneezing, sleepiness, dulness of the understanding, long sleep or coma,—all these relieved by inhalation of the smoke of tobacco. Such smoke also enhances the strength of the hair, the forehead, the senses, and the voice'.³

All the medical works above referred to are certainly pre-Muhammadan and certainly before the sixteenth century. According to Dr. Hoernle's *Studies in the Medicine of Ancient India*, Charaka flourished between the first

century B.C. and the third century A.D.⁴ and Suśruta flourished as early as the sixth century B.C.⁵ The latter was the court physician of the celebrated 'Indo-Scythian' king, Kanishka. Vāgbhaṭa flourished early in the seventh century or about 625 A.D.⁶

10

The habit of smoking seems to have been so wide-spread as to have been regarded by the authors of the Purāṇas as a national vice to be severely condemned. Thus we have in the *Skanda-Purāṇa*, *Mathurā Khanda*, Chap. 52, a long indictment against the practice of smoking—

धूमपानेन भो मेताः प्रेतस्त्वस्यैव जायते ।
कलौ तु कलिकूपं हि तमालमेव जायते ॥
घोरं कलियुगे प्राप्ते सर्वे वर्णाश्रमाः नराः ।
नरकेषु पतिष्यन्ति तमालस्य च पानतः ॥
उपासन्ते तमालं वै कलौ तु पुरुषाधमाः ।
क्षीणपुण्या पतिष्यन्ति महारौरवसङ्गमे ॥
अभक्ष्यभक्षणात् पापमगम्यागमनाच्च यत् ।
मद्यपानाच्च यत् पापं धूमपानस्य मात्रतः ।
स्कन्दपुराण, मथुराखण्ड, ५२ अः ।

'Smokers after death will be turned into ghosts. During the Kaliyuga, Kali himself will be incarnated as the *tamāla* leaf.

'On the advent of the Kaliyuga all the castes will be cast into hell on smoking tobacco. The worst type of men will fall victims to tobacco. Thus, losing their *dharma*, they will fall into the Mahāraurava hell. The eating of forbidden food, illicit intercourse with women, the drinking of wine and the smoking of tobacco cause the same amount of sin'.

As to the antiquity of the *Skanda-Purāṇa* Mr. V. A. Smith has the following note in his

³ For those who desire to know the Sanskrit names of the diseases mentioned here, but from want of acquaintance with Sanskrit, are disinclined to consult the original, the Sanskrit names are given below in the order in which their English equivalents occur:—Gaurava, Īrahūḷa, Pīnasa, Arddhārabhedaka, Karpāḷa, Akṣhiḷa, Kāsa, Hikkā, Qvāsa, Galagraha (in verse 19), Dantadāurbalya, Qrota-āsāva, Ghrāpasāva, Akṣhisāva, Pūtiḡhrāṇa, Āsyagandha, Dantaḷa, Arochaka (in verse 20), Hanugraha, Manyāgraha, Kaṇḍā, Krimī, Mukhapāṇḍuta, Qleshmapraseka, Vaisvaryya, Galaśūṇḍi, Upajihvikā (in verse 21), Keçakbālitya, Keçapinjāratva, Keçapatana, davatba, Tandā, Buddhimoha, Atinidratā.

⁴ Vide Mr. V. A. Smith, *Early History of India*, pp. 235-6; Dr. Fleet, in *J. R. A. S.*, 1906, p. 979 ff.; Mr. D. B. Bhandarkar, in *J. Bombay Branch R. A. S.*, Vol. xx., p. 239 ff.

⁵ Hoernle's *Medicine of Ancient India*, Part 1, 1907, p. 8, 106.

⁶ Hoernle, *Medicine of Ancient India*, Part 1, 1907, p. 11.

Early History of India, 2nd Ed., p. 20. "Independent proof of the existence of the *Skanda-Purāṇa* at the seventh century is afforded by a Bengal manuscript of that work, 'written in Gupta hand,' to which as early a date as the middle of the seventh century can be assigned on palæographical grounds."

11

It is to be noticed that the particular drug mentioned in this passage is called *tamāla* (तमाल). This leads to a consideration of the Indian name for the drug tobacco. It is well-known that the Bengali term for tobacco is *tāmāku* (तामाकु), which I believe is a corruption of the Sanskrit word *tāmrakūṭa*. The occurrence of this word *tāmrakūṭa* (ताम्रकूट) in old Sanskrit works is proved by the following quotations and reference:—

संविदा कालकूटश्च ताम्रकूटश्च धूम्रम् ।
अहिर्निन खड्गुरसः सारिका तरिता तथा ॥
इत्यथौ सिद्धिब्रह्मणि यथा सूत्रोक्तं प्रिये ।
इति कुलार्णवे ।

Here *tāmrakūṭa* is mentioned along with opium, *gāṇḍī* and other intoxicants and therefore must mean 'tobacco.' There are eight intoxicating drugs mentioned in the '*Kulārṇava-Tantra*' of which tobacco is one.

12

The *Śabdakalpadūruma* (शब्दकल्पद्रुम) refers to the *Vishṇusiddhāntasārāvalī* (विष्णुसिद्धान्तसारावली) and says—

यथा विष्णुसिद्धान्तसारावल्यां वैद्यके । अयं धूम्रपर्णी
धूम्रपान गुणः ।

कलञ्ज-संवेदन-धूम्रपानात् स्यादन्तर्मुक्तिमुखरोगहानिः
कफघ्ननामज्वरहानिकृष गान्धर्वविद्याप्रवचकसेव्यम् ।

'Tobacco' serves the purpose of smoking.

The smoke stick made of tobacco makes the teeth clean and cures all mouth-diseases, drives away cough and acute fever. It is good for those who wish to be good singers.

My contention is that the Sanskrit word *tāmrakūṭa* (ताम्रकूट) and its corruption, the Bengali *तामाकु* (*tāmākū*) are the same as the word *tamāl* (*tamāl*) occurring in the passage quoted above from the *Skanda-Purāṇa*. In sup-

port of this, I may mention that this very *tamāl* leaf is prescribed as a medicine for head diseases in the old medical works.

13

Then as to the *hukḥā* or hubble-bubble. Here is a passage from the Charaka's *Samhitā Sūtra-sthānam*, Chap. 5, which describes the preparation of smoking pipe, the prototype of the modern *hukḥā*.—

क्षुद्रु चिकोषाफलितं कोलास्याप्रमाणितं ।
वस्तिनेन समद्रव्यम् धूमनेन प्रशस्यते ॥

५ अः ३४ पृष्ठ ।

'The pipe should consist of three straight limbs. The bottom of the first limb should be of the measure of the seed of a jujube. In the construction of a smoking pipe the use is applauded of materials employed in constructing enema pipes.'

14

Finally as to the prevalence of tobacco smoking before the days of Portuguese expansion into the Islands of the Indian Archipelago, which are believed by scholars like Mr. V. A. Smith to have received tobacco from the Portuguese at the same time as India, we may quote a European authority.

Prof. Alfred Haddon, F.R.S., who in his *Head Hunters* says—"Although smoking was practised in these Islands (Papua and New Guinea) before the Whitemen came, and they grew their own tobacco, they never smoked much at a time. The native pipe is made of a piece of bamboo from about a foot to between two and three feet in length They enjoy it greatly and value tobacco very highly, they usually sell almost anything they possess for the same.'

GANAPATI RAY,

Librarian, Bengal National College Library,
Calcutta.

NATIONAL COLLEGE, CALCUTTA,
The 21st March, 1910.

THE CHALUKYA GENEALOGY ACCORDING TO THE KANNADA POET RANNA.

BY E. NARASIMHACHAR, M.A., BANGALORE.

ONE of the greatest poets in Kannada was Ranna or Kavi Ranna. He was the author of several works, though only two of them, the *Gadā-yuddha* or *Sāhasa-Bhīma-vijaya* and the *Ādī-purāṇa*, have come down to us. The former he wrote in A.D. 982 and the latter in A.D. 993. He was a renowned poet at the court of the Chālukya king Taila II. It is satisfactory that, unlike other poets, Ranna gives in his works several interesting particulars regarding himself. He was born in A.D. 949 at Muduvōḷa in the Jambukhaṇḍi 70 of the Belugali 500 in the Belugare-nāḍu; and the Belugali-dēśa was situated, he tells us, to the north of Toragale and to the south of Taddavāḍi, with the Gaṭṭage (? Gatprabha) and the Perdore, "the great river," i.e., the Kṛishṇā, flowing through it.¹ He was a Jaina, of the Vaiśya caste, the family profession being that of the bangle-sellers. His mother was Abbalabbe, father Jinavallabhēndra, brothers Rēchaṇa and Māramayya, wives Jakki and Sānti, son Rāya, and daughter Attimabbe. He was also patronized by Chāvūṇḍa-rāya, the celebrated Gaṅga general, who set up the colossal statue of Gommaṭa at Sravaṇa-Belgoḷa. His guru was Ajitasūnāchārya, who was likewise the guru of Chāvūṇḍa-rāya. At first honoured by *sāmantas*, then by *maṇḍalīkas*, he rose to great eminence at the court of the emperor Taila II, who bestowed upon him the title *Kavi-chakravartī* and presented him with a (?) *madanāvātāra*, a parasol, a chowri, an elephant, and a (?) *bhattagāve*. As among kings the Nijabbuja-chakravartī Taila, the "emperor by (the strength of) his own arm," required no assistance for victory in battle, so among poets the Kavi-chakravartī Ranna, "the emperor among poets," required no assistance for composing poems. He was well versed in both the grammars, the Jainēndra and the Śabdānuśāsana. Among the poets that preceded him, he mentions Pampa, author of the *Ādī-purāṇa*, and Ponna, author of the *Sānti-purāṇa*, and says that his own work, the *Ādī-purāṇa*, which he styles *Purāṇa-tīlaka*, can be compared only with theirs. Pampa, as we know, also wrote the *Vikramārjuna-vijaya* and was patronized by the Chālukya prince Arikēsari. Ponna, as we learn from his *Sānti-purāṇa*, received the title Kavi-chakravartī from the Rāshtrakūṭa king Kannara, Kṛishṇa III. Ranna tells us that Pampa, Ponna and himself formed three jewels that illuminated the Jaina religion; that by composing the *Ādī-purāṇa* and the *Ādī-purāṇa* Pampa and himself became pre-eminent among the Jaina Brāhmaṇas and the Jaina Vaiśyas respectively; and that, as Pampa and Ponna acquired fame in the Raṭṭa kingdom, so he himself acquired fame in the Chālukya kingdom. From the last statement, that Pampa, the protégé of Arikēsari, acquired fame in the Raṭṭa kingdom, we may perhaps infer that Arikēsari's 1½ lakh country (*śaṣṭha-lakṣa-kṣitī*) was also included in the Raṭṭa dominions.²

The circumstances in which Ranna wrote his two works may now be considered. There was a Jaina Brāhmaṇa, named Nāgamayya, in Puṅganūr of the Kanime-dēśa in the Veṅgi-maṇḍala. He had two sons: Mallapa and Ponnamayya. Mallapa was not only a great warrior, but also a liberal patron of literary merit. On the death of their guru Jinachandra-muni, the two brothers caused the *Purāṇa-chūḍāmaṇi*, i.e., the *Sānti-purāṇa*, to be written by Ponna. Mallapa's brother Ponnamayya fought on behalf of king Taila with Gōvīndara, who had marched against him allied with traitors, and fell on the bank of the Kāvērī. Mallapa had five sons and three daugh-

[¹ Regarding these places see Dr. Fleet, above, vol. XXX, (1901), p. 360 f. Two of them are Mudhōḷ and Jambukhaṇḍi, within the limits of the Belgaum District. Toragale is Torgal, about twenty-six miles towards the south from Mudhōḷ. Taddavāḍi is Taddewāḍi, in Bijāpūr, about eighty miles towards the north-north-east from Mudhōḷ.—Ed.]

[² The "Jōḷa country" mentioned by some scholars in connection with Arikēsari has no existence in fact. It was brought into existence by a misapprehension of the meaning of the expression *śaṣṭha-pāḍī* in the original, which simply means 'obligation or indebtedness.'

ters. Two of the latter, Attimabbe and Guṇḍamabbe, were given in marriage to king Taila's great minister Dallipa's son Nāga-dēva. Mallapa's eldest son Guṇḍamayya gained a victory over Gōnara. Nāga-dēva, surnamed Oṣṭaramalla and Subhaṭa-Trīṇētra, had a son by Attimabbe, named Paḍevaḷa Taila. Having been an eye-witness of the valour displayed by him in the war with the Kumaras, king Taila made Nāga-dēva his general. The latter also defeated the army of Pāñchāla, and, by order of Ballaha (Taila), drove out Mallama from Karahāḍa, i.e., Karhād, Karād, in the Sātārā District. On his death, his second wife Guṇḍamabbe, who was childless, became a *sati*: the other wife Attimabbe spent her life in the observance of religious rites and the performance of charitable deeds. Attimabbe's son Paḍevaḷa Taila became in course of time a commander of Taila's army. It was at the request of Attimabbe that the *Ajīta-purāṇa* was written by Ranna. He extols her liberality in a number of verses, calling her *dāna-chintāmaṇi*, "a wishing-stone of gifts," and says, incidentally, that she excelled by far four men who were justly renowned for their liberality, namely, Būṭṅga, Nōḷambāntaka, Chāvuṇḍa-rāya and Saṅkaragaṇḍa. Of these, the first is no doubt identical with the Gaṅga prince of that name (A.D. 938-959); the second can hardly be any one except the Gaṅga prince Mārasiṃha (A.D. 961-974), who had the title Nōḷamba-kulāntaka; the third is well known; and the fourth is perhaps identical with a chief of that name who belonged to the Chellakēṭana family and was a feudatory of Amōghavaraha I.³ With regard to his other work, the *Gaḍāyuddha*, Ranna says that, in admiration of the valour, liberality and other virtues of king Taila's son Satyāśraya, he took him for his hero, and, identifying him with the Pāṇḍava prince Bhīma, composed the poem. As stated above, he wrote this work in A.D. 982, only a few years after his patron Taila II restored the Chāḷukya power. Satyāśraya is eulogized in a number of verses at the beginning of the poem. The titles applied to him are Iriva-bedaiga, Chāḷukya-Nārāyaṇa, Chāḷukya-kaṇṭhīrava, Chāḷukya-mārtanḍa, Chāḷukya-Kandarpa, Sāhasa-Bhīma, Kumaraṅka-Rāma, Akāśika-charita, Ammaṇa-gandha-vāraṇa and Sāhasāṅka; and it is from his title Sāhasa-Bhīma that the work was named *Sāhasa-Bhīma-vijaya*. A few of the particulars given by the poet regarding Satyāśraya may be noted here. He was the son of Āhavamalla and Jākavve.⁴ On his being conceived by his mother, the vehicles and other valuables of enemies came into the possession of Āhavamalla; on his birth, the glory of an emperor became the portion of his father; and on his becoming able to fight, his father's fame spread to the points of the compass. By order of king Taila, he, seated on an elephant, marched against the Ghūrjara army and defeated it. He also routed the lord of the Koṅkaṇ, and extended the kingdom as far as the sea. With his one elephant he fought against the whole force of the Ghūrjara elephants and conquered it. He cut down the enemy (? the Ghūrjara king), who had taken a vow that he would not bathe until he had slain the foe (Satyāśraya), who had killed his dear younger brother. When Aparājita, seized with fear, fled and entered the sea, he desisted from slaying him, since it is not consistent with true valour to kill men who embrace a *liṅga*, enter water, put on a woman's garments, or ascend an anthill. Hemmed in by the ocean on the one side and the sea of Satyāśraya's army on the other, Aparāditya trembled like an insect on a stick, both the ends of which are on fire. Satyāśraya burnt Amēnagara in Aparāditya's country and received twenty-one elephants from him. The Aparājita mentioned above is the Silāhāra king of that name, of the Northern Koṅkaṇ; and the name Aparāditya evidently refers here to the same person, inasmuch as it cannot refer to either of the chiefs of that exact name in the same dynasty, since they were later than Satyāśraya by nearly a century and a half. Incidentally Ranna mentions a Kēśi-daṇḍanāyaka, known as Brahṇā (*Vanaruha-bhava*), who revised his poem. He was apparently a great literary character.

³ Duff's *Chronology*, pp. 73, 80.

⁴ In some manuscripts the name appears as Chākavve: but the inscriptions always give the name with *j*.

The colophon at the end of the work,⁴ in which the poet gives some of his patron's titles, runs thus:—*Idu samasta-bhuvan-śrayaṁ śrī-prithvī-vallabhaṁ mahārājādhirāja-paramēśvaraṁ parama-bhaṭṭārakaṁ śrī-Satyāśraya-kula-tilakaṁ śrīmad-Āhavamalla-dēva-śrī-pāda-kalpapādap-śray-āsannavartī kavi-chakravartī Kavi-Ranna-viracitam appa Chālukya-chakravartī-śrī-Sāhasa-Bhīma-vijayadoḥ Bhīmasēna-paṭṭābhishēka-varaṇaṁ daśaṁ-śāvāsāṁ sāmputraṁ.*

In the second *uvāsa* of the work Ranna gives the pedigree of his hero's family, which may be summarized thus:—Among Satyāśraya's ancestors were Satyāśraya-vallabha, also known as Vishnuvardhana, lord of Ayōdhyāpura and an abode of truth and other virtues; Jaya-simha-dēva, a lion to the elephants, the Rāshtrakūṭas; Raṇarāṅgasimha, a Rāma in war; Pulakēśi-dēva, lord of Vātāpipura, a performer of horse-sacrifices, with a glory extending to other *deities*; Kirtivarma-dēva; his son Satyāśraya-dēva the Second; his younger son Maṅgaḷārṇava; Satyavratī the Second, also known as Satyāśraya; his son Ādityavarma; his son Vikramāditya; his son Durdharamalla; his son Vijayāditya-bhaṭṭāraka, known as Niravadya; his son's friend Koṅkaṇi-Vikramāditya, also known as Vikramarṇava; his son's friend, Kirtivarma; his younger son Bhīmaparākrama; his son Kirtivarma the Second; his son Tailapa the Senior; his son Kundiya-Bhīma, who killed Mukundi; his son Vikramāditya-dēva; his son Ayyaṇa-dēva, also known as Raṇarāṅgamalla; his son Vikramāditya, also known as Uttuṅgamalla; to him of the Chālukya family and to Bontā-dēvi⁵ of the Chaidya family was born Āhavamalla-dēva, also known as Nūрмаḍi-Tailapa, (described with a large number of titles,⁷ among which may be mentioned) the terrifier of Karahaṭa, (?) capturer of Pallakōṭa, putter to flight of Bhadraka, terrifier of the Koṅkaṇa, a lion to the elephant the (?) Krākālika king, a Rikshasa in the battlefield, a spotless Rāma, *taḷava-ga-taḷa-prahara*, a dreadful poison to the Rāshtrakūṭas, *Nājabhūja-chakravartī*, a lion to the elephant the Panchala, a fearful fever to the Ghūrjara, a fire to the Mālava, (?) Utpakya-malla. Through these the Chālukya family attained pre-eminence.

Though the genealogy given by Ranna does not quite agree with the published genealogy of the dynasty based on inscriptions,⁸ still it deserves consideration by scholars as coming from an author who was a contemporary and a protégé of Taila II. himself, and, as such, may be supposed to have had access to the official records. It has, however, to be stated here that the manuscripts of the work that have, so far, come to light are not very satisfactory and consequently the published edition cannot be implicitly relied on. In this genealogy we find a few persons named without any hint whatever as to their relationship to those that preceded them, while in all other cases the relationship is clearly expressed. To begin with, we have a Satyāśraya, lord of Ayōdhyā, after whom apparently the family was called the Satyāśraya-kula. The next two names evidently represent his son and grandson. We are then introduced to Pulakēśi I., who, according to our author, was the first king of Vātāpi or Bādāmi. The next two members are clearly his son and grandson. The expression 'his younger son' occurs in two places, and it is exactly in these places that Ranna's genealogy differs considerably from the published one. The word 'younger' seems to indicate that the pronoun 'his' does not refer to the immediate predecessor, as there would be no reason for passing over an elder son, but to the member whose elder son and elder son's son have been mentioned. According to this interpretation, Maṅgaḷārṇava would be the younger son of

⁴ It also occurs at the end of every *śāvāsa*.

⁵ In one of the manuscripts the reading is Bontā-devi, in fair agreement with the inscriptions, which give Bonthadevi.

⁷ See the Kannaḍa original given at the end.

⁸ See the tables in Dr. Fleet's *Dynasties of the Kanarese Districts* in the Bombay Gazetteer, vol. 1, part 2, at pp. 336, 372.

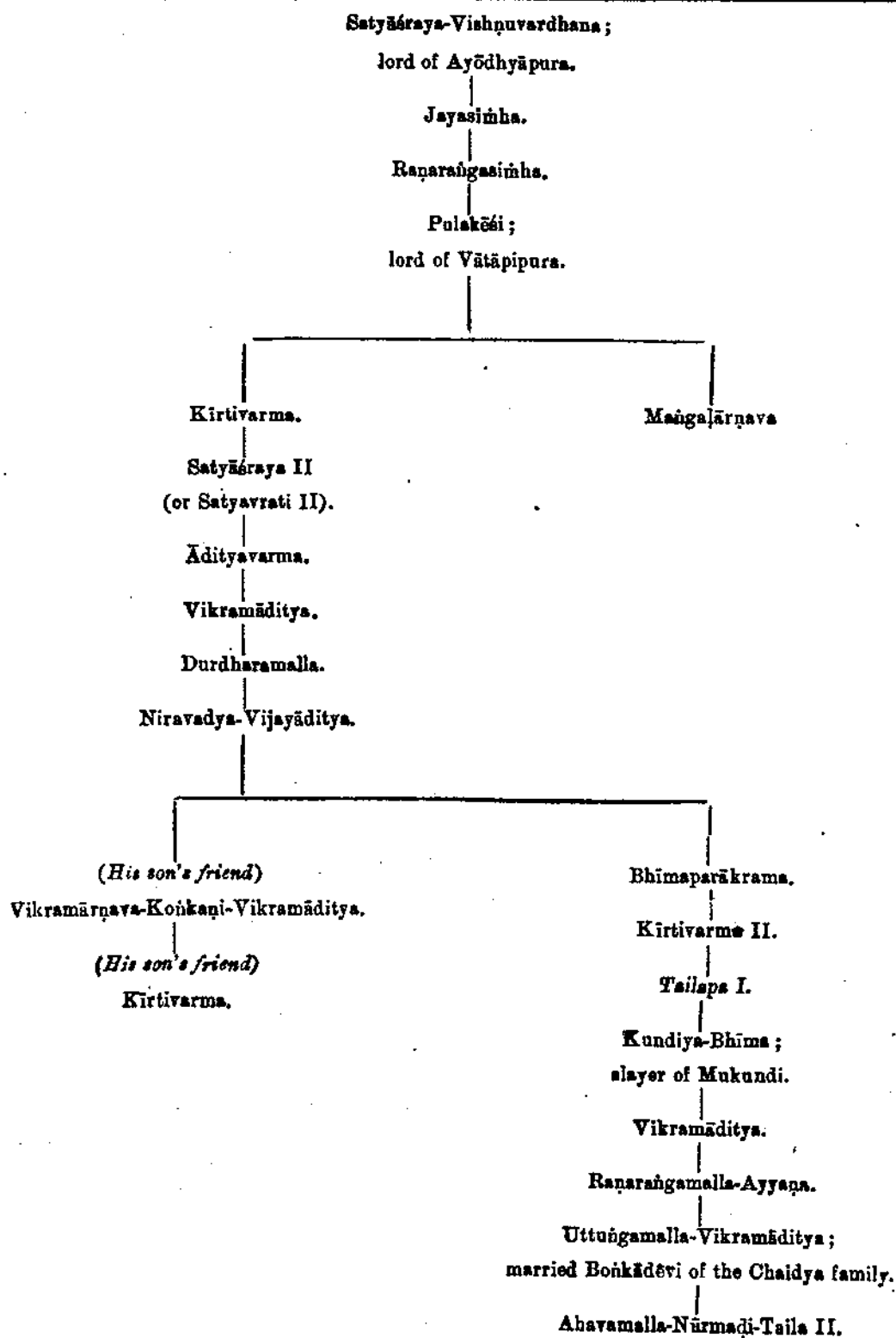
Pulakēśi I. The next name, Satyāśraya or Satyavratī II., is clearly a repetition of the name that precedes Maṅgaḷārjuna. Vikramāditya I., who is a younger brother of Ādityavarma according to the published genealogy, is here said to be his son: it is just possible that Ranna is wrong here, but the matter has to be investigated. Instead of Vinayāditya we have a different name, Durdharamalla, which looks like a title. Niravadya is given as another name of Vijayāditya. Each of the next two members is introduced with the curious expression 'his son's friend,' which appears to convey a hint that they were not lineal descendants. If the expression 'his younger son,' which again occurs here, is interpreted as before, Bhīma-parākrama would be the younger son of Vijayāditya. Ranna makes Bhīma II. the son, and Vikramāditya III. the grandson, of Taila I., while according to the published genealogy, Vikramāditya III. is the son and Bhīma II. the grandson. Here Ranna is more likely to be right. The whole genealogy as given by Ranna is accordingly as shown on p. 45 below. It agrees in a general way with the published genealogy of the dynasty; and its latter portion, showing the connection between the earlier and the later Chālukyas, is confirmed, except as regards the relative order of Kundiya-Bhīma and Vikramāditya, by the Kauṭhēm grant of A.D. 1009⁹. This is important in view of the doubts expressed by some scholars¹⁰ with regard to the direct lineal descent of Taila II. from Vijayāditya. There is thus reason to think that Taila II. really was a descendant of the former family of Western Chālukyas who preceded the Rāshtrakūṭas.

In conclusion, I give, for purposes of reference and comparison, the portion of the *Sāhasa-Bhīma-vijaya*, in which Ranna gives the Chālukya genealogy:—

Avara pūrvajar app arasugaḷaḷag Ayōdhyāpura-paramēśvaranum satyādi-guṇagaṇ-āśraya-vallabhanum ati-pravṛddham āda diśā-danti—prakata prabhāvanum appa Satyāśraya-vallabhanim Viśṇuvardhan-āpara-nāmadhēyanim, Rāshtrakūṭa-geja-ghaṭā-vighaṭana-simhan enisida Jayasimha-dēvanim, ati-pravardhana-praj-ānurāgaṇam ati-prabala-raṇa-Rāmanum enisida Raṇaraṅga-simhanim, Vātāpīpura-vaśēśvaranum āśvamēdha-yajña-dikṣita [num] dvīp-āntara-prakata-prabhāvanum enisida Pulakēśi-dēvanim, parirakṣita-pavitra-varman enisida Kīrtivarma-dēvanim, tat-tanayan app eraḍaneya Satyāśraya-dēvanim, avana kīriya magan appa Maṅgaḷārjunanum, Satyāśrayan app eraḍaneya Satyavratīyīm, tat-tanayan app Ādityavarmanim, tat-apātyan appa Vikramādityanīm, tat-putran appa Durdharamallanīm, tan-nandanān appa Niravady-āpara-nāmadhēyan appa Vijayāditya-bhaṭṭārakanīm, tat-sūnu-mītran appa Vikramārjavan enisida Koṅkaṇi-Vikramādityanīm, tat-sūnu-mītran appa Kīrtivarmanim, ātana kīriya magan appa Bhīmaparākramanīm, taj-jātan app eraḍaneya Kīrtivarmanīm, tat-sūnuv appa Piriya Tallapanīm, ātana magan appa Mukundiya konda Kundiya-Bhīmānīm, ātana magan appa Vikramāditya-dēvanim, ātana magan appa Raṇaraṅgamallan enīp Ayyaṇa-dēvanim, ātana magan Uttuṅgamallan enisida Vikramādityanīm, Chālukya-kul-ōdbhavan appa Vikramāditya-dēvaṅgaṇ Chaidya-kul-ōdubhava appa Boṅkā-dēvigam puṭṭidam avastī samasta-bhuvanāśrayan śrī-prithvī-vallabham mahārājādhirājan rāja-paramēśvaram parama-bhaṭṭārakam Karakaṭa-bhayaṅkaram, Jāḷāndra (?)-kulina-bhuvana-sad-guṇa-maṇi-vibhūṣaṇam sindhura-kandhar-dhirūḍha Pallikōṭ-ōllāṅghanam Bhadraka-vidrāvāṇam Koṅkana-bhayaṅkaram ubhaya-bala-dallaḷam mūrmalar ari-gaja-kēsari karindira-kaṇṭhīravan mallam vairi-phaṇindra-saṇpātṇam Krākalika (?)-rāja-gaja-kēsari raṇa-kumbhi-kumbha-kaṇṭhīravan Yādava-kul-āmbara-dyumaṇi raṇa-raṅga-bhīṣaṇam ripu-bala-puṇja-gaja-ghaṭā-bhaṇjanam sāmanta-mṛiga-tārdūlam raṇa-raṅga-rākṣasam akalāṇka-Rāman talavarga-taḷa-prabhāram arishṭa-gharaṭṭam Rāshtrakūṭa-kāḷakūṭam nija-bhūja-ōkavartī Pāñchāla-madēbha-pāñchānanam (?) saṁhāra-simhitra-Ghūrjara-vajra-dādhā-Ghūrjara-bhaya-jvaram samasta-Mājara-saptārohi saṁru-grah-ōchehātanānum maṭṭam anēka-dēś-ādhiśvaram para-nṛipa-madagaḷa-ghaṭā-bhaṇjananum (?) Utpakyaṁallam śrīman-Nūrmadi-Tallapan enisid Ahavamallavanīm aditūḍitam āgi konda Chālukya-vaiṭṭam.

⁹ Above, vol. 16, p. 15.

¹⁰ *History of the Dehkan*, pp. 190, 211; *Dynasties of the Kanarese Districts*, p. 328.



MALLISHENA-MAHAPURANA.

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I have obtained on loan from Lakshminēna Bhaṭṭāraka, the head of the Jain *maṭha* at Kolhāpur, a palm-leaf manuscript of the *Mallishēna-mahāpurāṇa*. The manuscript is not dated. It contains 98 palm-leaves, each leaf measuring 18½' by 2'. It is written in old Canarese characters and in the Sanskrit language. The manuscript contains many mistakes, as will be evident from the opening and concluding *prāśasti* given below. I remember to have seen another manuscript of this work in the private library of the late Brahmasūri Shastri at Sravāṇa Belgolā in Mysore. With the aid of this manuscript, it will be easy to restore the correct text of the *prāśasti*. But as I have no time to obtain the loan of this second manuscript, I content myself with placing before Sanskrit scholars the following *prāśasti* as they are found in the Kolhāpur MS., proposing such emendations as occur to me.

Some years ago, when I was examining the library of the Jaina *maṭha* at Kolhāpur, I thought it possible that Mallishēna, the author of the *mahāpurāṇa*, which is named *Mallishēna-mahāpurāṇa* after him, might be identical with the celebrated Jaina ascetic Mallishēna, whose death took place in Saka 1050 according to Sravāṇa Belgolā Inscription, No. 54, which has been edited by Mr. Rice¹. But the date of the completion of the present *purāṇa*, as given by the author Mallishēna himself in the concluding *prāśasti*, is Saka 969:—

वर्षैकविंशत्या इति सहस्रे चक्रमुत्तम [:]
सर्वे [जिह्] वस्त्रे उद्येते समुद्धे पंचमीदिने ॥
भनादि तत्समायं व (तु) पुराणं पुरितपदं ।
जीवाद्यप्यंशसाराद्धे विदग्धजनचेतसि ॥

It is obvious that the difference between the two dates is 81 years. This is against the proposed identification. Another reason for rejecting the identification is that the author of the *purāṇa* calls himself उन्नयभाषाकविचक्रवर्तिन्, while the Jaina ascetic mentioned in the inscription is called मलधारिन्.

Our author also composed सङ्गजनचित्तवृत्तम् and नानकुमारकाव्यम्. The last-named work was translated into Canarese in Saka 1507 by the Canarese poet Bāhubali, who tells us that he finished his work at Sringerī, when the chief Pontiff at that place was Nṛsiṃhabhāratī. A third work attributed to Mallishēna is a commentary on Kundakundaśārya's works.

Mallishēna mentions as his predecessors, the celebrated author Samantabhadra, who is spoken of by Jinasēna as the author of *Fuktyanuśāsana*. Pūjyapāda is next mentioned. Then a reference is made to Jinasēna as the pupil of Virasēna and the author of a *mahāpurāṇa*. We are next introduced to Akalaṅka, a very lion to hostile disputants resembling elephants, Anantavīrya and Vidyānanda. Anantavīrya is the author of commentaries on the works of Akalaṅka and Māṇikyānandin. The other Jaina authors have been already introduced to Sanskrit scholars in my paper² read before the *Bombay Branch of the Royal Asiatic Society*.

The opening *prāśasti*—

मनी जिनाय । सरस्वत्यै नमः निर्म(र्)य-
श्रीविद्यालकीर्तिमुत्तम नमः ॥
श्रीमद्वचनमायाविसन्मस्वन्तजिनेश्वरान् [१]
कृतपातितबाभौमि लब्धानन्तमुत्तमान् ॥ २ ॥
स्वर्गापवर्गसन्नागो भव्यानां देव वसितः ।
नाभेयं समहं वरे जिनेश्वरं वृषभेश्वरं ॥ २ ॥
अहकर्मविनिर्मुक्तान् सिद्धान्तगुणान्वितान् [१]
बिलोकशिलरावासाभिष्टि(डि)तास्यानहं स्तुवे ॥ ३ ॥
पंचाचारसमाप्तुक्तान् संमीरानिव वारिणीन् [१]

¹ Inscriptions at Sravāṇa Belgolā, Intr. p. 41.

² The opening *prāśasti* of the Jain *Harivamśa* composed in Saka 705, *Ind. Ant.*, Vol. XV, p. 142.

³ Bhatṭāhari and Kumārila, *Jour., Bom. Br. E. A. S.*, Vol. XVIII, p. 213 ff.

आचार्यास्तानहं वदे निर्मलानतिनिर्मलान् ॥ ४ ॥
 बहुभुतानुपाध्यायान् जिनस्तस्व(स्व)प्रकाशकान् ॥ १ ॥
 परीपदेष्टाभिष्टान्वदेऽनियमुपाश्रितान् ॥
 आवश्यकक्रियोयुक्तान् ज(ज)तशीलतपोधिकान् ॥ १ ॥
 नमामि सर्वेसाधून् स्वतत्त्वा(क्ता)शेषपरिग्रहान् ॥ ५ ॥
 यत्त्रिषष्टिशालाकानां(नां) पुराणं तु तदुच्यते ।
 भयानुयोग इत्येवं तदेव कथयाम्यहं ॥ ६ ॥
 चतुर्विंश(ति) जिनास्तथ चक्रिणो द्वादश स्मृताः ।
 हलधृत्वा(द्वा)सुदेवाश्च नव स्याः(स्तुः) प्रतिकेसावाः ॥ ७ ॥
 ऋषभोऽजितनाथश्च शंभवश्चाभिर्नन्दनः ॥ १ ॥
 सुमत्यब्जप्रभो श्रीमत्सुपाश्वैदुप्रभावपि ॥
 सुविधिः शीतलः श्रेयान् वासुपुत्र्यजिनस्तथा ॥ ८ ॥
 विमलोऽनेतधर्मा च शान्तिकुण्डरमङ्गयः ॥
 सुवृत्तश्च नमिर्जैमिपाश्वैः श्रीरजिनोऽतिमः ॥ ९ ॥
 चतुर्विंश(ति) जिना एते त्रैलोक्यजनपूजिताः ॥
 भरतश्च^४ सगराख्यश्च माव(?)वोन्यस्तुतीयकः ॥ १० ॥
 सनत्कुमार इत्याख्यः शान्तिकुण्डरसंज्ञिनः ।
 सुभानः पय इत्याख्यो हरियेणो जयसेनकः^५ ।
 ब्रह्मरत्नोऽतिमश्चक्री सर्वेपि द्वादश स्मृताः
 विजयो बलः सुधर्मस्सुप्रभश्च^६ सुदर्शनः ।
 नंदी च नंदिनिश्च रामो हलधृताह्वयः ॥ १२ ॥
 त्रिपुष्पाख्यो द्विपुष्ट(ष्ठ)श्च स्वयम्भूः^७ पुरुषोत्तमः ।
 मृसिहंपंचरीको च वत्साख्यो लक्ष(?)णो हरिः ॥ १३ ॥
 अश्वमीशो भुवि ख्यातस्तारको मोरकरतथा ।
 मधुकैटो(टो) निसुं(शुं)भश्च बल्लाह्वयबलीश्वरः ।
 रावणोपि जरासंधो नवैते प्रसिद्धान्वयः ॥ १४ ॥
 नवानां वासुदेवानां षट्संख्यार्द्धक्षितीश्वराः ॥
 ब्रह्मवत्सुभोमाख्यावेक्षो नरकगामिनौ ।
 दद्याऽऽपि क्षेपभूमीया^८ [:] शाश्वतस्थानभाजिनः ॥ १५ ॥
 सर्वेऽपि बलदेवाऽऽख्या [:] प्राप्नुतुः पंचमी गतिं ।
 वासुदेवास्तु ते श्वभं समं स्वप्रतिष्ठानुभिः ॥ १६ ॥
 नाभेयाशिशिनाधिपात्रिभुवने ख्याताश्चतुर्विंशतिः
 श्रीमंतो भरतेस्व(स्व)रप्रभृतयो ये चक्रिणो द्वादश [:]
 ये विष्णुप्रतिविष्णुलांगलधराः समाधिका विंशति-
 क्त्रैलोक्याभयसुप्रदा [:]^९ त्रिषष्टिपुरुषाः कुर्वन्तु ते मंगलं ॥ १७ ॥
 पुराणं तीर्थकर्तृ(र्तृ)णां कर्माख्यानवारणं ।
 कथयामि समासेन वदतां शृण्वतामपि ॥ १८ ॥
 लक्ष्यलक्षणशास्त्रेषु कुशलं न भवाम्यहं ।
 आरभ्यते तथाप्येतत् पुराणं भक्तितो मया ॥ १९ ॥
 किं किं न कुरुते पुंसां भक्तिः सा परमेष्ठिनां ।
 कर्मे नश्यति चेष्टस्य वाग्मलं किं न नश्यति ॥ २० ॥
 दाराणस्यां चतुर्व्यंङो येन साक्षात्कृतः स्मृते [:] ।
 जीयात्समंतभद्रोऽसौ जिनधर्म्मविद्यच्छशी ॥ २१ ॥
 काण्वादि लोकमहाकवि [:] ।
 जीवाच्छ्रीपूज्यपादोऽपि येनाकारि च लक्षणं ॥ २२ ॥
 शिष्य [:] श्रीवीरसेनस्य जिनधेनो मुनीश्वरः ।
 महापुराणराजान्तकर्त्ताऽसौ जयताशिरः ॥ २३ ॥
 यज्ञामभृणाजडास्तसर्पा वाहिकुंजराः ।

^४ Read भरतः सगराख्यश्च.^५ The metre is faulty.^६ Read सुधर्म्मो सुप्रभश्च.^७ The metre is faulty. [The letters सु and प्र only are superfluous—D. B. B.]

जीवाहोऽकलकोलो परवाहीभकेसरी ॥ २४ ॥
 अनंतदीर्घदेवीविद्वानादयस्तथा ।
 जयन्तु कुमंतभ्रातृप्रणाशनस्तथा ॥ २५ ॥
 कविस्वादिगुणीपिता वाग्वधुव (व) रदा मम ।
 मल्लिषेणमुनीद्वयस्य भूयाद्भयान्नहिदो ॥ २६ ॥
 विपुलाऽष्टौ गणेशेण सस्तभायां तु सम्मतेः ।
 पुराणं तीर्थकर्म (त्वं) णां श्रीणी (णि) कस्य पुरोहितं ॥ २७ ॥
 क्षेत्रं कालस्त (था त) एवं प्रमाणपुरुषैः सह ।
 अरितं च महति (जे) त्वां (वां) पुराणं पंचधा विदुः ॥ २८ ॥
 तदेव पदबंधेन मयेह पुनरुच्यते ।
 जिनसेना (इय) शिष्येण मल्लिषेणेन सूरिणा ॥ २९ ॥
 कस्यमाने पुराणेऽस्मिन्काले [यत्र] तु तेऽभवन् ।
 स कालः कथ्यते पूर्वं तन्मानं च समासतः ॥ ३० ॥

The concluding *prastāvi*—

श्रीमूलसंवेऽजितसेनसूरिजिनेन्द्रधर्मावरणाचंद्र [:]
 राजेन्द्रनीलप्रविचुंवितात्रिजिजादरेषः शनपारदृष्टः (था) [॥ १ ॥]
 शिष्योपकः कनकसेनमुनिस्तदीय—
 आरिजसंयन्तपो ७७—७८ मूर्ति [:]
 दूरीकृतस (स्म) साराह (व) लिमोहपाशो
 जातः कषायतिमिरशुभाभेभ्यर्मादिः [॥ २ ॥]
 शिष्यस्तदीयो [जि] नसेनसूरिर्बभूव भग्यांशुजयंदरोधिः ।
 ह (ध्व) स्तांगजोपास्तसमस्तसंगो जिनोक्तमागंगाचरणैकनिष्ठः [छः] [॥ ३ ॥]
 तस्यानुजस्सकलशास्त्रपुराणधेरी
 नि [:] शेषकर्मनिचयधनहाहवक्षः ।
 आसीत् समस्ताविशुद्धायगुणीन् (नृ) लोक (के)
 विख्यातवानिह मूर्तिद्वारेणसेनः [॥ ४ ॥]
 श्रीजिनसेनसूरितनुजेन कुटुम्बितमभेरिना
 गारुडमंडपादसकलागमलक्षणतर्कवेदिना ।
 तेन महापुराणमुदितं भुवनत्रयवर्तिनीतिना
 प्राकृतसंस्कृतोभयकविस्वभूता कविचक्रवर्तिना [॥ ५ ॥]
 तीर्थे श्रीम (मु) लुगुं^१नाम्नि नगरे श्रीजैनधर्मालये
 स्थित्वा श्रीकविचक्रवर्तियतिपः श्रीमल्लिषेणाह्वयः ।
 संक्षेपात् प्रथमान (मु) योगकथनं व्याख्यानि (निव) तं शृण्वतां
 भग्यानां दुरितापहं रचितवानिः शेषविद्याः बुधिः [॥ ६ ॥]
 वर्षेकत्रिंशता होने सहस्रे शकभुज [:] [॥ ७ ॥]
 सर्वे [जिह्] वस्सरे जयेंठे सगुह्ये पंचमीदिने [॥ ८ ॥]
 भनादि तत्समाप्तं त (तु) पुराणं दुरितापहं ।
 जीयादार्द्रताराकै विदग्धजनप्रेतसि [॥ ९ ॥]
 मयात्र बालभावेन लक्षणस्वागमस्य वा ।
 यदुद्धृतं विदुः च धीमंतः शोधयन्तु रन् (तत्) [॥ १० ॥]
 दिसहस्रं भवेद्भयप्रमाणं परिसंख्यया ।
 महापुराणशास्त्रस्य^{१०} कलितस्य कविचक्रिणा [॥ ११ ॥]
 आनंदामृतवापिकास्तु (कु) तमहाक्रीडामरालाकृति [:]
 कोतारं^{११} भववहिरिषी भ (भ) मभूतां [आ] स्वर्पुरेः संस्मृतः ।
 श्रीसिद्धार्थधरेस्व (थ) साधिपकुला (लः) शास्त्रस्य सी-
 (सी) वा (तां) शुकौ
 वागी [शो] विदुषाक्षितांविदुगलो वीरो जिनः
 पादु वः [॥ १२ ॥]

^१ The MS. has वदित before मूर्ति, which does not suit the metre.

^२ This is the same as Mulgund in the Gadag (Akk) of the Dhārwar District

^३ Read कलित instead of कलितस्य.

^४ कोतारं may be a mistake for ओतुणान्.

इत्युभयभाषाकविचक्रवर्ति-श्रीमन्निवेनसूरिविरचित-
विषयिलक्षणमहापुराणसंग्रहे श्रीवत्सेमानसदीकरपुराणं समाप्तं ॥
यद्वाचो लहरी मनोमलहरी स्वर्गावितं पस्करी
कारण्यं शुभिरिनिवांशुधि¹² संसारं सुधायशोधरं [॥]
सर्वोन्नतकरी सु(शु)भं शुभकरी कर्णेश्व(एव)रं माधुरी
जीवाद्योगिविद्यालकीतिमुनिपः जैविद्यचक्रेश्वरः ॥ ० ॥
देवदेवकीर्तिमुनीन्द्रः कुपैस्तेवित [चरणः] ।
कम्पाङ्गवारशिधिरः भाति संततसद्यशः ॥ ० ॥

OLD INDIAN NUMERICAL SYMBOLS.

By G. R. KAYE.

I.

A GOOD deal of attention has been paid of late years to the history of the origin of our arithmetical notation and a good many so-called discoveries have been announced ; but the paths travelled by the 'discoverers' are marked principally by wrecked hypotheses. The current opinion appears to be that our modern notation has been traced to a Hindu source, and consequently it is thought that an exposition of the Hindu numerical notations is pertinent to the occasion. The subject has been dealt with before, but in most cases from somewhat biased points of view.

One of the earliest investigators of this subject was J. Prinsep, who, indeed, actually discovered¹ the existence of the old Sanskrit or Brāhmī numerical symbols ; but his discovery was vitiated by an assumption that led him into grievous error. In his time the orthodox view ascribed "the invention of nine figures with the device of places to make them suffice for all values to the beneficent creator of the universe."² Prinsep, like other early orientalists, accepted this as testimony of the great antiquity of the system of 'device of places', and assumed that it applied to the numerical symbols he had discovered : the result is exhibited in the following table :—

Prinsep's

values

Correct values

1	2	3	4	5	6	7	8	9	0
१	०	२	३	४	५	६	७	८	९
7	20	300	4	16	10	?	180	90	

TABLE I.

The old symbols given by Prinsep represent the originals with fair accuracy, but his only correct interpretation is possibly the 'four.' His introduction of the 'zero' is an error,³ for it was never used in India in ancient times in connection with these symbols. His false assumption as to 'place value' accounts for this mistake, and also for the erroneous interpretations of the symbols for 'twenty,' 'three hundred,' 'eighty,' and 'ninety.' The other mistakes are, partly at least, accounted for by a second false assumption. He says:⁴ "Upon regarding attentively the forms of

¹² The metre is faulty and the line yields no sense.

¹ *Essays on Indian Antiquities, &c., of the late J. Prinsep.* Edited by E. Thomas, Vol. II, p. 71.

² Krishna, 16th cent. A. D., quoted by Colebrooke. *Algebra, &c., from the Sanskrit*, p. 4.

³ He found an example with the symbols for '300' and '80' verified by an equivalent expression in words (Vol. II, Pl. XL), but according to his system the symbols without a zero stood for '88,' so the zero was introduced to make the 'facts' fit his system.

⁴ *Op. cit.* II, 77.

many of the numerals, one cannot but be led to suppose that the initial letters of the written names were many of them adopted as their numerical symbols." This hypothesis was based upon very unsound observation; but it has persisted, in some form or other, until quite recently, e.g., the same idea is suggested in Cantor's *Vorlesungen über Geschichte der Mathematik* (1907), [Vol. I., p. 604.]

Prinsep (1838) was followed by Stevenson (1853) who corrected two or three of the former's mistakes, but retained some, and introduced a number of others⁵; but Thomas (1848) had already given sounder views.⁶ Prinsep's second mistake was modified somewhat by Bhagvānlāl Indrajī, who, in 1877, propounded the theory that the Nāgarī numerals are *aksharas* or syllables.⁷ This theory received the commendation of Bühler, but no satisfactory explanation of the connection between the numerals and the *aksharas* could be given either by the originator of the theory or by his learned supporter. Bhagvānlāl tried to fit in Āryabhaṭa's alphabetical notation and other systems, but without success; and Bühler confessed that he could not produce "the key to this mystery." Of course the key to the mystery is that the theory is altogether wrong, but Bühler seemed confident of its accuracy⁸ and even went so far as to make a remarkable deduction from it. "I would only point out," he writes,⁹ "that the occurrence of the *Anunāsika*, &c. . . . among these figures indicates that they were invented by Brāhmaṇs, not by Vāṇśas, nor by Buddhists who used Prakrit, &c."

Professor Kern pointed out¹⁰ that the theory did not explain the old symbols for *one*, *two* and *three*, which consist of corresponding numbers of horizontal strokes, and Burnell showed¹¹ (a) that the resemblance of the old symbols to the *aksharas* was in many cases quite fanciful; (b) that with the old symbols for the *hundreds*, the theory fails altogether; (c) that no explanation of the principle in which the syllables were selected could be given; and (d) that the resemblance to the syllables in question can be said to begin only with the *later forms* of the numerical symbols.

Finally, when Bühler retracted his former opinion and agreed with Burnell, the *akshara* theory collapsed.

In 1882 Sir E. Clive-Bayley attacked the question again¹² from one of Prinsep's points of view. He stated that the numbers *four* to *nine* were borrowed from the Bactrian alphabet and "that the proof of the borrowing consists solely in the almost absolute identity of the numerals with the older lapidary Bactrian forms of certain letters." "It will be seen," he continues, "that the 4 = the Bactrian letter *chh*, the 5 = *p*, the 6 = *g*, the 7 = *a*, the 8 = *b*, and the 9 = *h*."

Canon Taylor¹³ in the same year propounded the same theory, with a difference, and M. Halévy also asserted that the Brāhmī numeral signs 4—9 were the initial Kharoṣṭhī letters for the corresponding numerals.¹⁴

A detailed re-examination of such theories would be a waste of time, and it must now suffice to say that they have all been disproved. Indeed, we might go so far as to say that all attempts to trace numerical symbols to an alphabetical origin have failed; and this leads us to consider whether it is not possible that numerical symbols were generally evolved (of course to a limited degree) before alphabetical symbols. The elemental strokes used for small numbers in Kharoṣṭhī, Brāhmī, Roman, Greek (Herodian), Babylonian, &c., &c., scripts support this view; and the necessity for some rough notation before the necessity of an alphabet is fairly obvious.

II.

Before proceeding to the detailed consideration of the Brāhmī symbols, it is desirable that some mention should be made of the Kharoṣṭhī script, which, however, as far as India itself is concerned, was confined to the north-west portion and even there did not persist to any very late date.

⁵ Prinsep's *Essays*, Vol. II, p. 80.

⁶ *Ibid.*, II, 12. See also Woepcke's *Mémoires sur la propagation des chiffres indiens* (1863).

⁷ Above, Vol. VI, p. 42.

⁸ He afterwards gave up the theory (*Indian Palaeography*, p. 82), but retained the deduction.

⁹ Above, Vol. VI, p. 42.

¹⁰ Above, Vol. VI, 143.

¹¹ *Elements of South Indian Palaeography*, p. 65.

¹² *The Genealogy of Modern Numerals*, J. R. A. S., Vol. XIV, p. 3.

¹³ *The Alphabet*, Vol. II., p. 236.

¹⁴ Bühler *Indian Studies*, Vol. III., p. 52.

Those symbols that are accompanied by equivalents in words afford, with certain limitations, a criterion by which other examples may be judged. Any doubt about any particular forms is here generally due to the state of the inscription itself, but the evidence is on the whole unambiguous and shows distinctly that there was a definite system in use which varied to a surprisingly small extent over a lengthy period and wide area.

The first part (A to I) of the accompanying table gives nearly all such examples as occur in the volumes of the *Epigraphia Indica*, in Fleet's *Gupta Inscriptions*, etc. The Aśoka examples have, however, been relegated to another part of the table for reasons that will be given below, and such examples as occur in the Tekkeri inscription have been omitted, because the readings are not clear enough to be of use as evidence. In the first portion (A to I) of the table, it will be noticed (1) that the symbol for 'fifty' does not appear at all; (2) the 'eight,' and 'nine,' 'thirty'

	1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400	500	600	700	800	900	1000
A	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
B	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
C	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
D	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
E	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
F	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
G	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
H	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
I	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
J	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
K	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
L	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
M	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
N	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
O	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
P	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Q	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
R	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
S	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
T	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
U	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
V	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
W	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
X	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Y	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Z	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

TABLE II.

and 'eighty' each appear only once; and (3) the 'six' and 'seventy' are respectively represented by symbols of diverse forms.

[NOTE.—The sources from which the symbols in the table have been drawn are indicated in the following list. Although considerable labour and care have been spent in preparing the table, the reader is warned that the original inscriptions, or mechanical reproductions of them, are the only proper evidence, and that such tables as these are merely convenient indexes to the originals:—

▲ Kārlē inscriptions (Poona), *Ep. Ind.*, VII, 61. ■ Nāsik inscriptions, *Ep. Ind.*, VIII, 59. □ Fleet's *Gupta Inscriptions*, Plates XII-A. Inscription of Budhagupta (Central Provinces, A.D. 484-5); XIV, Inscription of Hastin, (Central India, A.D. 510-11); XVI, Inscription of Jayanatha (Central Provinces, A.D. 493-4); XXV, Inscription of Śilāditya vii (Gujarāt, A.D. 766-7); XXXIX-A. Inscription at Mathurā (A.D. 451-5). ▽ 20, 100 Nausari Plates of Śrīśāraya Śilāditya (Baroḍā, A.D. 671) *Ep. Ind.*, VIII, 232. ▽ 5, 7, 10, 200, 300 Plates of Dhruvasena I (Baroḍā, A.D. 523-7), *Ep. Ind.*, III, 319. ■ Plate of Buddharāja (Baroḍā, A.D. 530), *Ep. Ind.*, VI, 299. ■ 100 *Gupta Inscriptions*, Plate XXXIX A (Mathurā, A.D. 454-5). ■ Inscription of Saṅkaragapa (Nāsik, A.D. 595) *Ep. Ind.*, IX, 296. □ 1, 5, 10, 90, 200 Śaṅkheḍā Grant of Dada IV (Baroḍā, A.D. 640) *Ep. Ind.*, II, 21. □ 3, 4, 6, Grant of Dada iii (Baroḍā, A.D. 595-6) *Ep. Ind.*, II, 20. ■ 5, 6, 10 Plates of Śivaskandavarman (Kistna); *Ep. Ind.*, VI, 85. ■ 7, 80 Plates of Indravarman (Gauḍjam) *Ep. Ind.*, III, 128. ■ Plates of Vijaya-Devavarman (Kistna) *Ep. Ind.*, IX, 57.

■ Pallava grant of Śivaskandavarman, *Ep. Ind.*, I, 6. ■ Plates of Vijaya-Devavarman (Kistna), *Ep. Ind.*, IX, 57. ■ Plates of Jayavarman (Kistna), *Ep. Ind.*, VI, 315. ■ Plates of Kumārāviśvapu II (Nelore), *Ep. Ind.*, VIII, 234. ○ Bower manuscript (Kashgar? A.D. 400-450). ■ Nepāl manuscript, A.D. 857 (after Bendall). □ and ■ 6, Nānāghaṭ inscriptions (Poona) *Pāli and old Sanskrit inscriptions*, Pl. 265. □ 6, 50, 200. ■ 6, 50, 200. ■ 6, 200. Aśoka inscriptions regarding which a separate note is given. ■ Kārlē and Nāsik inscriptions as in A and B. ■ and also ■ 40, ■ 70 Mathurā inscriptions, *Ep. Ind.*, vols. I and II, ■ and ▽ *Gupta Inscriptions*, Plates II-B (Central India, A.D. 401); HIB (Sāñchi, Central India, A.D. 412); IVA. (Central India); IV-D (Allāhābād, A.D. 417); VI-A (Allāhābād, A.D. 448); XIV (Kāthiāwād, A.D. 571) XXVI (Raipur C. P.), XXIX-A (Pāṭipā, A.D. 672); XI-D (Mathurā, A.D. 549); XII-A (Gayā, A.D. 588).

■ Rapson's *Catalogue of coins of the Andhra Dynasty, the Western Kshatrapas, etc.* ■ 2, 20 Inscription of Harsha (Shājahānpur, A.D. 628-9) *Ep. Ind.*, IV, 209. ■ 5, 10 and X, 8, Plates of Vikramendrarvarman (Godāvarī, *Ep. Ind.*, IV, 194. ■ 6, Plates of Chandavarman (Gauḍjam) *Ep. Ind.*, IV, 145. ■ 8 Sāñchi Inscription, *Ep. Ind.*, II, 369. ■ 9 Inscription at Set. Mahet, *Ep. Ind.*, VIII, 181. ■ 30 Mathurā Inscription, *Ep. Ind.*, VIII, 182. ■ 4, 70 Mathurā Inscription, *Ep. Ind.*, IX, 242 (see Lüder's note). ■ 90, 300 and X, 5, 10 Grants of Dadda IV (Baroḍā, A.D. 641-2), *Ep. Ind.*, V, 41 (see also G above). ■ 6, 20 Inscription of Harsha (Azamgarh) *Ep. Ind.*, VIII, 158].

About the form of the symbol for 'fifty' there is not much doubt. It is well represented in the other portions of the table and we might have given in the first section also examples from eye copies of inscriptions. It may be noted that up to the time of the investigations of Thomas the correct form for this number had not been given.

Of those symbols that occur only once in the first section of the table, the 'eighty' receives abundant confirmation and was even correctly read by Thomas. The form of 'thirty' is perhaps not quite so unambiguous as its resemblance to *la* has probably tended to some distortion both by writers and interpreters. The 'eight' and 'nine' have very often been misread, in some cases possibly owing to the errors in the tables of Bühler and Bhagwānlāl. Rapson, who is here a safe guide, notices mistakes of recent date.

This first portion of the table possibly throws most doubt upon the 'six.' As a matter of fact we have no thoroughly well authenticated example. The Nāsik example (B) is not perfectly clear, the Baroda example (G) is taken from a doubtful inscription, while the South Indian example (H) is of an altogether different form. The examples J, K, L and O are thoroughly well authenticated, but of comparatively late date; and, while J, K and L are from South India, the example O is taken from the Bower Manuscript. The other early examples are P, Q, R, S and V. Of these P is taken from the Nānāghaṭ inscriptions, where it is an isolated example not too well defined; Q, R and S are from Aśoka edicts, and cannot be said to be thoroughly reliable. They will be examined in a separate note. The example V is taken from a Western Kshatrapa coin, and although its form is by no means certain, it is the best of the several known examples. Rapson, in the text of his work, employs a type more like the Aśoka example Q, but does not appear to be justified in so doing.

The symbol for 'seventy' is still a matter of discussion. Indeed the 'forty' and 'seventy' have been almost hopelessly mixed up by the epigraphists (as in the third part of the table R, S, T,

W) and in all probability the majority of the interpretations recorded is wrong. Lüders¹⁶ discusses these two symbols at length, gives references to many examples, and, in my opinion, arrives at a wrong conclusion. Possibly Rapson's coin examples are the safest guide.

The normal symbols for the 'hundreds' are well established, but such variations as E, Q, T have to be considered. Of these E belongs to the fifth century and T to the sixth century A.D., but Q, which occurs in the Nānāghāt inscriptions, is of much earlier date. These Nānāghāt examples are of great interest, but they cannot be said to be well established, for the interpretations thereof given by Bhagwānlāl are avowedly based upon the *akshara* theory and the abnormal symbols for the 'hundreds' and 'thousands' are not confirmed by any other sound examples.

IV.

The notation appears to have developed on different principles at different times. The first three numbers are natural and differ from those of many other symbols, *e.g.*, Babylonian, Greek (Herodian), Roman, Egyptian, Kharōṣṭhī, in being horizontal instead of vertical strokes.¹⁷ Also, according to Kern,¹⁸ "the figure of the fourth numeral reveals its own origin by its oldest form." "Paṇḍit Bhagwānlāl Indrajī," he continues, "in his most interesting paper on the ancient Nāgar numerals, makes no mention of the fact, that the figure of 4 occurs in one of the Aśoka inscriptions¹⁹; yet the fact is so important, for many reasons, that I think it worth while to draw attention to it . . . The figure for four in this inscription is a simple cross. The device of indicating the number four by a cross is so natural, and ingenious at the same time, that any comment may be held to be superfluous. Nor well it be necessary to show that all the later forms of 4 in Nāgarī are the direct offshoots of the ancient sign, such as we find in the Aśoka edict." Kern may be right in his conclusion, but the evidence does not definitely lead to it. There is only one example of the cross in a Brāhmī script, while all the other early examples are markedly differentiated from it. The Kharōṣṭhī symbol for 'four' is indeed a cross, but the Brāhmī notation was obviously not derived from the Kharōṣṭhī. Kern goes on to show that the 'five' was evolved from the 'four,' but the examples he uses are unsound. Indeed no principle of formation connecting the symbols for the numbers 4 to 30 can at present be offered; but possibly the 'forty' is derived from the 'thirty' by the addition of a stroke, while the 'sixty' and 'seventy' and also the 'eighty' and 'ninety' distinctly appear to be connected in this way. In these cases, however, the principle of formation appears more marked in the *later* symbols, and we must be careful about forming any definite conclusion as to the origin of the system from such evidence. However, the hundreds and thousands are to a limited extent evidently built up on such a plan, which, as Bayley pointed out,²⁰ is the same as that employed in the Egyptian hieratic forms; but after 'three hundred' and 'three thousand' the Brāhmī notation gives up this Egyptian plan and forms the symbol for four hundred from the elements 'a hundred' and 'four' and so on.

V.

The period during which this system has been in use in India extends roughly from the time of Aśoka to the nineteenth century A.D. If, however, we consider, the period of its exclusive use or rather its predominance, then we must place the upper limit at the eighth or tenth century A.D.²¹ In 1896 Kielhorn wrote:²² "The latest known copper-plate inscription with numerical symbols, the time of which can be fixed with certainty, are all anterior to A.D. 800." Unfortunately this statement has been used as a criterion for fixing the date of other inscriptions; for although the statement was correct enough at the time, many inscriptions of later date with such symbols have since been found. We may take it, however, that the ninth century A.D. is about the time when these symbols

¹⁶ *Epigraphia Indica*, Vol. IX., p. 243.

¹⁷ The Chinese also used horizontal strokes. See Major Woodruff's paper in the *American Math. Monthly*, 1900, p. 125.

¹⁸ *Above*, Vol. VI, p. 143.

¹⁹ *Ep. Ind.*, Vol. II, p. 460, Pl. line 7.

²⁰ *The Genealogy of Modern Numerals*. *J. R. A. S.*, Vol. XIV 3, p. 22.

²¹ Bühler gives 593 A.D. but this limit is based upon an error.

²² *Ep. Ind.*, Vol. IV, p. 195, note. See also Fleet's *Gupta Inscriptions*, p. 209, note.

ceased to be fashionable for Indian inscriptions.²³ Kielhorn later recorded examples from Orissa and Gañjām of the thirteenth century A.D., where, he suggests, "such examples, therefore, would seem to have been longer in practical use than in other parts of the country." Other late examples have since been found, and Bühler tells us that the system was in use in Jaina MSS. up to about A.D. 1450 and in Nepāl MSS. to A.D. 1583 and that the Malayālam MSS. have preserved it to the present day.²⁴

It has been considered somewhat remarkable that this old notation should survive so long, but there is the parallel case of the Roman figures, which still have their use. Indeed a non-place-value notation has certain advantages, particularly where no calculations are necessitated by its employment.

THE ASOKA NUMERALS.

BY G. B. KAYE.

I.

SEVERAL of the Aśoka inscriptions contain Brāhmī numerical symbols, which are of considerable importance and interest, chiefly, perhaps on account of their supposed connection with the date of Buddha's death, but also in connection with the Brāhmī system of notation; and although the results dependent upon the generally accepted interpretations of these symbols form the subject of much controversy, the interpretations themselves are, apparently, never questioned, "A cet égard il n'y a point de contestation" according to Senart,¹ nevertheless, the object of the present note is to cast grave doubts upon these interpretations and to show, at least, that they have been arrived at in an unsatisfactory manner.

The symbols, said to be numerical, that occur in the Aśoka inscriptions written in the Brāhmī script, are :—

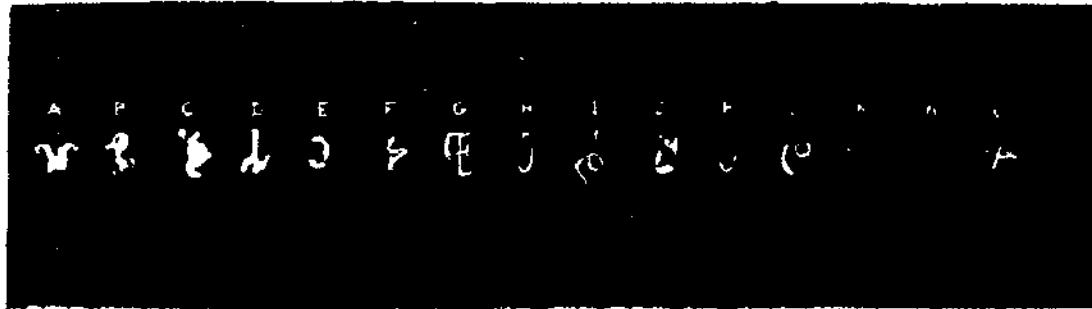


TABLE I.

and the plates from which these have been taken are found in the following works :—

ABC (Sahasrām), *Indian Antiquary*, XXII, 298; DEF (Rūpnāth), *Indian Antiquary*, VI, 156; GHI (Brahmagiri), *Epigraphia Indica*, III, 138; JKL (Siddāpur), *Epigraphia Indica*, III, 140; MN (Bairāt), Cunningham's *Aśoka Inscriptions*, Pl. XIV; O (Kālsi), *Epigraphia Indica*, II, 460.

The symbols given in Table I have been interpreted thus :—

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
200	50	6	200	50	6	200	50	6	200	50	6	50	6	4

²³ The reason for this is, pretty obviously, the introduction of the 'numerical word' system and of the so-called 'decimal system.'

²⁴ *Indian Palaeography*, p. 77.

¹ *Inscriptions de Piyadasi*, Vol II, 182.

It will be observed that, whereas, A, D, G and J are different symbols, being indeed, as different as they possibly can be, the value allotted to each is the same, viz., 200. The symbols B, E, H, K and M, which stand for 50 are much more consistent, but the B is somewhat mutilated and the M, according to Bühler, does not exist. Of the symbols for six, we can leave out of consideration the N, which like the M is also of doubtful authenticity: the others, C, F, I and L are certainly not unambiguous, although there is an element of consistency about them. The symbol for 'four' is possibly of Kharoṣṭhī origin.

Of course, the higher orders, viz., the supposed symbols for 200, are much the most important from an historical point of view and to these we propose to confine our attention for the present.

II.

Turning to Cunningham's account of the inscriptions², we find the following interesting notes: "The foregoing discussion regarding the date of Buddha's Nirvāṇa was written just before I had seen the first copy of the Sahasrām inscription. The three symbols which form its figured date, at once arrested my attention, and I suspected them to be cyphers, but the copy of the inscription was imperfect in this very part, and it was not until I visited Sahasram myself, and thus obtained several excellent copies of the edict, that I was satisfied that these characters were really numerical symbols. The figure on the left hand I recognised at once as that to which I had already assigned the value 200 in one of the Mathurā inscriptions, while the value of the middle figure was conclusively determined as 50 by a second Mathurā inscription in which the date of Samvat 57 is expressed in words as well as in figures. The value of the unit, I at first thought, was 6, but hearing that the late Dr. Bhanu Dāji had found a somewhat similar figure as a variant form of 2, I adopted the latter as its probable value³. I was the more ready to adopt this value as it just brought the Sinhalese date of Aśoka with respect to Buddha's Nirvāṇa into accordance with the date of the inscription."

With reference to the Rūpnāth rock inscription, he writes⁴: "The date of 56 occurs at the end of the fifth line. The symbol for 50 is the same as that in the Sahasrām inscription, but the opening is turned to the left. Both forms are used indifferently in the Hodgson MSS. from Nepal. The omission of the figures for hundreds is not uncommon in Indian inscriptions."

The Mathurā inscription, which contains the symbol for 200 referred to above, is evidently the Katra mound inscription, which Cunningham himself⁵ dates at A.D. 224, or more than four centuries after the time of Aśoka. Cunningham's rendering of this date is, moreover, not above suspicion, and the resemblance to the Sahasrām symbol is somewhat strained as, indeed, is Cunningham's transcript of the Sahasrām symbol to the original. These points are somewhat strikingly illustrated in the annexed Table II, where Aa is the Sahasrām symbol, Gb is the Mathurā symbol referred to by Cunningham as being identical with Aa, and Gd is Cunningham's copy of Aa.

Later scholars supplied the symbol for the hundreds said by Cunningham to be omitted from the Rūpnāth inscription; but it is doubtful whether their reading is any sounder. Their reasons for interpreting the symbol D (Table I) as '200' appear to have been that (1) the accepted reading of the same passage in the Sahasrām version gives '256', (2) the symbol D is *ex* slightly modified, and this according to the *akṣhara* theory might denote 200.

When further on we read⁶ that "the sign for 200 (in the Rūpnāth inscription) is still more important, as it furnishes the *clearest proof* for the correctness of Pandit Bhagvanlal Indraji's discovery of the syllabic origin of the Nāgarī numerals," we are reminded of the fallacy of the vicious circle. Subsequently the *akṣhara* theory was given up, even by Bühler himself.

² *Aśoka Inscriptions*, p. ix ff.

³ P. 22.

⁴ Above, VI, 155.

⁵ Later on, he changed back again to 6.

⁶ *Arch. Survey Reports*, Vol. III, p. 37 and No. 23, Pl. xvi.

But the *akshara* theory could hardly explain why, in three separate Aśoka inscriptions, three separate symbols should be used for 200. Bühler, however, informs us⁷ that the Rūpnāth symbol is *sū* with a prolongation of the vertical of *sa* instead of the usual horizontal bar, and that the Sahasrām symbol (A) is *su* (and that the coin symbol is *śa*), and that the cause of the uncouth appearance of the *s* in A is 'the desire to distinguish, by the form of the syllables, the cases where they have numerical values, from those where they have an etymological value as parts of numerals.'

No mention of the *akshara* theory is made in connection with the symbol G (Table I) for very obvious reasons, but the very strangeness of this symbol almost serves Bühler for a new discovery: "The first numeral sign (i.e., G, Table I)," he says⁸, "is indeed, as Mr. Rice states, *partly* different from those found in the Sahasrām and Rūpnāth versions, and the difference furnishes further proof for the assertion that local varieties of the southern alphabet existed in the time of Aśoka, etc."

The symbol J is supposed to resemble G, but it is too mutilated to be of any value as evidence.

III.

A comparison of the Aśoka symbols with others found in India need not lead to any definite result, for the great majority of the available examples are of much later date; but such a comparison shows that the supposed resemblance of some of the Aśoka symbols to these others is very faint indeed.

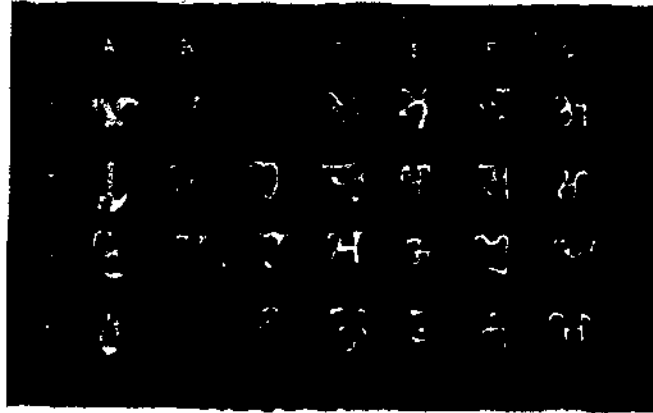


TABLE II.

[Aa, Ab, Ac, Ad, are Aśoka symbols; Ba, Bb, Nānaghāt, *Pāli and old Sanskrit Inscriptions*, Pl. 265; Bc, Nāsik, *Ep. Ind.*, VIII, 59; Cb, Cc, Western Kshatrapa coins, Rapson's *Catalogue*; Cd, Fleet's *Gupta Inscriptions*; Da, *ib.* Pl. xxi; Db, *ib.* Pl. xxix A; Dc, *ib.* Pl. xld; Dd, Baroda A.D. 526-7, *Ep. Ind.* iii, 319; E and F from the tables of Bühler and Indraji; Gb, Gc, Cunningham's Mathura examples, *Arch. Survey*, III, Pl. xvi; Gd, Cunningham's copy of Aa *Aśoka Edicts and Ind. Ant.* VI, 155].

For example, Gd is Cunningham's transcript of Aa, and Gb is his Mathurā example, which he recognised at once as identical with Aa. Of the other examples, the two main types are Ba from the Nānāghāt inscriptions, and Cb. Of these, the former is like Cunningham's copy of Aa and the latter is as unlike it as possible. But the table, like all such tables, is somewhat misleading, for it does not show that ninety-nine per cent. of all the well-authenticated examples are of the type Cb, and that there is no well authenticated example other than the Nānāghāt cases of the type Ba. Further it is very doubtful whether Aa was intended to be of the same type as Ba. The resemblance may be said to be slight, but we may leave this an open question. Ab and Ac have

⁷ *J.E.A.S.*, XIV, 3, p. 9; *Indian Palaeography*, 81.

⁸ *Ep. Ind.*, III, 155.

not the remotest resemblance to any of the other symbols, and on no sound principle can they be established as representing numerical quantities.

IV.

The context of these symbols, certainly does not support the generally accepted interpretations. Bühler gives⁹ for the Sahasrām version: "And this sermon is by the Departed. Two hundred (years) exceeded by fifty-six, '256' have passed since" and for the Rūpnāth and Brahmagiri versions, he gives the same rendering with slight verbal differences. Oldenberg gives the general sense of the passage as "This teaching was preached by the Departed; the number of the departed who have taught on earth is 256." Senart's translation of the Sahasrām version is: "It is by the missionary that this teaching (is spread abroad). Two hundred and fifty-six men have gone forth in missions." M. Lévi explained the number 256 as indicating not a date, but 'simply the official notation of the number of *aksharas* contained in the edict.' Fleet's rendering agrees in substance with that given by Bühler.

V.

Definite conclusions on such a subject as this are difficult to achieve, and, although to be desired, are not logically necessary, and, perhaps, in the present state of our knowledge, it is not wise to formulate any. We may, however, state the following without falling into grievous error:—

1. The process of investigation that led to the interpretation of A, D, G and J (Table I) as '200' are faulty in almost every detail. The principal guides seem to have been (a) Cunningham, who was notoriously erratic in such matters, (b) the *akshara* theory which is now totally discredited and (c) a desire to make different versions agree in detail.
2. The symbols A, D, G and J (Table I) are possibly not numerical symbols at all. But might not G be a symbol for 3,000?
3. The symbols B, E, H and K may be tentatively accepted as meaning 'fifty,' although B is very doubtful.
4. The symbols C, F, I and L may also be tentatively accepted as meaning 'six.'
5. A fresh rendering of the passage from the standpoint that the numerical figures are 'fifty-six' would lead to results at least as definite as those hitherto obtained.

A LACUNA IN THE HARIVAMSA.

BY A. GOVINDACHARYA SVAMIN, M.B.A.S.

IT is well known that the great Vyāsa composed the *Hari-vamśa* as the colophon to the Fifth Veda, the *Mahābhārata*. After composing the latter, it is chronicled that he felt like one bewildered and entangled in the maze of differences and diversities of religion, but with the load-star of the *Harivamśa* he found his one and true Path to Salvation. This idea is allegorically enshrined in certain well-known poems;

By Vyāsa himself in the following verse:—

1. *Asat-kirtana-kāntāra-parivārtana-pāṇsūldm*
Vāchan Sauri-kathāldpa-Gaṅgay-aiva punimahe

i.e., "The tongue has become soiled by wandering in the wilds of lauding others (than Hari); but let us wash it by the Ganges (-water) of Sauri's¹ (i.e., Hari's) praise."

The Ganges water here alluded to is his last work, the *Harivamśa* (so allegorised).

2. Śrī-Parāśara-bhaṭṭārya² composed an invocatory verse to the female Saint Anḍā³ in the following terms:—

Nīlā-tuṅga-stana-giri-taṭi-suptam-udbodhya Kṛishṇam
Pārārthyam seam śruti-bāta-kīras-siddham-adhyāpayanti

⁹ The passage is discussed at length in Fleet's paper on *The date of Buddha's death, etc.* J.R.A.S., 1904, p. 1.

¹ Sauri-Descendant of Śūra-Kṛishṇa-Hari

² A. D. 1074. See No. 32 in the Hierarchical Table to my *Lives of the Saints*, in English.

³ B. C. 3005. See No. 14, Table *op. cit.*

Snokchhishtāyāṁ sraji nigalitam yā balāt-kṛitya bhūṅkte

Godā tasyai nama idam-idam bhūya eva 'stu bhūyaḥ. [vide: Tīru-p-pāvai]

In this verse Nīlā is referred to. She is the third Holy Spouse, or Queen, of Nārāyaṇa, the other two being Śrī and Bhū, and born again as Nappinnai (*Nīlā*) for Kṛishṇa.

3. Periya-v-ācchān-Pillai alias Kṛishṇa-Samāhvaṇa⁴ wrote a commentary on the female Saint Āṇḍā's "Holy Lyric" the *Tīru-p-pāvai*, and, when commenting on the invocatory verse above quoted, he discussed the point as to who represented Nīlā, when Kṛishṇa represented Nārāyaṇa in the Divine Cosmic Drama of the Kṛishṇa-Avatāra, (Kṛishṇa's Incarnation or Descent on Earth). He cited verses to show that the daughter of a certain Kumbha was Nīlā thus born, beginning with the verse:—

Syāto'tha Nanda-Goparya, &c.

4. When searching for these verses in the available printed editions of the *Vishṇu-purāṇa* and the *Hari-vamśa*, I could not trace them; but a MS. was discovered by a friend of mine, which is said to belong to the collections of Sanskrit MSS in the Madras Government Library. In this MS. four *Adhyāyas* were found embodying the verses cited by Periya-v-ācchān-Pillai. Fearing that they may be missed or lost again or lost sight of by those seeking for references, I send a transcript for record and preservation in the pages of the *Indian Antiquary*.⁵

वैशाखायनः ॥ स्थालीय नंदगोपस्य निधिलेपु गवांपतिः । प्रवृद्धगोधनो यः कुंभको नाम नामतः ॥ शता दुग्धस्य
सर्वेषां तदस्व च घृतस्य च । अनस्य प्रियवाङ्मनस्य बधोराजा अपन्मयः ॥ धर्मरा तस्य भार्वासीऽर्जुनवैवतनामतः । सा-
सुताऽपस्वदुर्गलं गोभनं गोपभूषणं ॥ तयोस्सस्य पुमान् जातः श्रीकानानामविभुतः । सर्वेभ्यः सद्गुणैर्बुधैस्तत्सर्वमाश्रितोऽरु ॥
नीला नाम च कन्वासीद् कपौर्यगुणान्विता । हसन्ती गमनेरेतान् भूस्पृष्टचरणी नृपुः ॥ पञ्चपद्मिनी पारो वतुलाव-
तज्जयिनी । नीलाक्षी आनुसंधाना मंसकोऽहंवा हृदुः ॥ रथविस्तीर्णजघना मृदुकीर्णकळविका । विद्यालोकसमाविष्टा
चक्रनाभिमोदना ॥ क्रमादुर्ध्वपलीनिम्ना तनुमध्या तनुरुहा । सुवर्णकुंभसदृशौ हृत्तौ पीनौ स्तनौ मृदु ॥ धारयन्ती
मृदुस्पर्शा कामस्य अनमी सपि । कंबुपिशासुमांसा सा सुकोलमनोहरा । शुभविदुमर्षिबोद्धी सुवती शुभनासिका । विनिर्वाङ्मु-
ञ्चक्या सा नीलोत्पलनिभेक्षणा ॥ विलासिनी मुरगोता (?) स्मरचापनिभे दने । भुवो रथाना सुस्निग्धा अर्धचंद्रललाटिका ॥
दीर्घकुंचितकेशावद्या लस्यैस्तकलेर्जुता । विलोकरमभूता सा विन्धवि चविलासिनी ॥ बोधनस्या सुकांतांगी वैवमर्त्यविलोभिनी
तां वतुः स्सर्वभूदाला भूयोभूवी विद्यापते ॥ न तेषां कस्यचिदसा पित्रा विधिबलाभवात् । एतस्मिन्नेव काले नु वृषकपा
महासुराः ॥ कालमेभिद्युतास्तस्य विज्ञांता बाहुशालिनः । तथा वैवाहरे युद्धे विष्णुना प्रभविष्णुना ॥ संप्रामां नृहृदः कृत्वा
तेन युद्धे जितास्तस्य । विद्योमुहा प्रजग्मुस्ते विष्णुं हेतुं समुद्रताः ॥ बावन् कृष्णा बहुकुले जातो वैतेवसत्तमाः । ज्ञात्वा
विष्णुं बहुकुले बलवत्तस्मास्थिताः ॥ वृषकपधरास्तस्य कुंभकस्य ब्रजेवसन् । बलवतो महासुरा नहरं कुंक्षिधिरोरुहाः ॥ लंघसा-
स्ना महाभीमा महाकुंभककुचिवः । पृथुसीधेनवाभालाः पृथुसीधेनवगुः साराः ॥ दीर्घवस्त्रा दीर्घदंताः कुंडलेना कुकर्णकाः ।
निरव्युप्ता महाहृषा त्रासिताशेषगोगणाः ॥ ते वृषाः सर्वतो जग्मुः गाव्य वत्सांश्च दुर्महाः । गर्भानासावबन् सर्वान् गवां-
सस्त्वान्धभक्षयन् ॥ विदेहराज्ये जाता य भक्षयित्वा मूहुर्मुहुः सस्त्वानां कलितान् सर्वान् आधायन्ति स्म सर्वतः ॥ कुंभकाव
ब्रजे राज्ञो वसन्ति स्म मुशान्विताः । कृषीवलास्ततस्सर्वे राज्ञो निधिलधर्मनः ॥ न्यवेदंस्तस्य सर्वे वृषैस्तस्याविनाशनां । जान्मेव
तव सस्त्वानि राष्ट्रं जातानि सर्वेषाः ॥ भक्षितानि समस्तानि कुंभकस्य वृधेनृप ॥ समन्तिस्तेस्तमुद्रितैर्दमेन विचक्षितैः ॥
ते निवारो महीपाल बहि ते स्वाजजगज्जवं । सादयन्ति मुहुस्तर्वा मष्टा राजनृपवत्प्रभाः ॥ इति तेषां वचः श्रुत्वा राजाजनकसं-
भवः । हृतेः कुंभकमाहूय वचनं वेदमब्रवीत् ॥ तव सप्त वृषा गोपा निरेमास्तस्वधातकाः । दम्भतामद्य सर्वे ते वृषास्तस्य-
प्रबलतः ॥ अन्धरा इण्डव एवस्वास्त्यधुस्तप्रजो भवान् । गच्छ गोपिर्मतिमुत्तरेमने कुशलैस्समं ॥ दम्भन्तां ते वृषास्तस्य
न भवं विद्यते तव । अधेराको कश्चिद्विज्ञानान्वान्वृषकपिणः ॥ गोपालैरपरेस्तार्थे निबन्धुपुपचक्रुः । रज्जुहस्तास्तस्य सर्वे
मंदनेवमुपाययुः । अयं ते ब्रह्मवान् हृदा रज्जुहस्तान् समेततः । हंभारवं प्रकुर्वन्वी गोपानेवाविदुर्मुहुः ॥ तान्मुखैरेवंगकीर्णैश्च
समाजग्मुस्समंततः । ते हता गोपमुखास्ते गतप्राणाः समं भुवि ॥ पतिताः शेरते भूमौ वज्रमग्रा हवाचलाः । शरका शरिका
वत्तास्तेर्हताः पतिता भुवि ॥ शेरते मृतभुविष्ठाः कुंभकस्य ब्रजे स्म ह । निषेष्टमभवत्सर्वे ब्रजं निहतशरकं ॥ न शुकुस्ते
वृषाभ्योऽङ्गु इदंशानिदृष्टताः । निर्वीबास्तर्षे दशानी भग्नास्ते वृषकापिनिः ॥ ब्रजे तस्मिन्महीपाल निहते च तथापरे । विसंज्ञाः
कुंभको भूत्वा निषेष्टस्तमपचाय ॥ तनी विवृद्ध तैर्गोपिर्मतिरेवं समाप्ये । सवामां वृषमहानां हविना यो भवेदुचि ॥ तस्यै
कन्वां प्रवास्तानि नीलां नीरजलोचनां । गोपाः सर्वे सगवान्मु ये गोपा गोपु जीविनः ॥ सूत्रा वा ये समर्थाः स्युस्ते
पानगच्छन्तु सर्वेषाः । एवमापोषयामास कुंभकस्य ब्रजे किल ॥

इति श्रीहरिवंशे तिपटिततोऽध्यायः

⁴ A. D. 1159. See No. 85-Table, op. cit.

⁵ On page 880, Journal R. A. S. 1910, a MS. of *Harivamśa* in connection with Max Müller Memorial Fund, has been secured in Oxford. I am curious to know if these missing chapters are there.

वैशंपायनः ॥ ततो गोपगणस्सर्वो मिथिलामन्ववर्तत । वृषास्सप्त समाहृत्य नीलां गृह्णाम यद्वतः ॥ इति गोपास्समा-
जगुः प्रत्येकं तान्निष्ठवृषवः ॥ मिथिला राजधानी सा न कश्चिद्ब्रह्मवैदिना ॥ गोपालमयमेवैतद् राष्ट्रं मिथिलवर्मणः ॥ ते
गोपास्स्वायत्तभुजाः विस्तीर्णबलसंयुताः ॥ आस्काटितभुजा मत्ताः प्रत्येकं वृषमन्वयुः ॥ कुम्भकस्य तदा हृत्पराहृतो गोपने-
वन् ॥ गोपालेरपरैस्सार्धं नन्दगोपस्समाययो ॥ रामकृष्णौ च संयातौ कुम्भकस्य व्रजं किल ॥ दारकैरपरैस्सार्धं सवयंभिर्मु-
शान्वितैः । मयूरांगवन्निचांगो नीलकंचितमूर्धजौ ॥ पीते वसानौ वसने हरिचंदनचर्चितौ । वनमालाकृतोरस्कौ रामय-
ज्ञोपवीतिनौ ॥ शिख्यालंबकटिकरौ वर्णवाशविनोदिनौ । किंकिणीजालसंहरौ शिखिपिच्छैरलंकृतौ ॥ वेणुवीणास्वकृतौ
गुंगध्वनिसमाकुलौ । द्विविधैर्वैवर्ण्यधरेतुयातौ महानुतौ ॥ गोपाला नौभिरुत्तीर्य यमुनाभूमिमिलिनौ । गंगां चैवाभिसंयाता
मिथिलां कृष्णसंयुताः ॥ कुम्भकश्च महाबुद्धिमैथिलेयो मुशान्वितः । नन्दगोपं तदा हृष्टा सपुत्रं च समागतं ॥ उत्थायामे समाग-
म्य समालिख्य मुशान्वितः । प्रतिसंभावयामास यशोवा चैव धर्मदा ॥ बलभद्रस्य कृष्णस्य श्रीदामा आसनं ददौ । कूसरं पायसं
चैव तथा ध्यायेन्नं बह ॥ निवेद्य नन्दगोपाय सपुत्राय मुशान्वितः । आपूपास्तकशोदानाः शकैराक्षोरभिभूताः ॥ दत्ताः
कृष्णाय रामाय नंशाय सजातये । एवं प्रीतास्सुवनसौ नन्दगोपपुरस्तराः ॥ ऊष्टुस्सुखं तदा राजौ गोपालास्सर्वे एव ते ।
अथ तस्यां वृषा राजौ गोष्ठे वैशसनं मुहुः ॥ प्रत्येकं सम ते महा दानवा वृषरूपिणः । वत्सान् जघ्नुः रथीमाश्च कुटीर्भूयो
बभ्रुजिरे ॥ आगंतुकान् तदा गोपान् राजौ युद्धाय निस्तूतान् । जघ्नुः शृंगैः खुरैश्चैव शिष्टा गोपा दिशो ययुः ॥ इभारवं
प्रकुर्वन्त विग्गजा इव तस्थिरे । रज्जुंश्छित्त्वा घटान्भिस्त्वा कीलकानप शिक्यकान् ॥ वत्सान्विद्रावयामाशुर्गाभिराजन्त-
श्चोदिश । ततः प्रभते विमले वृष्टा सा रजनी किल ॥ वृषास्तस्युर्महानादास्तास्मिन्कुम्भकवेदमनि । विग्गजा इव संहा-
हंभारवपुरस्तरं ॥ अकिरे पशैताकाराः कालंतकयमोपमाः ।

इति श्रीहरिवंशे चतुष्पष्टितमोऽध्यायः

वैशंपायनः ॥ अथ तस्यामवस्थायां निश्चेष्टः कुम्भकः किल ॥ वृषान् तथाविधान् वृष्ट्वा व्रजनिद्रोषकारिणः । गोपान्
सर्वान् समाहृत्य वचनं चेदमब्रवीत् ॥ श्रुयन्तां मम वाक्यानि गोपा नन्दपुरीगमाः । वृषास्सप्त समुद्धृता व्रजेस्मिन् मरुदुर्मदाः ॥
सिंहा इवामहाक्रांताः विग्गजा इव वंशिताः । अप्रतर्क्या ह्यनासाहृषा गोपगोपीव्यतिक्रपाः ॥ यत्नाश्च बहवोस्माभिः कृता
योजुमिमान् मुहुः । एषामे कंबला योजुं न शक्या स्नेहसंगताः ॥ भीतास्तेभ्यो मुहुर्गोपा विसंज्ञाः पर्ययमहे । किंच राज्ञोमुहुरंशु-
वयं मिथिलवर्मणः ॥ गतिमेषां न जानामी न गतिं न च चिंतया ॥ न च ते केवलवृषाः राक्षसा वा वृषास्मना ॥ देव्या
वा दानवा वाप्य यक्षगंधर्व एव वा । अस्मदुत्सादनार्थाय व्रजेस्मिन् समुपस्थिताः ॥ युष्माकमागतानां सु यो वृषान्दमयिष्यति ।
तस्येवं सर्वकल्याणी नीला देवा मनस्विनी ॥ नीला सुमध्याम तस्मै दत्ता कमललोचना । इत्युक्त्वाहृत्य तां कृष्णां गोपम-
ध्ये करोति तां ॥ युनां मनांसि चाक्षिणि तस्यामेव प्रपेदिरे । स्तनयोःस्थितिमाजगुः तेषां चित्तप्रवृत्तयः ॥ अन्वेषामधरे चैव
परेषां च सुमध्यमे । एवं व्यालोलमनसो गोपाश्चिद्वस्थिता इव ॥ तत्र नन्दसुतः कश्चित् उद्येष्टः कृष्णस्य संमतः । स तथा
घोषयन् वाचा वमयिष्ये वृषानमून् ॥ इति प्रतस्थे तान् हन्तुं दैतेयान् वृषरूपिणः । भुजावास्कोट्य हृद्वैपि पित्रा यज्ञ-
वता तदा ॥ इयेष योद्धुं मंदात्मा यात्र शक्नोति माधवः । रावणस्य रणे हन्ता यश्च हन्ता सुमालिनः ॥ तेषां मध्ये समास्थाय
इभारवमया करोत् । तेन शब्देन ते सप्त वृषा घोषवतः पुरः ॥ खुरांश्छृंगान् समुद्धृत्य समुत्तस्थुस्समुद्यताः । तेषां स्थिता
नामेकस्य घोषवान् मस्तकेऽहनन् ॥ ततो गोपास्समागम्य सिंहेनाहं व्यनीनन् । आहते मस्तके सायं वृषो घोषवतस्तदा ॥
अंते खुराभ्याम हृत्य घोषवन्तं दंश ह । पुनश्च शृंगेण तं हृत्वा खुराभ्यां दूरतोक्षिपन् ॥ व्यनीनद्वय सहसा गोपान् विद्रावय-
स्तदा । युवानस्त्वय ये गोपाः नीलाग्रहणलालसाः ॥ मुष्टिं संवत्ये संवत्ये भुजास्कोटनतपराः । गोपा लीलां प्रकुर्वन्तः तेषामध-
पवं ददुः ॥ स्थितेषु गोपवरेषु ते वृषा गोपघातकाः । तस्मात्तान् शृंगकोणैस्ते निजघ्नुः स्म ततस्ततः ॥ मस्तकैश्च खुरैश्चैव
न्यहनन्मुदिता भृशं । ते गोपा वृषदैत्यैश्च निहता भुवि पातिताः ॥ गतानभिमुखं हत्वा संस्थितास्सुमहावृषाः । इभारवनिहतेन
भीषयन्तश्च गोमणान् ॥ गोपालान् गोष्ठे मुख्यं च बलादिद्राव्य वंशितान् । वल्मीकान् खानयन्तां वै महोत्पातं प्रच-
किरे ॥ कुम्भको नन्दगोपश्च ये वृद्धा गोष्ठे जीविनः । कृत्यमूढास्सुसंवृत्तास्तसामोपपुरस्तराः ॥ राजा भीता बभूवुश्च वंश्या
वर्यामिति स्थिताः ।

इति श्रीहरिवंशे पंचषष्टितमोऽध्यायः

वैशंपायनः ॥ अथ कृष्णस्तदारामं बभाषे वैशते सति ॥ नेते वृषा महाबाहो देव्यास्सप्त समुत्थिताः । कालनेमि-
सुताः पूर्वनाहन्तुमिहसंगताः ॥ पुरा मया हता युद्धे तदा तारायमे विभो । एते ते बलिनो नित्यं मम विद्वेषकारिणः ॥ निहन्त-
व्या मया आर्यगोहोहन्तकरा इमे ॥ एते गोपा हता भूयो भूयो हन्तुं समुद्यताः ॥ एवमेतैर्यथायोगं क्रीडाकर्मसु गोपकाः । नन्द-
श्चकुम्भकश्चोभौ विषण्णौ समपद्यतां । रक्षितर्यो बलादेतौ गोपौ बभूवु मया विभो । नीलामेनां महिष्यानि हरता सप्त वृषानमून्
श्रीदामान् सखित्वेन संगृह्णियाग्यसंशयः ॥ इति निश्चित्य रामेण कृष्णः कमललोचनः ॥ पुरस्तेषां पदं चक्रे वृषाणां
बलशालिनां । ते वृषा वितिजाः क्रुद्धा विष्णुं वृष्ट्वा पुरस्थितं ॥ पूर्ववैरमनुस्त्वय त्वराद्धतुं प्रचक्रुः ॥ ते समं सहसा पेतुः
कृष्णस्थोपरि दानवाः ॥ ततो युद्धं समभवत् तेषां कृष्णस्य च प्रभो । ततो गोपगणास्सर्वे कृष्णमेवाभिताभवन् ॥
शृंगैस्ते सहसा जघ्नुः कृष्णं हन्तुमभीप्सवः । पादप्रहारैरपरैः पुच्छघातैश्च केशवं ॥ पृथक्पृथक्समाहन्तुः प्रत्येकं
वृषवानवा । इतेर्दंशुरपरैः खुरैरन्ये जनार्दन ॥ ततः कृष्णो रुषा मुष्टिं सज्जितव्य जघानह । क्रमेण मुष्ट्या तान्स-
र्वान् हत्वा दैतेयगोपतीन् । नीलां हस्ते गृहीत्वाय कृष्णस्तस्मिन् व्यराचत । कुम्भको नन्दगोपं तं मोवाच जनसन्निधौ-
प्रसाशन्नव पुञ्जस्य जीवामी विगतज्वराः । सपुत्रास्सहगोपा वै सवत्सा नो धनैस्समं ॥ वृषश्च सप्तभिर्नैव हता गावस्तहसशः

गर्भाग्निस्तृतास्तावदस्यास्तावेत एव हि ॥ यतस्ते निहता नंद सुखं तस्मादवाप्नुवः । गोसहस्रं तत्र विभो महिषान्महिषीद्युतं ॥
 यावद्विच्छसि वा नन्द तावत्ते वै दशम्यहं । नीलायै लक्ष्मण्युतं दद्यामीति च बोधनः ॥ नंदगोपः ॥ अलं महाविभो तात
 गोभिर्वत्सैर्धनैरपि । तिष्ठतामद्य गावस्ते गावो मे बहवः स्थिताः ॥ घृतवत्यः क्षीरवत्यो बभूवुः पुत्रजन्मतः । यदा कृष्णस्तदा भ्राता-
 ततो मे वर्धत ब्रजे ॥ यावद्गुग्धं समुद्भूतं तः परोर घृतं भवेत् । गुग्मे गुग्मे मधु भवेत्स्वादु स्वादु भवत्यलं ॥ गावो वत्साश्च नीरोवा
 जाते कृष्णे ब्रजे मम । अल्पं किञ्चिज्ज मे स्यात्तद्गृहे स्वं कृष्णसन्निधौ ॥ यास्याम्यहमर्थो गोपगृहायाभ्यनुजानतां । इत्युक्त्वा ।
 प्रययौ नंदस्तत्र जस्तह गोधनः ॥ कृष्णश्च नीलया सार्धे श्रीशम्भो सह संगतः ॥ साक्षं च बलभद्रेण ययौ वृंदावनं प्रति ।
 प्राप्य वृंदावनं गोपाः रेनिरे सहकेशवाः ॥

इति श्रीहरिवंशे षट्षष्टितमोऽध्यायः

SONGS ABOUT THE KING OF OUDH.

BY WILLIAM CROOKE, LATE I.C.S.

[Wajid 'Ali Shâh, the last King of Oudh came to the throne in A. H. 1263 (1847) and was exiled in 1856, just before the mutiny of 1857.]

No. I.

The Departure of Wajid 'Ali Shâh from Calcutta.

Repeated by Kâlikâ Prasad, Headmaster of the village school at Akbarpûr,
 District Fyzabad.

Recorded by Pandit Râm Gharib Chaube.

Text.

Sripati Mahârâj, tu bipati niwâro. Kat aihain Hazrat des hô ?
 Pahlâ muqâm Kâbanpur bhejyô : dusrâ Banâras jât hô.
 Tisarâ muqâm Kalkatwâ meñ bhejyô : Begamon to bhâgîn pahâr hô.
 Alam Bâgh meñ gohyâ chalat haiñ : Machchî-bhawan meñ top hô.
 Beli-gûraḍ meñ tegwâ chalat haiñ : bûnan se andhiyâr hô.
 Bâhar sowain kul râ sipahiyâ : dewarhî meñ rowain Kotwâl hô.
 Bich mahaliyâ meñ Begam rowain : lat chhatkâye lambî kes hô.
 Topiyâ chhuṭai wah topkhânwâ ; hathiyâ chhuṭai phikkhân hô.
 Ghore turang saharwâ : mân chhuṭê sâthî hamâr hô.
 Kaisar Bâgh meñ Begam rowain : lat chhatkâye lambî kesh hô.
 Raghunâth Kanwâr : " Kiripâ bhayo ham ko bhayo banbâs hô."

Translation.

O Sripati Mahârâj (Râm), thou art the remover of calamity. When will my Lord return to his country ?

The first halt was Cawapore: the second at Benares.

The third halt was at Calcutta, and the Queens fled to the hills.

Bullets were flying in the Alam Bâgh : there were cannons in the Machchi-bhawan.

Swords were drawn in the Bailey Guard : it was dark with arrows.

Outside mourned the sepoys : in the gateway mourned the Kotwâl.

In the palace mourned the Queen, and let their long locks fall dishevelled.

The cannons were left in the magazine: the elephants were left in the stables.

The swift horses were left in the city : our friends forgot their sympathy.

The Queens wept in the Kaisar Bâgh, and let their long locks fall.

Saith Raghunâth Kanwâr¹ : " It was the pleasure (Râm) that we should be in exile."

¹ The Author.

No. II.

The Flight of Wajid 'Ali Shāh.

*Sung by Saligrām Kayasth,**Recorded by Lālā Prasad, a master in Amarpur Village School, District Itāwā.*

Text.

Tum bin, Hazrat, āj mulk bhayo suno.
 Kot, Hazrat, bare khilāf; khyāl kyā kinho ?
 " Meri Kesar Bāgh lagāy gard kar dinho."
 Hazrat chale Kalkattā, āsro kinho.
 Kōl Begam bhai aswār, mulk taj dīho.
 Angrez Bahādūr ātā : mulk lai līho.
 Kiel ne nāhiñ kari larāī, nāhiñ jang kinhi.
 Kōl jangal aur bayābān basārā kinhi.

Translation.

Without thee, my Lord, the country has become silent.
 My Lord, thou wert very happy ; what dost thou think ?
 " They have turned into very dust the Kaiser Bāgh that I made."
 My Lord went to Calcutta and we had hope.
 Some of the Queens left the country in carriages.
 The great English came and took the country.
 No one raised any fight or rebellion.
 Some took to living in the forests and woods.

No. III.

Wajid 'Ali Shāh and the Kaiser Bāgh.

A Lament.

*A song in honour of the Kaiser Bāgh of Lucknow and the late king of Oudh, Wajid Ali Shāh.**Recorded by Pandit Rām Charit Chaudh.*

Text.

Kaisar Bāgh bandhā, mazah Wajid 'Ali ne na pāyā.

1.

As pās sone ke kangure, bich meñ takht bichhāyā.
 An part Angrez ki palān, hukm apnā chālāyā.
Mazah Pādshāh ne na pāyā, kisa Kaisar Bāgh bandhā.

2.

Amīr gharīb sabhī hilmil rowān, rowai phutphut kar sārā sansār.
 " Hāy ! gayo perdes mein, apne desh se rukhsat hoke sardār."
Kaisā Kaisar Bāgh bandhā, mazah Wajid 'Ali ne pāyā.

3.

Lāle lāle kapare pahane Pādshāh yogiyā rūp banāye.
 Lāle lāle kapare sārē musāhib yogiyā rūp banāye.
Are, Kaisar Bāgh bandhā, mazah Huzarat ne na pāyā.

Translation.

Wajid 'Ali built the Kaiser Bāgh, but did not enjoy it.

1.

On all sides turrets of gold and in the middle a throne were placed.
 An English force came and settled and assumed the authority.
What a Kaiser Bāgh Wajid 'Ali built, but did not enjoy it.

2.

Noble and peasant all wept together, and all the world wept and wailed.
 Alas ! The chief has bidden adieu to his country and gone abroad.
What a Kaiser Bāgh Wajid 'Ali built, but did not enjoy it.

3.

Clothed in red, the king put on the guise of a mendicant.
 Clothed in red, his followers put on the guise of mendicants.
O, my Lord built the Kaiser Râgh, but did not enjoy it.

No. IV.

The Departure of the Bahu Begam to England in appeal.
 Songs in honour of the Bahu Begam's departure to England to 'appeal.'
Recorded by Râm Gharib Chaube.

Text.

1.

Nandan ke joyd, are nâ bahu rê.
 Allâh tumheñ lâwe ! Lâyai Nabî aur Rasûl !
 Turk sawârân paidal hoye gaye, galiyon meñ roye sipâh.
 Hâthî bhî bik gaye, ghore bhî b.k gaye, unt bhî ho gaye nillâm.
Nandan kâ joyd rê, nâ bahu rê !

2.

Kaisâ hai wah desh ?
 Keke, rê, hâth chithiyâ likh bhejûn ? Keke, rê, hâth sandesh ?
 Kâgâ ke hâth chithiyâ likh bhejûn ? Panchhûn hâth sandesh ?
Nandan ke joyd rê, nâ bahu rê.

3.

Dekhan ko jiyâ hoyâ.
 Lâgt rê bazariyâ, Sâhab, torî jahân bikain hirê aur lâl.
 Chaturâ chaturâ sandâ kar gayê, rah gaye murakh gañwâr.
Nandan ke joyd rê, nâ bahu rê.

Translation.

1.

Going to London², thou art no daughter-in-law.
 May God bring thee back ! May the Lieutenant and Prophet (of God ; Muhammad) bring
 thee back !
 The Turkish horseman have become foot, and the sepoye complain in the streets.
 The elephants and horses have been sold, and the camels put to auction.

Going to London, thou art no daughter-in-law !

2.

Of what kind is that country ?
 By whose hand may I send a letter ? By whose hand my news ?
 Shall I send my letter by the crows ? my news by the birds ?
Going to London, thou art no daughter-in-law.

3.

I long to see thee.
 O Englishman, there is thy market where diamonds and rubies are sold.
 The clever have sold their merchandise : the fools and clodhoppers have been left.
Going to London, thou art no daughter-in-law.

No. V.

The Settlement of Oudh.

Sung by Girdhârî Dâs Chaube of Chandrapur, District Agrâ.
Recorded by Ram Gharib Chaube.

Text.

1.

Jis waqt Sâbbân Shâhar Lakhnau liyâ,
 Wâjid 'All, jo Shâh thâ, Kalkattâ châl diyâ.
 Shâhzâdgân Begam hamrah kar liyâ hai,

² The text has Nandan. The natives think London to be the most enjoyable place in the world and have adopted Nandan (ban) the Paradise of India, with which they are familiar, as their name of London.

Malikah Muazzama nê tankhwâh kar diyâ hai,
Aqbâl se Firangî mulk Awadh le liyâ.
Sab Râjgân khauf se itâ'at qabul kiya.

2.

Be-intizâmi aisi thi Bâdsbâh ghar,
 Wirân mulk hotâ thâ, rakhte nahîn khabar.
 Angrezon ne jab dekhâ, aisi machâ hai ghadar.
 Nâyab Shaharyâr ne dakhal kar liyâ shahar.
Aqbâl se Firangî mulk Awadh le liyâ.
Sab Râjgân khauf se hathîdr dhar diya.

3.

Phailâ amla Firangî kâ tîrsath ke sâl meñ;
 Blawâ huâ hai mulk meñ painsath ke sâl meñ.
 Angrez phir dakhal kiya Ohhiyasth ke sâl meñ.
 Birjisqadar Begam Naipâl râj meñ.
Aqbâl se Firangî mulk Oudh le liyâ;
Sab Râjgân khauf se hathîdr dhar diya.

4.

Jis waqt Belî Gârâd meñ Sâhbâh the;
 Koi rasad na chaltî thi, mahtâj Khodâ the.
 Aur gorahay lekar musta'id jang the;
 Bhukhon piyason marte the, an bhâgte na the.
Aqbâl se Firangî mulk Awadh le liyâ
Sab Râjgân khauf se hathîdr dhar diya.

5.

Jab Sâhbân dhâwâ karte the fanj par;
 Badmâsh mulkî battî dêtê the top par.
 Unke muqâbilê se ohhipâte the dar ba dar.
 Sar kaṭ le the gorâ unheñ khoj khoj kar.

6.

Talwâr aur golf aur saugîn chaltî thi;
 Sadhân zarb ke upar jab battî baltî thi.
 Awâz us taraf se zamîn thartharâtî thi.
 Us waqt zan shikam se hamal dâl detî thi.

7.

Yahjisqadar Begam kî kaht gai bahaduri?
 Duniyâ meñ nâm rahgayâ shâhî se âkhîrî.
 Ab kaun kar sakaigâ aisi bahaduri?
 Begam nikalte waqt khud jang kyâ kari?

8.

Jis waqt Rânâ Sâhab goron se jang kiye;
 Badmas bhâq bhâq ke Uttar kî râh liye.
 Jagrâj Sing piehâ goron kâ kiya khûb;
 Ek ek ko mârkar, nâh meñ diya dâb.

9.

Yah Rânâ Bent Mâdhav jawân mard hai barâ;
 Khud jang mângtâ hai, musta'id hai kharâ.
 Yah loh Baiswârê kâ Baisôn kâ hai karâ.
 Ab to muqâbilâ Angrezon se â parâ.

10.

Tab Sâhbân âpas meñ maslahat kiya :—
 "Rânâ ko lewâ milây Mulk Awadh le liyâ.
 Aur Râjgân sâre Mulk Awadh bewafâ.
 Yah log hongê hâzir jab khauf bar malâ."

11.

Jab Rājā Mān Sinh Firangī meñ ā milā,
Us waqt Lāl Mādho par khauf chal milā :—
“Badmās bhāg bhāg luke jāke Karbala.”
Jab Sahbān jāke gher liyā bar malā.

12.

Tab Rānd dīl meñ sochā:
ab ābrū ke sāth nikāl chālnā kāb hai.
Afwāj apnī leke Uttar ki rāh li.
Sab rāj apnī chhorke Begam ki sāth di.

13.

Akhir kō bad hawās hue rājān sab.
Kisān namakharāmī Awadh Shāh ghar hai jab.
“Angrez bewafāi karsūnge kaho yah kab?”
Bar khauf hāzir āye yah rājān sab.

14.

Pahlā hī intizām bandobast sarsari ;
Bārah Zillā kiyā hai su arba Kamishnari.
Sūbah Awadh meñ ek hai Judishal Kamishnari.
Nisbat apnī ke yah darjā hai ākhiri.

15.

Pher bād ko mauze mauze kā had bast kar liyā ;
Dānde aur meñde kā sab jhagrā uthā diyā.
Ahini zanjir paimāish shurū kiye ;
Mumkin aur ghair-mumkin sab judā kiye.

16.

Jab kāghzāt bilkul tartīb kar liyā.
Tab intizām sālī bandobast kā kiyā.
Har ek ke nām jāri hukmūma kar diyā.
Aur ishtihār dāwedārī kā de diyā.

17.

Bārah baras kī mayyād muqarrar jo kī gai ;
Tirsath ke jagah sāl ekkāwan likhī gai.
Andar maiyād qabzah diqri dī gai.
Qabzah na būd, arzī khārij kar dī gai.

18.

Har ek Zillā meñ chār muhakamā kharā kiyā :—
Zillā, Kalaktari, Diwānī, Ayān kiyā.
Faujdārī bād bandobast ro diyā.
Yah hāl kah gai, goyā qalam band kar diyā.

Translation.

1.

When the English took the city of Lucknow,
They sent Wājid 'Alī, who had been king, to Calcutta.
He took the princes and the queens with him,
And the great Queen (Victoria) gave him a pension.
By their prestige the English took the country of Oudh;
And all the chiefs acknowledged their supremacy through fear.

2.

There was such disorder in the king's house,
That the country was devastated and no one took notice.
When the English saw that such anarchy was reigning,
The Queen's Deputy (the Viceroy) entered the city (of Lucknow).
By their prestige the English took the country of Oudh,
And all the chiefs laid down their arms through fear.

3.

The English first commenced to rule in the year 63³.

The rebellion was in the year 65.

The English came back again in the year 66⁴.

Birjisqadar, the Queen, fled to Nepál.

*By their prestige the English took the country of Oudh,
And all the chiefs laid down their arms through fear.*

4.

When the English were Bailey Guard,

There were no supplies, and there was only the mercy of God.

And the white men were full of fight ;

They were dying of hunger and thirst, but did not run away.

*By their prestige the English took the country of Oudh,
And all the chiefs laid down their arms in fear.*

5.

When the English pursued the army,

The rebel scoundrels sprung their mines on the guns,

They hid themselves as best they could from place to place.

The white men cut off their heads wherever they found them.

6.

Sword and bullet and bayonet was used ;

Hundreds were wounded when the mines were fired.

The earth trembled at the noise of it,

And the babes fell from the wombs of pregnant women.

7.

What kind of bravery did Birjisqadar, the Queen, show ?

Her name has remained in the world.

Who now will ever show such courage ?

When the Queen had fled what fight was possible ?

8.

When the Rânâ Sâhib fought the white men,

The scoundrels fled to the North,

Jagrâj Singh followed up the white men well,

He killed them one by one and threw them into the stream.

9.

The Rânâ Beni Mâdhav was a very strong man.

He wanted a fight and stood ready for it.

The steel of the Baisas of Baiswârâ is hard.

Now it fell to him to face the English.

10.

Then the English counselled together :—

“Let us join with the Rânâ and take the Country of Oudh.

All the other chiefs of the Country of Oudh are unreliable.

If these come in then there will soon be fear.”

11.

When Râjâ Mân Singh joined the English,

Then Lâl Mâdhav began to fear :—

“The scoundrels have taken refuge in Karbalâ.”

Then the English soon surrounded him.

³ A. H. 1263 A.D. 1847.

⁴ This story is a little mixed, Wajid 'Ali commenced his reign in A.H. 1263 (A.D. 1847) and was exiled in 1856. The Mutiny was in 1857.

12.

Then the Rājā thought in his mind that
It would be well to escape with honor.⁵
He took his armies on the northern road.⁶
He gave up his kingdom and went to the Begam.

13.

In the end all the chiefs lost their heads.
They saw that all the people were faithless to the house of the King of Oudh.
"When will the English be unfaithful?"
And so all the chiefs presented themselves through fear.

14.

The first arrangement (of the English), was the rough survey (of the country).
They made twelve Districts and four Commissionerships.
In the Kingdom of Oudh there is one Judicial Commissionership,
For the purpose of appeal this is the last Court.

15.

After that they fixed the boundaries, village by village.
They stopped all the quarrels over uncertain boundaries.
They began to measure (the land) with iron chains.
They divided the cultivable from the uncultivable land.

16.

When all the papers (for the land) were in order,
Then they managed for the yearly settlement (of revenue).
They sent summons to every name.
And advertised for every claim.

17.

They fixed a period of twelve years⁶
And instead of the year 68 they wrote 517.
Decrees were granted for possession within the period.
If possession was not proved, applications were rejected.

18.

In every District four departments were set up :—
Revenue, Judicial, Criminal and Settlement (of Revenue).
Then they arranged for the army.
This is the story as it has been committed to writing.

MISCELLANEA.

THE EARLIEST SAKA DATE.

MR. NARASIMHACHARI announces the discovery in a Jaina work entitled *Lōkavibhāga* of the Saka date 380 corresponding with the 22nd regnal year of king Sishavarman Pallava of Kānchi. This date, equivalent approximately to A.D. 468, is considerably earlier than the oldest Saka date hitherto recorded, viz., 427=A.D. 505 in Varāhamihira's *Pañcha-siddhantika*, I. 8 as pointed out by Dr. Fleet (J.R. A. S., 1910, p. 819).

The discovery, announced in 1909, is confirmed in 1910 by the verification of the details of the date.

A definite basis for ultimate settlement of the Pallava chronology is also secured.

Full information on the subject will be found in the Annual Report of the *Archaeological Survey, Mysore*, for the year ending 30th June, 1909, para. 112, and *ibid.* for 1910, para. 115, dated August 1st, 1910.

V. A. SMITH.

⁵ This is a prose interpolation.

⁶ I. e., they fixed possession for twelve years as giving an absolute title to the land.

⁷ I. e., possessors admitted in 1847 were granted possession from 1835.

NOTES AND QUERIES.

THE PLANT KURINJI (STOBILANTHUS) AND THE WORSHIPS OF KATTAIKKĀVALAR.

THE plant *stobilanthus* grows extensively on the Palni Hills and there are certain curious features about it which I think may be of interest to your readers.

Though the plant is very common on these hills, usually only a few stray ones flower in each year. Five years ago, the flowering was more general, but this year it is in such bloom that it is difficult to find a plant without flowers. The flowers are mainly purple in colour and rather strongly scented.

The hill people call the plant *kurinjī* and believe that it is in full bloom only once in twelve years, which is confirmed by a gentleman, who states that he last saw the flowering on the scale of this year in 1898, and that it withers away after flowering, coming up again afresh after the following rains.

The hill people also believe that a deity called Kattāikkāvalar (which seems to mean "Guardian of the Boundaries") needs to be propitiated once in twelve years, i.e., whenever *kurinjī* is in full bloom; otherwise he will do harm to the

cattle or the crops. So the people of every village fix a day in the month of Āvani (Aug.-Sept.), when contributions of rice and cocks or chicken are raised from every house for offerings to Kattāikkāvalar. On the afternoon of that day, the people of the Kunnuvar (Mannādi), artisan (Āsāri), and washerman classes take the offerings a mile or two out of the village and there offer cooked rice, cocks and a sheep to the godling and afterwards partake of them. Just before returning, a man, appointed for the purpose, kills a buffalo and leaves the carcass there. The people do not remain at the spot a moment longer than is absolutely necessary, as they greatly dread the wrath of Kattāikkāvalar. Even those who do not belong to the abovementioned classes remain in the village, and take care to keep within their houses after sunset on that day.

The worship is conducted on the west, north, and east sides of a village in rotation. At Pumburai, a hill village about eight miles west of Kodaikānal, it will be carried on this year to the west of the village.

S. SITTARMAIYA.

BOOK-NOTICE.

THE *SĀHITYADARPAṆA*, Parichohhedas 1, 2, and 10: the Text, with an Introduction and English Notes, by PANDURANG VAMAN KANE, M.A., LL.B., sometime Acting Professor of Sanskrit, Elphinstone College, Bombay, pp. 18, 75, 318, 24. The Oriental Publishing Company, Bombay, 1910.

THIS is not a complete edition of the *Sāhityadarpaṇa*, but contains only Parts I, II and X of the work. The first two parts are complete and the tenth begins with the 14th *Kārikā*, the first 13 *Kārikās*, which are omitted, corresponding to the first 16 in Jivānanda Vidyāsāgar's edition. The first part defines *kāvya*, the second deals with the significance of words, and the tenth explains the *alankāras* in poetical composition. This edition, therefore, confines itself to those portions of the *Sāhityadarpaṇa*, which bear more especially on the appreciation of the figures, similes, conceits and other characteristics which abound in the *Kāvya* literature. Those characteristics have been distinguished and classified in the analysis of Sanskrit poetry and literary composition. They are fully and even minutely discussed and explained by Mr. Kane; indeed in his endeavour to make his work thorough, he fears he may have been too copious. The *Kārikās* are construed and explained and often translated, and are also illus-

trated by numerous quotations. Some of their characteristics are rather elaborately and even fancifully explained, and the distinctions drawn between them are sometimes minute. The notes, however, are full and clear, and the explanations enable one readily to perceive in what the difference between them consists. The editor has also succeeded in tracing to their source some verses which had not been identified before.

In his Introduction, Mr. Kane has discussed the personal history and date of the author Visvanātha, and has expressed his opinion regarding Visvanātha's work and its authoritative value. He has bestowed great care on the preparation of this edition, and it should be a distinct aid towards understanding and appreciating the beauties of the *Kāvya* literature. He hopes that his elucidation of the subject may interest in the study of that literature not only the University student, but also the general reader, and so may rouse them to pursue the subject further. The affection for it which he has manifested in this work, should certainly stimulate all those who may respond to his invitation. I may add that the edition is well printed and the Sanskrit type is particularly good.

F. E. P.

THE EMPEROR AURANGZEB ALAMGIR, 1618-1707.

BY WILLIAM IRVINE.

[The following article was written for the *Encyclopædia of Islam* but was found too long and detailed for that work. As it is based on a fresh examination of original authorities, it seems worth preserving. The table of the initial days for each regnal year will be found especially useful.]

Aurangzēb (1618-1707), the third son of the emperor **Shāhjahān** by **Ardjmand Bānū Begam**, **Mumtāz Maḥal**, daughter of the Persian immigrant **Āṣaf Khān**, **Yamīn-ud-daula**, was born at **Dhod** (usually converted into **Dūhad**), on the 15th **Zu'l-Qa'da** 1027 H. (Nov. 3rd 1618) N. S., in the camp of his grandfather **Jahāngīr**, then on his way from **Aḥmadābād** (**Gujarāt**) to **Ujjain** in **Mālwa**. It was his fate to be born and die in a camp, and to pass many years of his life in one.

I.—From Birth to Accession, 1618-1658.

In 1029 H. (Dec. 1619), Prince **Khurram** (**Shāhjahān**) was sent from **Kashmīr** to command in the **Dakhin** against **Malik 'Ambar**, **Ḥabshī**, the minister and virtual ruler of the **Aḥmadnagar** kingdom; and he appears to have taken his family with him. In 1031 H. (Nov. 1621 to Nov. 1622), **Shāh 'Abbās** of **Persia** occupied **Qandahār**. Immediately **Shāhjahān** was summoned to court, but when he reached **Māndū** in **Mālwa**, he halted for the rainy season. At this time an occasion of quarrel with his father had arisen over **Dholpur**, south of **Agra**, which had been newly granted to the prince in place of his youngest brother, **Shahriyār**. The local agents of the two princes fought each other, and bitterness arose between the brothers. **Nūrjahān**, queen of **Jahāngīr** who had complete control over her husband, advocated the claim to these *jāgīrs* of her son-in-law, prince **Shahriyār**. She also prevailed on the emperor to substitute **Shahriyār** as general in the **Qandahār** campaign in place of **Shāhjahān**, from whose advancement she feared disadvantage to herself, if **Jahāngīr** were to die. **Shāhjahān** was ordered to retrace his steps to the **Dakhin**. He remonstrated warmly, and pressed for leave to come to court to state his own case. A hearing was refused to him. He then, 1032 H. (1623), crossed the **Narbadā** at **Akbarpur** ferry, burnt the boats, occupied the fortress **Asīr**, and went on to **Burhānpur**. At court, these acts were treated as rebellion. An imperial force, under prince **Parwez** and **Mahābat Khān**, which was sent to deal with him, succeeded in crossing the **Narbadā**, and on the defection of **Khān Khānān**, the chief supporter of **Shāhjahān**, that prince sought refuge at the **Qutl Shāhi** court in **Gulkandah**. After a short stay, he marched from **Orissa** into **Bengal**, 1033 H. (1623), where he met with some success. Moving on westwards to **Raṭnah**, he captured the strong hill fortress of **Ruhtās**, and sent officers to hold **Allahābād** and **Audh**. As he and his army were dependent on boats for their supplies, the desertion of the boatmen reduced **Shāhjahān's** army to extremities, and he soon had no more than 10,000 men under his standard. The imperialists, who were still in pursuit, now inflicted a crushing defeat on him and captured his camp and baggage. After despatching his harem, including a newly-born infant, **Murād Baksh**, to **Ruhtās**, **Shāhjahān** beat a hasty retreat to the **Dakhin**, accompanied by **Mumtāz Maḥal** 1034 H. (1624-5). On the failure of his attempt to take **Burhānpur**, he retired southwards into the territory of the **Aḥmadnagar** kings, 1035 H. (1625-6), making his home at **Junnar**.

Finally, **Shāhjahān** made some overtures to his father and was told that if he evacuated **Asīr** and **Ruhtās**, and sent his sons, **Dārā Shukoh** and **Aurangzēb**, to court, his request would be considered. The two princes were sent to their grandfather and were kindly received. On the emperor's death, 28th **Ṣafar** 1037 H. (Nov. 8th 1627), their maternal grandfather, **Āṣaf Khān** removed them from the charge of **Nūr Jahān**.

On the accession of Shāhjahān, 8th Jamādā II, 1037 H. (Feb. 14th, 1628), Aurangzēb, now nine years of age, was sent with his brothers from Lāhor to Āgrah to join his father from whom he received the usual presents, 1st Rajab 1037 H. (March 8th 1628). One of the incidents of Aurangzēb's youth, showing his courage, was defending himself with spear and sword against a raging elephant which pursued him and knocked him off his horse. He was then between fifteen and sixteen years of age, 29th Zūl Qa'dah 1042 H. (June 7th, 1633). His first public employment was in the supreme command over the three armies operating against Jujhār Singh, Bundelah rajah of Orchhah. The appointment was made on the 15th Rabi II, 1045 H. (Sept. 28th, 1635), when he was barely seventeen; his daily allowance having been already changed into official rank (*manṣab*) on the 3rd Rajab 1044 H. (Dec. 23rd, 1634), when he was made 10,000 personal, 4,000 horse, with the grant of a flag, the right to beat kettle-drums, the use of a yak-tail standard and permission to erect scarlet tents of the imperial colour.

When this Bundelkhand campaign had been carried out by the subordinate commanders, Aurangzēb rejoined the emperor and marched with him to the Dakhin. During his stay in that country, the emperor enforced on the kings of Bijāpur and Gulkandah the cession of some territory and the payment of tribute. When written treaties had been entered into (1636), Shāhjahān prepared to return to Northern India, making over the government of the Dakhin and its four provinces to Aurangzēb on the 3rd Zūl Hījāh 1045 H. (May 10th, 1636); and after the receipt of the usual presents, the prince left his father's court on the 20th Ṣafar 1046 H. (July 25th, 1636) and proceeded to his headquarters at Daulatābād. Khān Jahān Bārhaḥ, an experienced officer was left as the new governor's right-hand-man and second-in-command until the arrival of Khān Zamān, who was charged permanently with that duty. In the following year Shāhjahān arranged a marriage between Aurangzēb and a daughter of Shāhnawāz Khān Ṣafawī, a refugee scion of the Persian royal house. The bridegroom was summoned to court for the wedding, where he arrived on the 1st Zūl Hījāh 1046 H. (April 27th, 1637), bringing with him a captured pretender to the throne of Aḥmadnagar. As Khān Zamān had recently died, Shāistah Khān, Aurangzēb's maternal uncle was ordered to the Dakhin to act as the prince's deputy. On the 29th Zūl Hījāh 1046 H. (May 25th, 1637), after the marriage of the prince and of his eldest brother, Dārā Shukoh, on the same day, the 28th Zūl Hījāh 1046 H. (May 19th, 1637), was sent off to the Dakhin again; and at his own request was entrusted with the conquest of the Baglānah country lying between Mālwah, Gujarāt and Khāndesh. The local rajah, having been invested in his chief fortress of Mülher, offered terms on the 10th Shawwāl 1047 H. (Feb. 25th, 1638), and after their acceptance by the emperor, the fort was evacuated on the 1st Ṣafar 1048 H. (June 14th, 1638). The reduction of the rest of the country being completed by the 4th Rabi 'I, 1048 H. (July 16th, 1638). Aurangzēb also distinguished himself by the destruction of a Mahrattah, one Khelū jī, who had thrown off the Bijāpur yoke and had returned as marauder to his native country near Daulatābād. Shortly afterwards, on the 9th Ramazān 1049 H. (Jan. 3rd, 1640), the prince reported the birth at Mathura between Āgra and Dihlī, on the 4th of the month (Dec. 29th, 1639) of his eldest son, Muḥammad Sultān. The reason for Aurangzēb's appearance again in Northern India is not recorded, but he must then have been on his way back to his father's court, where he arrived on the 15th Ramazān 1049 H. (Jan. 9th, 1640). On the 8th Zūl Qa'dah 1049 H. (March 2nd, 1640), when Shāhjahān's camp was at the Ohināb river during his march from Lāhor to Kashmīr, the prince received the usual presents and was sent back to his seat of government, Daulatābād. On the 21st Ṣafar 1050 H. (June 13th, 1640) his report of the submission of Bābā jī, chief of Gondwānah, was received at court. The prince was once more at court in 1051 H. (April 1641—March 1642), on a visit to his father; and again, two years afterwards, in 1054 H. (March 1644—Feb. 1645), he returned there to see his sister, Begam

Šāhib, who had been badly burned. At this time for some reason insufficiently explained, Aurangzēb announced his intention of retiring from public affairs, and leading the life of a religious recluse. His father was angry and took away all his honours and his income. A year afterwards on the intercession of his sister, Begam Šāhib, he was re-admitted to favour, restored to his rank, and appointed to the government of Ahmadābād, Gujarāt, for which place he started on the 29th Zūl Hijjah 1054 H. (Feb. 27th, 1645).

Taking advantage of disputes among the rulers of Transoxiana, Shāhjahān in 1044 H. (1644), made great efforts to recover the territories of Balkh and Badakhshān which had belonged to his ancestors. His fourth son, Murād Baksh under the tutelage of 'Alī Mardān Khān, the Persian, was sent on this campaign. Balkh was occupied in Jamādā I, 1056 H. (June 1646), and the *khutbah* read in Shāhjahān's name in the following month, but the impatient prince would not stay to consolidate his conquest, and returned to court. Disturbances broke out, and to restore order, the Emperor selected Aurangzēb for the command of a new army, with 'Alī Mardān Khān as his second-in-command. Aurangzēb arrived at court in 1056 H. (1646-7), and was granted Balkh and Badakhshān in fief; he left again in the middle of Muḥarram 1057 H. (February 1647), with orders to remain in Peshāwar until the *Nauroz* (March 21st, 1647). After three months' stay in Peshāwar, the prince advanced to Kābul, which he reached towards the end of April 1647, and with the reinforcements which had joined him, started for Balkh. In the passes he was opposed by the Ūzbak and Alamān tribes, but on the 1st Jamādā I, 1057 H. (June 4th, 1647), he succeeded in reaching Balkh. He marched out at once to give battle to the two armies sent by Abd-ul-'azīz, the king's son, to recover the city. At first Sa'īd Khān, one of the Indian generals was repulsed, but engaging the enemy at the head of his own division, Aurangzēb secured the victory at a late hour of the day. During a subsequent attack on their camp, the enemy was reinforced; and 'Alī Mardān Khān was on the point of giving way, when Aurangzēb arrived to support him, prevented a disaster, and secured the capture of the Ūzbak camp.

Meanwhile, a fresh army of Ūzbaks appeared and threatened Balkh and the Mughal rear. The prince turned to relieve Balkh and had to fight his way back step by step. On one occasion the Ūzbaks penetrated into the Mughal camp and were only repulsed by the activity and valour of Aurangzēb himself. For seventeen or eighteen days there was no rest from fighting. Then came a rumour that Shāhjahān meant to espouse the cause of Nazar Maḥammad Khān, the dispossessed ruler, whereupon his rebellious son, 'Abd-ul-'Azīz Khān, sent overtures to Aurangzēb for the cession of Balkh to Qilich Khān (Suhbān Quli), another son of Nazar Maḥammad Khān. The prince referred the proposal to Shāhjahān at Kābul. Aurangzēb re-entered Balkh on the 18th Jamādā I, 1057 H. (June 21st 1647), whereupon the enemy under 'Abd-ul-'Azīz Khān retired, and marching twenty *kos* crossed the Amūn river. During these proceedings, Nazar Maḥammad Khān's son had arrived at the Mughal court and Shāhjahān, finding that Balkh was costing him a great deal more than it could ever yield in revenue, resolved to give it back to Nazar Maḥammad Khān. Aurangzēb was recalled.

Aurangzēb left Balkh on the 14th Sha'bān 1057 H. (Sept. 14th, 1647), after garrisoning the city and fortress, and transferring the rest of the territory to Nazar Maḥammad Khān, he began a difficult retreat. In the middle of Ramaḥān, Oct. 14th, 1647, a body of his troops was cut off and he had to sustain three other severe attacks. He reached Kābul on the 12th Shawwāl 1057 H. (Nov. 10th, 1647), having left his treasure-convey in the pass. The Hazārās fell on this camp and it was only with the greatest trouble that they were beaten off and the treasure at last brought in. Shāhjahān ordered Aurangzēb to halt on his return march at the Behat river, and on the 1st Rabi' I, 1058 H. (March 27th, 1648), directed him to proceed without coming to court to his new government of Multan.

The city and province of Qandahār had for generations formed a subject of contest between the Persian shāhs and the Mughal emperors. Humāyūn ceded it to Persia in 1545 as a reward for aid to recover India, but a month or two after its occupation by the Persians, he treacherously took it from them. Afterwards they recovered it, only to lose it again to Akbar in 1594. In Jahāngīr's reign (1621) the Persians recovered it, only to lose it again in 1637 by the treachery of their governor, 'Alī Mardān Khān.

Shāh 'Abbās II, who had recently succeeded to the Persian throne (1642), resolved to signalize his accession by the re-conquest of Qandahār. Rumours of this intention reached Shāhjahān in Rajab 1058 H. (July 1648). At first he proposed to move to Kābul at once, and send forward an army to defend Qandahār, but his advisers thought it unlikely that the Shāh would march in the hot season, and the journey to Kābul was postponed. But on the 12th Muḥarram 1059 H. (January 25th, 1649) came the report of the commandant of Qandahār, that the Shāh had arrived before the fortress on the 10th Zū'l Hijjah 1058 H. (Dec. 26th, 1648). On the 18th Muḥarram 1059 H. (Feb. 1st, 1649), the Indian *Wazīr*, Sa'dullah Khān, and the other generals were sent off with orders to halt in the Kābul province. On the 1st Rabī 'I, 1059 H. (March 15th, 1649), Shāhjahān left Lāhor for Kābul, and when he had just crossed the Behat river, 15th Rabī 'I (March 29th, 1649), he learnt that Qandahār had surrendered on the 12th Šafar 1059 H. (Feb. 25th, 1649). Urgent messengers were sent to Aurangzēb and Sa'dullah Khān to make an immediate advance.

Aurangzēb left Multān and first tried the route through Kohāt. It was reported that the passes were blocked with snow, and it would be one month before they were opened. Shāhjahān directed him to leave Kohāt and join him at Peshāwar. Aurangzēb left Kohāt on the 1st Rabī 'I, 1059 H. (March 15th, 1649), and by a difficult pass arrived near Peshāwar on the 5th, March and without entering the city, hastened on to Jamrud. After collecting labourers to clear the passes, he reached Kābul on the 21st Rabī 'I, 1059 H. (April 4th, 1649). No grass could be obtained and prices were very high, therefore, after a halt of a few days to await the arrival of his rearguard from Jalālābād, he left Kābul, 2nd Rabī 'II, 1059 H. (April 15th, 1649), Shāhjahān being then at Ḥasan Abdāl, east of the Indus. From Ghazni, Aurangzēb and Sa'dullah Khān reported that prices were high and supplies very scanty; the only reply they received was to urge them on, they must reach Qandahār, cost what it might.

On the 14th Jamādā 1059 H. (May 25th 1649), the Mughals reached Qandahār. Shāh 'Abbās had left the neighbourhood at the end of Šafar (early in March 1649). Siege operations commenced, and soon three Persian armies approached and attempted to raise the siege and a battle began, the result of which was indecisive. After some time Shāhjahān decided on the postponement of the siege and recalled his army. The emperor early in Ramazān 1059 H. (Sept. 1649), left Kābul and reached Lāhor on the 18th Shawwāl (Oct. 25th, 1649). Aurangzēb rejoined his father in December, when the province of Taṭṭah was added to his charge, and he left for Multān.

Two years elapsed before the campaign against Qandahār was renewed, when in obedience to orders, Aurangzēb left Multān, 16th Rabī 'I, 1062 H. (Feb. 26th, 1652), and twenty-one nobles were appointed to serve under him. Shāhjahān himself reached Kābul on the 4th Jamādā I, 1062 H. (April 14th, 1652). Sa'dullah Khān joined forces with Aurangzēb on the 1st Jamādā (April 11th, 1652), and the second siege began. An attempt at scaling the walls during a night attack was a failure; and the efforts to reduce the fortress were prolonged for two months and eight days. Shāhjahān now lost hope and recalled the besiegers; Aurangzēb was appointed to the Dakhin government and Shāhīstāh Khān was transferred to Aḥmadābād. Dārā Shukoh, the eldest prince made many scornful allusions to his brother's failure and in a subsequent year undertook the duty, but met with an equal want of success.

The chief events of Aurangzēb's second period of government in the Dakhin were his campaigns against the Qutb Shāhī, king of Gulkandah and the 'Adil Shāhī king of Bijāpur. 'Abdullah Qutb Shāh had recently quarrelled with his powerful minister, Mīr Maḥammad, Ardīstānī, better known by his title of Mīr Jumlaḥ, and on his escape from the capital, harsh measures were used against his son, Maḥammad Amīn Khān. Prince Aurangzēb was appealed to by Mīr Jumlaḥ, and this opening was seized for still farther aggressions upon the Gulkandah kingdom, although a treaty had been entered into by Shāhjahān so lately as 1636. The Gulkandah court was taken unawares by the prince's son, Maḥammad Sulṭān, who arrived there in Rabi 'I, 1066 H. (January 1656), on the pretext of a journey to Bengal to marry his cousin, the daughter of Shāh Sujā'. Aurangzēb himself followed close on his son's heels and camped outside Gulkandah on the 20th Rabi 'I, 1066 H. (January 17th, 1656). 'Abdullah Qutb Shāh took shelter in the fortress of Gulkandah but after two days offered to submit and came to terms. At first Aurangzēb refused, but after four days of fighting he consented, and negotiations were entered into. The fighting was renewed by the disorderly troop without the orders of their generals. But at length in the end of Jamādā II, 1066 H. (April 25th, 1656), when Mīr Jumlaḥ had joined from the Karnātik, terms were come to, some territory was ceded and one of the king's daughters was betrothed to Maḥammad Sulṭān. On the 2nd Rajab 1066 H. (April 27th, 1656), Aurangzēb started for Aurangābād, which he reached on the 3rd Sha'bān (May 28th, 1656). In the same year, Aurangzēb was ordered to invade Bijāpur. He reached Zafarābād Bidar on the 24th Jamādā II, 1067 H. (April 10th, 1657), and arrived before Kaliyānī on the 29th Rajab 1067 H. (May 14th, 1657). Supported by Mīr Jumlaḥ, he attacked that fortress, which surrendered on the 12th Zū'l Hijja (Sept. 22nd, 1657). About this time, 7th Zū'l Hijja (Sept. 17th, 1657), the prince heard of his father's serious illness, indeed, it was rumoured that he was already dead. In any case, all power had fallen into the hands of the eldest prince, Dārā Shukoh. A peace was patched up with Bijāpur and Aurangzēb returned to his headquarters at Aurangābād to make preparations for the coming struggle.

II.—The War of Succession, 1658-1659.

Following the best traditions of his house, Shāhjahān had kept his younger sons, in constant employment as governors of distant provinces or as generals on dangerous expeditions. Only his eldest son, Dārā Shukoh, whom he seems to have especially loved, was retained near him at court as heir apparent. All four sons were now in the prime of manhood and accustomed to the exercise of power, extremely jealous of each other, and each determined to secure, if he could, his own succession to the throne. Dārā, a man of haughty temper but many generous impulses, had wounded the susceptibilities of the nobles in many ways, and was open to the accusation of being far from a strict Mahomedan; indeed, he might be called a free-thinker. The emperor, now sixty-five years of age, fell dangerously ill in 1657. Unless some active steps were taken, it was obvious to his other sons that Dārā Shukoh, being on the spot, would secure his own succession without much difficulty. Muhammad Shāh Shujā' was the first in the field and moved westwards from Bengal, only to be put to flight by Sulaimān Shukoh, Dārā's eldest son, and Rajah Jai Singh.

Aurangzēb began by coming to an agreement with Mīr Jumlaḥ, by which that noble should remain neutral and keep a firm hold on the Dakhin. Next, he opened negotiations with his next brother, Murād Bakshī at Aḥmadābād, who had already assumed regal state. Aurangzēb persuaded Murād Bakshī, a rough, drunken soldier of little general capacity, that his only object was to further his brother's ambitions, and when success had crowned their arms and Murād had ascended the throne, he would immediately retire into private life, assume the pilgrim's garb, and proceed to Mekka. After the completion of these preparations, leaving his second son, Mḥd. Mu'azzam, in charge of the Dakhin under the guidance of Mīr Jumlaḥ, Aurangzēb set out from Aurangābād on the 1st Jamādā I, 1068 H. (February 4th, 1658). The two brothers joined forces at Dīpālpur on the 21st Rājab 1068 H. (April 24th 1658).

As soon as this hostile advance on Āgrā became known, Dārā Shukoh sent off an army under Qāsim Khān and Rajah Jaswant Singh, Rāthor of Jodhpur, to bar the way. The contending armies met on the 22nd Rajab 1068 H. (April 25th, 1658) in the neighbourhood of Ujjain in Mālwa. After a sharp contest, in which Qāsim Khān showed a want of vigour, a crushing defeat was inflicted on the imperial force. Aurangzēb and Murād Bakḥsh then resumed their march northwards towards Āgrā. Consternation spread in the emperor's court; Shāhjahān, who was on his way to Dehli, returned to Āgrā and being partially restored to health proposed to take the command in person. Dārā overruled this proposal and kept the command in his own hands. He sent forward his advanced guard to the Chambal river, south of Āgrā, opposite Dholpur, and entrenched his guns so as to command all the crossing places. Aurangzēb found it impossible to cross opposite Dholpur, but guided by some Bundelah chiefs he made a flank march and found an undefended crossing farther down the Chambal. He set his men in battle array between Āgrā and the Chambal at a place called Samūgarh, afterwards renamed Fathābād. Dārā was thus forced to abandon the position he had selected and retrace his steps in the greatest haste, leaving most of his guns behind him.

On the 7th Ramaṣān 1068 H. (June 8th, 1658), the battle took place and the ground was fiercely contested. At first, the day seemed to be going favourably for Dārā, but a false friend persuaded him that nothing remained to complete the victory but a charge of his cavalry. He dismounted from his elephant, and as usually resulted with Indian armies, the disappearance of the leader led to the inference that he was either dead or had abandoned the field. Either of these events was the invariable signal for withdrawal and flight. Dārā's army began to disperse and was soon reduced to such scanty proportions that the prince's only safety lay in quitting the field. After a few hours' rest in Āgrā, he continued his flight to Dehli; there he collected what treasure and supplies he could lay his hands on, and made as speedily as possible for Lāhor.

Aurangzēb and Murād Bakḥsh advanced on Āgrā and occupied it on the 10th Ramaṣān 1068 H. (June 11th, 1658). Some correspondence ensued between Shāhjahān and his son, each side endeavouring to entrap the other. At length Aurangzēb's eldest son, Muḥammad Sulṭān succeeded in surrounding the fort and forcing an entrance, whereby the mighty Shāhjahān became a helpless prisoner in the hands of his son.

Pursuit of Dārā was resumed on the 22nd Ramaṣān 1068 H. (June 23rd, 1658). When the two princes were encamped just outside Mathurā, between Āgrā and Dehli, Aurangzēb proposed that, as had been agreed between them, Murād Bakḥsh's accession should be formally celebrated. On the 4th Shawwāl 1068 H. (July 5th, 1658), Murād Bakḥsh was invited for this purpose to Aurangzēb's camp, and while sleeping off a drunken bout, his weapons were abstracted by A'zam, infant son of Aurangzēb. Murād's faithful eunuch, while watching at his master's door, was assassinated, then Murād Bakḥsh himself was seized, put into chains, and hurried off to a prison in the fortress of Salīmgarh, being subsequently transferred to Gwāliyār, where he was put an end to on the 21st Rabi' II, 1071 H. (December 25th, 1660), after a legal sentence had been passed by a venal qāzī to the effect that he deserved death for the assassination of a revenue official, one 'Alī Naqī, when he was governor of Aḥmadābād.

Aurangzēb reached Dehli on the 16th Shawwāl 1068 H. (July 17th, 1658), and upon the 1st Zū'l Qa'dah 1068 H. (July 31st, 1658), he was formally enthroned under the title of 'Ālamgīr, in the plain of Āgharābād, just outside Dehli city.

Before Aurangzēb could reach Lāhor, Dārā Shukoh, with such new troops as he had been able to recruit, had left for Multān. He continued the journey thence by boats on the Indus as far as Bhakkar, which he provided with a garrison. He then turned eastwards and made his way across Kachh (Cutch) into Gujarāt. Aurangzēb followed from Lāhor on the 24th Zū'l Hījāh 1068 H.

(September 22nd, 1658). After he had reached Multān he received an intimation, Muḥarram 1069 H. (October 1658), that Shāh Shujā' was again threatening Āgrah, and he retraced his steps in order to meet this new danger. He left Khalilullah Khān, Yazdī, the newly appointed governor of Lāhor, to reduce Bhakkar.

Shāh Shujā' had come as far as Khajwah, west of Allahābād, when he was met by Aurangzēb, and on the 19th Rabi' II 1069 H. (January 14th, 1659), received a crushing defeat at his hands. A similar incident to what had happened at Samūgarh, also occurred here. Allahwirdī Khān, one of his officers, persuaded Shujā' to leave his elephant, the result of this act being as disastrous as it had been to Dārā. Aurangzeb hurried back to Āgrah to save it from Jaswant Singh, then on his retreat to Jodhpur after deserting Aurangzēb at Khajwah. Mir Jumlah, who had recently arrived from the Dakhin, was sent in pursuit of Shāh Shujā', having with him Muḥammad Sulṭān, the eldest son of Aurangzēb, then a young man of twenty-four. Shāh Shujā' was pushed from one position to another, abandoning successively Allahābād, Banāras, Paṭnah, Mūnger, Rājmaḥal, until he took a final stand at Dhākā, where he remained entrenched for four months. In the end he was forced to retreat into Arakan, at the hands of whose king he perished miserably a year or two afterwards. A curious incident of this campaign is the desertion of the youthful prince Muḥammad Sulṭān, who left Mir Jumlah and went over to his uncle, Shāh Shujā', 17th Ramaṣān 1069 H. (June 8th, 1659). His grievance was that he had been placed under Mir Jumlah instead of in supreme command. Disappointed at the treatment received from his uncle, he returned to Mir Jumlah, 6th Jamādā I, 1070 H. (January 19th, 1660), who despatched him to court. Aurangzēb sent him to the fortress of Gwāliyar; subsequently he was removed to Dehlī, Ramaṣān 1033 H. (December, 1672) and restored partially to favour; but conceiving the idea that his son was not to be trusted, Aurangzēb caused him to be poisoned, 18th Shawwāl 1088 H. (December 14th, 1677), when he was a little over thirty-nine (lunar) years of age.

During the time that Aurangzēb was occupied with repelling Shāh Shujā' and Khalilullah Khān was busy investing Bhakkar fort, Dārā Shukoh had succeeded in entering Aḥmadābād with the aid of its governor, Shāhnawāz Khān, his and Aurangzēb's father-in-law. Here Dārā was able to recruit his forces somewhat, and, in spite of Jaswant Singh Rāthor's failure to join him as promised, he felt himself strong enough for a renewal of the struggle. He marched northward and occupied Ajmer, his ultimate objective being Āgrah.

Having defeated Shāh Shujā' at Khajwah and taken measures to protect Āgrah, Aurangzēb hastened to Ajmer, where he arrived on the 26th Jamādā II, 1069 H. (March 21st, 1659). Dārā was entrenched at a village outside that city. Battle was engaged, and after a strenuous contest lasting for two days, 27th, 28th Jamādā II, 1069 H. (March 22nd, 23rd, 1659) Dārā was put to flight and made once more for Aḥmadābād. The next day Rajah Jai Singh, Kachhwāhah, and Bahādur Khān, foster-brother, were sent off in pursuit, while Aurangzēb returned to Dehlī, which he re-entered on the 29th Sha'bān (May 22nd, 1659). Shāhnawāz Khān had been killed at Ajmer and the gates of Aḥmadābād were now closed against Dārā, and finding no better reception from the rajah of Kachh (Cutch), he went on across Sind in the direction of the Bolān Pass intending to escape into Persian territory. All this time Jai Singh and Bahādur Khān continued to pursue.

Dārā Shukoh sought shelter with the chief of Dādar, Malik Jiwan, Barozai, in the hope of obtaining his conveyance into Persian territory. Overcome by their misfortunes, Dārā's favourite wife committed suicide, and Jiwan, on the arrival of Bahādur Khān, betrayed his guest into the pursuer's hands. Dārā Shukoh was conducted a prisoner to Dehlī, where after being paraded through the city with every circumstance of ignominy, he was condemned to death and executed in his prison at Khizrabād, on the ground that he was an idolator and untrue to the Mahomedan faith, 21st Zūl-Hijjah 1069 H. (Sept. 10th, 1659), being then a little over forty-six (lunar) years of age. No rival was now left and at last Aurangzēb 'Alamgīr sat securely on the throne of Hindūstān.

III.—Years 1 to 23 of Reign, 1658-1681.

The long reign of fifty years which followed may be divided conveniently into two parts—I, the first twenty-three years 1658-1681, during which, the emperor remained in Northern India or Hindūstān; and II, the remaining twenty-seven years, 1681-1707, which he spent continuously in the Dakhin, or India south of the Narbāī. We proceed to give a *résumé* of events in the former of these periods.

Aurangzēb began his reign with the issue of various sumptuary laws which betoken the strict literalness with which he construed his religious obligations. The final subsidence of the contest for the throne was marked by the surrender of Sulaimān Shukoh, son of Dārā, by the rajah of Garhwāl, with whom he had sought a refuge; and the recalcitrant rajah of Bikāner was punished by an expedition into his territory, 1660-1. Of greater importance was the campaign in Assam undertaken by Mir Jumlah, to whom the government of Bengal had been confided. By great efforts the invader reached Ghargāw on the Brahmaputra, but was soon forced to beat a retreat by the heavy rain and the absence of supplies. Mir Jumlah died at Dhākā on April 10th 1663, much to the relief of Aurangzēb. About this time the emperor fell ill, May to August 1662, and to restore his health paid a short visit to Kashmir, Dec. 1662 to Oct. 1663, his first and last visit, for he disliked the country.

Just as in the second half of the reign the Dakhin absorbed almost the entire energies of the emperor, so in the first half it demanded a great deal of his attention. Shivāji (6th May 1627), the son of Shāhji, first a Nizām-ul-mulk and then a Bijāpuri officer, had now begun to carve out for himself a kingdom in the Mahārāshtra country lying in the western half of the Indian peninsula and stretching from Sūrat to the confines of Maisūr. In the end of 1662 this able and ambitious man extended his raids into Mughal territory, and with his habitual romantic, reckless, bravery, broke his way at night into the quarters of the governor, Shāhistah Khān, wounding him and killing one of his sons, April 9th 1663. Shāhistah Khān and his colleague, Rajah Jaswant Singh, Rāthor, had quarrelled, and seeing the resulting weakness, Aurangzēb superseded them by his son, Maḥammad Mu'azzam, transferring Shāhistah Khān to Bengal. About this time Shivāji farther distinguished himself by the sack, 15th Jamāz II, 1074 H. (Jan. 5th, 1664), of the rich city and port of Sūrat. Mu'azzam having succeeded no better than his predecessor in suppressing the disorders, he was recalled and Rajah Jai Singh, Kachhwāhah, was sent, with Diler Khān, Dāūdzaī, to assist him. On the strength of promises made by Jai Singh, Shivāji surrendered on the 8th Zūl Hijjah 1075 H. (June 23rd, 1665), and was sent on to court.

Looking on Shivāji as a mere rustic, Aurangzēb hoped to overawe him by a display of hauteur and received the Mahrattah chief in an ungracious manner. Shivāji took the earliest opportunity of escaping, 27th Šafar 1077 H. (Aug. 29th, 1666), and after much wandering including, tradition says, an incognito visit to Banārās, he reached his own country, Dec. 1666. Rajah Jai Singh was recalled to court, but died on his way, 20th Muḥarram 1078 H. (July 11th, 1667), from poison administered by his son, Kirat Singh. The next governor was prince Mu'azzam, again supported by Rajah Jaswant Singh, Rāthor. The prince succeeded in coming to terms with Shivāji, and there was peace for a time. Then, under his father's instructions, Mu'azzam pretended to rebel and tried to inveigle Shivāji into joining him. Shivāji was too quick-witted to be deceived and kept aloof. In 1670 the peace was broken by the Mahomedans, and shortly afterwards Mahābat Khān was placed in command of a large army acting independently of prince Mu'azzam, little or no success, however, attending his efforts. Khān Jahān (Bahādur Khān), the emperor's foster brother, was now placed in command, but was equally unsuccessful in subduing Shivāji. Twenty years of almost continuous warfare had made the Mahrattah power stronger instead of weaker.

The death of the deposed emperor Shāhjahān, who had been kept in close though honorable captivity at Āgrah, occurred on the 26th Rajab 1076 H. (Feb. 1st, 1666), in the seventy-fifth year of his age.

During these early years of the reign, there were long continued disturbances on the north-western frontier, arising from the turbulence of the Paṭhān tribes. The then governor of Kābul, Muḥammad Amīn Khān, son of Mīr Gumlah, was badly defeated and his family made prisoners, 1667. Other incidents unfavourable to the Mughal arms continued to take place; and on April 22nd 1674, Aurangzēb left Dehli and moved to Ḥasan Abdāl (Rāwipindī district) to watch the frontier, and he remained there for over eighteen months. He was there from the 12th Rabi 'II, 1085 H. (July 16th, 1674), to the 15th Zūl Qa'dah 1086 H. (January 31st, 1676).

In 1672 a new Hindū sect arose, called the Satnāmīs, and inspired by an old woman who told them that they were invulnerable, they attempted a march on Dehli. Before they could be suppressed, the emperor was forced to take the field in person. From this time Aurangzēb's personal devotion to his religion began to colour more and more openly his public acts. All his rules and regulations were modelled as closely as possible on those prevailing in the early days of Islām and expounded in the treatises of its learned men. Hindū temples, at Mathurā and Banāras were destroyed and the sites used for the erection of mosques; while the poll-tax or *jizyah*, an imposition extremely odious to the Hindūs, was put in force. It was about this time, too, that Tegh Bahādur, *Gurū* or spiritual head of the Sikhs, was seized by the *faujdār* of Sahrind while passing Rupar on the Sutlaj, being then on his way to bathe in the Ganges; and as he refused to accept Islām, he was executed on Nov. 13th, 1675.

A combination of events intensified this tendency to intolerance, leading to an invasion of Rājputānāh and an attempt to absorb the *quasi* independent Hindū states of that region. Rājah Jaswant Singh, Rāthor, had been from the first somewhat of a thorn in the side of Aurangzēb, and to keep him out of mischief he was sent across the Indus (1671) to be *faujdār* of Jamrud at the mouth of the Khaibar Pass. There he died on the 6th Zūl Qa'dah 1089 H. (Dec. 18th, 1678), and his family was sent back to India. At Lāhor two of his widows gave birth to posthumous sons; and when they arrived at Dehli on their way home to Jodhpur, the emperor made an attempt to seize these infants. By the valour of their Rajput escort, commanded by the heroic Durgā Dās, one of the infants was saved. This outrage rankled in the bosoms, not only of the Rāthors, but of all the Rājput clans. The Kachhwāhah rājah of Amber alone remained neutral; but the powerful Lisadiyah Rānā of Ūdepur, the head of all the Rajputs, espoused the Rāthor quarrel. In India, the transfer of rule upon the death of a king or chief is always selected as a favourable time for encroachments, or the resumption of territory. Aurangzēb was not slow to seize the opening given by Jaswant Singh's death for the incorporation of Jodhpur, and with good fortune to help, perhaps Ūdepur, too, might be annexed, if the Rānā were also attacked.

Aurangzēb chose Ajmer as a central point for his headquarters and arrived there on the 29th Sha'bān 1090 H. (Oct. 5th, 1679). Prince Mu'azzam was ordered up from the Dakhin, and the third son, A'zam Shāh, was despatched from Ajmer at the head of an army. Ūdepur was occupied and the Rānā fled; hundreds of temples were destroyed and Aurangzēb paid a visit to the scene of his triumph (Feb. 1680). But his fourth son, Akbar, a restless and ambitious young man, had been successfully tampered with by Durgā Dās and the Rāthors. He fled to them, 26th Zūl Hījāh 1091 H. (January 18th, 1681), and set up the standard of revolt; and one of his Mahomedan adherents penetrated to Aurangzēb's tent and made a bold attempt to assassinate him, January 24th 1681. Mu'azzam and A'zam hurried to Ajmer and Akbar, who had come to within three miles of his father's camp, fled during the night of the 6th Muḥarram 1092 H. (January 25th, 1681). Mu'azzam started in pursuit, and Akbar, leaving his family in the hands of

Durgā Dās, fled to the Dakhin and sought shelter with Sambhāji, the son and successor of Shivaji. Akbar, a declared pretender to the throne, could not, as was obvious, be left at large in such dangerous company; an additional inducement for transferring the scene of action to the Dakhin was afforded by the recent change of rulers in the Mahrattah country, and the consequent possibility of effectively dealing with the turbulent plunderers who inhabited it. Shivaji had died on April 5th 1680, at the age of fifty-three.

IV.—Years 25 to 50 of the Reign, 1681—1707.

Aurangzēb left Ajmer on the 2nd Ramaṣṇ 1092 H. (Sept. 15th, 1681), after having been there over two years. He arrived at Burhānpur in the Dakhīn on the 12th Zūl Qa'dah 1092 H. (Nov. 23rd, 1681), Aurangabād on the 23rd Rabī 'I, 1093 H. (April 3rd, 1682), Ahmadnagar, 12th Zūl Qa'dah 1094 H. (Nov. 2nd, 1683), and Sholāpur, 1st Rajab 1096 H. (June 4th, 1685). These years were occupied in attempts to clear the country generally of the Mahrattah hordes and to effect the capture of prince Akbar. Two expeditions were sent out, one to the north and the other to the south. The former, under prince A'zam, recovered Sālher fort, but much progress was not made, and Ghāzi-ud-dīn Khān, a leading general, was sent to complete the campaign. In the other direction more was done, but with no permanent effect. Sambhāji had quarrelled with the Portuguese at Goa, had defeated the governor in a battle at Pondah, Nov. 10th, 1683, and was further successful in making a temporary lodgment in one of the islands there, Nov. 24th, 1683. Aurangzēb proposed to the Portuguese that they should take joint action and obtained their leave to land the supplies he was sending by sea for Mu'azzam's army, which after entering the low country had burnt and harried everywhere, with the result of destroying its own means of subsistence. Few of the Mughal transports reached the Goa rivers, most of them having been cut off by Sambhāji's fleet. Prince Mu'azzam began a retreat to the higher country by a difficult pass, in which man and beast suffered terribly. During these years, the Mahrattahs were actively plundering in many directions, as was their habit, their most conspicuous successes being the sack of Burhānpur and of Bharoch, October 1685.

Aurangzēb now devoted his attention to what had been from the first his fixed purpose, the conquest of the two Mahomedan kingdoms of Bijāpur and Gulkandah. Both states were in decay and grounds of quarrel were easy to find. The Gulkandah minister had been since 1674 a Brāhman, a fact most offensive to Aurangzēb, and he sent an agent to the Quṭb Shāhī capital with the deliberated intention of picking a quarrel.

The first campaign against Gulkandah (Haidarābād) was entrusted to prince Mu'azzam, 6th Sha'bān 1096 H. (July 9th, 1685). His views were divergent from those of his father, and he was opposed to the entire suppression of these Mahomedan kingdoms. At Mālkhē on the Gulkandah frontier, eighty-six miles from Haidarābād, the Mughals encountered the Quṭb Shāhī army under the command of Muḥammad Ibrāhīm. This man turned traitor and made a very feeble opposition to the Mughal advance. The battle which took place ended favourably for the Mughals, and Abū, l Hasan, Quṭb Shāh, shut himself up in the fortress of Gulkandah. Soon after the city had been occupied, 30th Zūl Qa'dah, 1096 H. (October 29th, 1685), the king sued for terms and sacrificed his Brāhman minister, whom he put to death, 1st Jamādā I, 1097 H. (March 26th, 1686). The city had not been plundered, but a large sum in money was paid by the king, supplemented by jewels, elephants, and war materials. Mu'azzam returned to the court near Sholāpur on the 25th Rajab 1097 H. (June 27th, 1686).

Meanwhile a campaign against Bijāpur had been begun under the command of prince A'zam Shāh. Owing to the tactics adopted by the Bijāpur generals, prince A'zam Shāh was soon reduced to great straits and would have been forced to retire, had not Ghāzi-ud-dīn Khān most gallantly and successfully conveyed twenty thousand bullock loads of grain to his camp. Aurangzēb now

moved in person to Bijāpur, reaching Rasālpur, two ~~kos~~ from the fort, on the 21st Sha'bān 1097 H. (July 13th, 1686). The garrison made a stout defence, and although a breach was made in the outer wall, no assault was delivered. Aurangzēb preferred to starve out the defenders, and they surrendered on the 30th Zūl Qa'dah 1097 H. (October 18th, 1686). The young king, Sikandar, 'Ādil Shāh was made a prisoner and died in the emperor's camp fifteen years afterwards, 1112 H. (1700-1).

Aurangzēb was dissatisfied with the terms given to the king of Gulkandah by his son Mu'azzam, and now resolved to renew the war with that state. Leaving Bijāpur, he entered Sholāpur on the 27th Zūl Hījāh 1097 H. (Nov. 14th, 1686), and on the 22nd Muḥarram 1098 H. (Dec. 8th, 1686), left it again for Gulbargah. After a stay there of seven days, he went on to Zafarābād, Bidar, and thence to Haidarābād where he arrived on the 25th Rabi 'I, 1098 H. (Feb. 8th, 1687). His agents had been busy corrupting the Gulkandah troops and exacting property from the wretched king, who refused nothing in the vain hope of purchasing a respite. The king now retired into Gulkandah and maintained a vigorous defence for seven months, the place finally falling, through treachery on the 24th Zūl Qa'dah 1098 H. (October 1st, 1687). The king, Abū'l Ḥasan, Quṭb Shāh, was made a prisoner and shortly afterwards sent to the fortress of Daulatābād, where he died in 1702 or 1703. After a stay of one year, the emperor quitted Haidarābād on the 2nd Rabi 'II, 1099 H. (Feb. 5th, 1688).

It was during the halt at Haidarābād that prince Mu'azzam, (Shāh'Ālam) incurred his father's displeasure and was arrested along with his sons, 17th Rabi 'II, 1098 H. (March 2nd 1687). Mu'azzam had not carried out the rein of Gulkandah king and the annexation of his territory in the ruthless manner desired by his father; he and his second-in-command, Bahādur Khān, foster brother, were unjustly suspected of having acquired immense wealth which they had retained for their own use; and during the Bijāpur siege he was detected in sending supplies surreptitiously to the besieged. He was not released until the 5th Shawwāl 1105 H. (April 26th, 1694), when he was sent to govern Kābul and remained there until his father's death.

Bijāpur was reached again on the 22nd Jamādā I, 1099 H. (March 26th, 1688), and there a halt of over nine months was made. During a move to a fresh camp on the banks of the Bhīmrah river, Aurangzēb heard (Jan. 21st 1689) of the capture of Sambhāji, son of Shivāji, Mahrattah, and his Brāhman minister, Kab Kalish. This important event took place at the hill fort of Samganeshwar, about sixty miles north-west of Kolhāpur, partly through treachery and partly the exertions of Sheikh Nizām, a Dakhini officer, 4th Rabi 'I, 1100 H. (Dec. 28th, 1688). The captives arrived in the emperor's camp on the 10th Jamādā I (March 8th, 1689), and after having been subjected to much contumely, they were cruelly executed on the 21st Jamādā I, March 14th, 1689.

It seemed as if Aurangzēb's ten years of strenuous labour had now been crowned with complete success. After the absorption of the two southern Mahomedan kingdoms and the death of the Mahrattah leader, nothing further appeared to be called for than the tranquil consolidation of his newly acquired dominions. Never were such reasonable anticipations more cruelly falsified. The remaining seventeen years of the reign were consumed in fruitless efforts to suppress the Mahrattahs, who grew bolder and more skilful from such constant fighting. In the end, the country was turned into a scene of desolation, the chosen seat of plague, pestilence and famine, where the emperor could barely preserve his own camp from the depredations of his tireless assailants.

Instead of being discouraged by the loss of their chief, the Mahrattahs selected his brother, Rām Rājāh, to take his place, and continued their resistance more vigorously than before. Operations were now commenced by the Mughals for the reduction of the many forts held by the Mahrattahs in the western hilly country. Riegarh was taken, 15th Muḥarram 1101 H. (Oct. 28th,

1689), when Sambhaji's widow and one son were captured. Rām Rājāh now decided to leave his home country for Jinji, a strong fortress far to the south-east, in the Karnātik, which in 1677 had been wrested, from Bijāpur by Shivaji, acting in the guise of an ally of the Gulkandah king, and retained for his own benefit.

A prolonged siege of Jinji began, which lasted altogether for seven years. At first Zūlfiqār Khān, the wazīr's son, commanded, but subsequently he was superseded by the emperor's youngest son, Kām Baksh, supported by the wazīr, Asād Khān, himself. These nobles, father and son, accused Kām Baksh of intriguing with Rām Rājāh, and the prince was sent back in custody to his father's camp. Zūlfiqār Khān was only lukewarm in the cause, and for his own reasons prolonged the operations, in the expectation of Aurangzēb's speedy death. When under extreme pressure from the emperor, Zūlfiqār Khān made the investment more strict, first conniving at Rām Rājāh's escape. Jinji was at last taken on the 5th Sha'bān 1109 H. (Feb. 17th, 1698). Rām Rājāh set up a new seat of government at Satārā, south of Pūnah.

For many years, beginning about 1686 and lasting up to 1705, there were constant disputes with the European traders at Sūrat on the west coast, and at Hūgli on the Ganges. The merchants suffered much from the exactions of the local officials, while the piracies at sea, which caused great losses to the Indians, formed a substantial ground of complaints on the Mughal side. In 1689 agreements were forcibly taken from the Europeans at Sūrat, by which they engaged to convoy the Indian ships to and from Jidda and the Persian Gulf. The terms were never carried out effectually and at length in 1705 Aurangzēb was forced by a Dutch blockade of Sūrat to cancel the agreements and send a more conciliatory governor. For long periods the Europeans were confined to their factories and for many years the English chief agent was held a prisoner in the fort of Sūrat. It was at this time (1701) that the abortive negotiations of Sir William Norris took place, acting on behalf of the New East India Company. Aurangzēb granted him an audience in his camp at Panhālā on April 28th, 1701.

The remaining years witnessed no relaxation of the struggle with the Mahrattahs. Mirāj Murtaẓā-ābād was occupied on the 2nd Sha'bān 1112 H. (January 12th, 1701), and Panhālā surrendered on the 1st Muḥarram 1113 H. (June 7th, 1701), the former however, being retaken by the Mahrattahs two years afterwards. Fort after fort was besieged and taken, sometimes after immense exertion and a use of the full imperial strength. These places more often than not were re-occupied by the Mahrattahs almost immediately afterwards. The Mughal officers, all of them mercenaries, found it to their interest to keep the war on foot in order that their chance of a livelihood should not suffer. But it was necessary to placate the emperor by a show of successes, and the strong places were openly bought and sold. Meanwhile the Mahrattahs moved over the open country with the Mughals hotly following in vain pursuit. Order upon order was sent out by the indefatigable Aurangzēb, rebukes for neglect, urgent instructions for the safe convey of treasure from Hindūstān poured from his pen in an incessant stream.

The new Mahrattah capital of Satārā (renamed A'zam-ābād) was taken on the 25th Jamādā II, 1111 H. (December 18th, 1699), Parligarh in June 1700, and Bhūsāngarh on the 29th Safar 1112 H. (August 5th, 1700). Panhālā, twelve miles north-west of Kolhāpur, was the next objective, and it fell on the 1st Muḥarram 1113 H. (June 7th, 1701), while four or five forts in its neighbourhood succumbed shortly afterwards. The taking of Khelnah (Vishalgarh) demanded much exertion; it fell on the 19th Muḥarram 1114 H. (June 15th, 1702). Kandānah (Singharh), eleven miles south-west of Pūnā, followed on the 2nd Zūl Hījāh 1114 H. (April 19th, 1703). The rainy season was passed in Muḥiābād, Pūnā. On the 12th Rajab 1115 H. (November 21st, 1703), the emperor set out to besiege Rājgarh, it was taken on the 11th Shawwāl, (February 17th, 1704), and its name changed to Nabī Shāhgarh. Tornā, four kos from Rājgarh, fell on the 15th Zūl Qa'dah

(March 22nd, 1704), and received the new name of *Fath-ul-ghaib*. After a move to Khed (renamed Mas'ūdābād), near Junnar, the emperor resolved on a move southwards against Wākinkerah.

Wākinkerah, south-east of Bijāpur, was the stronghold of a robber chief of Dhed race. Earlier in the reign his predecessor had been ejected from his former capital of Sagar (Nusratābād). The family moved a few miles away and constructed a new fortress at Wākinkerah. Generals had been sent already, three or four times against these disturbers of the peace, but each in turn had retired baffled and disgraced. The emperor now assumed command in person. After a march of over three months, Aurangzēb pitched his camp in sight of Wākinkerah on the 24th Shawwāl, 1116 H. (February 20th, 1705). The place was vigorously defended and the strength of its position added to the difficulties of the besiegers. At length it was taken on the 14th Muḥarram 1117 H. (May 6th, 1705). Camp was moved to the town of Dewāpur, at a distance of one march, and here Aurangzēb had a sharp attack of illness, he was twelve days without appearing in public, and for a time it was said that he was dead. Marching was resumed on the 16th Rajab 1117 H. (November 3rd, 1705), and reaching Bahādurgarh on the 1st Ramazān 1117 H. (December 17th, 1705), he passed there the month of fasting. He arrived at Aḥmadnagar, after an interval of twenty-two years, on the 16th Shawwāl, 1117 H. (January 31st, 1706), the Mahrattah hordes plundering only four miles from his encampment. Prince A'zam Shāh, at his own urgent request, was allowed to return from his government of Gujārāt, 21st Shawwāl, 1117 H. (February 5th, 1706), but quarrels broke out between him and his youngest brother, Kām Bakhsh, and Aurangzēb resolved to separate them, A'zam Shāh being sent northwards to govern Mālwah, and Kām Bakhsh southwards to Bijāpur. Towards the end of Shawwāl 1118 H. (January 1707), the emperor fell ill and it was clear that the end was approaching. He expired in his camp outside Aḥmadnagar on Friday the 28th Zūl Qa'dāh 1118, H. (March 3rd, 1707), N. S., having reigned fifty (lunar) years, and twenty-seven days.

From a document found under his pillow, it appears that he wished the empire to be partitioned among his three surviving sons, Muḥammad Mu'azzam, Shāh 'Ālam, to take Dehli and the provinces west of it including Kābul; A'zam Shāh, Aḡrah, Gujārāt, Mālwah, and the old Dakhin provinces; Kām Bakhsh, the new acquisitions of Bijāpur and Haidarābād. Apparently Bengal, Behār and Orissa were to be included in A'zam Shāh's share, for, 'Azim-ud-din, Mu'azzam's second son, had just been recalled by his grandfather from that province. A'zam Shāh, who had not proceeded very far on his way to Mālwah, returned in haste to Aḥmadnagar, and after sending off his father's remains for interment at Khuldābad (or Raṇgh), four miles west of Daulatābād and not far from Aurangābad, he took possession of all the imperial paraphernalia, seated himself on the throne on the 10th Zūl Hijjah 1118 H. (March 15th, 1707), and caused the public prayer or *khutbah* to be recited in his name.

V—Aurangzēb's wives and children with some general remark.

In spite of his many virtues, Aurangzēb cannot be called one of the world's great men. To the Mahomedans of India, however, he is the ideal of a man and a ruler; although others can hardly accept this enthusiastic estimate of him. He belonged to that not uncommon class of men, who believe that their worst and most self-interested actions are directly inspired by God. For everything he did, he found a religious pretext, or covered himself by a decision of the doctors of the Law, men who were his creatures. He was an admirable administrator, master of all details and possessed of enormous industry, never relaxing in his task until within two or three days of his death. He was careful, not to say penurious, in his guardianship of the public purse; yet at the end of the reign his new acquisitions in the south were yielding him nothing, and the continual expenditure on his campaigns had strained considerably the resources of the older provinces. His statesmanship was affected injuriously by his religious narrowness; and a complete success was never attained by reason

of his inveterate suspiciousness. He never completely trusted anybody, least of all his own sons. He knew what his own conduct to his father had been, and he dreaded that his sons would imitate it; the eldest son died in prison, the second was seven years under surveillance, the fourth rebelled and fled the country, the fifth, the Benjamin of the flock, was accused of a treacherous correspondence and removed from his command. Rival groups of generals were alternately encouraged or depressed; when the Persians grew too powerful, the Central Asians were received into favour. Then the Persians had their turn. For many years before his death he could not secure prompt and implicit obedience unless he was present himself. By his conquests in the Dakhin he may have earned the coveted title of *Ghāzi* or Champion of the Faith, though his right to it is doubtful for many of the straighter sect of the Law refused to take part in an unholy war against Mahomedan sovereigns; in any case, his hold on these southern provinces was very precarious, and his long stay in those regions had decidedly weakened his control over the rest of the empire. He was a fairly good general and of high personal courage; but his strategy was not always sufficient to meet the conditions of the problem. Towards the end of his career he wasted time, money, and energy in besieging many hill forts, the reduction of which did not assist his general plan of operations. His dilatory conduct of the campaign against the Mahrattas hardened them into a nation of soldiers, and perfected them in a mode of guerrilla warfare, which in less than twenty years reduced the Mughal generals to helpless despair.

Considered as an individual, much may be found to praise in Aurangzēb; yet the impression made by his good points is rather one of respect than affection. His life was austere and laborious, he seems never to have indulged in a holiday. Until late in life he was an admirable horseman. Once only is he known to have been blindly in love, in the true eastern fashion, but the early death of his mistress, the dancing girl Zainābādī Mahal, put an end to his passion. Her tomb is at Aurangābād. He despised music, painting and poetry, and unlike his magnificent predecessor, he built nothing but two or three mosques; and with mock humility forbade the writing of a history of his reign. His own attire was of the simplest nature, he professed to live on what he earned by copying the Qurān; his speech was gentle and his manner mild. To his immediate body-servants, he was always kind and forgiving. His correspondence, an enormous bulk of which is still extant, has not yet been properly edited or analysed. Unfortunately, what has come down to us belongs either to the earlier years or to quite the end of his reign; the middle period is not represented. A perusal of a portion of these collections results in lowering one's estimate of Aurangzēb's capacity and strength of character. There is much cleverness, apt quotation of trite passages, much interlarding of Arabic phrases, a great deal of pungent reproof, generally in an ironical form; but through it all runs a vein of childishness, want of purpose, and inconsequence.

His style and titles in life were Abū'l Muẓaffar, Muḥammad Muḥi-ud-dīn, Aurangzēb, Alamgīr, Bādshāh, Ghāzī; and after his death he was referred to as "*Khuld Makān*." He had four wives, Raḥmat-un-nisā, known as Nawāb Bāe, mother of Muḥammad Sulṭān, Muḥammad Mu'azzam and Badr-un-nisā Begam; Dilras Bānū Begam, mother of A'zam Shāh and Zinat-un-nisā Begam; Aurangābādī Mahal, mother of Mihr-un-nisā; and Bāe Udepurī, mother of Kam Baksh. The date of Nawāb Bāe's marriage is not recorded, but she was the daughter of Rajah Rājū of Rājaurī on the Kashmīr border, she died at Dehli in 1102 H. (1690-1). Dilras Bānū Begam was a daughter of Shāhnawāz Khān, a scion of the Ṣafawī royal house; her marriage took place on the 23rd Zū'l Hijjah, 1046 H. (May 19th, 1637), and she died at Aurangābād towards the end of 1067 H. (early in October 1657). Aurangābādī Mahal died in the Dakhin in 1100 H. (1688-9). Bāe Udepurī's origin is not recorded, but the epithet "*Bāe*" tends to show that she was not of high family; there is some reason to believe she had been a dancing girl; and one story makes her out to have been a Georgian Christian, formerly in Dārā Shukoh's harem. She died at Gwāliyār in June 1707, a few days before A'zam Shāh was defeated by Muḥammad Mu'azzam, Shāh 'Ālam.

Aurangzēb had five sons and five daughters, I—Muhammad Sultān, born near Mathurā on the 4th Ramazān 1049 H. (Dec. 29th, 1639); he died on the 18th Shawwāl 1087 H. (Dec. 25th, 1676), leaving no issue. II—Muhammad Mu'azzam [created Shāh 'Ālam on the 17th Sha'bān 1086 H. (Nov. 6th, 1675)], was born at Burhānpur on the 30th Rajāb 1053 H. (Oct. 14th, 1643). He succeeded his father under the title of Bahādur Shāh. III—Muhammad A'zam Shāh (subsequently called A'zam Tārā and 'Alī Jāh) was born on the 12th Sha'bān 1063 H. (July 9th, 1653). He contested the throne with his brother Mu'azzam and was killed in the battle of Jājan, between Dholpur and Āgrah, on the 18th Rabī 'I, 1119 H. (June 18th, 1707). IV—Muhammad Akbar was born on the 12th Zūl Hījāh 1067 H. (Sept. 22nd, 1657), and after rebelling in 1681, fled to Persia where he died, and was buried at Mashhad, on the 17th Zūl Hījāh 1117 H. (March 31st, 1706). V—Muhammad Kām Bakhsh was born on the 10th Ramazān, 1077 H. (March 6th, 1667) and died from wounds received in a battle with his brother Mu'azzam, fought outside Haidarābād (Dakhin) on the 3rd Zūl Qa'dah 1120 H. (Jan. 13th, 1709). (A)—Zeb-un-nisa Begam was born on the 10th Shawwāl 1048 H. (February 14th, 1639), and died in 1113 H. (1701-2), unmarried. She wrote poetry under the name of *Makhfi*, or the Hidden. (B)—Zinat-un-nisa Begam (afterwards Pādshah Begam) was born on the 1st Sha'bān 1053 H. (Oct. 15th, 1643). She took an active interest in the cause of her full brother, A'zam Shāh and after his defeat and death was conveyed to Dehli, where she died on the 22nd Rajab 1133 H. (May 18th, 1721). She was the builder of the elegant *Zinat-ul-masajid* on the Jamnah bank at Dehli. (C)—Badr-un-nisa Begam was born on the 29th Shawwāl 1057 H. (Nov. 27th, 1647) and died at Dehli on the 28th Zūl Qa'dah 1080 H. (April 19th, 1670). (D)—Zubdat-un-nisa Begam was born on the 26th Ramazān 1061 H. (Sept. 12th, 1657), and died on the 15th Zūl Qa'dah 1118 H. (Feb. 17th, 1707); she had been married on the 21st Shawwāl 1083 H. (Feb. 10th, 1673), to her cousin, Sipih Shukoh, son of Prince Dārā Shukoh, and had a son, 'Alī Tabās, who died a six-month-old infant at the end of 1087 H. (March, 1677). (E)—Mihir-un-nisa Begam was born on the 3rd Šafar 1072 (Sept. 28th, 1661); she was married 16th Sha'bān 1083 H. (Dec. 8th, 1672), to Ezad Bakhsh, son of Prince Murād Bakhsh, and died on the 18th Zūl Hījāh 1117 H. (April 1st, 1706).

Aurangzēb's gold coins bore the distich :—

Sikkah zad dar jahān cū mihr-i-munir Shāh Aurangzeb-i-'Ālamgīr.

For silver coins, *mihr* was changed into *badr*. He rejected the use of the *kalimah* on coins, from conscientious scruples.

VI.—Table of the Initial Days of Regnal Years.

Year.		A. H.		A. D.	
1	1st Zūl Qa'dah	1068	... July 31st	1658	NS.
2	" Ramazān	1069	... May 23rd	1659	"
3	" "	1070	... May 12th	1660	"
4	" "	1071	... April 29th	1661	"
5	" "	1072	... April 20th	1662	"
6	" "	1073	... April 9th	1663	"
7	" "	1074	... March 29th	1664	"
8	" "	1075	... March 19th	1665	"
9	" "	1076	... March 7th	1666	"
10	" "	1077	... February 25th	1667	"
11	" "	1078	... February 14th	1668	"
12	" "	1079	... February 3rd	1669	"
13	" "	1080	... January 23rd	1670	"
14	" "	1081	... January 12th	1671	"
15	" "	1082	... January 1st	1672	"
16	" "	1083	... December 21st	1672	"
17	" "	1084	... December 10th	1673	"

18	1st	Ramazān	1085	...	November 29th	1674	NS.
19	"	"	1086	...	November 19th	1675	"
20	"	"	1087	...	November 8th	1676	"
21	"	"	1088	...	October 28th	1677	"
22	"	"	1089	...	October 17th	1678	"
23	"	"	1090	...	October 6th	1679	"
24	"	"	1091	...	September 25th	1680	"
25	"	"	1092	...	September 14th	1681	"
26	"	"	1093	...	September 3rd	1682	"
27	"	"	1094	...	August 24th	1683	"
28	"	"	1095	...	August 13th	1684	"
29	"	"	1096	...	August 1st	1685	"
30	"	"	1097	...	July 22nd	1686	"
31	"	"	1098	...	July 11th	1687	"
32	"	"	1099	...	July 1st	1688	"
33	"	"	1100	...	June 20th	1689	"
34	"	"	1101	...	June 8th	1690	"
35	"	"	1102	...	May 29th	1691	"
36	"	"	1103	...	May 18th	1692	"
37	"	"	1104	...	May 7th	1693	"
38	"	"	1105	...	April 26th	1694	"
39	"	"	1106	...	April 15th	1695	"
40	"	"	1107	...	April 5th	1696	"
41	"	"	1108	...	March 24th	1697	"
42	"	"	1109	...	March 13th	1698	"
43	"	"	1110	...	March 3rd	1699	"
44	"	"	1111	...	February 19th	1700	"
45	"	"	1112	...	February 9th	1701	"
46	"	"	1113	...	January 30th	1702	"
47	"	"	1114	...	January 19th	1703	"
48	"	"	1115	...	January 8th	1704	"
49	"	"	1116	...	December 29th	1704	"
50	"	"	1117	...	December 17th	1705	"
51	"	"	1118	...	December 7th	1706	"
End of reign 28th Zūl Qa'dah			1118	...	March 3rd	1707	"

N. B.—In accordance with the usual practice, the second and all succeeding years commenced on the *first* day of the month, in which the accession took place, and not on the actual day. The tables used are those of Johannes von Gumpack (London, 1857).

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THE 'OUTLIERS' OF RAJASTHANI.

BY VINCENT A. SMITH.

THE surprising fact that the pastoral, semi-nomad Gūjar graziers and Ajar shepherds, who roam over the lower Himalayan ranges from the Afghān frontier to Kumāon and Garhwāl, speak a dialect of 'Hindi' quite distinct from the Pashtu and other languages spoken by their neighbours, has been long familiar to officers serving in the Panjāb and on the North-Western Frontier.¹ In 1908 the Linguistic Survey made public the more precise information that the grammar of the speech of the still more remote Gūjars of the Swāt Valley is almost identical with that of the Rājputās of Jaipur in Rājputānā, distant some 600 miles in a direct line.² In the intervening space totally different languages are spoken. Why, then, do the Muhammadan Gūjar herdsmen of Swāt use a speech essentially the same as that of the aristocratic Hindū Rājputās of Jaipur? The question is put concerning the Gūjars of Swāt, because they are the most remote tribe at present known to speak a tongue closely allied to the Jaipuri variety of Eastern Rājasthānī.

But dialects, which may be described as corrupt forms of Eastern Rājasthānī, extend along the lower hills from about the longitude of Chambā through Garhwāl and Kumāon into Western Nepāl, so that the problem may be stated in wider terms, as:—'Why do certain tribes of the lower Himālaya in Swāt, and also from Chambā to Western Nepāl, speak dialects allied to Eastern Rājasthānī, and especially to Jaipuri, although they are divided from Eastern Rājputānā by hundreds of miles in which distinct languages are spoken?'

It is not possible to give a fully satisfactory solution of the problem, but recent historical and archaeological researches throw some light upon it. All observers are agreed that no distinction of race can be drawn between the Gūjars and the Jāts or Jātts, two castes which occupy a very prominent position in North-Western India. It is also agreed that several other castes in the same region, such as Ajars, Ahīrs and many more, are racially indistinguishable from the Jātts and Gūjars. The name Gūjar appears in Sanskrit inscriptions as Gurjara, and nobody can doubt that the modern Gūjars represent the ancient Gurjarae. Long ago the late Sir Denzī Ibbetson recognized the fact that in the Panjāb it is impossible to draw distinctions in blood between Gūjars and many clans of Rājputās, or, in other words, local enquiry proves that persons now known as Rājputās may be descended from the same ancestors as are other persons known as Gūjars.³ Mr. Baden Powell observed that "there is no doubt that a great majority of the clan-names in the Panjāb belong both to the "Rājput" and the "Jāt" sections. And this indicates that when the numerous Bāla, Indo-Scythian, Gūjar and Hūna tribes settled, the leading military and princely houses were

¹ Ibbetson, *Outlines of Panjāb Ethnography* (1888), p. 265.

² *Linguistic Survey*, Vol. IX, Part II (1908), p. 323. This paper has been written at the request of Dr. Grierson for ultimate incorporation in the appropriate volume of the *Linguistic Survey*. But that volume cannot appear for a long time, and meantime Dr. Grierson thinks it desirable to offer the paper to the *Indian Antiquary*.

³ Ibbetson, *op. cit.*, p. 235.

accepted as "Rājput," while those who took frankly to cultivation, became "Jāt".⁴ Mr. D. R. Bhandarkar has demonstrated recently that the ancestors of the Rājās of Udaipur (Mewār) were originally classed as Brahmans, and were not recognised as Rājputs until they became established as a ruling family.⁵ In fact, there is abundant evidence to prove that the term "Rājput" signifies an occupational caste, which made it its principal business to rule and fight. That being the traditional business of the ancient Kshatriyas, castes known as Rājput were treated by the Brahmans as equivalent to Kshatriyas, and superior in rank and purity to castes engaged in agriculture. We may take it as proved that there is nothing to prevent a Rājput being descended from a Brahman, a Gūjar, a Jātt, or in fact from a man of any decent caste.⁶ Consequently the Gūjar herdsmen and Ajar shepherds of Swāt may well be the poor relations of the Rājput chivalry of Jaipur, and the present divergence in social status may be the result of the difference of the occupations to which their respective ancestors were called by Providence.

If the Swāt Gūjars and the Jaipur Rājputs come of one stock, it is not so wonderful that they should speak a language essentially one. Certainly there is no difficulty in believing that all the Himalayan tribes, both in Swāt and east of Chambā, who speak forms of Rājasthānī, may be largely of the same blood as the Rājputs of Eastern Rājputānā. Of course, I do not mean that a pure race is to be found anywhere in India—almost every caste is of very much mixed blood.

Not only are the Jātts, Gūjars, Ajars, etc., related in blood to the Rājputs, but we may also affirm with confidence, that that blood is in large measure foreign, introduced by swarms of immigrants who poured into India across the north-western passes for about a century, both before and after 500 A.D. The Gurjaras are not heard of until the sixth century, but from that time on they are closely associated with the Hūnas (Huns) and other foreign tribes, which then settled in India and were swallowed up by the octopus of Hinduism—tribes insensibly, but quickly, being transformed into castes. It is now certain, as demonstrated by epigraphical evidence, that the famous Parihār (Pratihāra) Rājputs were originally Gurjaras or Gūjars; or, if we prefer, we may say that certain Gurjaras were originally Pratihāras; and it is practically certain that the three other 'fire-born' Rājput clans—Pawār (Pramūr), Solanki (Chaulukya), and Chauhān (Chāhumāna)—were descended like the Parihārs, from ancestors belonging to a Gurjara or cognate foreign tribe.

We are not able to identify the locality beyond the passes from which these ancestors came, nor do we know what tribal names they bore before they entered India, or what language they then spoke.⁷ Further, it is not possible at present to be certain concerning the road by which the Gurjaras, Hūnas, etc., entered India. Probably they came by many roads. But the legend locating the origin of the fire-born clans at Mount Ābū and much evidence of other kinds indicate that the principal settlements of the foreigners were in Rājputānā, which became the great centre of dispersion.

We know that as early as the first half of the seventh century, Bhinmāl (Srimāla) to the north-west of Mount Ābū, was the capital of a kingdom ruled by Vyāghramukha Chāpa. The Chāpas were a subdivision of the Gurjaras. A coin of Vyāghramukha was found associated with numerous slightly earlier Hūna coins of the sixth and seventh centuries on the Manaswāl Plateau in the outer Siwālik Hills, Hoshiyārpur District, Panjāb, which at that period undoubtedly was under Hūna-Gurjara rule. Early in the eighth century, Nāgabhaṭa I, a Gurjara, who had then become a Hindu, established a strong monarchy at Bhinmāl, where Vyāghramukha had ruled a hundred years earlier. Nāgabhaṭa's son, Vatsarāja, greatly extended the dominions of his house, defeating even the king of Eastern Bengal. In or about 810 A.D., Nāgabhaṭa II, son and successor of Vatsarāja, deposed the king of Kanauj and removed the seat of his own government to that imperial city. For more than a century, and especially during the reigns of Mihira-Bhoja and his son (840-908 A.D.), the Gurjara-Pratihāra kingdom of Kanauj was the paramount power of

⁴ 'Notes on . . . the Rājput Clans' (J.R.A.S., 1899, p. 534).

⁵ 'Guhilots' (J.J. Proc., A.S.E., New Ser., Vol. V. (1909), pp. 167-187); 'Ātmapur Inscription of Śaktikumāra,' (Above Vol. XXXIX (1910), p. 183).

⁶ I have a suspicion that they were Iranians, perhaps from Seistān, but I cannot profess to prove that hypothesis.

Northern India, and included Surāshtra (Kāthiāwār) within its limits, as well as Karnāl now under the Government of the Panjāb.

I take it that the Gurjaras and other foreign tribes settled in Rājputānā, from the sixth century onwards, adopted the local language, an early form of Rājasthānī, with great rapidity. They brought, I imagine, few women with them, and when they formed unions with Hindū women they quickly learned the religion, customs, and language of their wives. I am inclined to believe that during the period of Gurjara rule, and especially during the ninth and tenth centuries, the Rājasthānī language must have been carried over a wide territory far more extensive than that now occupied by it. It seems to me that the Gūjars and Ajars of Swāt, and the similar tribes in the lower Himalayas to the east of Chambā, should be regarded as survivals of a much larger population which once spoke Rājasthānī, the language of the court and capital. For one reason or other the neighbours of those northern Gūjars and Ajars took up various languages, Pashtū, Lahndā, or whatever it might be, while the graziers and shepherds clung to the ancient tongue which their ancestors had brought from Rājputānā, and which probably was spoken for a long time in much of the country intervening between the hills and Jaipur. If this theory be sound, the forms of the Himalayan Rājasthānī should be more archaic than those of modern Jaipurī or the other dialects of Rājputānā, just as in Quebec French is more archaic than current Parisian. I do not see any other way of explaining the existence of the Rājasthānī 'outliers,' if I may borrow a convenient term from the geologists. The historical indications do not favour the notion that the Gurjaras, etc., came *via* Kābul and thence moved southwards, dropping settlements in the Lower Himalayas; they rather suggest immigration from the west by the Quetta and Kandahār routes, or lines of march still further south. Settlements dropped among the Himalayan Hills by invaders speaking a Central Asian language could not possibly have picked up the tongue of eastern Rājputānā. The ancestors of the Swāt Gūjars must have spoken Rājasthānī and have learned it in a region where it was the mother-tongue. The far northern extensions of that form of speech must apparently be attributed to the time when the Gurjara kingdom attained its greatest expansion. We know from inscriptions that the dominions of both Mihira-Bhoja and his son, Mahēndrapāla (*cir.* 840-908 A.D.), included the Karnāl district to the north-west of Delhi.

My answer to the problem proposed at the beginning of this note, therefore, is that the Gūjars, etc., of the Lower Himalayas who now speak forms of Rājasthānī are in large measure of the same stock as many Rājput clans in Rājputānā, the Panjāb, and the United Provinces; that their ancestors emigrated from Rājputānā after they had acquired the Rājasthānī speech; and that the most likely time for such emigration is the ninth century, when the Gurjara-Rājput power dominated all northern and north-western India, with its capital at Kanauj.⁷

DISCOVERY OF THE PLAYS OF BHASA, A PREDECESSOR OF KALIDASA.

BY VINCENT A. SMITH.

MR. R. NARASIMHACHAR, the able officer in charge of Archæological Researches in Mysore, makes, in his *Annual Report* for the year ending 30th June, 1910, dated August 1st, the extremely interesting and important announcement that at least one play by Bhāsa, the most famous of Kalidāsa's predecessors, has been discovered.

Readers of the Mysore Archæological Reports being few, I need offer no apology for giving to such a notable discovery more publicity. Mr. Narasimhachar writes as follows:—

"Para. 116—An important find during the year under report was a manuscript of the *Svapna-vāsavadattā*, a drama by the poet Bhāsa. The work was found in the Oriental Manuscripts Library, Madras, by Pandit Anandalvar, the senior copyist of my office, who has also prepared a copy of it for his own use. Bhāsa is a very old dramatist who had attained great

⁷ For historical, epigraphical, and numismatic details see V. A. Smith—

"The Gurjaras of Rājputānā and Kanauj" (*J. R. A. S.*, Jan., April, 1909);

"White Hun Coins from the Panjāb" (*Ibid.*, Jan. 1907);

"White Hun Coins of Vyāghramukha" (*Ibid.*, Oct. 1907);

"The History of the City of Kanauj, etc." (*Ibid.*, July 1908).

D. R. Bhandarkar—

"Foreign elements in the Hindu Population" (*Ind. Ant.*, 1911, pp. 7-37). Mr. Bhandarkar (p. 30) thinks that Eastern Rājasthānī is derived from Pabārī Hindī; but I do not think he can be right.

celebrity before Kālidāsa wrote his *Mālavikāgnimitra*, as is evidenced by the statement in the *prastāvanā* of that drama that there was nothing gained by passing over the dramas of such renowned poets as Bhāsa, Saumillaka, and Kaviputra and enacting a drama of Kālidāsa, a poet of the present day. That Bhāsa wrote a number of dramas is evident from the following verse quoted in Jalhana's *Sūktimuktīvālī* under Bāṇa-bhaṭṭa :—

"*Sūtradhṛa-kṛtārambhair nḍīakair bahu-bhūmikaiḥ*

"*Sa-patḍkair yaś lēbhē Bhāso dēvakulair-iva ||*"

Pandit Anandalvar has also copied a part of another drama named *Pratijñā-yaugandharāyaṇa*, also found in the Oriental Manuscript Library, Madras, which is also attributed to Bhāsa.

I am also told that about 10 more dramas, supposed to be by the same author, have been discovered by Pandit Ganapati Sastry in Travancore. One of these, *Daridra-Chārudatta*, is said to be the original on which the *Mṛichohhakaṭika* is based. But no satisfactory proof is available to show that all these dramas are by Bhāsa. None of them mentions his name, nor is any of them referred to in literature as his work. The case is, however, different with the *Svapna-vāśavadattā*, which is distinctly stated to be his work in a verse quoted in Jalhana's *Sūktimuktīvālī* under Rājasekhara. The verse runs thus :—

"*Bhāsa-nḍīaka ochakrē'pi chhēkaiḥ kshiptē parikshitum |*"

"*Svapnavāśavadattasya dḍhako'bhān-na pḍvakaḥ ||*"

All that was previously known about Bhāsa was collected by M. Sylvain Lévi in his excellent work *Le Théâtre Indien*, Paris, 1890 (see Index, s.v. Bhāsa), from which I abstract the following particulars :—

M. Lévi (p. 157) cites the prologue of the *Mālavikāgnimitra*, and proceeds to show that the fame of Bhāsa lasted through many ages before disappearing. Bāṇa (7th cent.) ranks him with Kālidāsa; Vākpati (same period) assigns him equal precedence, and Rājasekhara, who resided at the court of Mahīpāla, the Gurjara-Pratihāra king of Kanauj (cir. 910-940 A. D.),¹ places him among the classical poets; Sōmadēva (cir. 1070 A.D.) cites a verse of his as by "a great poet," and Jayadēva (12th cent.) couples him with Kālidāsa, calling Bhāsa "the smile" and Kālidāsa "the grace" of poetry :—

... *Bhāso hāsaḥ kavikulaguruḥ Kālidāso vildsaḥ.*

Abhinava-gupta, the chief of the modern literary school, the commentator on Bharata and Ānandavardhana, who wrote at the end of the tenth century, cites the *Svapnavāśavadattā*; and the epithet *jalanāmītra* (*jvalanāmītra*) "friend of fire," applied to Bhāsa in the *Gauḍavaḥo* refers to a celebrated incident in that play. The fragments are considered to justify the description of Bhāsa as "the smile of poetry." M. Lévi concludes his criticism by the observations :—"All these verses bear the mark of an acute and original mind with an inclination to gentle and delicate irony, the thought and expression being characterized by 'classical' purity and good taste. According to a citation noted in the *Arthadyotanika*, it would seem that Bhāsa was the author of a didactic treatise on the dramatic art."

It is almost needless to point out the high importance of the discovery of the entire play named *Svapnavāśavadattā* hitherto known only from a line or two.

M. Lévi notes that at one time the late Dr. Pischel was inclined to attribute to Bhāsa the authorship of the *Mṛichohhakaṭikā*, but subsequently withdrew that suggestion. If the play entitled *Daridra-Chārudatta* found at Travancore, and said to be the original of the *Mṛichohhakaṭikā*, should prove to be Bhāsa's, Dr. Pischel's earlier view will be strangely confirmed. In any case the discovery of a hitherto unknown play which can be described as the original form of "The Little Clay Cart" is an event in literary history of the highest interest.

The finds so quietly announced by Mr. Narasimhachar may throw most welcome light on the vexed question of the origin and evolution of the Indian drama, and everybody interested in Indian

¹ For the true approximate dates of Mahīpāla and Rājasekhara, see my article "The Gurjars of Rājputāna and Kanauj," *J. R. A. S.*, April 1909, esp. p. 270. In 1890, M. Lévi erroneously assigned Rājasekhara to the middle of the eighth century.

literature will await with impatience a full account of the manuscripts, and especially a carefully edited text and translation of the *Svapnavāsavadattā*. The publication of the *Daridra-Chārudatta* is equally desirable. As to Bhāsa's date nothing seems to be known except that he was anterior to Kālidāsa, and the determination of the age in which he lived is a problem of which the solution must have weighty consequences for the history of Indian literature.

A NOTE ON THE WORD BALGALCHCHU.

T. A. GOPINATHA RAO, M.A., TRIVANDRAM.

THERE existed in the ancient Dravidian countries a custom which is known from the Kannaḍa inscriptions, where it occurs, as *bāl-gaḷchchu*. The literal meaning of this compound word is **washing the sword**. It occurs in such instances as *bāl-gaḷchchu goṭṭam*, etc. (*Ep. Ind.*, Vol. VI, p. 55; II, 23-24.). The meaning of the term has been rightly understood by Dr. Fleet as the sword-washing ceremony. Let us see in the following paragraphs the circumstances under which it is done and the mode of performing this ceremony.

Tolkāppiyam, in the 68th *sūtra* of *Purattaniyiyal* of the *Poruḷadigāram*, calls the ceremony *vāl-maṇṇudal* (sword-washing) and *vāṇ-maṇḡalam*. It might be done by only the victor, be he the besieger or the besieged. If done by the former it is called 'the outsider's' and if by the latter 'the insider's' *vāṇ-maṇḡalam*. In very few instances both would have occasion to celebrate the *bāl-gaḷchchu* ceremony. When the army of two great kings meet and one of them defeats the other, the sword of the victorious king, dripping as it would be with blood, is placed on the image of Durgs (Korravai as she is called in Tamil), and washed. Flowers, sandal and incense are offered to the goddess and this implement of war. The image of the goddess is smeared with *ghṛ* and a festival is celebrated on the occasion. The sword is taken in procession along the streets to the river, with young women singing and *vīṇā* playing.

Puṇapporuḷ-veṇḇā-mḡlai, a later work, which serves as a valuable commentary on Tolkāppiyam, describes the ceremony in *sūtra* and verse 35 of the *Pāḍḍāṇ-paḍalam*, in almost the same terms as Tolkāppiyam.

We have an instance of it alluded to in the *Puṇandūru*. The king Adiyamān Neḍumāṇ-Aṇḇi sent the venerable poetess Auvaiyār as an ambassadress to the court of Tonḍaimān. The latter showed Auvaiyār the spacious armoury, wherein the arms of the king were kept scrupulously clean, oiled and decorated with peacock feathers and flowers. The poetess burst out into one of her poetic effusions, wherein she described her friend Adiyamān's arms as often getting broken in the constant wars he won against his enemies and had consequently to be sent to the forge of the blacksmith for repair, and therefore lying in the insignificant, small rooms of this workman. In drawing this comparison between the state of the arms of the two kings she indirectly praised Adiyamān and denounced Tonḍaimān (verse 95, *Puṇandūru*).

SONGS FROM NORTHERN INDIA RELATING TO THE ENGLISH.

BY WILLIAM CROOKE (LATE I.C.S.).

No. I.

The Night Before Waterloo.

THE fine poem given below—beautiful alike in its language and its sentiment—was repeated by a school boy to Ram Gharib Chaube, who collected songs for me, some years ago. It is by the late Lālā Śrīnawās Dās, who shows himself thereby to have been a poet of no mean capacity. He had evidently been deeply impressed by the story of the ball at Brussels on the eve of the Battle of Waterloo.

Text.

Nishī meṇ Brussel gāḇi rahyo ;
Bal rūp barhāt birāḇi rahyo.
Ati rūpurtī yuhti darsaiṇ ;
Balwān sujān jawān lasaiṇ.

5. Sab ke mukh dīpak son damkaiṇ ;

- Sab ke hiyâ ânand son dhamkain.
 Bahu bhânti binod pranod karain ;
 Madhure sur gayâ umang bharain.
 Jab râgam kî mridu tân urain.
10. Priyâ pritam nainân sain jurain.
 Châhun or sukhi, sukh châyâ rahyo.
 Jânû byâhanî ghantani nâd bhayo.
 Par maun gabo ; " Âniok itai !
 Yah hot bhayûmak ! shabd kitai ! "
15. " Durpo jânt : chanchal bâyu bahai :
 Athwâ rath daurat âwat hai.
 Priyâ, nâchahu, nâchahu na tshahro.
 Apne sukh kî awadhi na karo."
 Jab joban aur umang milain,
20. Sukh lutan ko duhn dau chalain.
 Tab nind kahan nishi âwat hai.
 Kachhu soraki bāt suhâwat hai
 Par kôn lagâ ; " Ab phir suno !
 Wah shabd bhayânak duguno.
25. Ghan ghor ghatâ garjî ubhîn,
 Tihu ganj mano dukrâya rahîn. "
 Yah top danâ-dan âwat bai ;
 Dhig âwat, bhûmî kapâwat hai.
 " Sab shastra sajo ! sab shastra sajo ! "
30. Ghabrâth barhi, sukh dâr bhajo.
 Dukh lon bilpain kalpain subhi :
 Tin kî karunâ nahîn jâyâ kahi.
 Nij kamaltâ sunt lâj gâye ;
 Sir kapat tatakshân pit bhâye.
35. Dukh payâ karâbi biyog labain,
 Jânû prân biyog sbarîr subain.
 " Kibi bhânti karon anumân ; yahûn
 Priyâ pritam nain milain kabhûn ? "
 Jab wâ sukh chainahin rât gai ;
40. Ihi bhânti bhayankar prât bhai.

Translation.

- Brussels was at its best ;
 Its power and beauty and happiness increasing.
 Very lovely maidens were to be seen,
 And strong and capable young men were there.
5. Every face shines forth as a lamp,
 And every happy heart beats high.
 They were enjoying pleasures and delights, of many kinds,
 And sweet music filled the hearts of those assembled.
 When the sweet tones of the music rose high,
10. The hearts and eyes of lovers met.
 On all sides was happiness and happiness alone.
 It seemed as if the marriage bells were ringing.
 Then one whispered : " Be silent, listen !
 It is an awful sound that they make ! "
 " Be not anxious ; it is a puff of wind :

- Or it may be a quick-running chariot.
Dance, dance, my love, and cease not.
Put no stop on your pleasure."
When youth and longing meet,
20. They rush forward to plunder happiness.
Then there is the sense of sleep.
Another matter it is they think of.
Then one whispered: "Listen again!
That awful noise is doubly louder.
25. It is now like the thunder of the clouds.
Harken to the echo; it is doubling."
The guns were coming up rapidly;
As they came nearer, the earth trembled.
"All to arms! all to arms!"
30. Confusion increased and happiness fled away.
With pain all were weeping and lamenting,
Pain that cannot be described.
Women became ashamed, remembering their weakness,
And beautiful rosy cheeks, became pale,
35. Sighing with the sigh of sorrow.
It seemed as if sorrow would take the life from the bodies.
"What hope can we make for ourselves
That our eyes will meet our loved husbands again?"
The night had passed in happiness and joy;
40. The morning dawned in horror.

No. II.

In Praise of the English.

Sung and recorded by Kishor Singh, a boy in the Village School at Kotilá, District Agrá.

Text.

Firangí, tero Ráj sundar sadá rahiyo.
Taine rupiyá chalāyā chehrā-sāhi.
Firangí, tero Ráj, etc.
Taine sarak par rel chalāi.
Firangí, tero Ráj, etc.
Taine dhūān ke shabd urāi.
Firangí, tero Ráj, etc.
Taine uainū chalāye bñtedār.
Firangí, tero Ráj, etc.
Taine paisā chalāye dabalsāi.
Firangí, tero Ráj, etc.
Terī raiyat ne sukh pāi.
Firangí, tero Ráj, etc.

Translation.

O Englishman, may thy Rule for ever flourish.
Thou didst bring in the rupee with the face on it.¹
O Englishman, may thy Rule, etc.
Thou didst run the railway train on the roads.
O Englishman, may thy Rule, etc.
Thou didst raise up the voice of the steam (lit. smoke).
O Englishman, may thy Rule, etc.
Thou didst introduce the flowered calicoes.
O Englishman, may thy Rule, etc.

¹ In contradistinction to the Muhammadan coinage with merely writing on it.

Thou didst bring in the double penny.²
O Englishman, may thy Rule, etc.
 Thy people have found happiness.
O Englishman, may thy Rule, etc.

No. III.

The Agra Waterworks.

Sung by Kishn Lāl, a boy in the Village School at Rukmutā, District Agrā.
Recorded by the Master of the School.

Text.

Firangī, taine achchhe nal-nal lagwāye.
 Kaālalte se nal mangwāye; Māithān lagwāye.
 Rāj ki Mandī, Lohē ki Mandī Gokalpūrā lagāye.
Firangī, taine achchhe nal-nal lagwāye.
 Dwār dwār par tikaṭ lagāye; sab ke nām likhāye.
Firangī, taine achchhe nal-nal lagwāye.
 Thel uthāye, haghāl dhārī dīno, aundhe kaisā māre.
Firangī, taine achchhe nal-nal lagwāye.
 Tāl khodāye, talāia khodāye, wā meṅ golā garkāye.
 Jamunā kātī ke pānī mangāye, dohare pich lagāye.
Firangī, taine achchhe nal-nal lagwāye.

Translation.

O European, thou didst open good waterworks (pipes).
 Thou didst fetch the pipes from Calcutta and laid them down in Māithān,
 In Rājāmandī, in the Lohemandī, in Gokalpūrā.
O European, thou didst open, etc.
 Thou didst place a ticket on each door and took every name.
O European, thou didst open, etc.
 Thou didst lift the wheelbarrows, and strike the ground with spades turned upside down.
O European, thou didst open, etc.
 Thou didst make tanks and ponds and threw balls into them.
 Thou didst fetch water from the Jamnā canals and set up double engines.
O European, thou didst open, etc.

No. IV.

The Railway Train.

Sung and recorded by Chakkan Lal of Chandrapur, District Agrā.

Text.

Rājā Firangī rel chalāī; chhin meṅ ātī jāī hai.
 Dhig hī Dillī, dhig hī Agrā, dhig hī Bharatpūr jāī hai.
 Ann na khātī, pānī pītī, dhūān ke bal se jāī hai.
 Kachchī sarak par wah nahīn chalāī, lohe ke laṭṭhōn par jāī hai.
 Age anjan, pichhe gārī, 'bhak, bhak' hotī jāī hai.
 Bigal bajat aur sītī detī, jhandī dikhātī jāī hai.
 Lāl jhandī se kharī hotī hai, sab se chhōrī jāī hai.
 Rājā Firangī rel chalāī; chhin meṅ ātī jāī hai.

Translation.

The lordly English have started the train; it comes and goes in the twinkle of the eye.
 Quickly to Delhi, quickly to Agra, quickly to Bharatpur it goes.
 Eating no corn, drinking water, by the force of steam (smoke) it goes.
 It goes on no plain road, on rods of iron it goes.
 In front the engines, behind the cars: 'bhak, bhak' they go.
 Bugle sounding, whistle making, flag showing, it goes.
 On red flag halting, on green flag starting, it goes.
 The lordly English have started the train: it comes and it goes in the twinkle of the eye.

² Fixed copper coinage.

BOOK-NOTICE.

H. H. JUYNBOLL, CATALOGUS VAN 'S RIJKS ETHNOGRAPHISCH MUSEUM. Deel V, Javaneche Oud Heden, Leiden 1909.

It is a matter of regret that the antiquities of Java, so closely related to those of India, are but little known among students of Indian archaeology. The main cause of this apparent neglect lies no doubt in the circumstance that nearly all the works devoted by my countrymen to the study of Javanese archaeology are written in Dutch, and are consequently difficult of access to most European and Indian scholars. It is for this reason that the publications of the Batavia Society of Arts and Sciences, as well as the splendid monographs of the Archaeological Survey of Java, are hardly known among antiquarians here and in England.

In these circumstances it will be no superfluous work to draw the attention of the readers of this periodical to the recently published Catalogue of Javanese antiquities in the Ethnographical Museum at Leiden (Holland) by Dr. H. H. Juynboll, the able director of that institution. The Leiden Museum and that at Batavia contain by far the largest and most representative collections of Javanese antiquities. Of the latter we already possess an excellent catalogue by Mr. W. P. Groeneveldt and Dr. J. L. A. Brandes which appeared at Batavia in 1887. The two chief collections of Javanese antiquities have thus been catalogued in a most scholarly fashion—a fact of which Dutch scholars may rightly be proud. It may be remembered here that neither of the two collections of Indian antiquities in the British and South Kensington Museums nor those of most museums in India have been listed or described.

Dr. Juynboll's catalogue is a model of patient labour and painstaking accuracy. The enormous stride which has been made in the study of Javanese archaeology will be apparent from a comparison of this catalogue with the former one edited in 1842 by Dr. C. Leemans and republished in an abridged form in 1885. The collection itself has been greatly extended at the same time. In 1842 it numbered only about one hundred objects, in 1885 about fourteen hundred, and in 1909 more than two thousand.

The present catalogue, a quarto of nearly three hundred pages, is admirably got up, as might be expected from a production of the Leiden publishing firm of E. J. Brill, well known to all orientalists. It is illustrated with fifteen plates, each of two figures, and nearly one hundred text-illustrations. Some of the latter, namely those which are reproduced from photographs, are somewhat blurred and do not show as much detail as would be desirable for the purpose of iconographical study. But this is certainly the only objection one could reasonably raise.

Dr. Juynboll has followed the same systematic arrangement adopted by Messrs. Groeneveldt and Brandes in their catalogue of the Batavia Museum. It is divided into six main sections dealing with *A.* Stone images and other objects, *B.* Metal (mostly bronze) images and other objects, *C.* Pottery, *D.* Coins, *E.* Inscriptions (including casts) and *F.* Casts of temples, images, bas-reliefs and seal-rings. These sections are again subdivided.

Sections *A* and *B* chiefly containing images both Brahmanical and Buddhist are of peculiar interest for the study of Indian art and iconography, as they appear in Java. That this art is essentially Hindu will be seen at a first glance, but a closer study will reveal peculiar indigenous developments which show that the Javanese artist was by no means a slavish copyist of his Indian teacher.

This is exemplified by the curious stone image reproduced in plate I, fig. 2, which represents a three-faced, four-armed deity seated on the shoulders of a cross-legged male figure. I do not know of any Indian prototype from which this sculpture could be derived. The unusual vehicle would at first sight lead one to identify the deity represented with Kubera (*nara-vāhana*!). But Dr. Juynboll notes that the cross-legged figure wears a hood in the shape of the head and neck of a *hamsa*, while the main personage of the group holds the four attributes of Brahmā. The author is therefore undoubtedly right in identifying the main figure with this deity. It may also be noted that the attributes of Brahmā in Javanese art only partially correspond with those found in Indian sculpture, the Veda having apparently been replaced by the fly-whisk (*chāmara*).

Dr. Juynboll points out that the occurrence of Brahmā statues in Java points to a special worship of this deity once having existed in the island. It is well-known that in India temples dedicated to the first person of the Hindu trinity are extremely rare.

Vaiṣṇavism seems not to have taken any prominent part in the Hinduism of Java.¹ The Leiden collection contains only two stone figures of Viṣṇu, and neither of these has the usual four attributes. One (No. 2544) is indeed very uncertain, as is also the case with the two stone figures tentatively identified with Kṛṣṇa (Plate II, fig. 1).

Bronze images of Viṣṇu and his *avatāras* are more numerous (the Museum counts ten specimens)—a circumstance which perhaps points to this deity having been more conspicuous in domestic than in public worship. The group reproduced on page 64 appears to represent Kṛṣṇa subduing the Kaliyā Nāga. I may note in passing that detached Nāga figures do not seem to occur in Java, but the cobra used instead of a sacred thread (*upavīta*) or as an ornament is often found on Śiva figures, especially in their angry form.

Śiva images, on the contrary, are very numerous and point to an extensive worship of this deity. A form which appears to be peculiar to Java is that of Śiva as Guru or Mahāyōgi (Plate III, fig. 1). Another form of Śiva is that of Kāla or Bhairava, of which two remarkable specimens are reproduced in Dr. Juynboll's catalogue. One (Plate III, fig. 2) from the ruins of Singasari in Eastern Java is one of the master-pieces of the collection. Grasping a sword in his right hand and resting his left on a massive mace, this figure is remarkable for its haughty expression of conscious strength and divine disdain. In its general style it seems much more closely related to the art of the Further East than to that of India. In its appearance and attributes, it bears a strong resemblance to the so-called Rākṣasas or temple guardians which will be noted later on.

The other figure (Plate IV, fig. 1), likewise from Singasari, is a much more typical and distinctly Indian effigy of Śiva in his most terrific form. Wholly naked but for his garland of

human heads, skull diadem and other ornaments, the god of annihilation, with protruding eyes and tusks issuing from his grinning mouth stands dancing on a row of human skulls. The accompanying animal which Dr. Juynboll describes as a jackal, is more likely a dog, the vehicle of the Indian Bhairava. Its tail, the only part visible on the plate, also suggests the latter animal. The image bears the Nāgarī inscription *Chakra-chakra* which appears to be a local designation of Bhairava.

That the worship of Devi was also once prevalent in Java is testified by numerous sculptures. Images of Lakṣmī, the goddess of fortune, are rare. The fact that she is only represented by bronze statuettes of small size, seems to indicate that her worship in Java was essentially domestic, as is still the case in India. It is interesting that this deity is still worshipped, as goddess of the rice in the neighbouring island of Bali.² Exceedingly numerous, on the contrary, are the figures of Durgā slaying the Buffalo demon (*Mahishāsūramardīnī*). I need hardly say that such images are very common in India also, but here again Javanese art shows a distinct development of its own. In the beautiful group from Singasari (Plate IV, fig. 2)—more widely known since it was reproduced in Mr. Havel's *Indian Sculpture and Painting*—the goddess, apparently eight-armed, is triumphantly raised on the prostrate buffalo. With the lowermost of her left hands she clasps the profuse locks of the Asura. The little fat figure, wholly naked, with his curly wig, has certainly a more comical than demoniacal appearance, but the goddess herself bears a no less grand demeanour of composed strength than the so-called Bhairava of Singasari above noticed.

Though there cannot be the slightest doubt that this representation of the demon-slaying goddess was borrowed from India, it deserves notice that in some details it differs from its Indian prototypes. In Northern India at least, we invariably find the goddess standing with one of her feet on the neck of the buffalo and piercing him with her trident. I may note that this is in strict accordance with the Sanskrit text:—*Evam ukteṣu samutpatya sūrūḍhū tanu*

¹ Dr. N. J. Krom informs me that the oldest inscriptions (4th Century, A.D.) found in Western Java are Vaiṣṇava.

² Dr. Juynboll notes that in this island one finds in the ricefields and on the roadside small huts in which passers-by leave some grains of rice as a sacrifice to Śrī. The Museum contains a model of a granary which presumably served the same purpose (F. 40, No. 2826).

*mahāsūram, pādenākramya kanthe cha būlenainam atūdayat.*³ Usually she lifts him up by the tail—a not altogether elegant device. But in Javanese art the goddess is shown standing with both feet on the prostrate buffalo. Her triumph over the animal-shaped demon is thus more vigorously expressed, and the innovation bears testimony to the superior artistic feeling of the Javanese sculptor. The ornamental treatment of her garment also seems to be particularly Javanese.

The Leiden collection counts no less than twenty-four stone images of Gaṇeśa, besides two in bronze, and thus proves that the elephant-headed god was as popular in Java as he is in India. Dr. Juynboll, following an interpretation commonly adopted in the West, characterizes him as the god of wisdom, arts and sciences. I doubt whether this is quite correct. In modern India Gaṇeśa is worshipped by all classes of society, and not exclusively by scholars and artists. The formula *Om Gaṇeśāya namaḥ* is found everywhere. My impression is that Gaṇeśa is essentially a god of success and good fortune. He is the remover of obstacles and this is the reason why he is invoked at the beginning of all undertakings, literary or otherwise, and why his effigy is found over the entrance both of religious and secular buildings.

How little the Javanese Gaṇeśa differs from his Indian parent will be evident from fig. 1 of plate VI. The standing Gaṇeśa reproduced on plate V, fig. 2, is of a much more unusual type, but in Java also such standing figures appear to be extremely rare.

I have already referred to the temple guardians, usually called Rākshasas, of which the Museum contains twenty-three specimens in stone. They are demoniacal figures of savage appearance with protruding eyes, tusks, and dishevelled hair, and beard or moustache. They are represented either standing or crouching, and armed with mace or sword. Sometimes they wear skulls and cobras as ornaments. It has been questioned whether the designation of Rākshasas under which such temple guardians are known among Javanese archaeologists is appropriate. There would be more reason perhaps to call them Yakshas, as we know that in early Indian art Yaksha figures occur both as Atlantes and as guardians of sacred monuments.

The so-called "Rākshasas" form the transition from Brahmanical to Buddhist stone statuary. They have indeed been found in connection with sanctuaries of both the two great Indian religions which took root in Javanese soil. The next division deals with Buddhist images of stone which are subdivided into Dhyāni-Buddhas, Saktis, Bodhisattvas and Bodhi-Saktis. Among the Saktis we note the magnificent Prajñā-pāramitā or Transcendental Wisdom, the finest image of the whole collection, as Dr. Juynboll rightly calls it. It has been reproduced several times, lastly in Mr. Havell's book above quoted. This is probably the reason why it is not found among the plates of the present catalogue.

The collection of metal figures in the Leiden Museum is particularly rich, and includes seven golden statuettes of Śākyamuni. I may note that in the case of metal figures of small size, there exists always a possibility of their having been imported from the Indian Continent.

The popularity of Padmapāni in Buddhist Java, is evidenced by his frequent occurrence in plastic art, the Leiden Museum containing no less than thirty-six statuettes of metal, besides a few in stone.

Vajrapāni also appears to have been a popular Bodhisattva. A peculiar form is that illustrated in plate XIII, fig. 1, in which he is shown trampling on two prostrate figures, male and female, which are supposed to represent Śiva and Pārvatī.* It deserves notice that the so-called Tantric deities of Indian Buddhism in its ultimate stage do not seem to occur.

It can be no matter of surprise that the god of riches must have been one of the most popular deities. He played evidently a prominent part in domestic worship as he is seldom found figured in stone, whereas metal statuettes are very numerous. The Leiden Museum has thirteen, that of Batavia no less than twenty-five specimens. He is usually represented with a mongoose (*Viverra zibethica*) in his left hand, out of whose mouth some disks seem to be falling which are either meant for pearls or pieces of money. M. Foucher has pointed out that originally this attribute of the god of wealth was not the live mongoose, but a pouch made out of the skin of that animal.⁴ In the oldest examples from Gaudhara and Mathura the attribute in question is a simple money-bag.

³ *Durgāṣṭakāṭi* (Bombay 1871) III, 87. Cf. the brass image of Lakṣmī Devī at Brahmar, Chamba State, published in A. S. R. for 1902-03 : p. 241, fig. 2 and the bas-relief from Bajaurā, in the Kulū Valley (not Chamba) reproduced in E. B. Havell's *Banaras the sacred city* (London, 1905), p. 187.

⁴ Cf. *Bijdr. Kon. Inst. Volgreeks*, 6 Deel VIII.

⁵ Foucher, *Iconographie bouddhique*, Paris 1900, p. 125. The correctness of M. Foucher's theory is borne out by linguistic evidence, Hindi *nēlā* (from Skt. *nakula*) meaning *Viverra zibethica* and *nēlā* a pouch or money-bag.

Dr. Juynboll makes a distinction between the Brahmanical god Kubera and his Buddhist counterpart called by the patronymic Vaisravana. The criterion adopted by the author is evidently the posture of the legs, Kubera being seated in the so-called *lalitāsana*, viz., with one leg drawn up and the other hanging down, whereas the two statuettes labelled Vaisravana show the god sitting cross-legged (Of. p. 75). How far this distinction applies to Javanese art I do not wish to decide; but it certainly does not hold good in India, as sculptures found on undoubtedly Buddhist sites like the Jetavana near Srāvastī (modern Sahēth-Mahēth) often picture the god of riches in the *lalita* pose.

Besides images, the Leiden Museum contains a rich collection of bronze objects either intended for religious worship or for domestic use. Among the sacrificial implements, I note particularly the curious zodiac cups used for sacrificial water, which exhibit two rows each of twelve figures, the lower row representing the zodiac signs. The Leiden collection comprises some thirty specimens showing considerable variations in design. Seven out of these are dated in the 13th century of the Saka era (from 78 A.D.), the era almost exclusively used in ancient Java.⁶

Among the numerous bronze bells in possession of the Museum there are some (p. 148) which are very similar to the *drilbu* of Lamaistic worship. It is well known that the latter object together with the thunderbolt (*rdorje*) are indispensable attributes in the exorcisms of the lamas. I am not aware whether thunderbolts corresponding to the Tibetan *rdorje* have been found in Java. The bells with chains attached to them were probably hung at the entrance of shrines and rung to announce the worshipper, as is still the universal custom in India.

Other metal antiquities not connected with religious worship are likewise well represented in the Leiden Museum. The fine collection of personal ornaments comprises bracelets, finger-rings, ear-pendants and nose-rings.

Compared with the previous sections, that dealing with ancient coins (D) appears to be remarkably small. It comprises Old-Javanese silver coins, convex in shape and marked with four-petalled flowers and other symbols, and so-called temple medals of copper usually pierced with a square hole and bearing various representations, such as a wheel (*chakra*), a crescent, a granary, a vase, and two figures, male and female,

standing under a tree. It is curious that these Old-Javanese coins hardly ever bear any legends, No. 3405 apparently being the only example of an inscribed coin of the Hindu period which the Museum possesses. The six copper coins of the Muhammadan period are all inscribed with legends in Arabic, usually the *kalimah* or Moslim creed. Finally there are a certain number of Chinese coins, the earliest of the 8th century of our era, which bear evidence to the influence of China in the Indian Archipelago.

The epigraphical section contains one inscription on stone and nine on metal besides numerous moulds. The metal inscriptions are engraved on bronze and copper-plates and, like the corresponding documents of India, usually record donations of land by the Hindu princes of Java to temples and other religious establishments. In one instance no less than fourteen copper-plates have been used for such a title-deed.

Almost invariably these epigraphs are written in Old-Javanese characters and contain Kawi texts which often abound in Sanskrit terms and formulas. But some of the oldest inscriptions are Sanskrit records written in ancient Nāgari. The earliest dateable stone inscription in Old-Javanese script is a fragment (mould No. 2994) composed half in Sanskrit and half in Old-Javanese, and dated Saka 719, corresponding to A.D. 797.⁷ It appears to be Buddhist, as it contains the term *jinālaya* which is also found on the Mañjuśrī image in the Berlin Museum. A still older inscription is the Buddhist *prāṣṭi* (mould No. 2995) apparently dated Saka 704 (?) corresponding to A.D. 782. It is entirely composed in Sanskrit and mentions images of Buddha, Dharma and Saṅgha. The opening formula is *Namo ratnatrayāya*. It was found at a village north of Chaṇḍi Loro-Djonggrang at Parambānan.

That Saivism existed in Java side by side with Buddhism from an early period is proved by the Sanskrit inscription (mould No. 2975) of Saka 654 (A.D. 732) which records the erection of a *linga* by king Sriñjaya, the son of Saṇḍha, who calls himself ruler of the isle of Java, rich in gold mines. The single stone inscription in the Leiden Museum is also a Saiva document, but of a much later date, namely Saka 1371 or A.D. 1449. It is probably one of the latest epigraphs of the Hindu period and was found on the east side of Mount Mērbaboe.

J. PH. VOGEL.


⁶ Hitherto only two epigraphs have come to light, dated in a local era called the Sañjaya era.

⁷ According to a note found among the late Dr. Braudes' papers the true date is 789 Saka.

CRITICAL NOTES ON KALHAṆA'S SEVENTH TARANGA.

BY PROF. E. HULTZSCH.

AMONG the eight Tarāṅgas, i.e., 'waves,' into which Kalhaṇa's Rājatarāṅgiṇī or "River of Kings" is divided, the seventh is perhaps the most satisfactory and interesting one and makes the nearest approach to what we consider 'history.' The eighth Tarāṅga enters too deeply into insignificant details of purely local importance, while the first six Tarāṅgas are too concise and contain much legendary matter. As shown by Dr. Stein,¹ the seventh Tarāṅga is based on authentic information: the incidents it relates were probably communicated to Kalhaṇa by his father Chaṇḍapaka and other eye-witnesses of the stirring events of this period of Kaśmīr history.² But although Kalhaṇa's work has been edited three times—by the Calcutta Paṇḍits, by Dr. Stein, and by the late Paṇḍit Durgāprasād,—and although many of its difficulties are finally solved in Dr. Stein's admirable translation and its footnotes and appendices, the seventh Tarāṅga still contains many 'thorns' which puzzle the reader and owe their origin to the corrupt condition of the Sanskrit text. The three editions all present the readings of a recension which is best preserved in the Sārādā MS. called A in Dr. Stein's edition. When preparing his translation, Dr. Stein discovered at Lahore a Nāgarī copy of a different recension of the Rājatarāṅgiṇī, which enabled him to emend many of the corruptions of A. An incomplete Sārādā MS. of the same class with the Lahore MS. is in my possession. From the critical notes on Dr. Stein's text which I now subjoin, it will be seen that my Sārādā MS. corroborates a good many of the readings of the Lahore MS. and supplies a large number of additional variants which are either preferable or worth consideration. I have also added various readings from other MSS. consulted by me and some conjectural emendations.

The word 'read' or the sign  are prefixed to those readings of the subjoined list which I would not hesitate to substitute in Dr. Stein's text: the word 'read' marks corrections made by me or others; the hand marks various readings of manuscripts as preferable to the printed text. The following abbreviations are used in the list:—

M = an old Sārādā MS. of portions of Tarāṅgas VII and VIII, purchased by me at Srinagar in 1885 from the late Paṇḍit Dāmōḍar. This MS. is incomplete, and some of the existing leaves are seriously damaged. The preserved leaves of the seventh Tarāṅga are numbered 133-147, 149-164, and 166, and contain verses 553-1067, 1105-1699, and 1727-1732.

L = a Nāgarī MS. from Lahore, quoted in the footnotes of Dr. Stein's Translation; see his remarks in Vol. I, pp. 50-53.

A = the Sārādā MS. on which Dr. Stein's edition of the Rājatarāṅgiṇī is based; see his Preface.

N = a modern Sārādā copy, purchased by me, like M, from Paṇḍit Dāmōḍar. It contains IV, 1-373; V, 18 to VI, 54; VI, 286 to VIII, 1618.

P = a complete Sārādā copy of Kalhaṇa's work in the Deccan College, Poona, No. 170 of Bühler's Kaśmīr Collection. This MS. was kindly placed at my disposal by the Government of Bombay through the India Office.

E = India Office Library, No. 3017, presented by Lord Elphinstone,³ a beautifully written Nāgarī copy of Kalhaṇa's whole work. I am indebted to the kindness of Dr. F. W. Thomas for the loan of this MS.




























O = the Calcutta edition of A.D. 1835.





























































D = Paṇḍit Durgāprasād's edition of Tarāṅgas I-VII. Bombay, 1892.

¹ Translation, Vol. I, pp. 6 f. and 27.

² Compare VII, 539, 942, 1063.

³ See Professor Eggeling's Catalogue, p. 1608, No. 8937. Another MS. which is described on the same page (No. 2739 d) contains only Tarāṅgas IV-VI, and not IV-VIII as stated by Professor Eggeling.

- Verse 25. Read स्कन्ध as suggested by Paṇḍit Durgāprasād, and compare अत्राकस्कन्धमाकृ at VII, 1697.
48. Read °क्षीभण° with D.
94. अङ्गेन N, E; a possible reading.
100. °विगुन्ध° N, P, C, D.
110. पतंगः P, D, सतंगः N, E.
122. यो[5]न्यायतो[5]जितम् N, P, D.
135. Read सागराख्येय with P, D; see Pāṇini, VIII, 4, 13.
182. व्यधादि MSS. and D (व्यधादि C).
280. Read perhaps युम्.
292. Read वृत्तान्तमध्य°.
316. Read °भिजनः.
335.  वन्तु MSS. and D.
345. The correction प्रस्तादा is unnecessary; प्रमादपवर्जित means 'left behind through carelessness.'
350. Read गच्छयः.
398. प्रवर्तमाने MSS. and D (प्रवर्धमाने C).
399. प्रवर्तित° N.
436. Read perhaps °कृतः.
488. The MSS. and D read अथ, which seems correct (अन्व° C).
498. धनवृद्धिश्च P, D.
495. स्यूतोत्पत्तिः P, D.
553. Read perhaps गत्वोत्पत्तिः.
555.  स्वल्पम् M with L.
559. °विधानं M.
561. प्रवृत्तोपि M.
567. द्विवास्तु N and E with A³.
572. भेजिरे M.
573. साध्यादि° M. विधिरे M.
581. °पालस्य M.
588. कीर्तिर्वभा° M; compare L. °जय M. In J. R. A. S., 1907, p. 403 ff., Dr. Vogel has identified Babbūpura (or Babbhūpura) with Babūr near Jammu.
589.  °वैरयो[सु]ङ्गो M; compare L.
590. गम्भीर° M. कान्दीशः कष्ट° M.
593.  पुरोपय° M, L, D.
596. नाविक° M; compare L.
598. °कलशो दुर्यं नित्यं M.
608. सतोयो° M, N, C, D.
619.  °सखीनिव M, L, as suggested by P. Durgāprasād.
620. °स्तदा तेस्तैः M.  मानिगम् M, L, as suggested by P. Durgāprasād.
621. निरशा° M.
622. °पहस्तेन M.
623. पीड्य तं M.
628.  °भूतस्तेन and °स्वशा M with L.
629. निरशा° M.
680. °पुनस्तु M, N.
632.  निवेद्यन् M, L, as suggested by P. Durgāprasād.
633.  °व्यधादि M with L.
635.  °दासो M with L.
638.  संभाष्य M with L.
639.  °न्यधेकुल्येति M, N, P, D; see Pāṇini, I, 4, 76.
642. ना जानाति अनोखिलः M.
646.  भविष्यामि M.  मुनिः M with L.
647. पुनुरधिरा° M.  °भीष्टे M with L.
656. कर्म M.
657. सुतं मत्वा M.
659.  चण्ड° M with L.
663. भवन् M.
667. चके स M.
668.  तनोरा° M with L.
670.  प्रविशितः M, L, C, as suggested by P. Durgāprasād.
671. इदमुद्दारास्थितं M.
672. °शुवाधा M.
675.  विजस्विन्वा° M with L.  °हताः M.
679.  बद्धः M, L, as suggested by P. Durgāprasād.
681. मन्त्रिण्यभाषा° M.
684.  °वैकल्यात्पुन्युत्थो M with L.
685.  °नन्वी नर्तुवधार्थिनी M with L.
689. °वोद्गादिने M.
691. राज्ञा भुक्त्वा M.
692.  सुं च सोपलम्ब M with L.
698.  ततोभिशाप° M, P, C, D.
699. °प्रतिष्ठाप्रारम्भं M.
701. °लापित° M, P. °सार्तः M.
703.  ततोभिषेकुमुत्कर्ष° M, L, as suggested by P. Durgāprasād.
705.  तेन प्रा° M, L, E, as suggested by P. Durgāprasād.
709. जानन्त M. तावेवर° M.

710.  माहेश्वरोपि M, L, as suggested by P. Durgāprasād.
711.  नवन्मुखस्तानी M with L.
713.  तृतीयायां M.  तत्प्रादे० M, L, as suggested by P. Durgāprasād.
715.  ०न्नामः स M with L. ०णान्तिकम् M.
718.  परिसंचरन्ती M.
721.  अपन्क्तिमिदं M with L.
723.  निष्ठां समासदत्तं M.
728. ०भास्वरम् M, P.
737. तस्मिन्नद्वि न M.
741.  निवापं M, D.
747.  ग्रहितैः पुनः M.
750.  राज्यस्मिन्मुप्यायो M with L.
754.  कंवि० M.
755.  विधत्ते स्म न च M.
756.  परिज्ञातुं M.
757. Read निर्वर्धयेणास्य with C.  चिन्त्यमानव्ययेन M with L.
759. व्यवहारे M.
760. लुब्धात्तत्प्रादे० M.  श्प्राप्तुं M, L, as suggested by P. Durgāprasād.
761.  ते चापि M, L, as suggested by P. Durgāprasād.
762.  मध्यस्थसैन्यात्तत्प्रादेयोधाः M; compare L.
766. ०न्मयुरा० M.
769.  शुला० M with L.
770.  समस्य M with L.  शिभिचत् M, L, P, D.
771.  सहस्रियतौ M with L. राजसुतो M.
772.  बादिनिः M with L.
774. तयोरं M; compare my note on VII, 668.
776.  कार्ये M.
779.  उच्यार च M with L.
782. शान्देवदिभ्यं M.
783.  चीन्ता M, L, D.  विविस्तृता M with L.
785.  ०जीयके M with L.
792. किल शिवि M.
795. दूरना० M.
796. यदन्त तान् M.
797. ०मुपान्वासं M; read ०मुपन्यासं.
800. उत्कर्षं M.
801.  तिष्ठन् M, L, as suggested by P. Durgāprasād.
802.  सत्प्राप्तम् M with L.
804.  ईदृशत्वं M, L, D.  ईदृशत्वं P; read ०ईदृशत्वं.  ०भरापरः M with L.
807. ०मुक्तोधा M.
808. ०पुनर्दृष्टा M. सार्धं M.
815.  हेरोन M with L. ०क्षणधास M.  बहिधिरान् M.
820.  चोत्थाम्या० M with L.
821. ०यत्नमे० M.  हस्तोत्कर्षं M with L.
822.  हर्षस्तत्तस्यो नु M with L.
823.  निष्पक्षपादि० M with L.
824. ०स्वाधुस्व० M.
825.  ०प्रक्षन्ते M, L, D.
826. क्षणम् M.
828. मरणोत्तीर्णो M.
830. वैयार्या० M.
832. Read ०न्यदनं.
835.  ०जाजा M with L.
838.  ०मानितम् M.
839.  ०नीत्येवं M, L, N, C, D.  तद्राज्य M, L, as suggested by P. Durgāprasād.
840.  सिंहासने स M with L.
841. कृताहारोय M.
843.  युक्ति० M.  ०न्यान्वचो M with L.
844. Read चं मन्वं सं नां.
845.  ०साशिनं M with L.
850. साकं M.
852.  ०वहास्तेन M; compare L.
858. दृष्टा M.  वारवधुः M.
859.  ०भैरिकं M with L.
864. स्यात्तं M. Read प्राणान्मोपेक्षिता.
865.  समापिपत् M with L.
866. ०सिंहणं M.
869.  ०होदयक्षेत्रं M with L.
873. चाप्रकीर्त्या M.  चर्चा कथं M with L.
874.  ०भूतपूषिव M with L. दुग्धेक्षो M.
876. ०प्रतीकाशा० M; read ०प्रतीकाशं ०प्रकटो M.
881. विगतोत्साहो M, L, विगतोत्प्रेणीको P; read विगतोत्प्रेणीको with D and compare निहत्प्रेणीष at VII, 922.
888. बन्धान्संस्त्यज्य M; read बन्धान्संस्त्याज्य.
892. प्रदूर्याये M. ०नासावि० M.  निरुशावहो M with L; compare VII, 337, 617, and my notes on 621, 629.
897.  ०आत्रोरुहयं शान्तयोगिनः M; compare L.  ०सान्निध्यं M with L.
901. तत्रागन्तुं M.
902. भुतिगते M.
903. ०सैन्येपि M.
904. स हरस्तु० M.
907.  भांकारि० M.
908.  प्राकृतानीय M, as suggested by Dr. Stein (Text).

910. सस्वदानाकरोत्पस्या मञ्जन्तमसिकटे M.
Translate:— 'The horse, powerful because it was of Khandesh breed, having crossed the swollen river, also followed him who was being immersed in great danger.'
912. Read गिरीनु° with D.
913. शाहिना M with L.
916. Read perhaps संकटासि°.
918. The second half runs thus in M:—
पद्मानि धाता कुपितो द्विपेन निर्धृजयस्येककरेण
तानि ॥
919. प्रभाविनु° M with L.
921. स शोभा° MSS., C, D. °धाविनी° M.
922. निष्कर्ण° M with L.
924. रामोचितो M.
927. जङ्गलादीवला: M. Compare *Vikramāṅka-dēvacharita*, XII, 12, and Hēma-chandra's *Anēkārthasaṅgraha*, II, 118, commentary.
929. °नद्धेनौपवीतिका: M.
932. प्रणवादिन M.
935. विनिर्यात° M, L, as suggested by P. Durgāprasād. काले M with L.
939. न व्यधु: M, N, P, C, D.
943. इत्तास्यानस्य M with L.
949. कस्या° M. अवाचस्पति: = बृहस्पतिं वर्जयित्वा; compare VII, 941.
953. वारणात् M, as suggested by P. Durgāprasād. राज° M.
955. °दोनेमहीभुजा M.
956. शाहिवाद्याकरोत्पस्या M.
957. महेश्वर° M.
963. स्त्रीणां तेन राजा शत° M.
964. °शीलेन M.
965. प्रेर्यमाणो M. कोह° M. °भूक्तो-हरारवि° M. Compare the footnote in Dr. Stein's Translation.
968. कोह° M.
969. °हहर° M. कोह° M.
971. °पात्रताम् M, as suggested by P. Durgāprasād.
974. सौरिचजं M.
979. °मध्यशेरत M with L.
980. °तानासीदणो M with L.
981. °सापितै: M with L.
982. कन्धपं पदवेष्टयन् M.
983. उक्तमानय M with L. °नोषधि° M with L.
986. Read °स्वस्वजां with D.
988. केचि° M, L, as suggested by P. Durgāprasād. परकी° M, L, C.
991. स्वां भुक्° M with L.
995. °मभिसंमत: MSS. and D (°नति° C).
998. गुरु° M, N, P, L, C, D. तथा M.
1000. °पुत्रमावाह M with L.
1002. °यसा M, L, as suggested by P. Durgāprasād.
1004. विनिष्कृत M, as suggested by P. Durgāprasād.
1006. कोह° M, P, D.
1009. ससैन्य° M with L.
1010. निहस्योदसित° M; read °दसस्य°.
1011. °जस्या: M, C.
1012. °नन्धे M.
1014. वेर्या° MSS., L, C, D. °पैव्यति M, D; see Pāṇini, VI, 1, 89.
1019. °मैन्वव° M, as suggested by P. Durgāprasād.
1022. शमला° M; read शमला°. नाम° M, L, C.
1024. °जिनेर M. पूरवन्धुसौ M.
1025. °स्त्यसस्यास्यान° M, L, P, D.
1026. °मन्ववीन् M.
1029. प्रातस्व M, L, as suggested by P. Durgāprasād.
1042. वृत्तमप° M, L, as suggested by P. Durgāprasād.
1043. Read दसवेही.
1045. प्रयागेण A, P, E, C, D.
1047. The reading यावत्सशङ्कु° requires no change; compare *Sisūpālavadha*, I, 58.
1053. Read प्राजुःखे with D.
1054. °सीहेन M with L; compare VII, 1299. Here and in verses 1062 and 1065 M reads दुह for दुह.
1056. समाकर्ण्य M with L.
1059. Read संकटक्षण: with C, as suggested by P. Durgāprasād.
1062. Read perhaps निधिन्यत°.
1096. Read प्रमादिणो with C.
1112. °राजो M, P. °भधिकौ M; Siva and Vishnu are alluded to.
1113. °मात्यैर्निबसोधिकार: M. भूपा: MSS., C, D.
1114. स्वापूरित M. मुञ्जस्वथ M. समस्वभाव: M.
1115. जघुतां गतम् M.
1118. °सीनार° M.
1119. °पमादि: M; compare VII, 935 and Dr. Fleet's *Dyn. Kan. Distr.*, p. 446.
1120. प्रोत्सार्थ M.
1121. °पमादिश्च M.

1122. °ताम्बूलपरित्यागे M.
 1123. नारिकेल° M. C.
 1124. विम्पला° M. Read °पापहि°, 'chase,' as suggested by P. Durgāprasād.
 1127. परि° M. भवेत् M.
 1129. Read °चोड्यन्°.
 1132. °आयुर्वर्षायुता° M with L.
 1135. °परान्य[ानुपा]यानसेवत M.
 1137. कृते N, P, D.
 1139. °स्वपहतो° M.
 1141. °सरायु° M, L, as suggested by P. Durgāprasād.
 1143. तस्मिन्नेव क्षयेभवन् M.
 1147. °यानिरङ्गमारीप्य M, L, as suggested by P. Durgāprasād.
 1148. Read विद्वद्भ्यः with D.
 After 1149 M inserts the same verse as L.
 1150. सर्वा° M, L; कशश्चिक्° M. Read perhaps दार्वाभिसारेण दाकाचिक्कोपितो and compare Dr. Stein's footnote on I, 180, where it is shown that Rājapuri was included in Dārvābhīsāra.
 1154. °धरापते: M.
 1156. तेन मार्गितुं भूरि M.
 1170. °प्रेरयस्वा° M.
 1171. °रन्ध्रमन्विष्य M with L.
 1172. °यकन° M with L.
 1173. °पेक्ष: M.
 1174. तदल्लक्षणाका° M. राज्ञा च M.
 1176. °प्रेरयस्वमाप° M, C, D.
 1177. °वातगण्डस्त° all. °चण्डक° M with L.
 1178. °भजहेर° M with L.
 1179. °विमुञ्चते तु M. दुर्गे सैन्यैर° M.
 1180. कोदेपि M.
 1182. संशामानति° M.
 1187. °हेविहितैरिव M.
 1188. क्षपयन्कोष्ठिभक्षणे कांश्चिदुत्थयन् M.
 1189. °वारविमूचणम् M.
 1192. °मसिपसापमा: M (सिप्यता only C).
 1194. सफलोव M, C.
 1195. Read वारहेः.
 1200. °यप्राप्तो M, L, as suggested by P. Durgāprasād.
 1208. °तेन मन्त्रिणा M.
 1212. तमुदयस्य निवेशने M.
 1213. Read perhaps सचिवमुदयाख्य.
 1220. सीना° in both cases M.
 1221. सीनारि: M.
 M omits the second half of verse 1227 and the first half of 1228.
1229. °गुह्य° M.
 1230. °महानसम् M.
 1231. Read कूर° or कूराड्.
 1236. °काकाया M.
 1238. °कर्ण° M, D. °अलिखन्त M.
 1241. लोलाहे M, N.
 1250. °दुग्धवाते M; see Dr. Stein's note on VII, 1171.
 1251. जाति° M.
 1256. °कालिङ्गर° M, P, D.
 1261. °काङ्गिता M.
 1262. °श्याता° M, P, D. °मान्धृतो° M.
 1264. °वस्त्रचन्द्रस्य M.
 1266. °व्यहं M. °तपरिनाशाय M.
 1269. कश्मीर° M.
 1272. °सुव्रतम् M.
 1273. °उवाचोचुः° M.
 1279. सवर्ज M, N, P, C, D.
 1283. °सातवाहनानामं चन्द्रो° M. °चन्° M, D.
 1289. काश्मीर° MSS., C, D.
 1292. डामरा: निर्गता M. °वह° M; see VII, 1298.
 1297. वैशाखसित° M, P.
 1298. °वह° MSS., C, D.
 1299. Read क्षेपटस्त्रजं: as suggested by Dr. Stein (Text); compare VII, 482. °आस्थापय° M, N, D.
 1301. इवाविशन् M.
 1302. °रत्नाशका° M.
 1305. °सैनिकम् M.
 1307. °रघावी° M.
 1311. काकाख्यवैश्य° M.
 1322. °जावदन् M.
 1325. °आनीकै: M.
 1326. °पुरं M.
 1332. °स्पीरै° M, P, D.
 1333. °विरोधिनाम् M, as suggested by P. Durgāprasād.
 1342. संघट° M.
 1344. °यम् M.
 1345. °पाटिते M.
 1346. °कारं M. वस्त्रपये M, N.
 1349. °वपाकृत: M.
 1351. मायानिधिर्नोहावहं रिपो: M.
 1364. °पद्यत L, N, P, C, D.
 1377. Read perhaps संप्रधिना.
 1380. Read perhaps मनस्य.
 1385. Read perhaps व्यधु:.
 1391. Read ब्रूत.
 1398. वस्त्रभाव: M, N, C, D with A1.

1399. मन्थानरज्जो M in the margin.
 1401. मा स्यात्तीरविरादेव M.
 1402. काप्यमि M.
 1403. शरीरतां M.
 1410. दुःखे M, as suggested by P. Durgāprasād.
 1413. न्यादिविक्रियाः M, P, D.
 1432. असंख्यं M. न्याये M, as suggested by P. Durgāprasād.
 1433. नैव M, D. लोकेना M.
 1440. हठापातिनी M.
 1441. Read perhaps ज्ञातः.
 1450. कीर्तनम् M.
 1454. उपस्थिते M.
 1459. पराभये M.
 1462. महारैव्या M.
 1463. अभयणी M.
 1465. वासो P, D.
 1467. नष्टजः M.
 1480. सज्जका M.
 1485. Read आभयवस्त्वान्.
 1487. अवकल्य seems to mean the same as नीवि, 'a hostage'; compare VII, 1473.
 1489. जनाशुभिः M.
 1491. परस्मिन्वैतस्तं M; read तस्ततीरे.
 1492. Read संज्ञकः.
 1509. कथंय M.
 1510. पिष्ट M.
 1511. प्यङ्गु M, C, D.
 1514. सुष्ठु [I*] क्य M.
 1519. संप्राप्त MSS., C, D.
 1525. कलशाहं M; compare कलशगञ्ज at VII, 570. Read perhaps तं प्रस्थितं.
 1533. एकार्यं M.
 1538. Read perhaps स्तीव्रतापः.—'He (nearly) died repeatedly of fever, and with him his father (out of anxiety for him).'
 1542. स्थानस्थः M.
 1543. वध्नम् M.
 1549. Read पर्यवात्यहिति.
 1556. सीतैस्ततो M.
 1561. कंधरः M, as suggested by P. Durgāprasād.
 1567. Read प्राङ्गुल with D.
 1569. धमत् M.
 1577. Read वसन्त्वहृष्टा.
 1583. अत्यन्त M.
 1594. भाट्टये M, as corrected by Dr. Stein.
 1595. नावर्त्त M; read नौवर्त्त. स प्राप M.
 1597. दुग्धं M.
 1598. Read विज्ञो राजपुत्रस्य.
 1601. शब्दमपि प्रसूते N, P, D.
 1607. शेषराज M.
 1609. चाभयत् M.
 1620. निशाम् M, as suggested by P. Durgāprasād.
 1624. गृहान्तरात् M.
 1626. प्रयाभं M.
 1627. भविष्यामि M.
 1628. वृष्टिपात M, D.
 1629. नैव M, E.
 1633. निःसहायता M.
 1635. संनिधयनिधाः M. वनान्तिके M, N with A.
 1636. अभूत्तु M.
 1637. निपशा M. कुहनो M, P, D.
 1641. रुद्रादित्य M.
 1642. Read प्राङ्गुली with D.
 1644. तस्य भीमवतो भीमा रात्रिर्धोरा M.
 1645. निशाम् M, P, C, D.
 1646. न्तरा दुःख M, L, C, D.
 1649. प्राप्तावमानं M.
 1650. हस्तिकर्णान्तिकं M.
 1654. गृहे तिष्ठन्तश्च युत्वा M.
 1657. सहका M. लज्जितकथैकः M; compare L and the footnote in Dr. Stein's Translation.
 1659. रिवैका M.
 1663. भूतावपि M.
 1664. आलापय्यवहारादि M.
 1665. Read प्रयागेण with C, D.
 1667. तपस्विन्य M, as suggested by P. Durgāprasād.
 1670. Read प्रयागेण प्राङ्गुलस्थेन with D.
 1675. गात्रे प्रहारा M.
 1677. व्यथः कथन् M.
 1678. Read प्रयागेण with C, D.
 1679. वदना M, A, E, D.
 1680. Read प्रयागेण with C, D.
 1681. हे ततः पात्रे M.
 1682. विनिःश्वस्य M, D.
 1686. यथैव M.
 1687. भुत्वा पुनं M. निन्दते M.
 1698. Read प्रयागेणा with C, D.
 1702. Read रात्रे with D.
 1712. स्थिता C, D.
 1727. Read गौरकाय्येण with D; see Pāṇini, VIII, 4, 13.
 1730. नातुमुत्त M.
 1731. वध E with L.
 1732. Read राजकुलं.

DONALD WILLIAM FERGUSON.

BY A. M. FERGUSON, M.B.A.S.

[I have a sad pleasure in publishing this memoir. Donald Ferguson was a valued contributor to these pages, and always ready to assist me in any obscure point of Oriental knowledge requiring acquaintance with the languages and literatures of the European nations connected with the East.—ED.]

Donald William Ferguson was born at Colombo, Ceylon, on the 8th October, 1853, died of pleurisy at 'Samanala,' Croydon, on the 29th June, 1910, in his 57th year, and was cremated at Golders Green on the 2nd July following. He was the third son of the late A. M. Ferguson, C.M.G., who arrived in Ceylon in 1837 and died there in 1892, being for the most part of those 55 years chief proprietor and editor of the *Ceylon Observer*. Mr. D. W. Ferguson was educated at Denmark Hill Grammar School, Camberwell, by G. P. Mason, the celebrated grammarian; at Mill Hill School by R. F. Weymouth, D. Litt.; and at Regent's Park Baptist College, by Dr. Joseph Angus, M.A., author of "The Bible Handbook." He married, in 1883, Winifred Meredith, the daughter of the Rev. F. D. Waldo of Ceylon. His widow and two daughters survive him. Although delicate in childhood, knapsack walking tours in Switzerland with his elder brother so strengthened him that in his 17th year he was able, with the same companion, to walk in Bohemia 50 miles in one day and 34 miles the next.

Mr. Ferguson studied medicine under Dr. Frederick Roberts at University College, London, but gave that up for literary work. He was for many years co-proprietor and co-editor of the *Ceylon Observer* with his father and with his cousin, John Ferguson, C.M.G., who has now been connected with Ceylon for nearly 50 years. By medical advice he had to retire to England in 1893, and spent the last 17 years of his life at Croydon in doing most valuable work relating to the ancient history of his native island, as the subjoined list of his works in the British Museum Library will show. He had a good command of French, German, Dutch, Portuguese and Spanish: also an acquaintance with Latin, Italian, Sinhalese, Tamil and other languages. He inherited his father's talent for remembering accurately what he read. He was a frequent and acceptable contributor to the *Athenum*, *Notes and Queries*, *Indian Antiquary*, *Orientalist*, and the *Journals* of the Royal Asiatic Societies of Great Britain and Ceylon, of both of which he was a life member. He was also a member of the Philological Society, where he made valued friendships with the late Dr. Richard Garnett, Dr. F. J. Farnivali, etc. He was a man of strong views, and hated all shams. Needless to say, he was a constant student in the British Museum Reading Room, from the catalogues of which the following list of his works is compiled:—

Ferguson, Donald William. See Kuhn, E. W. A. On the earliest Aryan element of the Sinhalese Vocabulary . . . Translated by D. F. (1885?). 8°.

See Ferguson, William, of the *Ceylon Civil Service*. List of writers on Ceylon, etc. (Enlarged by D. W. F.) [1886.] 8°.

See Daalmans, A. E. A Belgian Physician's Notes on Ceylon . . . Translated from the Dutch by D. W. F. [1888?] 8°.

Captain João Ribeiro: his work on Ceylon, and the French translation thereof by the Abbé Le Grand. Extracted from the *Journal* of the Royal Asiatic Society, Ceylon Branch, pp. 47. [Colombo? 1888.] 8°.

See Ribeiro, J., *Capitão*. Ribeiro's account of the siege of Colombo in 1655-56. (Translated) by D. W. F., etc. [1891.] 8°.

The Reverend Philippus Balæus and his book on Ceylon, pp. II, 47. Colombo, 1895. 16°

Captain Robert Knox : the 20 years captive in Ceylon Contributions towards a biography, pp. 72. Printed for private circulation. [1896-97] 8°.

See Knox, R., *Captain*. Robert Knox's Sinhalese Vocabulary, (Edited) by D. W. F., etc. (1897) 8°.

See Teixeira, P. The Travels of Pedro Teixeira . . . with . . . an introduction by D. F. [1902] 8°.

See Vieyra, C. and Calao, V. Letters from Portuguese captives in Canton, written in 1584 and 1586. With an introduction . . . by D. F., etc. *Portuguese and English* [1902] 8°.

Correspondence between Rāja Sinha II and the Dutch [1645-1660]. Extracted from *Journal* No. 15, Vol. 18, of the Royal Asiatic Society, Ceylon Branch [1904.] 8°.

See Rajasimha II, *King of Ceylon*. *Cartas de Raja Singa II, Rei de Candia*, aos Hollandasas, 1636—60, publicadas por D. Ferguson [1907] 8°.

The Discovery of Ceylon by the Portuguese in 1506 *Journal of the Ceylon Asiatic Society*, Vol. XIX, Colombo [1908] 8°.

See Barros, João de. *History of Ceylon* from the earliest times to 1600 A. D., as related by J. de Barros and D. do Conto. Translated and edited by D. F., 1909. 8°. (*Journal of the Ceylon Branch of the Royal Asiatic Society*, No. 60).

FIVE BANA INSCRIPTIONS AT GUDIMALLAM.

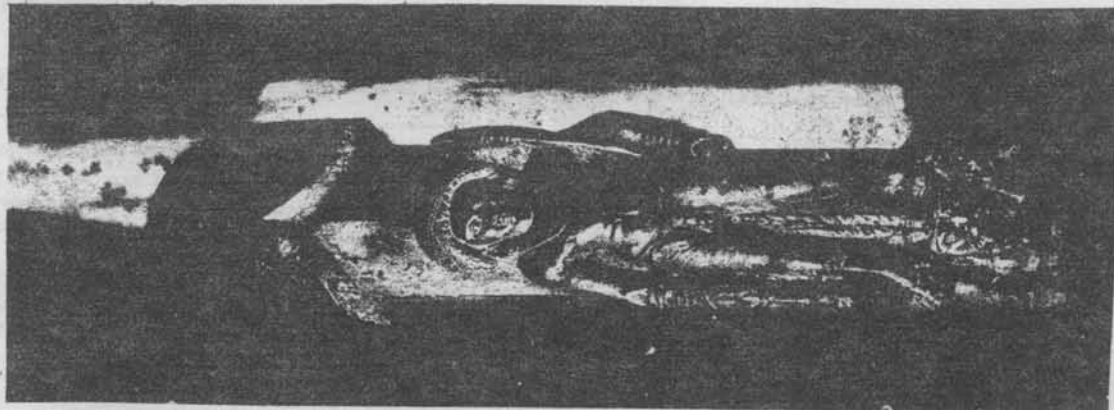
BY T. A. GOPINATHA RAO, M. A., TRIVANDRUM.

THE temple of Paraśurāmēśvara, from which the five inscriptions edited below have been copied, is situated in the village of Gudimallam, six miles north of Renigunta, which is a village, with a railway station, in the Chandragiri taluka of the North Arcot District. One of the inscriptions belonging to this temple informs us that it was completely rebuilt in the ninth year of the reign of Vikramachōlādēva (A.D. 1126).¹ The present structure is not after the common model of the period to which it belongs: the vimāna has the so-called *gajapriśṭhākṛiti* shape: but a close study of the plan and sections, given in the accompanying plate, warrant the conclusion that the architect had distinctly in view the shape of the *līnga*;² and hence the vimāna might better be styled a *līṅgākṛiti-vimāna*. Again, the *līnga* of this temple is a most remarkable one, in that it is an exact copy of the *phallus*, and has the various portions shaped very accurately. It has been made out of a hard igneous rock of a dark brown colour, samples of which are found near the Tirumala hills. The *līnga* and the image of Siva carved on its front side are very highly polished. Unlike the later representations, the image of Siva has been made with only a single pair of hands, the right carrying a rain by its hind legs and the left holding a water-vessel. A battle-axe rests on its left shoulder (from which perhaps he derives his name of Paraśurāmēśvara), and there is the usual matted and twisted hair (*jaṭā*) on his head. He is standing on the shoulders of a Rākshasa whom the sculptor has represented with a pair of animal ears. The *līnga* is the only one of its kind in

¹ No. 212 of the Government Epigraphist's Collection for the year 1903.

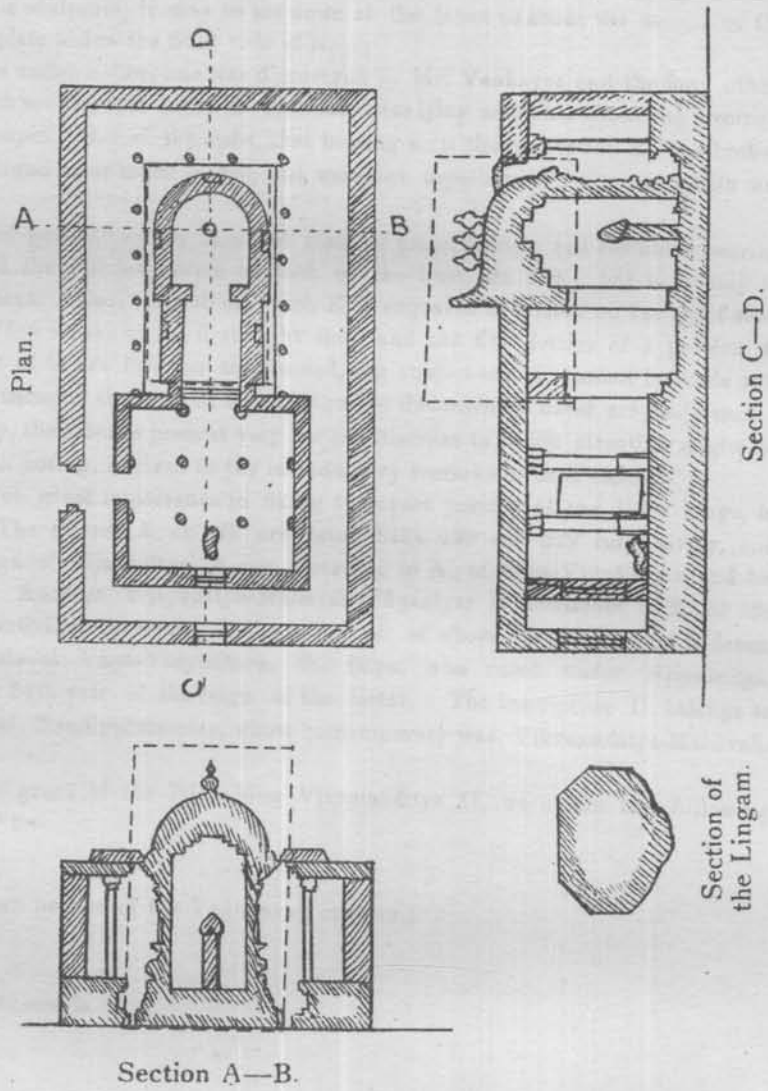
² The *gajapriśṭhākṛiti-vimāna* is found only in Śaiva temples; e.g., the Dharmēśvara temple at Maṇimāṅgalam, the Śaiva temples at Sōmaṅgalam, Peṇṇagaram, Bhāradvājāśrama near Aroot, Tiruppulivanam, Kōnnūr (near Madras), Vāḍa Tirumullaivāyil, etc., etc. I have not come across any Vaiṣṇava temple having this kind of vimāna.

The Lingam.



The Parasuramesvara temple : Gudimallam.

Plan and Sections.



Southern India, and from its sculpture, it may be set down at the latest to about the second or the third century A.D.³ The plate shows the front view of it.

Of the five inscriptions under notice, one was discovered by Mr. Venkayya and the four others by me. The stones on which are the four latter inscriptions, were lying scattered about the precincts of the Parāsurāmēśvara temple. One of the slabs, that bearing on it the inscription B., was broken into six pieces: they were found after much search, and were put together, and the inscription was thus recovered.⁴

The inscriptions are in general in an excellent state of preservation; but the stone bearing A. is broken lengthwise, and the first few letters of each of the lines are lost; but it is easy to supply them from the context. Also, the slab on which E. is engraved is broken on the right side, on account of which the last few letters of the first eight lines and the first letters of a portion of the inscription on the back of it are lost; in this record, the subject-matter cannot be made out, but the regnal year and the name of the king in whose reign the document is dated are easily read.

As regards orthography, the records present very few peculiarities to which attention might be drawn. What little is worth noting, is given in the introductory remarks to each record.

These inscriptions are of great importance in fixing the exact periods of the Bāṇa kings, to whose reigns they belong. The records A. and B. are dated Śaka 820 and 827 respectively, and refer themselves to the reign of Vijayāditya, a son, according to A., of Bāṇa-Vidyādharma, and his wife Māraka[nim]maḍigaḷ. Another Vijayāditya-Mahāvali-Vāṇarāyar is mentioned in E. as the contemporary of Viśaiya-Dantivikramavarman, in the 49th year of whose reign the record is dated.

In C., mention is made of Vāṇa-Vidyādharma, the Bāṇa, who ruled under Nṛpatuṅga, and the record is dated the 24th year of the reign of the latter. The inscription D. belongs to the 23rd year of the reign of Nandippōttaraśar, whose contemporary was Vikramāditya-Mahāvali-Vāṇarāyar.

From the Udayēndiram grant of the Bāṇa king Vikramāditya II, we obtain the following genealogy of the Bāṇa kings⁵ :—

1. Jayanandivarman

(He ruled the western portion of the Vaṇḍavaḷi country.)

2. Vijayāditya I

3. Malladēva or Jagadēkamalla

4. Bāṇavidyādharma

5. Prabhumēru

6. Vikramāditya I

7. Vijayāditya II,
alias Puḡalvippavargaṇḍa

8. Vijayabahu-Vikramāditya II, a friend of Kṛṣṇarāja II of the Rāṣṭrakūṭa dynasty.

³ Compare this image with the picture of the Yaksha given on p. 36 of Grünwedel's *Buddhist Art in India* as translated by Gibson and Burgess. The face, the ear and the ear-ornaments, the arms and the ornaments on them, the necklace and its design, the arrangement of drapery, particularly the big folds that descend between the legs, all these are identically the same in both the image of Śiva reproduced here and the Yaksha already mentioned.

⁴ Four of these are now set up in front of the entrance of the temple and that on which our inscription E. is engraved, is left in the safe custody of the village officer.

⁵ *Ep. Ind.*, Vol. III, p. 75.

From this genealogy we learn that Vikramāditya II, *alias* Vijayabāhu, who was a friend of the Rāshtrakūṭa king Kṛishṇa II, who reigned A.D. 888-911, must have ruled in the last decades of the ninth century A.D. Therefore the Vijayāditya mentioned in our inscriptions A. and C., whose dates are given as S 820 and 827 (A.D. 898 and 905), must necessarily be later than Vikramāditya II; and, since he comes immediately after Vikramāditya in point of time, he should be the successor of Vikramāditya II. From A. we learn that the father of this Vijayāditya was a Bāṇavidyādharma. Hence the latter, preceding Vijayāditya, as he must have done, may be identical with Vikramāditya II. If this identification is correct, we have to infer that Vikramāditya II must have borne the surname Bāṇavidyādharma.

From an inscription at Maṇigatta Gollahalli in the Kōlār District, Mysore, we learn that a Bejeyitta-Bāṇarasa was reigning in Saka 831=A.D. 909-10.⁶ And from the fact that the period in which that ruler lived agrees with that of the Vijayāditya of our inscriptions A. and B., there is no difficulty in taking the three records as referring to one and the same individual. The Bāṇa king bearing the name, Bāṇavidyādharma mentioned in C., who is described as a contemporary of Nripatuṅga, must also be the same as the one referred to in A. But A. states that this Bāṇavidyādharma's wife was named Mārakanimmaḍiga; hence he must be different from the Bāṇa king of the same name, mentioned in the Tiruvallam inscriptions, whose wife was Kundavvai, a daughter of the Gaṅga king Prithvipati I.⁷ The inference that the king mentioned in the Tiruvallam inscription must be different from him who figures in our A. and B., is borne out by the fact that the former lived about A.D. 814-77, the period assigned to Prithvipati I, whereas, the inscriptions edited below show that the latter flourished about A.D. 898-905, that is, a generation or two after the latter.

In my paper on "Six Pallava Inscriptions,"⁸ I have shown (1) that the so-called Gaṅga-Pallavas are identical with the regular Pallavas; (2) that the names Dantivarman, Dantivarmamahārāja, Dantippōttaraśar and Vijaya-Dantivikramavarman refer to a single individual; similarly, the names Nandivarman, Nandippōttaraśar, Vijaya Nandivikramavarman indicate one and the same person; (3) that the kings Dantivarman, Nandivarman and Nripatuṅgavarman were grandfather, father and son, *respectively*; and (4) that their reigns must have extended approximately as follows:—

Dantivarman	...	...	...	...	A.D. 760 to 811.
Nandivarman	...	...	...	...	,, 811 to 873.
Nripatuṅgavarman	...	...	...	...	,, 873 to 899.

Then the 49th year of the reign of Dantivarman, given in E., must approximately be A. D. 809, a date which fits in very well for Vijayāditya, son-in-law of the Gaṅga Prithvipati I, who ruled, as we have stated already, from A. D. 814 to 877. The contemporary of Nandivarman about the 23rd year of his reign, that is, A.D. about 824, according to D., was Vikramāditya. Since Vijayāditya, the contemporary of Dantivarman, the father lived so near in point of time to Vikramāditya, the contemporary of Nandippōttaraśar, the son, I feel inclined to take Vijayāditya as the father of Vikramāditya. But the Udayēndiran plates inform us that Prabhumēru was the name of the father of Vikramāditya; then it would follow that Prabhumēru was a *bīruda* of Vijayāditya, the contemporary of Dantivarman.⁹ If all the identifications ventured above are correct, the genealogy of the Bāṇas and synchronisms of this with the other dynasties will be as follows:—

⁶ No. 99 of the Government Epigraphist's Collection for 1899; and Ep. Carn., Vol. X, Mb. 229.

⁷ S. I. I., Vol. II, Nos. 247 and 248.

⁸ To be published shortly.

⁹ No. 542 of the Government Epigraphist's Collection for 1903 bears out this conclusion. Therein the king is called Mahāvāli Vāparāśar Vijayādityan Viruchūjamapi Prabhumēru.

Table of Synchronisms of the S. Indian dynasties during A.D. 750 to 900.

Century.	Bāṇas.	Pallavas.	Chalukyas.	Gangas.	Cholas.
A.D. 750.	1. Jayanandivarmā.				
	2. Vijayāditya I.				
	3. Malla or Jagadeśamalla.		Dantidurga II (A.D. 754).		
A.D. 800.	4. Bāṇavīdyādhara.	Dantivarmā.	Govinda III (A.D. 782-814).	Sivamāra II (A.D. 806-810).	
	5. Prabhuvāru [aīas Vijayāditya II] ¹⁰				
	6. Vikramāditya I [aīas Bāṇavīdyādhara]; māt. Kun- darvati, daughter of Prihvi- pati I. ¹¹	Nandivarmā.	Amoghavarsha I (A.D. 814-876).	Prihviṭṭpati I.	
A.D. 900.	7. Vijayāditya III.	Nripataḍḍavarmā.	Krishna II (A.D. 886-911).	Mārasimha I.	Aditya I.
	8. Vijayabahu Vikramā- ditya II [aīas Bāṇa Vidyā- dhara, māt. Mārka- nimmāḍiga].			Prihviṭṭpati II.	Parantaka I (A.D. 907-947).
	9. Vijayāditya IV.				

¹⁰ Those in square brackets indicate the identifications proposed in the paper.

¹¹ S. I. I.; Vol. II. Kiehlhorn in his "Synchronistic Table for S. India" (Ep. Ind., Vol. VIII) takes Vikramāditya I. as the contemporary of Nripataḍḍaga, which does not agree with the facts noticed in this paper. [For a different view, see Bloch's *Myths and Legends from the Inscriptions*, p. 16—D. B. B.]

If, according to the identification arrived at in the preceding paragraphs, Prabhumōra should be assumed to have borne the name Vijayāditya, he would become the second of that name; for, the first Vijayāditya was the son of Jayanandivarmān. Then, the third Vijayāditya would be he, who has hitherto been known as the second; and the fourth and last Vijayāditya would be the son of Vikramāditya II, *alias* Bāpavidyādhara.

The last known date of Vijayāditya IV is Saka 831 (A.D. 909).¹² In the 9th year of the reign of Parāntaka-Chōja I, he vanquished two Bāpas and presented their kingdom to the Gaṅga Prithvipati II.¹³ This conquest by Parāntaka must have taken place sometime before A.D. 916, the 9th year of his reign. Since the last known date, A.D. 909, for the Bāpa Vijayāditya IV, is so near A.D. 915, he must be one of the two Bāpas deposed by Parāntaka I.

A study of the foregoing table enables us to note that, in the majority of the cases, the names Vijayāditya, Mahāvali-Vānarāya, and Bāpavidyādhara were borne alternately by the Bāpa kings: for example, Nos. 2, 5, 7 and 9 are Vijayādityas, while Nos. 4, 6 and 8 are Bāpavidyādharas. Of the three Bāpavidyādharas, two are Vikramādityas.

A.—Of the time of Vijayāditya-Mahāvali-Vānarāya: dated Saka 820.

This inscription is engraved on three sides of a stone lying in the yard in front of the Paraśūrāmēśvara temple. The stone is broken lengthwise on the proper right side, and hence the first few letters of each of the lines are lost; from the context these can be easily supplied. The front of the stone, and the side, are smooth, whereas the back is very rough; consequently, that portion of the inscription that is engraved on the back is partly illegible.

The characters are Tamil, except the Bāpa introduction in Sānskrit giving the name, etc., of the Bāpa king, which is written in the Grantha alphabet. Other Sānskrit words occurring in the inscription are also in Grantha: *e.g.*, *paraśūrāmēśvara*, *prithvirājyam*, *sandhyā* and *sabhai*. The language of the record is also Tamil.

The inscription mentions first the Bāpa king, Bāpavidyādhara and his wife Mārakanimmaḍigaḷ. Their son Vijayāditya-Mahāvali-Vānarāyar is next introduced. The record is dated Saka 820, in the reign of this Vijayāditya. Mārakanimmaḍigaḷ, the mother of the ruling king, paid to the assembly of Tiruvippiramapēḍu a sum of money, from the interest of which they were bound to supply the necessities for the evening offerings and for burning a perpetual lamp before the god Paraśūrāmēśvara.

The place Tiruvippiramapēḍu, mentioned in the inscription, may be identified with the modern Yerpedu, a station on the Pakala-Gudūr section of the Madras Railway. It is about five miles east of Guḍimallam, and seems to have included in ancient times the present Guḍimallam in which at present the temple is situated.

Text.¹⁴

Front of the slab—

1. [Sva]sti Srī [||²] Saka-
2. [la-ja]gattray-ā-
3. [bhivandi]ta-surāsu-
4. [rādhi]śa-Paramēśva-
5. [ra-pra]ti-hārikṛiti-Ma-
6. [hāba]li-kul-ōtbha-
7. [va-śrī]-Vāpavi-
8. [dyādha]rar Mahādēvi-
9. [ga]lāyina Māraka-
10. [nim]maḍigaḷ magapā-

¹² See note 6, on p. 106, above.

¹³ *S. I. I.*, Vol. II, pp. 857 to 888.

¹⁴ From impressions prepared by me.

11. [r Vija]yāditta-Mahā-
12. [vali]-Vāṇarāyar prithi-
13. [vi-rā]jyañ=jeyya [!*]Sa-
14. [gara]y=āṇḍu eṇ-
15. [ṇū]ṇr=irubad-āvadu
16. [Tiru]vippiramapēḍi[!tu]
17. [śri]-Parasurāmēśvaragara-
18. [t]tu=pperumāṇḍi[ga]-
19. [!u]kku sa[ndhyā] kālattu

Side of the slab—

20. [tiru]vamudakkum nandā-viḷakku oṇṇukkum=āga=kkuḍutta ōmboṇ
21. mappadiṇ-kalañju [!!] Ippon Mādēvi aḍigaḷ pakkal ivvūr sa-
22. bh[ai]yōṇ-kōṇḍu ipponṇukku=ppoli ūṭṭāga tiruvamudukku niśadam i-

Back of the slab—

23. dañ=je[!u]ttu-
24. [vō]m=āṇḍm sabhai-
25. [yō]m
26.
27. . ṇḍu ōlutta-
28. . maṭṭi=kkuḍut-
29. [tom] sabhaiyōm=a-
30. ṇr=ēṇṇōm Ga-
31. [ṇ]gai iḍai=kkuma-
32. [ri]ḍai=checheydā[r ō]-
33. yda pāvattu=ppa
34. [ḍu]vār=āṇār [!*].

Translation.

Hail! Prosperity! While Vijayāditya-Mahāvali-Vāṇarāyar, son of Mārakanimmaḍigaḷ who was the great queen of the glorious Vāṇavidyādhara,—born from the family of Mahābali, who had been made the door-keepers of Paramēśvara (Siva), the lord of gods and demons, who is worshipped in all the three worlds,—was ruling the earth: in the Saka year eight hundred and twenty, a gift of thirty *Kaḷaṇḍus* of gold was made by the Mādēvi-aḍigaḷ for offerings in the evening and for one perpetual lamp to the Lord of Sri-Parasurāmēśvaragaram of Tiruvippiramapēḍu.

(Line 22.) We, the assembly of this town shall receive the gold from the great queen (and) as interest on this gold, we, the assembly shall have to pay . . . daily for offerings

(The rest of the inscription, being fragmentary, is left untranslated.)

B.—Of the Time of Vijayāditya-Vāṇarāya: dated Saka 827.

The slab of stone on which the subjoined inscription is engraved is, as already stated, broken into six pieces. But the inscription is not thereby much damaged; only a few letters are lost here and there. The record is otherwise in a very good state of preservation. The alphabet of the inscription is Tamil, but Sāṅskṛit words are written in Grantha; e. g., *Vijayāditya Vāṇarāyar prithivirāyam* in lines 3 and 4, and *sabhai* in lines 7 and 21. The letter *śi*, occurring in the word *kaḷaṇḍi* in line 14, is corrected from *śu*.

The inscription belongs to the reign of the Bāṇa king Vijayāditya, and is dated Saka 8[2]7 that is, seven years after the first record (A. above). It states that an *adhikṛin* named Viramaṅgalaṇ-giḷār gave to the Sabhā of Tiruvippiramapēḍu, twenty *kaḷaṇḍus* of gold, from

the interest of which they agreed to burn a perpetual lamp before the god Paraśurāmēśvaragaram. The rate of interest per annum per *kaḷañju* of *poṇ* was four *mañjādis*; and so the total interest on the twenty *kaḷañjus* amounted to four *kaḷañjus*; this comes to twenty per cent. *per annum*, a rather heavy rate of interest. The buying capacity of a *poṇ* may be judged from the fact that 45 *nālis* of ghee could be obtained for a *kaḷañju* of *poṇ*. So, then, four *kaḷañjus* represent 180 *nālis* which, at the rate of half a *nāli* per day for burning a lamp, would last for the whole year.

Tiruvirpiramapēḍu is said to belong to the Silaināḍu of the Tiruvēṅgaḍakkōṭṭam.

Text.¹⁵

1. Svasti Sri[11*] Sa[gara]yāp-
2. ḍu 8[2]7 [āva]ḍu Vi-
3. jayāditta-Vā[ṇa]rāya-
4. [r] pṛithvi-rājyañ=jeyya-
5. t Tiruvēṅgaḍa=kkōṭṭattu=ch Chilai-
6. nāṭṭu-t Tiruvirpiramapēṭṭu-
7. [sabhaiyō]m [Adi]k[ā]ri Viramaṅga-
8. laṅgi[lar va]ḷi pakkal¹⁶ eṅga]-ūrp-
9. Paraśur[āmē]śvaragarattu-ppirāpārkku=
10. chchandirāditta-gata[m] na[ndā]viḷak-
11. [ke]rip[pa]ḍarḱu koṇḍa poṇ
12. ¹⁷[ip]poṇ mudal irubadiṇ-kaḷa-
13. [ā]jīṇāl-(l)āṇḍuvarai [nā]lu mañjā-
14. di=ppaliśaiyār=poṇ [n]ārkaḷaṅgi
15. nāṭ=kaḷaṅjukku nā[ṭṭatt]ai(y)nnāḷi-
16. ppadi nūrr=ēṇbadi[ṇā]ḷi neyyāl
17. niśadi uri(y)ney koṇḍu nandā-
18. viḷakku muṭṭāmai erippōm=āṇōm[11*]
19. muṭṭir=kaṅgaiyidai-kkumari iḍaichche-
20. ydār ēyda p[ā*]vam pa[ḍu]vōm=āṇō-
21. m Sabhaiyōm

Translation.

Hail! Prosperity! In the Saka year 8[2]7, while Vijayāditta-Vāṇarāyar is ruling the earth, we, the assembly of Tiruvirpiramapēḍu in the Silaināḍu, (a sub-division) of the Tiruvēṅgaḍakkōṭṭam, have received 20 *K*¹⁸ of gold from the *adhikārīn*, Viramaṅgalaṅgiḷār, for burning a perpetual lamp as long as the moon and sun endure, before the Lord of Paraśurāmēśvaragaram of our town.

(Line 12.) With this capital of 20 *kaḷañjus* of gold, (the aggregate interest accruing) at the end of a year, at an interest of four *mañjādis* on (each *kaḷañju* of gold), is four *kaḷañjus* of gold; from these (four *kaḷañjus*), one hundred and eighty *nālis* (of ghee) (being realised) at the rate of forty-five *nālis* per *kaḷañju*, we bind ourselves to burn, without failure, a perpetual lamp, (feeding it) with ghee at the rate of *uri per diem*.

(Line 19.) If we, the assembly, should fail (to fulfil the contract), we shall incur all the sins committed between the (River) Gaṅgā and (Cape) Kumāri.

¹⁵ From impressions prepared by me.

¹⁶ Either *vaḷi* or *pakkal* alone would do; both of them mean the same thing and hence one is redundant.

¹⁷ There must be the figure twenty followed by a symbol for *kaḷañju*. It is broken in the original.

¹⁸ The symbol for *kaḷañju* in the original is represented here with *K*.

C.—Of the time of Vāṇavijjādhara-Mahāvali-Vāṇarāya :
dated in the 24th year of Nṛpatuṅga.

This inscription is engraved on the four faces of a slab of stone, the left half of the upper portion of which is broken and lost. Therefore the last few letters of each line of the upper half of one of the sides, and the first few letters of each line of the upper half of the back, are lost. But the inscription can be made out easily as far as line 17, after which the reading becomes fragmentary. Hence that portion of the inscription beyond line 17 has been omitted in the transcript and translation.

Excepting the Bāṇa introduction beginning with *sakala-jagatrayā*¹⁹ and the few Sāṅskṛit words that occur here and there, the alphabet of the inscription is Tamil. The Sāṅskṛit Bāṇa introduction and the words *prithvirājyam*, *sabhai*, and *dharma*²⁰ are in the Grantha characters. The language of the record is Tamil.

The inscription seems to make some provision for feeding Brāhmanas, and is dated the twenty-fourth year of the reign of Nṛpatuṅga. His feudatory, Vāṇa-Vijjādhara-Mahāvali-Vāṇarāya is represented as ruling over the western portion of the Vaḍugavaḷi.

Text.¹⁹

Front of the slab—

1. Sva[ati śrī][[*]]
2. Nṛi[patuṅ]-
3. gaṅku [yāṅ]-
4. ḍu iruba[ttunā]-
5. lāvadu [[*]] [Sakala]-
6. jagattrā[y-ābhī]-
7. vandita-[surāsura]-
8. dhīśa-Paramō[śva]-
9. ra-pratihārikṛita-
10. śrī-Mahābali-
11. kul-ōtbhava-
12. śrī-Vāṇavi-
13. jījādhara-Mabā-
14. bali-Vāṇa-
15. rāyar Vaḍuga-

Side of the slab—

16. vaḷiyiṅ mērku prithvī-rājyaṅ=jeyya=t-Tiruvēṅgaḍa=k-
17. kōṭṭattu=chOḷiaināṭṭu=t-Tiruvir(p)piramapēṭṭu sabhai.

Translation.

Hail! Prosperity! The twenty-fourth year (of the reign) of Nṛpatuṅga (being current) :—

(Line 5.) (The translation of this passage is the same as of lines 1-7 of A).

(Line 12.) When Śrī-Vāṇavijjādhara-Mahāvali-Vāṇarāya was ruling the western portion of the Vaḍugavaḷi (country), the assembly of Tiruvir(p)piramapēḍu, belonging to the Silaināḍu, (a sub-division) of the Tiruvēṅgaḍakkōṭṭam.

D.—Of the time of Vikkiramāditta-Māvali-Vāṇarāya :
dated in the 23rd year of Nandipōttaraiya.

This inscription is engraved on the front and down the side of a slab of stone, and is in an excellent state of preservation. The language and the alphabet of the inscription is, with but a few exceptions, Tamil. The words *prithvirājyam*, *Agnidharmman*, *śrāvaṇai*, *paraśurāmēśvarattu*, *mahādēvar*,

¹⁹ From impression prepared by me.

and *sabhai* are written in the Grantha characters. In line 25, the phrase *śekkuffaṇṇelām* is a mistake for *śekkuffaṇṇelām*. The letter *rā* in *māṇṇavadu* in line 4 has a separate secondary *ā* symbol.

The record belongs to the reign of the Bāṇa prince, Vikramāditya-Mahāvali-Vāṇarāyar,²⁰ and is dated in the twenty-third year of the reign of his overlord Nandippōttaraśar. The Bāṇa prince is represented in this inscription, also, as ruling over the Vaḍugavaḷi-mērku.

Agniśarmman, one of the members of the *gaṇa* (assembly?), sold a plot of land called Vēppambōḷ-ppāḷ, and Muḷḷirkiḷār purchased it and gave it to the Paraśurāmēśvara temple for burning a perpetual lamp before the god of that temple. The *Sabha* ordered that thenceforth all oil-mills in the town should be placed on this piece of land, and their owners should be obliged to supply a certain quantity of oil per mill.

Text.²¹

Front of the slab—

1. Svasti Sri [!*] Nandi-
2. ppōttaraiyark-
3. ku yāṇḍu iru-
4. battu-mūṇṇā-
5. vadu Vikkiramā-
6. ditte-Māvali-
7. Vāṇarāyar Vaḍu-
8. gavaḷi-mērku
9. prithvirāṇṇaṇ-
10. jeṇa : Tiruvipira-
11. mapēḍ-āḷuṇ-gaṇa-
12. ttāruḷ Muḷḷir=kiḷ[ā]-
13. r Vēppambōḷ-
14. ppāḷ ivvūr-āḷu-
15. ṇ-gaṇattāruḷ Ku-
16. laippanūt=kka-
17. piyar Agniśa[r*]mma-
18. ṇ vilai śrāvaṇai²².
19. yāl virru-koṇ-
20. ḍu ivvūr Paraśu-
21. r[ā*] miśvarattu Ma[hādē]-
22. varkku tiruviḷak-
23. ku neyppuṇam²³=[ā]-
24. ga kuḍuttār [!*]

Side of the slab—

25. ivvūr sabhaiyō(m)mum innilattē ivvūr=chechekkuḷḷaṇṇelām²⁴
26. naṭṭu-ttiruviḷakkukkē(y)vāyēṇṇai koḷvadāga=ppaṇittōm [!*].

²⁰ An inscription belonging to the Srinivāsaṣṭūr tāṇka of the Kōḷār District, Epi. Carn., Vol. X, Sp. 6, calls Vikramāditya, Jayamēru and Bāṇavijyādharma. Compare also No. 539 of the Government Epigraphist's collection for the year 1906.

²¹ From impression prepared by me.

²² The word *śrāvaṇai* occurs in one of the early Pāṇḍya inscriptions found at Māuṇ, which will be published shortly.

²³ The term *puṇam* occurs in such phrases as *uṇṇāḷṇai puṇam*, *śāḷaippuṇam*, *aḍukkalaippuṇam*, &c., in all of which cases it means 'for meeting the expenses of so and so.'

²⁴ Read *śekkuffaṇṇelām*.

Translation.

Hail! Prosperity! In the twenty-third year (*of the reign*) of Nandippōttaraiyar, while Vikkiramāditta-Māvali-Vānarāya was ruling over the western portion of Vaṇḍugavaḷi, Muḷḷirkiḷār, a member of the Corporation of Tiruvipiramapēḍu, having purchased by a sale-deed (*the plot of land known as*) Vēppambōḷ-ppāl from Agniśarman of Kuḷaiṣṣaṇṇūr, a member of the assembly (?) ruling this town, made a gift (*of it*) to the (*god*) Mahādēva of the Paraśurāmēśvaram (*temple*) of this town for (*the supply of*) oil (*required for burning*) a lamp.

Also, we, the assembly of this town, ordered that all the oil-mills existing in this village shall (*henceforth*) be set up on this land, and a portion of the oil (*compressed in them*) shall be obtained for the lamp.

E.—Of the time of Vijayāditta-Mahāvali-Vānarāya: dated in the 49th year of Viśaiya-Dantivikkiramaparuma.

This inscription is engraved on one face and down one side of a slab of stone set up near the well in the compound of the Paraśurāmēśvara temple, and is finely preserved. The body of the inscription is written in the Tamil alphabet and language; but the Sānskr̥it words, *svasti śrī*, *Danti*?, *Vijayāditta-Mahāvali*, *prithvī-rājyam*, *bhōgam*, *iddharmañcandrāditya-gatam*, *iddharman*, and *aśvameḍham* are in the Grantha alphabet.

The record belongs to the 49th year of the reign of Viśaiya-Dantivikkiramaparumar, when Vijayāditta-Mahāvali-Vānarāyar was ruling over the Bāṇa country. The object of the inscription is to record that Ayyappōrri *alias* Kaḷiyamaṅgalai-giḷār set apart a piece of land for deepening the tank known as Veḷḷēri, which was situated in Tiruvippiramapēḍu. This is the first record I have come across in which the title *pōrri* occurs. This title is at present used exclusively by the Talaiva Brāhmanas and a class of the Nambūdiri Brāhmaṇas in the west coast.

Text.²³

Front of the slab—

1. [Sva]sti Śrī [!"] Kō-vi-
2. ś[ai]ya—Dantivikki-
3. [ra]ma—parumaṅku y[ā]-
4. ṇḍu nārpaṭṭ [o]-
5. ṇbadāvadu [Vi]-
6. jayāditta—Ma-
7. hāvali-Vā[ṇa]-
8. rāyar prithivī-r[ā]-
9. jyañ=jeyya [!"] Ti-
10. ravippiramapē-
11. ḍ=āḷuñ-gaṇat-
12. tāruḷ Kaḷiyama-
13. ṅgalai=gilār
14. Ayyappō[r]-
15. riyēṇ [!"] eṅga-
16. ḷ Tumbāṇēri

²³ From impressions prepared by me.

17. u||ai Nandi-ku-
18. ṇḍil-āṇa ēe[ru]²⁶
19. ivvūr Ve|-
20. ||[ē]ri(y)kku [ā]-
21. riēcheruv-āga
22. vaittēṇ ||[*] i-
23. diṇ-bhōga[ū]-
24. goṇḍu iv-

Side of the slab—

25. V[e]||ē-
26. riylē
27. ku||i kut-
28. ti atṭu-
29. vadāga
30. vaittē-
31. [ṇ i]ddha-
32. [r]mmañcha-
33. ndrādi-
34. tya-gata-
35. ṇjel-
36. vadāy-
37. ttu ||[*] i-
38. ddharmmañje-
39. luttī-
40. nārai
41. āśvamē-
42. dhañjey-
43. da palay
44. peruvā-
45. r[|*]

Translation.

Hail! Prosperity! (In) the forty-ninth year of (the reign of) the king Viśaiya-Dantivikkirama-parumar, (while) Vijayāditta-Mahāvali-Vānarāyar was ruling the earth, I, Ayyappōrri, alias Kāliyamāṅgalaṅ-gilār, one of the Gaṇas ruling Tiravippiramaṇḍu, set apart the plot of land named Nandikuṇḍil situated in the bed of our Tūmbaṇēri, as the *ēričchēpu* (i.e., land allotted for doing something to a *ēri*, a lake) for the Ve||ēri (lake) of this village. I assigned this for deepening the Ve||ēri (lake) with the produce obtained from this (*cheru*). This charity shall endure as long as the moon and sun last. Those who forward the cause of this charity shall acquire the merit of having performed an *āśvamēdha* (sacrifice).

²⁶ This word literally means a plot of land. Regarding the usage of this, Nāchchiṇārkkinīyār, the eminent Tamil commentator, says that it is used by the people of Aruvāṇḍu in the place of *vey* (the same as occurs in *mañjey, puñjey, &c.*).

SONGS FROM NORTHERN INDIA

BY

WILLIAM CROOKE (LATE I.C.S.).
Echoes of Modern History.

No. I.

A Ballad of Bharatpūr.

(Unfinished.)

*Sung by Bālī Krishna Sikkh of Chandrapūr, District Agrā.**Recorded by Jaidayāl Chaube of the same village.*

Text.

- Ek din kâ zikra azûd,
Kalam, 'dawât, kaghâz maujûd,
Us din kuchh aisi samâi :—
'Musallâh hoke kar do Bharatpūr par charhât.'
- 5 Kalkattâ meñ baiṭhkar, kiya maskut, bhâi.
Sab Angrezôn ne milkar ek arzî banâi.
Lekar arzî ke taîn nâw meñ dâlâ.
Jab kishî legi pār, arzî ko nikâlâ,
Jise Kampinî kahte the paṭh paṭh ke sunâyâ.
- 10 Lât Gavernar ne sunke bahut bahut sarâhâ.
Us arzî par hukm huâ au parwâne;
Au râh samandar ke kiya us ko rawâne.
Harkûrah jo us pār se Kalkatte ko âyâ;
Phir hukm sunâi o kitâbon meñ chhapwâyâ.
- 15 Sâhab ne jald Subâdâr pukârâ :—
"Hukm Kampinî kâ suno âyâ hai, pyarâ."
Nâyak sur hawaldâr dâhne se bulâyâ;
Aur bâen taraf paltan janglî kô jamâyâ.
Sâhab ne kahâ kartê hain :—
"Charhane Bharatpūr kî tâyârî;
- 20 Yâ lete hain us qilâ ko, yâ maut hamârî."
Sun sunke sab kuhne lage dil meñ sipâhi :—
"Sûrat nahiñ kahîñ bachne kî âti hai, bhâi.
Mar marke au lar larke qilâ kis ko milâ hai?
Yah sab se zabardast Bharatpūr kâ qilâ hai."
- 25 Antâ-gurgur ne kiya pahle charhât;
Jân se jâtâ rahâ par qasm na pâl.
Na mâlum wah kis taur se pahunchâ thâ qile pai;
Golandâz ne phir top ko tayyâr kiya;
Bharatpūr ke gole se use turt urâyâ.
- 30 Kitnon ne us kâ patâ diyâ, phir khoj na pâyâ;
Dar dar gaye sab dil meñ pai munh se na batâyâ.
"Wallâh, in larâtyon meñ to ham logon kâ ghar hai;
Phir Bharatpūr charhane meñ bhalâ kaunsâ dar hai?"
Mugdar bhî hilâte au lejim ke jharâke;
- 35 Sunte hî hukm jî meñ hogai sarâke.

- Khâte the khorâken aur hâthî se pâthe ;
 Sente hî yah hukm un ke chutar phâte.
 Kushtiyân bhî larte au kbelte the bhî akhâre.
 Un logon ki thotiyôn meñ to ho gaye jhâre.
- 40 Sâhab ne kahâ :—" Le chalo Chhâwani Mathurâ ko, bhâi."
 Ghabrâin haiñ dil un ke aur phir ho jâwain thekane.
 Lashkar meñ ukhare tanbu aur kanâtâin ;
 Phir babut se sipâhiyon ki lagi chhipne ki ghâtâin.
 Sâhab ne kahâ :—" Ab to subah kûnch ki thaharî."
- 45 Phir rone lagî sipâhiyon ki laṅki au mehrî :—
 " Ab ki to mere chundari ki âyas goiyân.
 Jaldi se kab laut ghar awainge saniyân ? "
 Ab din rât chalt phauj kahîñ thaharane na pâl.
 Jâke Môtti Jhil par jat hâlî karâye.
- 50 Râjâ ne jo charbke qilâ apne se dekhâ ;
 " Yah kaisî pari phauj ? Kuchh bhîr kâ na lekâ.
 Main jântâ huñ, hây, Firangi charh âye."
 Râjâ ne sab apne golandâz bulâe :—
 " Kyâ dekhto ho mâr chalo."
- 55 Is phauj Firangi par perâin pânchsan gole ;
 " Mat ghat gat sâhab ki jo kari hâñ pai charhâñ.
 Aqal uth gayâ Hindostân se, kuchh nestî âñ.
 Jab topâñ nawâsî ki pakay charkhi marorôn ;
 Phir gore Firangi ko kabîñ ek na chhorôn.
- 60 Golon ke chalne se jo ek bûrgî bhuchûl machaigâ ;
 Phir gorâ Firangi koi sâbit na bachaigâ.
 Goli ke danâdan se jab main mâr karungâ ;
 Kalkatta tak mâr dhûân dhâr karunga.
 Sâhab se kaho, hat parai, Kalkatta ko jawai.
- 65 Âgar barson larâi tau bhî qilâ bath na âwai.
 Sâhab se kahô hatkê kar le kûnch sabera.
 Is meñ bhî kuchh khair hai ? kyâ mant ne gherâ."
 Sâhab ne kahâ " Hamâre kampu meñ haiñ barrai ke chhatê ;
 Ham mârke kar dewaingê dô ghari meñ latte."
- 70 Tab chalnê lagâ donon taraf golê pai golâ.
 Tab jûke Jawâhir jo wahîñ jhatpat bolâ :—
 " Gham khâo zarâ is meñ : bigartâ nahîñ apnâ.
 Is rât meñ diyâ mujhe Baldeontî sapnâ ;"
 Râjâ nê kahâ : " hat, be Jawâhir, mal bharnê ;
- 75 Baldeontî nahîñ liye phêtê meñ, bharnê.
 Mar jây, Jawâhir mal, yâñ terâ sakâ.
 Ap Firangi meñ milâ, mujhe bâton meñ rûkhâ.
 Sab bûti kâ tu bhediya, karai hâñ se chori."
 Darwâzâh ko jo tôp thîñ, wah chauk ko pherîñ.
- 80 Itne meñ phir chalne lagâ topon se golâ ;
 Phir qilâ Bharatpûr kâ yon pût sâ dolâ.
 Thandbâ huâ golâ na kuchh harkat lâyâ.
 Râjâ bhî haneâ khûb aur fauj haneâyâ.
 Râjâ nê kahâ : " bêt sunô, fauj sipâhi.

- 85 Is Lât kâ sar kâ, pherê Jât dohâf."
 Panjôn ne kahâ :—"Yahân se ham kabhî na hataiâgê.
 Tukre ur jâyan yahân tharhê katainge.
 Mar jây chalai jîwâ, dûje bâr na mariyo.
 Jîwâ jaulôn rahâi cholâ meñ nâ—mardî nâ kariyo."
- 90 Itne meñ kiyâ Sâhat ne phir qilâ par dhâwâ;
 Phir we hî Pûrbiyâ kabain:—"Sâhab, hām na jâtâ.
 Gar honge qilâ meñ sau do sau sipâhî,
 Kahîñ aisâ na ho, hām par parai qahar Ilâhî."
 Gar gar garrâ ki gar gar gar gar ;
- 95 Tan burchî de tân hâth cbbâti par dhar kar.
 Tan burchî tanbâr lagâ dhun se bachâni;
 Au sur bir lage, kalâ Nât ei dikhâne.
 Tab bahut sipâhî gire garmî kâ bahâne;
 Anr bahut sipâhî lage goll ko chalâne.
- 100 Sâhab ne santarî "wel ! tum na daraigâ ;
 Jo yahîn qazâ âi, to kyâ ham na maraigâ ?"
 Sab Angrezon ne jut put kar ek bôll bôll.
 Bandûqon meñ phir bhar gat pânch chha gôll.
 Dûsare Angrez ne ek bāt sunâi.
- 105 Jab goron ne bandûq bhar sangîn charbâi.
 Pahale talwâr chali sheo ki bânki;
 Bahut sipahiyôn ke lagî mant ki tânki.
 Phir jab ki Patnânon nê lai myân se naigt.
 Phir chauk meñ gherâ gaye gorê sangî.

Translation.

- On a day it happened,
 When pen, ink and paper were ready,
 On that day the English made some plan
 To equip themselves and attack Bharatpûr.
- 5 They held a meeting in Calcutta, my brothers,
 And all the English joined in making a petition.
 They took the petition and put it into a ship.
 When the ship reached, the petition was taken out,
 And it was read to those whom they call the Company¹.
- 10 The Lord Governor heard and praised it.
 Orders and letters were written on the petition,
 And were sent out by way of the sea.
 The messenger who came from the other side (England) went to Calcutta,
 Explained the orders and printed them in books (Government Gazette).
- 15 Then the (British) officer sent for the (Native, officer) :—

¹ Usually in the native mind this represents the King and Queen.

- "Listen my friend, to the orders of the Company."
 He called the Corporal and the Sergeant from their quarters,
 And collected the war battalion 'by the left.'
 The (British) officer began to say :—"there is preparation for an advance on Bharatpûr.
 20 Either I shall take the fort or I will die."
 When they heard this, the sepoys began to say in their hearts :—
 "There is no way of escaping from this, brothers.
 Who could take this fort by slaying and fighting ?
 This fort of Bharatpûr is the strongest of all."
 25 Anta-gurgur* made the first attack.
 He lost his life, but did not redeem his oath (get what he aimed at).
 No one knows how he reached the fort.
 The gunners then got the guns ready,
 And blew him up quickly with the balls from Bharatpûr.
 30 Many gave a clue to where he had been, but they found no trace of him.
 All were frightened in their hearts, but did not say so with their tongues :—
 "By God, our home is in this fighting ;
 Why then should we fear greatly to attack Bharatpûr ?"
 They were fond of swinging clubs and single-sticks ;
 35 But on hearing the orders they were thrilled in their hearts.
 They ate largely and looked like elephants,
 But on hearing this order they became afraid.
 They were wrestlers who fought in the wrestling-ground,
 But they became terrified in their hearts.
 40 Said the officer :—"let us go to Mathurâ Cantonment brothers."
 Their hearts were troubled, and they began to march again.
 The tents and marquees of the army were struck,
 And many of the sepoys began to try and hide themselves.
 Said the officer :—"We must now march in the morning."
 45 Then the wives and daughters of the sepoys began to weep :—
 "Now has departed the life of my married-garment.[†]
 How can they come back quickly to live at home ?"
 The army marched day and night and halted nowhere.
 They stopped[‡] when they reached the Pearl lake.
 50 The Râjâ went up into his fort and saw them.
 "What sort of army has encamped ? There is no limit to the multitude.
 I know, also, that the Europeans have attacked me."
 The Râjâ called all his gunners :—
 "What you see, kill."
 55 Five hundred balls fell upon the European army.
 "The (English) officer's reason is gone who attacked me.
 Fortune has departed from Hindustân, and destruction has come.
 When I set my eighty-nine guns on wheels,
 I will not leave a (white) Englishman any where.

* Native nickname for some English General.

† The husband has departed.

‡ Observe the English word "halt" in the text.

- 60 From the firing of the cannon will be a time of earthquake,
And no white Englishman will be saved whole.
When I constantly slay with my cannon,
I will raise the smoke of slaying to Calcutta.
Tell the commander to go back to Calcutta.
- 65 If he fights for years the fort will not come into his hands.
Tell the commander to commence the march back to-morrow morning.
He had better consider what kind of death encompasses him. "
Replied the commander: "In my camp there is wasting of life.
I will attack and reduce the fort in two hours."
- 70 Then ball on ball began to fly on both sides.
Then went Jawāhir (to the Rājā) and spake at once :—
"Stop this for a little ; it will do no harm.
Last night Baldeont (Bhawāni) sent me a dream.
Said the Rājā :—Be off, Jawāhir, thou filthy blockhead.
- 75 Thou dost not carry Baldeont on thy forehead, fool.
May thy power depart, thou filthy Jawāhir.
Thou hast joined the English and dost deceive me with words.
Thou knowest everything, and hidest it from me."
The guns that were on the gate were turned on to the market.
- 80 Meanwhile they began to fire the guns again.
Then Bharatpūr Fort began to tremble like a leaf.
When the firing ceased there was relief.
The Rājā laughed himself and made the army to laugh.
Said the Rājā: "Hear my words, O men of the army.
- 85 Cut off the head of this Lord (General) and bring about the supremacy of the Jāts."
Said the army :—"We will never retreat from this place.
Even if we be cut to pieces we will remain here at our posts.
If we die and lose our lives, we cannot die a second time.
As long as there's life in our bodies we shall not be unmanly."
- 90 Meanwhile the (British) commander made another attack on the fort.
Then said the Pārbiyās :—"Sir, we go not.
If there be in the fort one or two hundred sepoys,
Even if there be not, the wrath of God will fall on us."
There was a noise of *gar, gar, garrā, gar, gar, gar, gar* ⁵
- 95 The drummers beat their drums furiously.
The drummers beat the drums to cover their agitation.
And warriors began to show their skill, as a Nat shows his dancing.
Then many sepoys fell under pretence of the heat.
And many sepoys began to fire.
- 100 Then the (English) commander said to the sentry :—"Well, you are not afraid,
If death comes here, then shall I not die ?"
Then all the English consulted and gave a signal,
And put five or six bullets into the guns.
Then the English gave another signal.

* The noise of a kettle-drum.

* The English terms in the text are here very curious.

- 105 Then the white men fixed bayonets on their guns.
 First there was a play of swords.
 Many sepoy's received fatal wounds.
 Then when the Pathāns drew naked swords from their scabbards,
 The white men in the market were filled with confusion.

No. 2.

A Song of Bharatpūr.

Sung by Tulsi Rām of Nakal, District Sahāranpūr.

Recorded by Yād Rām of the same village.

Text.

Harsukh to karai bayān : Bharatpūr to zahar hai.
 Unchā sā banā koṭ, wahān khandaq meñ nahār hai.
 Mārā to nahīn jā yagā wahān Thākur kī mehar hai.
 Tin sau jawān mere niklaiñ haiñ jangī.
 Pachhattar jawanōñ kī jīe meñ chhātī hai nangī.
 Tar tar topī wah to kulfi banā leā ;
 Do do Firangī ko pakar, sir ko bhirā deñ.
 Tamar Ghul ko karaiñ qaid, faujaiñ katā deñ ;
 Apne fatahnāme kā dankā bajā deñ.
 Bolo, " Haqqā Haqqā ;
 Phoroñ dharā dhakkā,
 Burhiyā ko do ṭakkā."
 " Bāsi to khātā hūñ nahīñ, tāzī pakāke lā ;
 Baigan kā sir pitā hai, kaddū meñ kyā wafā ? "

Translation.

Saith Harsukh : Bharatpūr is poison.
 The fort is lofty, and a stream is in the moat.
 It will not be taken : for God (Thākur) is merciful.
 My three-hundred warriors go out.
 Seventy five of the young men have bare breasts.
 Throwing off their caps they go in their locks.
 They seize two Europeans each and break their heads.
 They take Tamar Ghul¹ prisoner and destroy the army.
 And noise abroad their song of victory.
 They shout, " God and my right :
 Break the drums :
 Give the old woman a penny."
 " I do not eat stale bread, bring me fresh."
 " The head of the egg-plant is broken, what's the good in (beating the head of) the pumpkin?"

¹ An attempt at some European name.

No. 3.

The Taking of Lahore.

(1849)

*Sung by Gangā Singh of Chandrapur, District Agrā.**Recorded by Debi Das of the same village.*

Text.

Lāhor pai kīñh charhāt phauj sab, jwānōh ; kaisī parī hai laṛdī ?

1

Idhar se āye jhār Pūrbiyā ; udhar Sikh charhī āye.

Idhar se āye sojar gorā ; udhar se selar dhāye.

Lāhor pai kīñh charhāt phauj sab, jwānōh ; kaisī parī hai laṛdī ?

2

Burjan, burjan gorā charhī gaye ; paltan dhāt hai sāt.

Panchwān Risālā ko dhāwā whai gāyo, Rājā kī topsiā chhināi.

Lāhor pai kīñh charhāt phauj sab, jwānōh ; kaisī parī hai laṛdī ?

3

Lāt Sāhab or Rānī Sāhab Ohhawani Jālandhar kī pāl.

Lāhor pai kīñh charhāt phauj sab, jwānōh ; kaisī parī hai laṛdī ?

Translation.

All the army marched on Lahore, my boys ; how went the fight ?

1

From this side came the Pūrbiyā men : from that side came up the Sikhs.

From this side came the white soldiers^a ; from that side came the sailors.*All the army marched on Lahore, my boys ; how went the fight ?*

2

The white men climbed the towers, and all the regiments rushed up.

The Fifth Cavalry attacked and captured the guns of the Rājā.

All the army marched on Lahore, my boys ; how went the fight ?

3

The Lāt Sahib^b or the Rānī Sāhib^c came to Jalandhar Cantonment.*All the army marched on Lahore, my boys ; how went the fight ?*

No. 4.

A Rising in Sahāranpur.

(1824)

*Sung by Tulsi Rām, Brāhman of Nakal, District Sahāranpur.**Recorded by Ramchandra Dās, Brāhman, of the same village.*

Text.

Bijai Singh Kunjā^d laṛdī mat kariyē.

An bhī lejā, dhan bhī lejā, lejā bhatīje ko sāth.

Bijai Singh, etc.

An bhī lejā, dhan bhī lejā, ban meñ khelō shikār.

Bijai Singh, etc.

Kalwā kā sāth ohhōr, Bhūṛe kā sāth ohhōr, din gaye tujhe marwāiwai.

Chalkar Bijai Singh Landhaure āye, karai chachchī se jawāb.

Bijai Singh Kunjā : "sau sawār diye, re chachchī, dekhōn Angrezōn ke hāth."

Bijai Singh, etc.^a Observe the English words in the text.^b Rānī Jīddā, the mother of Dulp Singh.^c i.e., the Governor-General or the Commander of the Army.^d Kunja, a village in the Kurki Tahsil.

"An bhî lejâ, betâ, dhan bhî lejâ, betâ, ghar baithâ chain bhî urâwâ."

Bijai Singh, etc.

Gangâ pār kâ Kunwar jô Gujar, jis ne diyâ hai sath.

Bijai Singh, etc.

Shor sâhab jo cherûkar, âye dâñku sab marwâye.

Bijai Singh, etc.

Torâ Pâli ne karî bahaduri, khub bajât talwâr.

Bijai Singh, etc.

Translation.

Bijai Singh, don't fight at Kunja.¹²

Take corn, take money, and take your nephew with you.

Bijai Singh, etc.

Take corn, take money, and go hunting in the forest.

Bijai Singh, etc.

Take Kalwâ with you, take Bhûrâ with you ; at the end of the day you will be killed.

Bijai Singh went to Landhaurâ and spoke with his aunt.

Bijai Singh of Kunjâ (said):—"O aunt, give me a hundred horsemen that I may show the English."

Bijai Singh, etc.

"Take corn, my son, take money, my son, and pass your days quietly at home."

Bijai Singh, etc.

The Gûjar Prince lived beyond the Ganges, and took (Bijai Singh) with him.

Bijai Singh, etc.

Mr. Shaw came up and killed all (the party of) the dacoits (rebels).

Bijai Singh, etc.

Torâ Pâli did brave things and well wielded his sword.

Bijai Singh, etc.

No. 5.

The Famine in Sahâranpur.

St. 1934 (A. D. 1877).

Recorded by a Schoolmaster of the District.

Text.

Kârûnâ nidhî Dîn-dayâi, karo jîr barkhâ ki tâlî !

Aisâ kyâ achet Indra alî parjâ ke wâllî.

Kûân, tâl aur nadiyân sukhiû, su sukhi gain sab pattî dâll.

Ek bûnd nahtî parai ghatâ jhuk jhuk nit âwai kâllî,

Dîn-bandhu, Kartâr ; dayâ kyôn jag se tumnê uthâ lî ?

Tawâ, kasâhî, lutiya, belâ, dhar khâi thâllî.

Kare nangariyân, nath, bâlî sab beñch beñchakh lî

Mukh bâye mukh Râm khalaq sab phirati bikhrâllî.

Râm Chandra ab karo kisi dhab jag ki pratipâh

Translation.

Abode of Compassion, Friend of the Poor, that hath caused the want of rain,
Indra, the lord of the people, hath been so careless.

Wells, tanks, streams are dry, and leaves and branches have dried up.

Not a drop falls, though the dark clouds bend low.

Brother of the Poor, Creator ; why hast thou taken thy mercy from the world ?

Pawning—pans, jugs, kettles, dishes and cups we have lived.

Bracelets, necklaces, nose-rings, ear-rings we have sold to live.

With agitated faces the people of God (Râm) are wandering about.

Râm Chandra (God) protect the earth in some way or other.

¹² A village in the Rurki Tahsil.

SONGS OF THE MUTINY.

BY WILLIAM CROOKE (Late I.C.S.)

THESE songs were collected some time ago chiefly by Rāmgharib Chaube, who remarked that the Mutiny had very deeply impressed the overwhelming power of the English on the whole population of the districts affected by it. The higher classes hid this impression, but the lower orders had no compunction in composing verses in honour of the British victories, and such songs are to be found all over Northern India, still upon the lips of the people. Rāmgharib Chaube remarked also that for this reason it is worth while recording these Mutiny Songs as an indication of the real feeling of the people on the subject fifty years after the occurrence. Native editors and publishers are now collecting and printing them.

[The particular collection now given has all the usual characteristics of popular Indian songs, meant to commemorate historical occurrences. The songs only vaguely allude to history and put into homely language matter of purely local interest, chiefly in set forms of words which would do duty for almost any point connected with the subject.—ED.]

No. I.

Meerut, 1857.

Sung by the Gūjar women of Sahāranpur.

Text.

Logoñ ne lūṭe shāl doṣhāle : mere pyāre ne lūṭe rumāl.

Mīrath kī sadar bāzār hai ; mere sāniyāñ lūṭe na jāne.

Logoñ ne lūṭe ṭhālī kaṭore ; mere pyāre ne lūṭe gilās,

Mīrath kī sadar bāzār, etc.

Logoñ ne lūṭe gole chhubāre ; mere pyāre ne lūṭe badām,

Mīrath kī sadar bāzār, etc.

Logoñ ne lūṭe muhar aṣharfī ; mere pyāre ne lūṭe chhadām.

Mīrath kī sadar bāzār, etc.

Translation.

People got shawls, large and small ; my love got a kerchief.

There is a great bāzār at Meerut ; my love did not know to plunder.

People got dishes and cups ; my love got a glass.

There is a great bāzār at Meerut, etc.

People got cocoanuts and dates ; my love got an almond.

There is a great bāzār at Meerut, etc.

People got coins of gold ; my love got a half-penny.

There is a great bāzār at Meerut, etc.

No. II.

Fyzābād, 1857.

Sung and recorded by Banda 'Alī Sayyid of Unāhī, District Fairābād.

Text.

Rānā Bahādur sipāhī Avadh meñ dhum machāl, more Rām re.

Likh likh chīṭhiyā, Lāt ne bhejā ; "ān milo, Rānā Bhāt re.

Jangī khilā't Laḍān se mangā dūñ, Avadh meñ Sūbah banāī, re."

Jawāb sawāl likhā Rānā ne : "ham se na karo chaturāī re.

Jab tak prân rahaiñ tan bhîtar, tum kân khoḍ bahâi re."
 Zamindâr sab mil gaye gulkhân, mil milke kapâi re.
 Ek to bin sab kaṭ kaṭ jâl, dusre garhi khoḍwât re.

Translation.

The soldiers of the Rânâ raised trouble in Oudh, my Râm.
 The Lord (Governor-General) sent a letter: "Come and join us, Brother Rânâ.
 I will get military honours from London, and make you a governor in Oudh."
 The Rânâ wrote an answer: "Don't play with me.
 As long as there's life in my body, I will dig you up and throw you away."
 All the zamindars met together and joined the English.
 (So) first the Rânâ's clan was destroyed and secondly his fort was dug up.

No. III.

Gulâb Singh Thâkur of Barwâ Batolâ, Hardoi.

The story is that Gulâb Singh, the Thâkur of Barwâ Batolâ, *tahsil* Sandilâ, District Hardoi, was a bachelor who had adopted his sister's son. She was a brave woman, who inspired him to further deeds of daring.

Sung by Qamaru'ddin of Sandilâ and recorded by Râm Gharib Chaube.

Text.

1.

"*Râjd Gulâb Singh, rahiḍ tori herûñ; ek bâr daras dikhâwâ re.*"
 Apnî garhi se yah bole Gulâb Singh: "Sun, re Sâhaba, meri bāt re.
 Paidal bhî mâre, sawâr bhî mâre, mârî phauj behisâb re."

2.

"*Bânke Gulâb Singh, rahiḍ tori herûñ; ek bâr daras dikhâwâ re.*"
 "Pahallî larâi Lakmanâgarh jîte: dusrî larâi Rahimâbâd;
 Tisrî larâi Sandilwâ men jîte: Jâmûñ men kînâ muqâim re."

Refrain.

"*Râjd Gulâb Singh, rahiḍ tori herûñ; ek bâr daras dikhâwâ re.*"

Translation.

1.

"*Râjd Gulâb Singh, I am a little tired of waiting: show yourself for once.*"
 From his fort spake thus Gulâb Singh: "Hear my words, Lady.
 I have slain the foot soldiers, I have slain horsemen, I have slain a countless army."

2.

"*Brave Gulâb Singh, I am a little tired of waiting: show yourself for once.*"
 The first fight I won at Lakmanâgarh; the second camp at Rahimâbâd.
 The third fight I won in Sandilâ; and made my camp at Jâmû.¹

Refrain.

"*Râjd Gulâb Singh I am a little tired of waiting: show yourself for once.*"

(To be continued.)

¹ Lakhmanâgarh is the popular name of the Bailey Guard at Lucknow. Rahimâbâd is an important town in *tahsil* Malihâbâd (Hardoi). Sandilâ is the town of the *tahsil* of that name. Jâmû is a village two miles from Sandilâ.

Fig. I.

Fig. II.

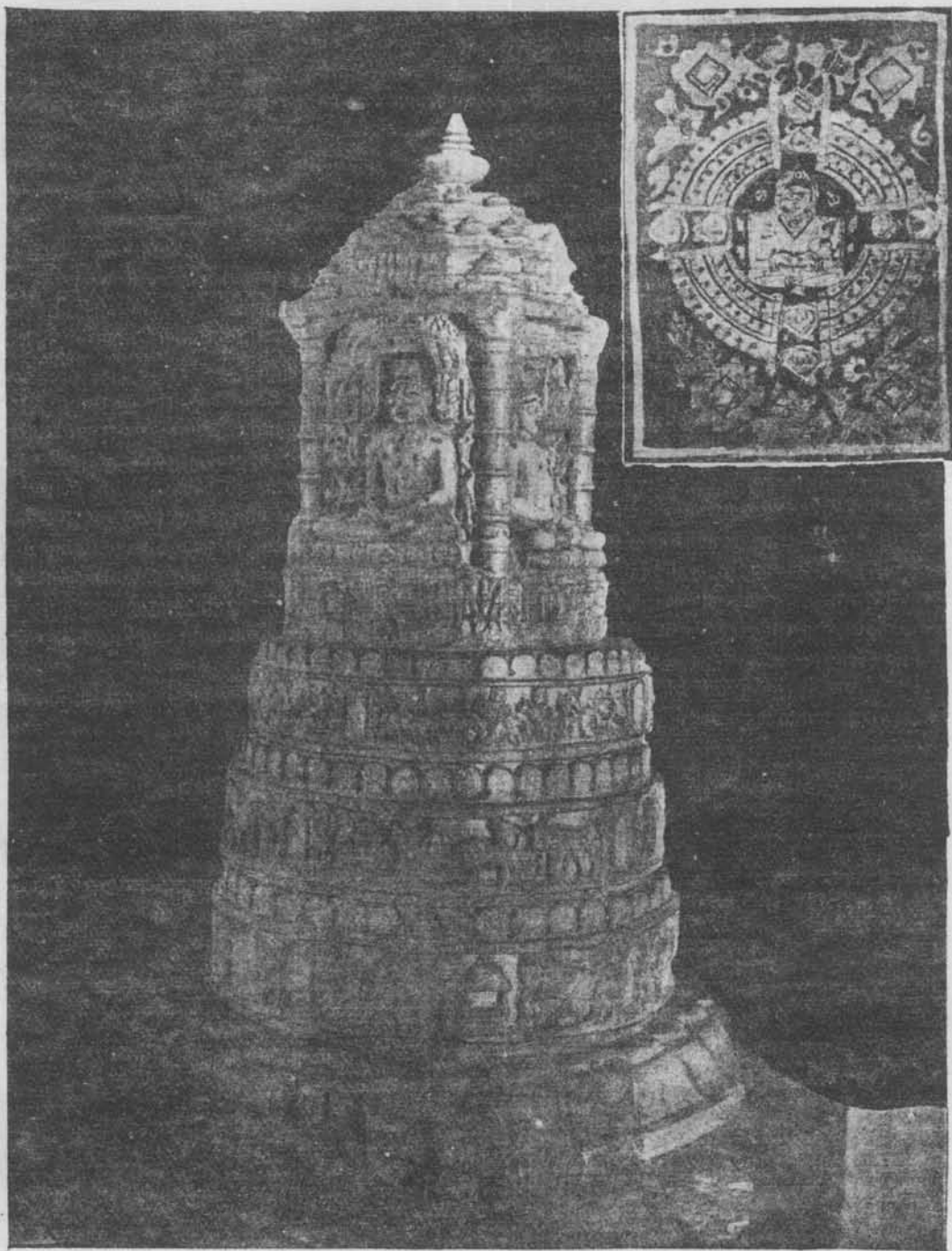


Fig. I. Ābū, Dīlvādā, temple of Vimala Śāh, in chamber in the south-west corner of courtyard. Sculpture of Samavasaraṇa.

Fig. II. Picture of Samavasaraṇa on a leaf from Jaina MS.

JAINA ICONOGRAPHY.

BY D. B. BHANDARKAR, M.A. ; POONA.

(Continued from *Archæological Survey Report for 1905-06*, p. 149).II.—*Samavasaraṇa*.

WHILE much is known and has been written about Brāhmaṇic and Buddhist iconography, that of the Jaina sect is practically ignored. In fact, Dr. Burgess is the only antiquarian that has studied and written about Jaina mythology and, to a certain extent, about Jaina iconography, but great ignorance prevails as regards these matters amongst scholars and antiquarians in general.¹ This is, indeed, to be pitied as materials for their study exist in abundance. In the *Archæological Annual* for 1905-06 I wrote a paper on the *Sakunikā-Vihāra*,² and I propose here to describe the *Samavasaraṇa*, which is my second contribution to the study of Jaina iconography.

Vague ideas have hereunto existed as to what a *Samavasaraṇa* is, and it has not unoften been confounded with the *Sameta-śikhara* even by antiquarians who ought to have known better. I too was practically ignorant, three years ago, of the object and characteristics of this Jaina sculpture until I was enlightened on this point by Fravertaka Mahārāja Muni Śrī-Kāntivijayaḥ when I was on Mount Ābū. This subject arose, as we were together going over the corridor cells of Vimala Śā's temple and came up to a sculpture (Fig. I.) in a side chamber in the south-west corner, which but for him would not have been known to me as that of a *Samavasaraṇa*. He very kindly explained to me its principal features, and promised to send me a short manuscript dealing with it and a small picture thereof contained in an old work in his *lāṇḍār* (Fig. II.). These were received last year. The work calls itself *Samavasaraṇa-stavana* at the end, and is given in the manuscript with an *avachāri* or gloss.

The name of the author of the work, which is in verses, appears to be Dharmaghōṣa-sūri from what the commentator has said in his Glossary on verse 10. But more detailed information is furnished by the author himself in verse 1. If we carefully notice the *double entendre* obviously intended, we find that Vidyānanda and Dharmakīrti are mentioned as pupils of Dēvēndra. Now, Dēvēndra is the forty-fifth pontiff in the *Tapāgachchha pūṭīdvali*.³ He died in V. S. 1327 and his appointed successor, Vidyānanda-sūri, thirteen days after him. Dharmakīrti, therefore, received the *sūripada* under the name Dharmaghōṣa. Shortly before this manuscript was received, I had occasion to glance over the pages of Hēmachandra's *Trishashī-śāldkā-purusha-charitra* published by the *Śrī-Jaina-dharma-prasāra-sabha* of Bhāvnagar. On pages 83 ff. and 45 ff. of the first and second *parvans*, I lighted upon two splendid descriptions of the *samavasaraṇa* of the first and second Tīrthamkaras given by that renowned Jaina monk and author. But I shall here give the whole of the text of, and commentary on, the *Samavasaraṇa-stavana* and supplement each one of its verses by such lines as may bear on the point from the account of Ādinātha's *Samavasaraṇa* only contained in the first *parvan* of the *Trishashī-śāldkā-purusha-charitra*.

ओं अहं प्रणम्य ।

युगिनी केवलिवस्यं वरविज्ञाणं धम्मकिनित्यं ॥

देवेन्द्रनवपदस्य तिर्यकरं समवसरणस्य ॥ १ ॥

ओं ॥ जिनं प्रणम्य, वचं युगिनी स्तुतः । कं तीर्थंकरं । केवलिनो भवस्या वत्स स केवलवदस्यः तं । वराः प्रधाना विद्यानन्दधर्मकीर्तिकृपा अयं वत्स स वरविद्यानन्दधर्मकीर्तिकर्षः । अयं किमयं स्तुतः । वरविद्यानन्दधर्मकीर्तिकर्षः । पुनः कथंभूतं । देवेन्द्रेणैतं वत्स तीर्थंकरपदवीकथं तच्च सिद्धतीति देवेन्द्रनवपदस्यः तं । समवसरणं सिद्धतीति समवसरणस्यः अयं समवसरणो आस्या रिचिर्बेत्स स समवसरणस्यः तं तथा ॥ १ ॥

(V. 1.) For the highest lore, delight, piety, and fame, we praise the Tīrthamkara, who has attained to the condition of a *kēvalin*, who has reached the position which is respected by the Indras of the gods, and who has (consequently) occupied a *samavasaraṇa*.

¹ Cf. A. Guérinot, *Essai de bibliographie Jaina*, Paris 1906, pp. 361 ff.

² A. S. R., for 1905-06, p. 141 f.

³ *Ind. Ant.*, Vol. XI, p. 255.

पञ्चदशसप्तभावो केवलभावो त्रिणाण अत्य भवे ॥

सोहन्ति सच्चओ तर्हि महिमाजोयमनिलकुमरा ॥ २ ॥

प्रकटिताः समस्ता भावाकिमुपमान्तर्वातिनो जैन सः । तथा केवलिभावः केवलित्वं यत्र स्वात्मस्मिन्स्थाने
सोपकन्ति सर्वतः प्रथिवीं आबोजनं बीजनमनिष्कान्तं वायुकुमाराः ॥ २ ॥

(V. 2.) Wherever the Jinas exhibit the condition of a *kévalin*, in which all substances manifest themselves, there the Vāyu-Kumāras cleanse the earth one *yojana* all around.

The same thing is expressed by the following verse from Hemachandra's *Trishashī-bāddkā-purusha-charitra* :

ततः समवलरपस्वावनीनैकबीजनान् ।

अमृजन्वायुकुमाराः स्वयं माजितमानिनः ॥ ४२३ ॥

Translation.

Then Vāyu-Kumāras, who themselves had been purged of their pride, cleansed the ground of *Samavasaraṇa* (to the extent) of one *yojana*.

वरिचन्ति मेघकुमरा सुरद्विजलं उडसुरा कुसुमपसरं ॥

विरचन्ति यथा मणिकणकरजयण्डिषं महीजलं तो ॥ ३ ॥

मेघकुमारास्तथ सुरनि जलं वर्चन्ति । उडसुरा इति यस्यां कतूनामधिष्ठातारः सुरा व्यन्तरा इत्यर्थः ।

कुसुमपसरं वर्चन्ति अथोपलब्धत्वाऽनुपपन्नकरान्कुर्वन्तीत्यर्थः । ततो यथा वायव्यन्तराः मण्यन्तराः कान्ताद्याः

रत्नवीलादीनि रत्नानि । अथ भावः । मणिकनकरत्नैश्च महीजलं रचयन्ति पीठवन्धं कुर्वन्तीत्यर्थः ॥ ३ ॥

(V. 3.) The Mēgha-Kumāras rain down fragrant water ; [the Vyantaras], who are the gods [presiding] over the seasons, spread heaps of flowers ; and the Vānamantaras make the surface of the earth variegated with ruby, gold and gems.

Side by side with the above may be read the following three verses, from Hemachandra's work :—

गन्धान्मुष्टिभिर्नैयकुमाराः सिचिषुः क्षितिम् ।

सुगन्धिधान्यैः सोत्थिमधूपार्धैवेव्यतः प्रभोः ॥ ४२४ ॥

व्यन्तराः स्वर्णमानिक्यरत्नादमानिरुचंशुभिः ।

आत्माननिव भक्त्या तद्वदनुर्वसुधातलम् ॥ ४२५ ॥

तन्माधोमुखदन्तानि प्रोक्तानीव भूतलान् ।

पञ्चवर्णानि पुष्पाणि सुगन्धान्चकिरन्च ते ॥ ४२६ ॥

Translation.

424. The Mēgha-Kumāras watered the earth with showers of fragrant water. With the fragrant vapours [arising therefrom], [the earth appeared] as if she offered incense-worship to the Lord that was to come.

425. The Vyantaras through devotion paved the surface of the earth, themselves as it were with stones, viz., gold, rubies and gems.

426. And there they scattered fragrant flowers of five [different] colours with stalk downwards, as if sprung from the surface of the earth.

Here it will be seen that the work of spreading flowers and that of paving the floor have both been assigned by Hemachandra to the Vyantara, whereas by the author of the *Samavasaraṇa-stavana* the first only is assigned to Vyantaras, the second being put to the charge of the Vānamantaras. But there is, really speaking, no inconsistency. For, as will be seen from the list appended to this paper, there are two classes of Vyantaras : (1) those who are called simply Vyantaras and (2) those who are called Vānamantaras. Hemachandra merely speaks of the work done by the Vyantara class in general and the *Samavasaraṇa-stavana* specifies the work done by each of the two Vyantara orders.

समवसररचनामाह ।

अन्तिमतरङ्गवर्हि तिवप्प मणिरयणकणकवितीसा ॥

रत्नकुण्डलरूपमया विनायिकोद्भवणकया ॥ ४ ॥

अयं भावः । अन्तरो रत्नमयी विमानिककृतो मणिकपिशीर्षकः १ । मध्यमो ज्योतिष्ककृतोऽर्जुन-
संज्ञः सुवर्णमयी रत्नकपिशीर्षः २ । बाह्यो भवनवसिष्ठकृतो रूप्यमयी हेमकपिशीर्षः ३ ॥ ४ ॥

(V. 4.) There are three ramparts:—the innermost, intermediate, and outmost. [The first] is constructed of gems, with the battlements (*kapiśīrsha*) of rubies, by the Vaimānikas; [the second] of gold with the battlements of gems, by the Jyōtishkas; [and the third] of silver with the battlements of gold, by the Bhavanapatis.

The same description of the ramparts is given and at greater length in the following verses from the *Trishashṭi-saiddhā-puruṣa-charitra*:

तत्पेरितनं वप्रे विमानपतको व्यधुः ।
रत्नमयं रत्नगिरिरादृतां मेखलानिव ॥ ४३३ ॥
नानामणिमयान्यासन्कपिशीर्षाणि तत्र च ।
अंशुभिः सूत्रयन्ति यानि शिखवर्णीयुक्तानिव ॥ ४३४ ॥
मध्यभागे पुनः स्वाङ्गुः शोतिभिरिव विण्डितैः ।
प्राकारं कनकैर्योतिष्पतस्तत्र चाकिरे ॥ ४३५ ॥
रत्नैर्विरचयामासुः कपिशीर्षाणि तत्र च ।
सुरासुरवधूवध्वरत्नादृशान्यितानि ते ॥ ४३६ ॥
रूप्यवपत्रं भवनपतिभिस्तद्वह्निभूतः ।
अकिंती मण्डलीभूत इव वैसादयपर्वतः ॥ ४३७ ॥
तत्पेरि विमालानि कपिशीर्षाणि अतिरे ।
सौवर्णान्वभ्रुजालीव विविदीविजाजले ॥ ४३८ ॥
भवनाधिपतिज्योतिष्पतिवैमानिकभिर्याम् ।
एकैककुण्डलेनैव सा शिवप्रीकृता बभौ ॥ ४३९ ॥

Translation.

433. Then the Vimānapatis constructed the uppermost rampart consisting of gems [and looking] as if it were the snatched-away girdle of Ratnagiri (*lit.* the mountain of gems).

434. And there composed of various rubies were [its] battlements (*kapiśīrsha*), which, with (their) rays made the sky [decked] as if with a cloth of variegated colours.

435. There again in the central portion the Jyōtishpatis constructed a rampart of pieces of gold, which were, as it were, the lustres of their bodies rolled into one lump.

436. And of gems they made the battlements there, which looked like jewel mirrors to the females of gods and demons.

437. And outside it a silver rampart was, through devotion, constructed by the Bhavanapatis, which was, as if Mount Vaitāḍhya, become circular.

438. Thereon extensive battlements (of gold) were made, which were like gold lotuses in the water of the celestial well.

439. The Earth shone with these three ramparts as if she were decorated with three ear-rings of the Śrīs (beauty personified) of Bhavanapatis, Jyōtiskas, and Vaimānikas, respectively.

वह्नि इतीसंगुलवितीसधणु पिहल पणसबधणुया ॥

रत्नकुण्डलरूपमया विनायिकोद्भवणकया ॥ ५ ॥

अयं समवसरणं द्विधा स्वात् इत्तं चतुरस्रं वा । तत्र वृत्ते प्रथमवर्षासयः प्रत्येकं ३३ धनुः ३२ अंगुलपुथुला भवन्ति । यथा जयाणामपि वप्राणामन्तराणि उभयपार्श्वान्तरालिनेन एककीशधनुःशतप्रमाणानि स्युः । बहिर्वर्त्तिसोपानानि १०००० मितानि योजनमध्ये न गण्यन्ते । ततः प्रथमवर्षासये ५० धनुःप्रतः ततोऽपि ५००० सोपानानि तेषां च हस्तमानत्वाच्चतुर्भिर्भागे लक्ष्यानि १२५० धनूनि । ततो द्वितीयवर्षासये ५० धनुःप्रतः

५०० लोपानां १२५० धनुषि । तवस्तृतीयवयः ततः १३०० धनुषि गत्वा पीठमध्यं । तिस्रोपि च भित्तयो धनुः ३३ हस्त १ अंगुल ८ पुगुलाः । सर्वधनुर्मीलने ३९९९ आतं । तथा ३२ अंगुलविगुणीकरणे ९६ अंगुलैरेक धनुः स्यात् । एवं आतां ४००० । एवं एकस्मिन्पार्श्वे क्रोशद्वयं एवं द्वितीयेऽपि क्रोश २ । इति मिलितं वृत्त-समवसरणे योजनम् ॥ ५ ॥

(V. 5.) In the round *Samavasaraṇa*, the ramparts are 33 *dhanus* and 32 *aṅgulas* wide, 500 *dhanus* high and 1 *krośa* 600 *dhanus* (counting both sides) distant from each other. Each rampart has four gates made of gems.

The commentary on this verse is important, and its translation will be found useful. I give it here:

"A *samavasaraṇa* may be of two kinds,—round or square. In the round *samavasaraṇa* each of the three ramparts is 33 *dhanus* 32 *aṅgulas* thick. The distances between the three ramparts, counting the distances on both the sides should be 1 *krośa* and 600 *dhanus*. The steps outside, numbering 10,000, are not included in the *yojana* (which is the expanse of the *samavasaraṇa*). Then after the first rampart is plain level ground of 50 *dhanus*. Farther are 5,000 steps; they are each 1 *hasta* long. Dividing (5,000) by 4, we obtain 1,250 *dhanus* (as the whole length of space occupied by the steps). Then after (crossing) the second rampart there are 50 *dhanus* on plain level ground and 1,250 *dhanus* (as the length) of 5,000 steps. Then comes the third rampart, and after traversing 1,300 *dhanus*, the centre of the pedestal.⁴ The three ramparts are each 33 *dhanus* 1 *hasta* and 8 *aṅgulas* thick. By adding all the *dhanus* (mentioned above), we get 3,999. By trebling 32 *aṅgulas* we obtain 96 *aṅgulas* = 1 *dhanus*. Thus it comes to 4,000 (*dhanus*). Taking only one side into consideration we thus have 2 *krośas*. On the other side (also) there are (similarly) 2 *krośas*. The *yojana* (space) is thus accounted for in the case of a round *samavasaraṇa*."

So far the translation. But in order to make the contents of the commentary quite clear, it is necessary to add a little explanation. As a preliminary to this, the following table may be here given:—

24 *aṅgulas* = 1 *hasta*.

4 *hastas* = 1 *dhanus*.

2,000 *dhanus* = 1 *krośa*.

4 *krośas* = 1 *yojana*.

Now, what the commentary says is clear from the following:—

	<i>dhanus</i>	<i>hastas</i>	<i>aṅgulas</i>	
	2,500 ⁵	...	...	steps of the first Rampart (i.e., the length of the space occupied by them).
Rampart I	{ 33 50 1,250	{ 1 ...	{ 8 ...	{ thickness of the wall. plain level ground. steps of the second Rampart, but occupying space in the first.
Rampart II	{ 33 50 1,250	{ 1 ...	{ 8 ...	{ thickness. plain level ground. steps of the third Rampart, but occupying space in the second.
Rampart III	{ 33 1,300 ⁶	{ 1 ...	{ 8 ...	{ thickness. space between wall and centre of pedestal.
	4,000	...	...	= 2 <i>krośas</i> = $\frac{1}{2}$ <i>yojana</i> .

We similarly have $\frac{1}{2}$ *yojana* on the other side. The whole thus amounts to 1 *yojana*.

⁴ Most of the points noted in the commentary are specified in verses 7 and 8 below.

⁵ Not to be counted, being outside the *samavasaraṇa*.

⁶ Half of 1 *krośa* 600 *dhanus*, which is *ubhaya-pādrīpāyoraṅtara*.

अतरे इगधुसयविहव्या सङ्कोसअंतरवा ॥

पदमविद्या विद्यातद्व्या कोसतर पुष्पमिव सेस ॥ ६ ॥

अतरे तु वप्रवय । मित्तयः प्रत्येकं सतवनुःपुष्पुलाः । प्रथमद्वितीयवप्रयोध्वान्तरं उभयपार्श्वमीलने साङ्गेः क्रोशः । द्वितीयद्वितीयोध्वान्तरं उभयपार्श्वमीलनेन क्रोशः । पुष्पमिव सेस इति शेषं मध्वनिरवोरन्तरं १ क्रोश ६०० धनुःप्रमाणं । अथात्रापि एकपार्श्वं बोधनायै मील्यते यथा अतरे बाह्यभित्तिर्बोधनमध्ये न गण्यते । तत्र च बाह्यवप्रमध्वप्रयोरन्तरं १००० धनुषि । द्वितीये भित्तिधनुषि १०० । आभ्यन्तरमध्वप्रयोरन्तरं १५०० धनुर्मानं । आभ्यन्तरे भित्तिधनुः २०० । आभ्यन्तरवप्रात् १३०० धनुषि गत्वा पीठमध्यं । एवं ४००० धनुषि जातानि । तथा च क्रोशद्वयं भवति । एवं यथा एकत्र पार्श्वं क्रोशद्वयं भवति तथा द्वितीयेपि । अतरेऽपि एवं बोधनं मिलति स्म ॥ ६ ॥

(V. 6) In a square (*samavasaraṇa*) the ramparts are one hundred *dhanus* (each in distance). The first and the second are one and a half *krośa*, and the second and the third ramparts are one *krośa* distant (from each other). The rest is as before.

The gloss, on this verse is also important, and may be rendered as follows :—

"In a square (*samavasaraṇa*) also there are three ramparts. The walls are (each) 100 *dhanus* thick. The distance between the first and second ramparts, by counting both the sides, is one and a half *krośa*. The distance between the second and third ramparts, by counting both the sides is one *krośa*. (The words) *puṣṣam-iva śeśham* are (to be taken to imply) that the distance between the innermost walls is 1 *krośa* and 600 *dhanus*. Here also on one side you obtain $\frac{1}{2}$ *yojana* if in a square *samavasaraṇa* the outermost wall is not included in the *yojana*. Then the distance between the outermost and intermediate ramparts is 1,000 *dhanus*. In the second, you have (as thickness) 100 *dhanus* of the wall. The distance between the innermost and intermediate ramparts is 1,500 *dhanus*. In the innermost you have (as thickness) 100 *dhanus*. After going over 1,300 *dhanus* from the innermost rampart, (you reach) the centre of the pedestal. (You) thus have 4,000 *dhanus*, and (the whole) comes to 2 *krośas*. Just as on one side you have two *krośas*, so on the second side also. In the square (*samavasaraṇa*) also you thus obtain one *yojana*."

The contents of the commentary speak for themselves. But the following will make them quite clear :—

	<i>dhanus</i>	<i>hastas</i>	<i>angulas</i>	
Rampart I	{ (100) ⁷ 1,000	...	...	thickness (of the wall). distance between the outermost and intermediate ramparts (= half of उभयपार्श्वान्तरं).
Rampart II	{ 100 1,500	...	...	thickness (of the wall). distance between the intermediate and innermost ramparts (= half of उभयपार्श्वान्तरं).
Rampart III	{ 100 1,300	...	...	thickness (of the wall). space between rampart and centre of pedestal (taken from the last).
	4,000			= 2 <i>krośas</i> = $\frac{1}{2}$ <i>yojana</i> .

We similarly have to take into account $\frac{1}{2}$ *yojana* on the other side. The whole thus comes to one *yojana*.

सोवाणसहस्रस करविहस गन्तुं भुवो पदमवप्यो ॥

सो पद्मा धनुपयरो तस्यो च सोवाण पण सहस्र ॥ ७ ॥

हस्तपुष्पुलानि वससहस्रसोपानानि भूमितो गत्वा प्रथमो वयः । ततः ५० धनुः प्रतरः समा भूमिरिच्छर्यः । शेषं सुगमम् ॥ ७ ॥

तो वि अवप्यो पद्मधनु पयरो सोवाणसहस्र पण तस्यो ॥

तदभोवप्यो हस्तसयधनु इगकोसेहिं तो पीठं ॥ ८ ॥

ततरुर्नीको वयः । तस्य चान्तः षडधनुः सतेनाधिकैकक्रोशेन प्रमितमिति गम्यं क्रोश १ धनुः ६०० प्रमाणमिरच्यः । पीठं समा भूमिरस्ति ॥ ८ ॥

(V. 7) Having gone over ten thousand steps, each one *hasta* broad and high from the (outside) ground, the first rampart (is reached). Then is even plain ground for fifty *dhanus*, and thereafter five thousand steps again.

(V. 8) Then (comes) the second rampart, (and) after that plain level ground for fifty *dhanus* and five thousand steps; (then) the third rampart (and) after that level ground up to 1 *krośa* and 600 *dhanus*.

⁷ Not to be counted, as stated in the commentary.

All the details set forth in these verses have already been specified and utilised in the commentary on verse 6.

चउदार तिसोवाणं मज्जे मणिपीठं जिणतणुं ॥

चोधसुसवपिह सीहं सङ्कुकोसेहिं धरणिबला ॥ ९ ॥

चमुहारे तिसोवानं समवसरणे मध्ये मणिपीठं जिनेहेमानुसुं २०० धनुः पृथु सीहं च भूतलात्सार्धं क्रीडा-
हवेन भवति ॥ ९ ॥

(V. 9) In the centre is a gem-studded pedestal, with four doors, three steps, and as high as the figure of the Jina, 200 *dhanus* broad and long, two and a half *krośas* high from the ground level.

जिणतणुं वारमुणुं समहिमज्जोअणपिहू असोगतक ॥

तव सीहं देवछं चउसीहासण सपज्जीवा ॥ १० ॥

तिमेव गाडभाहं चेइअरुक्खो जिणस्स पडमस्स । सेसाणं वारसमुणो वीरे वत्तीस य धनुणि ॥ ९ ॥ वीसाणं
वार्दशमुणो धनुः २१ प्रमाणो भवति । पीठकमध्ये जिनतनुवार्दशमुणोः समधिकयो जनपुत्तलो अशोकवृक्षः ।
अस्य च जिनतनुवार्दशमुणोः पञ्चधनुः सतोचवभित्तितो बहिर्निर्गमाभावेन योजनपुत्तं दुर्घटं । परं एत-
दुपरिस्था इति मुकुतरसालवृक्षेण कृत्वाऽस्य योजनपुत्तं संभाव्यते । तदुपरि सालो समस्थविस्थितो इत्यन्यत्र
श्रुतत्वात् । अत्र च श्रीधर्मपौषसरिपारिषोक्तसालवीरेकविवक्षयाऽशोकस्यैव योजनपुत्तमुक्तमिति संभा-
व्यते ॥ उत्तमस्स तिलि गाऊ वत्तीसधनुणि वल्लमानस्स । सेसजिणानमसोओ सरिरउ वारसमुणोस्ति ॥ इति
पञ्चनसाठेदारव वनाऽशोकस्य जिनतनुवार्दशमुणोः सत्वमरि प्राधिकं संभाव्यते । परमेष्ठिप्रायोक्तप्यशोकप्रमाणे
श्रीधर्म विनाऽपरेषां तीर्थकुतां अशोकस्य योजनपुत्तादित्यं सालेनैव वदते । सालश्च श्रीवीरस्वापिनोऽभूत्
अन्येषां तु तीर्थकुतां न्वप्रोधावयः । उक्तं च ॥ चउसीहाए तिस्यवराणं चउसीसं चेइअरुक्खा इत्या तं जहा ।
निग्गोह (१) सत्तिवण्णे (२) साले (३) पिये (४) विंयु (५) छत्ताहे (६) । सिरीसे (७) नागरुक्खे (८) माली य (९)
विंयुक्खुक्खे (१०) ॥ १ ॥ तिहुग (११) पाडल (१२) जम्बू (१३) आसन्धे (१४) खलु तहेव सधिवण्णे (१५)
नंदीरुक्खे (१६) तिलए (१७) अंबगरुक्खे (१८) अतोमे य (१९) ॥ २ ॥ चंपव (२०) बंडले य तथा (२१)
वेडसरुक्खे (२२) धायईरुक्खे (२३) ॥ साले अ (२४) वल्लमानस्स चेइयरुक्खा जिणवरणं ॥ ३ ॥ वत्तीसं धनुवाइं
चेइअरुक्खो य वल्लमानस्स ॥ निचोडगो असोओ ओच्छन्नी सालरुक्खेण ॥ ४ ॥ तिमेव गाडभाहं चेइयरुक्खो
जिणस्स उत्तमस्स ॥ सेसाणं पुण रुक्खा सरिरओ वारसमुणाओ ॥ ५ ॥ सच्छत्ता सपडमा सवेइवा तीरेपेहिं
उववेवा ॥ सुरअसुगदलमहीवा चेइयरुक्खा जिणवरणं ॥ ६ ॥ इति वत्तीसं धनुवा इति । असोगवरपाववं जि-
णउवसाउ वारसमुणं विउवई इत्याववकं पूणिदधनात् सप्तहस्तमानात् श्रीवीरस्वामिदेहात् वार्दशमुणीकृतः
सन् २१ धनुंषि भवत्यशोकः । तदुपरि ११ धनुर्मात्रः सालवृक्षश्च स्वात् । उभयोर्मालने ३२ धनुंषि चैत्यकुमो वीर-
स्येति समशब्दः ॥ वत्तीस धनु असोमी तदुपरि सालो समस्थविस्थितो ॥ इति तिहुअणधिरिकुलभवणमिति
वशीभक्तुतस्तत्पदेभ्यः । निर्यं कतुरेव पुष्पादिकालो बस्येति निर्यमृकः । अवच्छन्नसालवृक्षेणेति वचनाद-
शोकोपरि सालवृक्षोऽपि कथंविद्यस्तीति ज्ञावते इति । अशोकवृक्षाधो देवच्छन्दके चत्वारि सिंहसनानि सपा-
दपीठानि ॥ १० ॥

(V. 10) (In the centre of the dais stands) the *Asoka* tree, twelve times as high as the body of the Jina, and exceeding a *yojana* in breadth. Then (underneath) is a (particular kind of pedestal called) *devachchhanda*, (and on it are) four lion-thrones accompanied by (four) foot-stools.

The commentary on this verse would be too long and discursive to be translated here. But the substance of it may be briefly stated as follows. We are told that the *Asoka* tree should be twelve times the height of a Jina and should be spread to the extent of one *yojana* all round. Now, this may be possible in the case of a great many Jinās, but not of all; e. g., Mahāvira. The height of Mahāvira is 7 *hastas*. Multiplying it by 12, we obtain 84 *hastas* = 21 *dhanus* as the height of the *Asoka* tree in this particular instance. This tree, being only 21 *dhanus* high, cannot even be expected to extend beyond the wall of the third *vapra*, which is itself 500 *dhanus* high as verse 5 informs us. How then can it reach the extent of one *yojana* as required by the present verse? In the answer given by the commentator to this question, there is a little confusion. But the true solution proposed by him appears to be this: The instruction about making the *Asoka* tree twelve times as high as the body of the Jina holds good in the case of all Jinās except two,—Rishabhānātha and Mahāvira. In the case of the former it should be 3 *gau*, i. e., 3 *krośas* high, and of the latter, 32 *dhanus*. Verses from two or three different sources are cited in support of this. Then is made the important suggestion that the height of the *Asoka* tree should be increased by placing on it the individual *chaitya* tree of the Jina. Authorities for this also are adduced, and verses quoted specifying the various *chaitya* trees of the Jinās. In the present instance, the difficulty is to be got over by placing, on the *Asoka* tree of 32 *dhanus* in height, a *Sāla* tree, the *chaitya* tree of Mahāvira, of course, of such a height as easily to pass beyond the wall of the uppermost *vapra* and thus make it possible to spread one *yojana* all round.

(To be continued.)

KOYILOLUGU.

BY K. V. SUBRAHMANYA AIYAR, B.A., OOTACAMUND.

THIS book is a record of gifts made, and repairs and additions effected, to the temple of Sri-Raṅganātha at the island of Srirāṅgam, from the earliest times and is written in Tamil prose. It contains much valuable information regarding the ancient dynasties of Southern India as it gives almost a continuous thread of South Indian chronology from the 13th to the 16th century A.D. It also mentions several important facts relating to earlier periods.

The existence of the book was not unknown to scholars interested in unearthing the ancient history of the Dekhan. Mr. R. Sewell remarks:—"The priests of the (Srirāṅgam) temple have in their possession a document which ought to be of real value, the mahātmyas of temples being almost invariably an absurd jumble of mythological fables. This is a chronicle called the *Vaḷogu* which is said to give a list of all the priests of the temple, with details of temple management from the earliest times." Further notices of it are made by Professor Hultzsch in the *Epigraphia Indica*, Vol. VII, and by Rai Bahadur Venkayya in his *Annual Report on Epigraphy* for 1899, p. 15, paragraph 43. Except a few other stray references to it as in the revised *Gazetteer of the Trichinopoly District*, the contents of the book have not been thoroughly examined.

Inscriptions on stone and copper appear to have been the main sources from which the book had been compiled, and as such, the facts recorded in it have not to be discarded as worthless for historical purposes. The authorities, in whose hands the palm-leaf manuscripts were originally entrusted, seem to have drawn very largely from the accounts given in the *Guruparamparāprabhāva*, the biography of the Vaiṣṇava saints, before presenting the whole in the shape of a book. As a review of a work of this kind, in the light of the facts so far elicited, will not be entirely an unprofitable task, I propose to do it in this paper.

Early Period.

God Raṅganātha was worshipped for a time by Brahmā, from whom Ikshvāku took it to Ayōdhyā. It was then graciously given away by Rāma to Vibhishana, and the latter removed the deity to Srirāṅgam, an island formed by the two branches of the Kāvēri river. Here Dharmavarman, one of the ancestors of Kīḷi-Chōḷa erected the central shrine (*tiruvunḍīḷigai*¹) and other necessary structures for the god. Long time after this, when Kīḷi was the Chōḷa sovereign, the temple was covered almost to the very top with sand caused by a flood in the Kāvēri, the two branches of which had become one and a thick jungle covered the island. Kīḷi restored the temple and its adjuncts to their original state. After Kīḷi, Rājamahēndra paved the interior of the temple with stone, with a view to close up the springs which were till then in existence there. To him is ascribed the construction of several structures. A street was also called after his name. Some time hence, a certain Nanda-Chōḷa who was ruling with his capital at Nichulāpuri² obtained a female child called Kanakavalli that came floating on a lotus leaf in the Kāvēri. He is reported to have made rich donations to the temple for feeding Brāhmaṇas and for the sacred offerings to the god.

Several years after, there appeared a shower of sand caused by the sinful deeds of a Chōḷa king. By this event, Uraiyūr was destroyed and the capital was removed to Gaṅgaikondān.³ After

¹ *Lists of Indian Antiquities*, Vol. I, p. 268.

² This word is made up of *tiru*, *uḷ* and *nḍīḷigai* which together mean the sacred central (or interior) shrine.

³ Nichulāpuri is another name for Uraiyūr in the Trichinopoly district.

⁴ The full name of the city is Gaṅgaikondā-Chōḷapuram. It was probably founded by Rājendra-Chōḷa I, who also appears to have erected the big temple there. In the historical introduction of this king, he is called 'Pāradēśam Gaṅgaigum Kīḷḍramunkonda.' The temple of Gaṅgaikondāchōḷāvara is built on the style of the Rājārājēvara at Tanjore, but is bigger in size. Though it presents an older appearance owing, perhaps, to its neglected condition, the inscriptions engraved on the walls of it do not take us to a date earlier than the time of Rājendra-Chōḷa I. It is deplorable that except the temple and a few huts, there is not a trace of the city at present at Gaṅgaikondā-Chōḷapuram. Excavation at the site is sure to yield good results. Gaṅgaikondān in the Tinnevely district is certainly not identical with the place referred to in the *Koyilolugu*, though that might have also come into existence at the same time.

the lapse of a few years, the then reigning Chôla sovereign built a small temple at Uraiyûr and set up an image of the goddess (*Nâchchiyâr*) in it.

In Kali 50, Kulâtêkhara-Perumâl became the lord of the Chêra, Chôla and Pândya territories. He built palaces at Madura, Kolli and Uraiyûr. Sôlakulavalli, the daughter of this king effected certain improvements to the temple at Srirâṅgam.

In Kali 360, a lord of the Gaṇḍa-dêśa came with hoards of treasure and made a gift of them to the god. The treasure, not having been accepted by the god, remained in charge of certain northern Brâhmanas, whom the lord of Gaṇḍa-dêśa left behind him. The way in which these Brâhmanas conducted themselves pleased Raṅganâtha so well that the deity accepted the treasure afterwards.

In Kali 445, the Vaishṇava saint Tirumaṅgai-Âlvâr was living in Srirâṅgam composing his famous work *Tirumôli* and executing certain repairs to the temple. At this time a certain Tiruvîlakku-Picheban accused Tirumaṅgai of self-praise in his compositions. Madhurakavi Âlvâr set up the image of Sadagôpan⁵ at Tirunagari⁶, defeated Kamban⁷ in the great academy of Tamil poets and was much devoted to Nammâlvar. He frequently visited Srirâṅgam to scrutinise the temple accounts. It was at this time that Tirumaṅgai composed the six *Tirunedundâṇḍagam* and Nammâlvar's work *Tiruvâymôli* received such a sanctity as to be sung along with the Vêdas.

Eḍuttagai Âlagiyaṅga-Nayinar and Tonḍaraḍippoḍi-Âlvâr are said to have been important devotees prior to the time of the three Âlvârs.

In the first place it may be remarked that the chronology of this part of the book is not very reliable. The Kali years assigned to Kulâtêkhara-Perumâl and the three Âlvârs are decidedly wrong as will be pointed out below. There are also grounds to suspect that the events are not recorded in the order in which they took place. Until it is controverted, I think the correctness of the events may be accepted. It seems possible that owing to a confusion or ignorance on the part of those who collated the materials, the kings of one dynasty are named as belonging to another. Four kings are mentioned, viz., Dharmavarman, Kiḷi-Chôla, Râjamahendra and Nanda-Chôla. The first of these was regarded by Prof. Hultzsch as a mythical personage. As Kiḷi-Chôla is said to have come in the line of Dharmavarman, the latter has to be looked for among the ancestors of the Chôlas; but we do not find his name in the mythical genealogy of the Chôlas furnished in the large Leyden plates. What is here omitted is happily preserved elsewhere. The Saiva saint Tiruânâśambanda who lived in the middle of the 7th century A.D., refers to king Dharma in one of his hymns on Piramapuram⁸. Though the exact time of this king cannot be made out at present, the reference is useful as it shows that he must have flourished prior to the time of the saint. Kiḷi, if it is a contraction of Kiḷli, is assuredly an historical personage. As Tamil literature furnishes the names of several kings by this name, it is not possible to say which of them is referred to here. But it will be useful to examine the evidence contained in Tamil works regarding the kings bearing the name Kiḷli. As a result of my enquiry I find that it is a mistake to take each king of that name to be a separate sovereign and to allot him a place in the Chôla genealogy.

⁵ This is another name for Nammâlvar.

⁶ This village goes by the name of Âlvâr-Tirunagari and is in the Tinnevely district. Kurugûr was its other name.

⁷ According to the extant Tamil literature, there was but one Kamban and he appears to have lived in the 13th Century A.D. The person referred to here must be different from him as he belongs to the 8th Century.

⁸ The stanza, in which the name occurs, runs thus:—

Sengô-naḍâvi-ppall-uyirkkû-ḍeyvinai meytiriya
Veṅgô-Ddaruman mâviy-âṇḍa Veṅguru mâyané.

Veṅguru was one of the twelve names by which shiyali was known in ancient times.

One of these kings, Sôlan Kulamurrattu-tuñjina⁹ Killivalavan¹⁰ is said to have laid siege to Karuvûr and conquered the Chêra king of his day. No less than eleven poets, including Kôvûr-killîr sung in his praise. This poet is the author of stanzas 44, 45 and 47 of *Purandâru* which speak of Kâriyâru-tuñjina Neđun-Killî of Uraiûr and of his friend Ilandattan. In *Puram* 373, the same poet celebrates the glory of Sôlan Kurâppalli-tuñjina Killivalavan who is also credited with having destroyed Karuvûr owing to an hostility with the Chêra. This Chôla king's friendly Pândya contemporary was Velliambalattu-tuñjina Ugra-Peruvaḷudi,¹¹ Kôpâtta¹² Erichchalûr Mâdalan Mâduraikkumanan, one of the poets of the time of Kurâppalli-tuñjina Killivalavan is also the author of (1) *puram* 61 which speaks of Sôlan Ilavandigaippalli-tuñjina Nalaṅkilli Sêchenni,¹³ the contemporary of Neđunkilli; (2) of *puram* 167 in praise of Êpâdi Tirukilli and (3) of *puram* 180 in favour of Irâtûrkillan Tayan Mâran who fought for his over-lord. It thus appears that all these Killî's belong to one period.

Another Chôla king celebrated in Tamil literature is Perunaṅkilli. He is referred to as one of the ancestors of the Chôlas in the large Leyden plates, the Tiruvâlaingûḷu grant and the Udayândiram charter of Pṛithivîpati II. He performed the Râjasûya ceremony, and was, on that account known by the epithet Râjasûyamvêṭṭa Perunaṅkilli. With the help of Tiruveṇmalaiyan and perhaps also of Sêramân Mâvenkô, who was his friend, he defeated the Chêra Mândarañchêral-Irumborai (*puram* 16, 125, 365 and 367) who was the lord of the Kolli mountains, who rescued the village of Viḷaṅgil who was the friend of the poet Kapilar, and who was taken captive by the Pândya king Talaiyâlaingûṇattu-ŕuvuvenna-Neđunḷeliyan and was subsequently set at liberty (*puram* 4, 17, 20, 22, 53, 125, 129). It is said that Kâmpâr-eyil-kajalan Ugra-Peruvaḷudi, one of the royal personages that adorned the last academy of Tamil poets of Madura (*puram* 21, 367) also belonged to the same age. If this Pândya king is identical with Velliambalattu-tuñjina Ugra-Peruvaḷudi, the second set of Killi would also be of the same age as the first. In this case, I am inclined to take Perunaṅkilli who performed the Râjasûya ceremony, and perhaps one or two others as the real sovereigns of the time and that all the rest were members of the royal family who distinguished themselves in the wars undertaken by the reigning kings. The defeat of the Chêra and the destruction of Karuvûr are attributed to several Chôla kings of this age. Muḍittalaikô-Perunaṅkilli whose Chêra contemporary was Sêramân Andurañchêral Irumborai and Vêrpahraḷakkai Perunaṅkilli who claimed to have killed Sêramân Kudakkô Neđunḷêral Âthan probably refer to the same king.

The facts set forth above clearly show that the Pândya kings Talaiyâlaingûṇattu-ŕuvuvenna Neđunḷeliyan and Ugra-Peruvaḷudi, the Chôla Sovereign Râjasûyamvêṭṭa Perunaṅkilli and the Chêra Mâvenkô and Mân-larañchêral Irumborai of elephant look, belonged almost to the same period. With the help of the copper-plate charters of the Pâṇiyas, etc., the Vêlvikuḷi grant and the Siṅṅamanûr plates and from the statement in the *Mâduraikkûṇchi* of Mâṅguḍi Marudanâr that Neđunḷeliyan of Talaiyâlaingûṇam fame was a lineal descendant of Palyâgasâlai Mudukuḍumi-Peruvaḷudi, I have elsewhere attempted to ascribe Neđunḷeliyan to the first half of the 7th century A.D. If Killi, referred to in the *Kôyilolugu*, is identical with any of the kings bearing that name, who are contemporaries of Neđunḷeliyan, it is quite evident that he must belong to the same age.

According to Maṇimêgalai, the Chôla king Veṅvêṅ-Killî, whose identity with any of the kings named above is not certain and who probably belongs to an earlier age, married a Nâga princess called Pilivalai, the daughter of Valaivan and became the father of a child who, it is said,

⁹ The meaning of the word *tuñjina* is 'who died.'

¹⁰ Valavan is a synonym for the Chôla.

¹¹ *Valudi* is a synonym for Pândya.

¹² Kôpâtta is a territorial division in the Pudukkôttai State. During the time of the later Chôlas, it was called *Kadai-aḷaiyâl-Ilaṅgai-konḍa-Chôla-Valandûlu*.

¹³ *Senpi* is a synonym for Chôla.

escaped a sea disaster. There are grounds to suppose that this prince was *Toṇḍaimān Iṇḍiraiyaṇ*, the ancestor of the Pallavas of Conjeeveram. This account is interesting, as it shows the connection between the Chôlas and the ancient Pallavas who had by this time advanced southwards and established a dominion near Conjeeveram. Evident traces of the rule of the Killis in the Tanjore and Trichinopoly districts exist in such names as *Kiḷṇālūr*, *Nalaṅkiḷṇallūr* and *Kiḷḷikudi*, etc. The abbreviated form of Killi in the first two names supports the supposition that Killi is only a shortened form of Kiḷḷi.

We cannot ignore the fact that the Pallavas had extended their sway into the Trichinopoly and Tanjore districts in ancient times. The inscription of the Pallava king *Mahēndravarmaṇ* in the upper rock-cut cave at Trichinopoly, the ancient names of villages such as *Sirāhaviṣṇu-chatur-vēdimaṅgalam*¹⁴ and *Mahēndramaṅgalam*¹⁵ and the structural monument of the Pallavas discovered at *Tiruppaṭṭūr*¹⁶ amply bear testimony to this fact. It is not, therefore, unreasonable to expect the mention of some of these Pallava sovereigns in *Kōyilōḷugu*. *Rājamahēndra* referred to in the book is perhaps identical with *Mahēndravarmaṇ*. It is inexplicable why he is called a Chôla, except by supposing that the connection between the Chôlas and the ancient Pallavas which we have already noticed in the legend about *Toṇḍaimān Iṇḍiraiyaṇ*, led the author of *Kōyilōḷugu* to regard this king as a Chôla. Among the Chôlas described in Tamil literature, there is none bearing the name *Nanda-Chôla*. Nor does this name occur in the genealogy of the Chôlas given in stone inscriptions and copper-plate grants of that branch of the revived Chôla kings who ruled from their capital at Tanjore. But in the Telugu districts of the Madras Presidency have been discovered a number of inscriptions which belong to an earlier line of the same family who trace their descent from *Karikāla*. Here, a sovereign called *Nandivarman* actually figures and he might be the person referred to in the *Kōyilōḷugu*.

A short note on the date of the three Āḷvars will not be out of place here. *Tirumaṅgai*'s notice of the military achievements of *Nandivarman Pallavamalla*, in his hymn on *Paramēśvaraviṇṇagar* is very well known. *Rai Bahadur Venkayya* has shown that this *Vaiṣṇava* saint was a contemporary of the Pallava king *Vayiramēgan* whom he identifies with *Dantivarman*, the immediate successor of *Nandivarman*. The date thus arrived at for the saint is the last quarter of the 8th century A.D. *Kōyilōḷugu* makes *Madhurakavi* and *Nammāḷvār* contemporaries of *Tirumaṅgai*. *Nammāḷvār* appears to have been elder to *Madhurakavi* who is expressly stated to have set up an image of the former at *Tirunagari*. This statement is against what is said in the *Guruparamparā-prabhāva*, where the relationship between *Madhurakavi* and *Nammāḷvār* is stated to be that of preceptor and disciple. *Madhurakavi* Āḷvār's real name was *Māraṅgārī*, which we find in the *Vēḷvikudi* copper-plate grant, and in a stone inscription in the *Narasimha-perumāl* temple at *Ānaimalai* in the *Madura* district. In these, he is described as conversant with the *śāstras*, as a poet and as an eloquent speaker. He was a chief of *Karavandapuram*, bore the title *Mūvēndamaṅalapēraraiyaṇ* and was the crest-jewel of the *Vaiydyā* family. He was the *uttaramantrin* of the *Pāṇḍya* king *Māraṅjaḍaiyaṇ* alias *Nedūṇjaḍaiyaṇ*. In the third year of this king the saint was living but appears to have died sometime before A.D. 769-70, when the cave temple of *Narasimha-perumāl* at *Ānaimalai* was consecrated. It is thus evident that *Madhurakavi* lived prior to A.D. 769. If *Tirumaṅga* Āḷvar was a contemporary of *Madhurakavi*, as stated in the *Kōyilōḷugu*, it is just possible that he lived during the time of *Nandivarman Pallavamalla* whose last date is A.D. 765 and of his successor *Vayiramēgan* alias *Dantivarman*. *Nammāḷvār*'s real name was *Kārimāraṇ* and he was the *adhikārin* of the city of *Kurugur* alias *Āḷvār-Tirunagari*. The name suggests that he must have been the father of *Madhurakavi*, if the statement in the *Kōyilōḷugu*, that the latter set up an image of

¹⁴ *Kaṣṇaṇḍr* in the Tanjore district was known by this name in ancient times.

¹⁵ This village is in the Trichinopoly district.

¹⁶ This village is also in the Trichinopoly district.

Nammālvār is true; but it is against the traditional account of the Vaishnavas. At any rate, there is no doubt that the three were contemporaries and that they lived in the middle of the 8th century A.D.

The next royal person who contributed to the repairs of the Srīraṅgam temple is Chōlēndrasimha. This Chōlēndrasimha has not yet been identified with any of the known kings of the Chōla dynasty. But there is not the slightest doubt as to his being a historical personage. At the village of Mēlpādi on the western bank of the river Nūgā are two temples, at present called Chōlēśvara and Sōmanātha. The inscriptions in the former state that it was built by the Chōla king Rājarāja I (A.D. 985-1013), who named it Ariṇjigai-śvara. The lithic records in the other temple designate it as Chōlēndrasimhēśvara and one of them, dated in the 14th year of the reign of Rājarāja I, mentions Chōlēndrasimha Māyilāṭṭi who, as his name indicates, must have been an officer under the king. From the first part of his name it can be said that Chōlēndrasimha was a surname of Rājarāja I. Though there is no statement in the Mēlpādi records to the effect that Chōlēndrasimha-śvara was built by Rājarāja, there is thus no doubt that the temple came into existence during his time as Chōlēndrasimha was one of his surnames. In this connection it may also be noted (1) that the village of Mēlpādi itself was called Rājārāyapuram after one of the surnames of Rājarāja, (2) that the two temples in the village bear records of his, and (3) that the name Chōlēndrasimha does not occur in earlier records than the time of Rājarāja.

Rāmānuja and his predecessors.

When Uyyakkondār and Maṇakkālnambi were managing the affairs of the Srīraṅgam temple, there was a powerful invasion by one of the Gajapati kings of Orissa. When the news of it reached the island, the people removed the god Aḷagiyamaṇarāja to Tirumāliruṇjōlai and kept it there for one year. At this time, several residents of Srīraṅgam proved themselves enemies of the god and most of those who performed worship in the temple, died. Persons belonging to other creeds occupied the temple premises and built houses of their own. Worship in the temple fell into the hands of Nambis who were conversant in the *Vaikhāṇasa* śāstras. Under the influence of these two managers, a certain Ālavandār was induced to become a Vaishnava and entrusted with the management of the temple which he ably conducted for a long time.

The successor of Ālavandār in the office of the manager of the Srīraṅgam temple was the great Vaishnava teacher Rāmānuja. Of him the book relates a long story. He was born at Sripurumbūdūr and was undergoing educational training under Yādavaprakāśa. When entrusted with the management of the temple, he went minutely into every account and fixed the scale of expenditure required for each occasion. In his scrutiny, he found out that the treasury was in a state of confusion and he, therefore, applied himself strenuously to organise a system for the better conduct of business. In this, he was strongly opposed by the temple servants who began to give him trouble. He was, therefore, forced to leave the place. He is said to have spent two years at Tiruveḷḷarai where he built a tank. Coming back to Srīraṅgam, he divided the work of the temple in 10 different branches and appointed persons to carry them out. It is said that the arrangement made by him contributed largely to increase the wealth of the temple. After providing for the recitation of *Tiruvēdymōḷi*, *Tirumōḷi* and other Vaishnava hymns in the temple, he went out on a tour to establish the superiority of the Vaishnava creed in all quarters, leaving Mudali Āṇḍāṇ in his place at Srīraṅgam. Rāmānuja soon fell out with the Chōla king who was a staunch Śaiva and whose persecutions of the Vaishnavas drove the teacher to seek shelter in the country of the Hoysalas. Rāmānuja is said to have been in charge of the Srīraṅgam temple for a period of 60 years prior to the commencement of his religious tour. *Kōyilolugu* also records that a certain Kalōttuṅga succeeded the Chōla king who persecuted Rāmānuja and that the new sovereign was rather favourable to the Vaishnavites.

It is interesting to note that Bitti was the Hoysala sovereign that gave Rāmānuja protection. An important event in the career of this sovereign was his conversion from the Jain faith to that of Vishnu by the apostle Rāmānuja who had taken refuge in his territory from the persecutions of the Chōla king, an uncompromising Saiva. This step accompanied by a change in his name to Vishnuvardhana, by which he is principally known, probably took place in about A.D. 1117.¹⁷ As Bitti's conversion seems to have happened not long after Rāmānuja left Srirangam on his religious tour, we may roughly assign A.D. 1057-1117 for his management of the temple. The date of the Hoysala king Vishnuvardhana enables us to identify the Kulōttuṅga referred to in the *Kōyilolugu* with Kulōttuṅga I. In this connection it may also be noted that in an inscription of Bitti, he claims to have defeated Rājendra-Chōla, who must be identical with Kulōttuṅga I, because the latter called himself by that name in his earlier records. It is nowhere stated who the Chōla king that persecuted the Vaishnava teacher was; but as *Kōyilolugu* makes him the predecessor of Kulōttuṅga I, we may not be wrong to identify him with Virarājendra, whose dates range from A.D. 1052 to 1062.

Hoysala Kings and Ministers.

We have now to notice some of the Hoysala kings and their ministers that are represented in the *Kōyilolugu*. To a certain Vira-Narasimgarāja, the king of the Kanarese people (*Kannadiya-rāja*) is ascribed the building of one of the *maṇḍapas* in the temple. Without more details, it is not possible to say if this king is identical with Narasimha II or Narasimha III, both of whom had interfered with the politics of the Chōlas. Narasimha II rescued the Chōla king Rājarāja III at Sēndamaṅgalam where he was kept as a prisoner by Kō-Peruñjiṅga. As Virasōmēśvara is called the uncle of Rājendra-Chōla III, it might be inferred that Rājarāja III had married a daughter of Narasimha II, and it was probably this relationship that induced Narasimha II to help the other when overpowered by the Pallava general, Peruñjiṅga. The establishment of the Hoysala capital at Kaṇṇanūr, *i.e.* Samayavaram in the Trichinopoly district, might partly be to help the sinking Chōla power from the attacks of the Pāndyas and partly also to guard the extended Hoysala dominions. Gaṅgaiyadēva Singaya-Daṇḍanāyaka, the secretary of the Hoysala king (*Pratāpa-chakravartin*), is said to have improved or constructed the sacred hall (*drōgyaśālai*) and the covered enclosure (*tirunadaimāligai*) round the temple. In an inscription of the 23rd year of Virasōmēśvara, mention is made of a certain Singaya-Daṇḍanāyaka who might probably be identical with the person referred to above. The construction of the thousand-pillared *maṇḍapa* in the temple was begun prior to the time of Jaṭavarman Sundara-Pāṇḍya I, by a certain Perumāle-Daṇḍanāyaka who was an officer under Kampaya-Daṇḍanāyaka. From an inscription¹⁸ at Mannārguḍi in the Tanjore district, we know that Kampaya-Daṇḍanāyaka was the minister (*pradhāni*) of Vira Sōmēśvara and that he set up an image of a god in the Kailāsanāthasvāmin temple at the place in the 26th year of the king. It is interesting to note that another officer of the same king was Appaṇṇa-Daṇḍanāyaka who figures in a record at Tirumaiyam in the Puḍukkōṭṭai state¹⁹ where he is styled as the conqueror of Kāṇa-nāḍu. The Tiruvēndipuram record shows that this general was originally in the employ of Narasimha II.

Kōyilolugu next registers the fact that Kampaya-Daṇḍanāyaka the minister (*pradhāni*) of Pratāpachakravartin Rāmanāthadēva a descendant in the line of Ballāla contributed very largely to the additions and repairs. The *maṇḍapa* in front of the shrine of Paravāsudōva, that in front of the goddess and the shrines of Sudarāṇa-Perumā and Lakshminārāyaṇa, as well as several other minor works, are attributed to him. Certain improvements are also ascribed to the minister's elder brother, Kariyamāṇikka-Daṇḍanāyaka.

¹⁷ I have extracted this from Mr. Rice's *Mysore*.

¹⁸ No. 97 of the Madras Epigraphical Collection for 1897.

¹⁹ Annual Report on Epigraphy for 1907, p. 69.

Stone inscriptions of Vira-Rāmanātha have also been found at Srīraṅgam. The date of his accession to the throne had been fixed at A.D. 1255 from the fact that one of his Kaṇṇanūr records couples the 17th regnal year with the cyclic year Prajāpati. One of the inscriptions of Rāmanātha at Srīraṅgam is dated in his second year (= A.D. 1257), and this had been taken to show that the defeat inflicted by J. Sundara-Pāṇḍya I, on Virasōmēśvara in A.D. 1255, had no lasting effect. It is worthy of note that Kampaya-Daṇḍanāyaka served both under Virasōmēśvara and his son, Rāmanātha.

Jaṭavarman Sundara-Pāṇḍya I.

We have now to notice the works of another and a more important person. This is Sundara-Pāṇḍya who, as his name indicates, was a Pāṇḍya king. *Kōyilolugu* says of him that he defeated the Chēra, Chōḷa, the Vallāla (*i.e.*, the Hoysaḷas) and others, assumed the *biruda* 'who took every country' and made munificent gifts from the immense booty that he had obtained from the vanquished sovereigns. As agent to the royal donor, Pallavaṅ Viḷupparaiyaṅ Kariyamānikkaṅ, a native of the Pāṇḍya country, effected innumerable repairs and additions to the Rāṅganātha temple. Construction of several *tulāpuruṣa maṇḍapas* and the completion of the work in the thousand-pillared *maṇḍapa*, already referred to, are ascribed to Sundara-Pāṇḍya and it is also said that the festival conducted in the latter place thenceforward came to be called after him. The king caused to be made two gold images, one of Nīlāmśai *alias* Śērakulavalli which he set up on the southern side of the flower-*maṇḍapa* and the other was of the god but was called Poṇṇmēynda-Perumāḷ, after the donor. It was set up in the stone shrine or strong room on the eastern side adjoining the *Sanṭāna-maṇḍapa* of *Periyatiruvadi*. It is said that the donor originally wanted to present an image of himself in gold under the name Poṇṇmēynda-Perumāḷ, but finding that the temple authorities did not very much relish this idea, he had to abandon it and shape the image after the deity. He made presents of jewelled ornaments and coat of gems to the gods Periya-Perumāḷ and Aḷagiyamaṇavāḷa; a coat of gems to Tiruvananṭālvār; ornaments of ruby (*māṇikkam*) and diamond (*vayiram*), a coat and crown of gems, a garland of ruby (*māṇikkam*), a necklace of lotuses, a garland of gold *Senbaga* flowers, another of *Kalunir* flowers in gems, a cloth of gold and various other ornaments to Periya-Perumāḷ. He then caused to be covered with gold-plates several parts of the temple; erected a gold flag-staff; presented tubs, lamp-stands and dishes, all made of gold; caused to be dug up a spring in the Kāvērt for the bathing of the god; made a gold boat for the pleasure-roving of the god and his consorts; provided richly for the sacred offerings in the temple and presented gold cars, *etc.* Sundara-Pāṇḍya is said to have expended 18 lakhs of gold pieces for covering the temple with gold plates and another 18 lakhs for other purposes and thus acquired the name 'he who covered the temple (of Srīraṅgam) with gold.'

The title *Emmaṇḍalamuṅḍa*, given in the book to Sundara-Pāṇḍya, enables us to identify him with Jaṭavarman Sundara-Pāṇḍya I, the date of whose accession fell in A.D. 1251. He appears to have reigned until at least A.D. 1271.²⁰ In the historical introduction of this king, he styles himself as the ornament of the race of the Moon, *i.e.* the Pāṇḍya, the Mādava of the city of Madhura, the uprooter of the Kēraḷa race, a *second Rāma* in plundering the island of *Laṅkā*, the thunderbolt to the mountain—the Chōḷa race, the dispeller of the Kaṇṇāṭa king, the fever to the elephant Kaṭhāka king, *i.e.* (the Gajapati) king of Cuttack (in Orissa), the jungle fire to the forest Viragaṇḍagōpāla, the lion to the deer Gaṇapati (*i.e.* the Kākatīya king Gaṇapati), who was the lord of Kūñchi, who performed the anointment of the victors at Vikramasingapura, *i.e.* Nellore. He is said to have taken Srīraṅgam from the Moon of the Kaṇṇāṭa which means the Hoysaḷa Virasōmēśvara. That the latter's capital, Kaṇṇanūr, *i.e.* Samayavaram, was amongst his possessions

²⁰ No. 198 of the Madras Epigraphical collection for 1906.

has been surmised from the fact that he issued a grant from that city. Inscriptions of his reign are found from the distant Nellore to the extreme south, and point unmistakably to the vastness of his empire. Sundara-Pāṇḍya's conquest of the Hoysala king Virasōmāśvara and the capture of his new capital, Kaṇṇapūr, must have left him in possession of the Koṅgu country and what surrounded Trichinopoly. The victory over the Chōlas and Viragoṇḍagōpāla should have brought almost the rest of the Tamil districts under his sway. The subjugation of the Gajapati king of Cuttack in Orissa and the Kākatiya sovereign, Gaṇapati, should have secured the Telugu country for the invincible conqueror. His performance of the anointment of the victors at Vikramaśiṅgapura, i.e. Nellore, is of the greatest significance in history, as it shows that not only the southern portion of the Presidency but the north as well acknowledged his supreme power. Jaṭavarman Sundara-Pāṇḍya I. may thus be regarded as the greatest Pāṇḍya sovereign, as his dominions reached the utmost limit of expansion. In this connection we may note the remark made by the Muhammadan historian that 'Ma'bar (the name by which the Pāṇḍya country was known to the Muhammadans) extends from Qulam, i.e. Quilon, to Nilawār (Nellore), nearly 800 *pharasangs* along the sea-coast; and in the language of the country, the king is called Dewar which signifies that he is the lord of the Empire.²¹ Jaṭavarman Sundara-Pāṇḍya I. seems to have issued coins bearing several legends. Some at least of those with the inscription Sundara-Pāṇḍya are his. Dr. Hultzsch has adduced grounds to show that coins bearing the legend *Ellāṇḍalaiyāṇḍān*²² belong to him. Mr. Tracy has secured a coin which contains the characteristic emblem of the Pāṇḍyas, viz., the double fish on the obverse side, while the reverse bears the legend *Kōḍaṇḍarāma*. There are reasons to suppose that this coin is one of Jaṭavarman Sundara-Pāṇḍya I's. In his historical introduction, the king calls himself *a second Rāma in plundering the island of Laṅka*. There are also stone epigraphs of the same sovereign which provide for festivals called *Kōḍaṇḍarāman-śandi*, and these declare that the festivals were so named after the king himself. Nothing could be more convincing than the two grounds here set forth for the identity of the *Kōḍaṇḍarāma* of the coins with Jaṭavarman Sundara-Pāṇḍya I. A great conqueror as he was, there is nothing fabulous in the estimate of his munificent gifts to the Srīraṅgam temple.

The next royal personage referred to in the book is Kulōttuṅga. There were three kings of this name and it is not possible to say which of them is alluded to here.

Muhammadans advance on Srīraṅgam.

On page 44, *Kōyilolugu* registers the fact that in Saka 1149 expired Akshaya-samvatsara, the Muhammadans (*tulukkar*) took hold of Tondai-maṇḍalam and advanced southward passing Samayavaram (on their way). Consternation prevailed when the news of this reached the temple authorities at Srīraṅgam. Srīraṅganātharāja, who was then in charge of the affairs of the temple, is said to have ordered that the 12,000 images in the *Tiruvōlakkam* should not be disturbed. To save them and the temple treasure from the destruction and plunder of the invading iconoclasts, a stone structure covering the particular spot was ordered to be erected. Some of the important deities and part of the treasure of the sacred place were sent away to the south. As apprehended, the Muhammadans entered the Rāṅganātha temple, mutilated and destroyed such of the images that they came by.

The same event is referred to on page 61 where Saka 1249 coupled with the cyclic year Akshaya is assigned to it instead of 1149. It may be noted that the cyclic year Akshaya regularly corresponds to Saka 1249 but not to Saka 1149. The latter is, therefore, an evident mistake.

²¹ Sir W. H. Elliot's *History of India*, p. 32.

²² The legend of *Ellāṇḍalaiyāṇḍān* in Nos. 133 and 137 of Sir Walter Elliot's collection has been misread as *Samarakōlāhala* but appears to have been subsequently corrected.

God Aḷagiyamaṇavāḷa was removed by way of Jyōtishkuḍi where they kept it for one month, Tirumālirunḍōlai near Madura where it was kept for one year, Kōlikkōḍu in the Malayālam country where it was kept for one year and whither several deities from other parts of the country had also been removed, Tirukkaṇāmbai, Puṇḡaṇūr, Tirunārāyaṇapuram (i.e. Mēlakōṭe) where it was kept for a long time and finally to the hill at Tiruvēṅgaḍam (i.e. Tirupati). In the last place it was worshipped for several years until Saka 1293.

It is worth while to note here what Dr. Burnell says about the advent of the Muhammadans in Southern India. "About the year A. D. 1311 (Nelson says A. D. 1324, but does not give his reasons) the Musalmans under Malik Kafur conquered Madura and held the country for 48 years. Kampana-Uḍaiyar and his successors conquered and held both the Pāṇḍya and the Chōḷa countries till towards the end of the century when gradually the whole of the South of India fell under the sovereignty of Vijayanagar (A. D. 1370)"²³. Though Malik Kafur's invasion of the Dekhan took place about A. D. 1310-11, yet it is reasonable to suppose that some time elapsed before the Musalmans could go so far south as Madura or Trichinopoly. Mr. Nelson's view that the Muhammadans entered Madura about A.D. 1324 seems to get some support from *Kōyilolugu* which places the event at A. D. 1327. Dr. Burnell's statement that about A. D. 1370 the whole of Southern India fell under the sovereignty of Vijayanagar is completely borne out by the book under reference which assigns the reconsecration of god Aḷagiyamaṇavāḷa in the Srīraṅgam Temple to Saka 1293.

Vijayanagara Kings.

Kōyilolugu records that, by the influence of Vidyāranya, the city of Ānaigondi, where the Rāyas had established a dynasty, grew in importance. This statement is completely in accordance with the stone inscriptions. The first great sovereign of the Vijayanagara dynasty who added greatly to the dominions was Harihara I (Saka 1261-1271). In his reign flourished the highly learned Vidyāranya also known by the name of Vidyātīrtha and Bhāratīrtha Srīpāda, who in a record at Srīngēri is said to have been greatly instrumental in founding the dynasty. This inscription registers that in order to celebrate the victorious establishment of his empire from the eastern to the western Ocean, Harihara with his five brothers made a grant of nine villages to the *mūḷa* at Srīngēri in Saka 1268, Pārthiva.

Continuing, the book relates that during the reign of Harihara II, Tondai-maṇḍalam was conquered. One of the officers, of this king named Goppana-Uḍaiyar who was residing at Seṇḷi (in the South Arcot District) visited Tirupati to worship the god and under orders from the lord of Chandragiri he went and resided with him for some time. Goppana then removed the image of Aḷagiyamaṇavāḷa from Tirumalai (i. e. Tirupati) to Sīṅgapuram near Seṇḷi. He marched against the Muhammadans with a strong force and defeated them completely. In Saka-saṁvat 1293, the Paridhāvi-saṁvatsara, on the 17th solar day of the month of Vaiśākha, Goppana brought back the image of Perumāḷ to Srīraṅgam and reconsecrated the god and his consort (*Nāchchiyār*). He engraved on the outer portion of the east side of the temple wall (built by Dharmavarman) the following verse:

आनीश नीलशृंग (published in *Ep. Ind.*, Vol. VII).

Goppana-Uḍaiyar also granted to Uttamanambi for the benefit of the temple, 52 villages, the income from which amounted to 17,000 gold pieces. A certain Guṇḍu Sāḷuvaiya who accompanied Goppana to Srīraṅgam cast in bell-metal the plate of the flag-staff and set it in place of the gold one which the Muhammadans had destroyed. At the instance of prince Viruppana-Uḍaiyar, son of king Harihara II, Uttamanambi built a *tulāpuruṣa-maṇḍapa* to the east of the

²³ Mr. Sewall's *List of Ant.* Vol. I. p. 284.

flag-staff. Viruppaṇa-Uḍaiyar performed here his *talābhāra* ceremony. The gold presented on this occasion, together with what was given when Harihara performed the same ceremony, the gilding of the *vimāna* of Kuṭṭikkōyil and the present of 9 gold vessels, form the rich gifts of the time. When Uttamanambi was managing the affairs of the temple at Srīraṅgam, the Vijayanagara empire was ruled by no less than three kings. The names of these and those of their chief ministers are mentioned on p. 47. Here we find that during the 15 years from Saka 1304 expired, Rudhirōḍgāri-Samvatsara, Uttamanambi went to Vijayanagar four or six times and received rich donations and endowments at the hands of Harihararāya-Mahārāya, Viruppaṇa-Uḍaiyar, Gōpaṇa-Uḍaiyar, Muttaya-Daṇṇāyaka and Aṇṇar-Goppaṇar, the chief officer who executed the orders of Sōmayya-Daṇṇāyaka who was the minister of Kampaṇa-Uḍaiyar.

The dates of Kampaṇa II range from Saka 1283 to 1296, those of Harihara II, from Saka 1299 to 1324 and of the latter's son Viruppaṇa II, from Saka 1301 to 1322. In the first place it is necessary to note that according to *Kōyilolugu* Aṇṇar-Goppaṇar and Goppaṇa are two different persons. A record of Kampaṇa II, found at Daḷavāṇūr, not far from Gingi in the South Arcot district, is dated in the cyclic year Subhakti (= Saka 1285) and registers an order of Sāluva Maṅgu issued in accordance with a letter from Aṇṇar-Goppaṇar. It is evident from this that Aṇṇar-Goppaṇar was an officer under Kampaṇa-Uḍaiyar. Mr. J. Ramayya Pantulu draws attention to a statement in the Telugu work, *Jaimini Bhāratam*, which credits this Sāluva Maṅgu with successes obtained for a certain Sāmparāya in his battles with the Sultān of the South. The above fact coupled with what has been said of Goppaṇa-Uḍaiyar that he gained victories over the Muhammadans shows that the Bahmāni kings were a source of trouble during this period and that they were put down by the power of the Vijayanagara kings. Among the persons who took an active part in the war against the Muhammadans, we may mention Goppaṇa, Sāluva Maṅgu and Guṇḍu Sāluva. We have made a short notice of the first two, and it will be useful to note what we know of the last member who appears to be identical with Sāluva Maṅgu's father. Guṇḍu was the general of Kampaṇa (Saka 1283-1296) and his exploits are described in the following terms in a stone inscription discovered in the Mysore State:—'Into the flames of his valour the *Yavana*, the *Turushka* and the *Āndhra* hostile kings, fell like moths. Dragging the elephant-like Sāipa, Patheya and other proud *turushkas* along by their hair in battle, he tied them up in his stables like monkeys'²⁴. At Tiṭṭakṇḍi there is an inscription²⁵ of Kampaṇa II, dated in Saka 1295, Paridhāvi, which registers gifts made by Sōmayya-Daṇṇāyaka. An Achchararapākkam record (No. 250 of 1901) of the same king mentions both Goppaṇa and Sōmappa as the ministers of the sovereign. There is little doubt as to the identity of Sōmappa of this inscription with Sōmayya; and Goppaṇa is probably identical with Goppaṇa-Uḍaiyar. Muddaya-Daṇṇāyaka referred to in *Kōyilolugu* is probably the same as Mudda-Daṇḍādbipa mentioned as donor in a record of Harihara II, found at Harihar (No. 142 of 1899). Another variant of his name occurring in inscriptions is Muddapa. He was the minister of Hukka I (Saka 1274-1298) and continued to hold the same office under Harihara II (Saka 1299-1324)²⁶.

According to *Kōyilolugu*, there was some dispute between the Saivites of Jambukēśvaram and the Vaiṣṇavites of Srīraṅgam between the Saka years 1294 and 1297. The management of the Srīraṅgam temple, in the interval between Saka 1304 and 1319, when Harihara II and his son Viruppaṇa were ruling at Vijayanagar, was in the hands of Periya-Kṛishṇarāya Uttamanambi. At the instance of Harihara II, he made an ivory cot and a fine bed for the god, and placed them in the *maṇḍapa* of Aḷagiyamaṇavāḷa. At this time, Nāgamaṅgalaṃ Aṇṇappa-Uḍaiyar gilded the pillars of *Amudu-maṇḍapa* and covered with silver-plates the plank on which food was served and distributed to the temple servants. Timmarābhattarāya, the agent of Sāluva Gōpālarāja also contributed his mite of gilding. During the three years, viz., Saka 1319-1322, a certain Vēdāryabhaṭṭa

²⁴ *Epigraphia Carnatica*, Hassan district.²⁵ No. 13 of 1903.²⁶ *Epigraphia Carnatica*, p. xxix.

looked after the temple affairs. His arrogance and gross mismanagement led Viruppanna-Uḍaiya to interfere. The following verse states that a certain Gōpapa Timmarāja was sent from Vijayanagar to depose Vēdārya and to invest Meynilaiyiṭṭa Uttamanambi with powers to manage the temple affairs which he performed satisfactorily till Saka 1340, Vikrama-Saṁvatsara.

श्रीमच्छक्रादेनवलोकनादिबिष्कारिणीसुसमन्विताः । देवार्चनार्थेभूतिस्मराजोवितार्चनसमन्तयाग्रहीन् ॥

The next Vijayanagara king represented in the book under review is Bhūpati-Uḍaiyar. The copper image of Garuḍa set up by a Chōla king in former times having been mutilated, a fresh one was made in its place. This fact is recorded in the following stanza:—

नन्मयवर्चं उबेहे रविचारे देवतीतरे । श्रीचक्राव विभुना श्रीमान्पादः प्रविष्टितो भूत्वे ॥

The shrine of Sri-Rāma, which was also built by a Chōla king, was now repaired and the image of Sūḍikkudutta-Nāchchiyār was placed in it. A kitchen was newly constructed to this shrine. Repairs of those parts of the temple which had suffered damage at the hands of the iconoclasts as well as certain additions are attributed to Chakrarāya who appears to have executed them at the instance of the king. In honour of the king's birthday a festival was also conducted in the temple on the day when Punarvasu was the nakshatra, the month Tai and the year Manmatha. It is said that on this occasion the goddess was taken round the town in a car. The cyclic year Manmatha fell in Saka 1337. Two kings are known by the name of Bhūpati Uḍaiyar. One of them was the son of Bukka II, while the other was the father of Dēvarāya II. As the dates of both range from Saka 1331 to 1343, it is not easy to say which of them is referred to in the *Kōyilolugu*.

In Saka 1343 expired, Plava-Saṁvatsara, Ellainilaiyiṭṭa Uttamanambi went to Vijayanagar, pleased Gejavāṭṭai Pratāpadēvarāya, received several *ḍirudas* from him, secured for his younger brother Chakrarāya, the seal of the great Rāya (i.e., the Vijayanagara king), performed a tour of pilgrimage to important centres of worship, returned to Srīraṅgam and resided there scrutinizing the accounts relating to the villages granted to the temple, until the cyclic year Promōdūta corresponding to Saka 1345. The king here referred to is Dēvarāya II, son of Viravijaya *alias* Vijaya Bhūpati. Most of his inscriptions furnish him with the title 'who witnessed the elephant hunt.' As the dates of this sovereign range from Saka 1343 to 1368, Uttamanambi's visit to the court of Vijayanagar appears to have taken place soon after his coronation.

In Saka 1347, Bhūpalarāya was the Vijayanagara sovereign. This king must be identical with Srīgiri Bhūpāla whose copper-plate grant dated in the same year is published in *Epigraphia Indica*, Vol. VIII, pp. 306 ff.

Troubles with the Sāluvas.

Tirumalainātha Uttamanambi went to Vijayanagar in Saka 1366, Raktākshi-Saṁvatsara and in Saka 1374 Prajāpati during the reign of Praudhadēvarāya Mallikārjuna and received a grant of 22 villages for the temple. He effected certain repairs, constructed the hundred-pillared *maṇḍapa* and bathed the god with 1,000 pots of water. At the instance of the Vijayanagara officer (Daṇḍāyaka), the same person built a shrine to Hanumat. A certain Kamparāja was sent in Saka 1380, Pramādhī, to Trichinopoly to put down the power of Sāluva Tirumalairāja who appears to have tried to assert his independence and in Saka 1383 expired, Chitrabhānu, he executed extensive gilding work at a cost of 1,600 *palam* of gold. About the same time Jannaya-Nāyaka set up on one of the *gōpuras*, the image of the *dvādrāpālakas* which had been mutilated by the Muhammadans. Two years after this, Sāluva Tirumalairāja contended that he must be left in undisturbed possession of the Trichinopoly district and this was the cause of quarrel between him and Kamparāja. The people of the Southern and Northern banks (of the Kūvēri) the members of the *sabha* (village assembly), all the country-men and ryots gathered together, destroyed the *śimai* and lived for 12 years (i.e., from Saka 1380-1392) in the hundred-pillared *maṇḍapa* of the temple and outside of

the town. Finally, in Saka 1392 expired, Khara, Sāluva Tirumalairāja established himself firmly over Trichinopoly and the Taṇḍalśimai. In the *maṇḍapa* of Aḷagiyamaṇavāla, he raised a platform in sandal-wood and made an ivory bed to the god. Mallidēvanputtūr is said to have been granted by a certain Annappa-Uḍaiyar in Rudhirōdgāri-Saṁvatsara corresponding to Saka 1385. And in the same year, Aḍappa-Uḍaiyar Tirumalaitandār granted Guḍiyālam village to the temple and Nāgarasa-Uḍaiyar built the enclosure wall of the shrine of the goddess.

At Srīraṅgam there is a stone inscription²⁷ of Sāluva Tirumalai rāja dated in Saka 1385 expired, Subhānu, which may, in all probability, refer to the chief against whom Kamparāja was sent. Another record of the same ruler dated three years earlier, *i.e.*, in Vikrama is found at Tirukkāṭṭup-paḷli.²⁸ About the first of these records, Dr. Hultzsch remarks that he is identical with the Tuluva king Timma, the founder of the second dynasty of Vijayanagar, as in the Sanskrit verses at the end of the inscription the king is called Gōpa-Timma.²⁹ The Gaṅgaikondachōḷapuram record³⁰ of Virūpāksha III dated in Saka 1405, Subhakt, mentions Tirumalairāja and this is perhaps the latest reference to Sāluva Tirumalairāja. The inscriptions of the Sāluva king Tirumalai discovered in the Trichinopoly district and his final triumph in asserting his independence prove the weakness of the Vijayanagara sovereign of the day and the growing importance of the Sāluvas who in the end overthrew the Central Government.

Sāluva Usurpation.

Kṛishṇarāja Uttamanambi, the younger brother of Tirumalainātha Uttamanambi came to manage the affairs of the temple in Saka 1409 expired Plavaṅga. He secured as many as 20 villages from persons like Eramañchi Timmappa-Nāyaka and contributed his share of the repairs to the temple. Vira-Naraṅgarāja defeated Praudhadēvarāja in Saka 1409, Saunya, and ruled the Vijayanagara kingdom with Kanigiri³¹ as his capital. Rāmarāja, the elder brother of the conqueror and a learned scholar, obtained from him an order to the effect that the 108 sacred places of the Vaiṣṇavas should be under his sway. He went to Srīraṅgam where he received the name Kandāḍai Anṇaṇ. At this time Kōpērirāja, who succeeded Sāluva Tirumalairāja in the Government of the Trichinopoly district (*śimai*) favoured the people of Tiruvānaikkāval, gave away the temple villages to Kōṭṭai-sāmantan Sennappa-Nāyaka, extracted *puravari*, *kāṇikkai*, *paṭṭu*, *parivaḷḷam* and such other taxes and caused much annoyance to the temple authorities at Srīraṅgam. When the matter was repeatedly reported by Kandāḍai Rāmānuja to Narasā-Nāyaka, the latter came with a large army, put down Kōpērirāja and took away the charge of the district from his hands. Narasa then got back to the temple those villages which it had been dispossessed of, remitted the newly imposed taxes, and removed all the grievances of the people. Some persons, being unable to bear the oppression of Kōpērirāja, mounted up the *gōpura* and put an end to their lives by falling from it. The images of these were set up on the *gōpura*. As brother of the king and partly also on account of his good works, Kandāḍai Rāmānuja was treated with great respect. The number of villages got back to the temple from Sennappa-Nāyaka and others was 63. Two years after, *i.e.*, in Saka 1413, Virōdhikṛit, a few of the *dēvadāna* villages were sold away to put right Rājamahēndran-tiruvāḷ, which had suffered considerable damage by the fall of a thunderbolt during the commotion caused by the Muhammadan invasion.

Narasā-Nāyaka's action in the Trichinopoly district receives confirmation from other sources. It is well expressed in the following extract from Mr. Sewell. "The glorification attached to the name of Saṅgama coincides with that ascribed in a subsequent period to the then sovereign Narasa and it was probably a formula. It states that he worshipped at Rāmēsvaram, built a bridge over

²⁷ No. 59 of the Madras Epigraphical collection for 1892.

²⁸ Annual Report on Epigraphy for 1892, p. 9.

³¹ This place is in the Nellore district.

²⁹ Ibid for 1897.

³⁰ Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 265.

the Kāvêrî, crossed it, defeated his enemy, and captured Srirāṅgam." The statement that Vira-Narasimha defeated Praudhadēvarāya is not new to history. Mr. J. Ramayya Pantulu in his article on the Dēvulapalli plates of Immaḍi Nṛisimha sums up the events of this period as narrated by the Portuguese chronicler Nuniz. "According to Nuniz, the following are briefly the circumstances that led to the downfall of the first and the accession of the second dynasty. The last great king of the first dynasty was Dēvarāya II who ruled till about A. D. 1449. The next 40 or 50 years saw no less than five sovereigns. All of them were weak and imbecile. The last of them, whom Nuniz calls '*Padea Rao*,' seems to have been the worst of the lot. And in his time the empire declined even more than in the time of his four immediate predecessors. It occurred to Narasimharāya, who was the principal minister and general of the state, that a change of sovereign was necessary to prevent the kingdom from falling a prey to its hereditary enemy, the Bahmāni kings. And with the consent and support of the other generals and ministers, he seized the throne and kingdom, allowing the king to make his escape." As regards the date of the usurpation by Narasymgua, the same writer remarks "there are no means of fixing the exact year of the usurpation; but this event must be placed between the Saka year 1408 (= A. D. 1486-7) which is the latest known date of the first dynasty and Saka 1418, Rākshasa (= A. D. 1495-6) which is the earliest known reliable date of Immaḍi Narasimha." Narasymgua of Nuniz has been identified with the Śāluva king Vira-Narasimharāya. The statement in the *Kōyilolugu* that Vira-Narasimharāya defeated Praudhadēvarāya places beyond all possible doubts the identity of Nuniz's '*Padea Rao*' with Praudhadēvarāya. It is also worthy of note that the date of the first usurpation by Vira-Narasimharāya took place some time before Saka 1411, if not in that year. An inscription of Vira-Narasimharāya has been found at Varichehiyār in the Madura district. That Vira-Narasimharāya prior to his obtaining the Vijayanagara throne was in the service of the last kings of that dynasty may be gathered from several stone records. He figures in an inscription of Saka 1390 when Rājasēkhara-Mahārāja son of Mallikārjuna was king. His general Narasā-Nāyakka who put down the power of Kōnērirāja, usurped the Vijayanagara kingdom on the death of Vira-Narasimharāya. And his records are found in the Madura and Trichinopoly districts, and establish in a way his conquest and the extent of his dominions. Sennappa-Nāyakka is perhaps identical with Sennayadēva who figures in No. 4 of the Madras Epigraphical collection for 1896. It may be noted here that after Immaḍi Narasimha, Kṛishṇarāya and Achyuta had sway over the Trichinopoly district. It was during the time of these kings that the Nāyakas of Madura got more or less independent power; but it may be said that they acknowledged the central authority of the Vijayanagara kings.

The Nāyakas of Madura.

In Saka 1420, Trichinopoly and Madura were under the rule of Viśvanātha-Nāyakka. A certain Narasimha-Dēsika, son of Vāthūladēsika, with the help of the Nāyakka presented several gold vessels and gave three lakhs of gold (pieces) in addition. In Saka 1447 during the rule of Kṛishṇappa-Nāyakka, he presented many jewels to the god and built steps on the southern bank of the Kāvêrî. As agent to Kumāra Kṛishṇappa, the same individual made for the god a coat of jewels and a crown at a cost of 1,50,000 gold pieces. In Saka 1500, Muttu-Virappa-Nāyakka was ruling. Now Uttamanambi and Bhaṭṭar Tirumalāchāri quarrelled and the Vijayanagara king (*rāyar*) sent an army against Trichinopoly, which was encamped at Tōgūr, perhaps identical with the village of the same name near the Grand Anicut. Raghunātha-Nāyakka was the Rāyar's agent. The treachery of Uttamanambi led to the captivity of Bhaṭṭar Tirumalāchāri, who was removed to the Durgam and kept there for six months until redeemed by a Redḍi on payment of a ransom of 20,000 gold pieces. The famous Gattivāl-Nāyakkan flourished during this period. After Muttu-Virappa, Tirumalai Sauri, perhaps Tirumalai-Nāyakka, visited Srirāṅgam.

This is the account given in the *Kōyilōḷugu* of the Nāyakas of Madura and their connection with Srirangam. The dates furnished here appear to be incorrect. Stone and copper-plate inscriptions hitherto discovered prove the correctness of the chronology as given in Mr. Sewell's *Lists of Antiquities*, Vol. II, p. 200, for Muttu Kṛishṇa, Muttu Virappa Tirumalai-Nāyakka, Muttu Virappa II, or Viśvanātha IV, and Chokkanātha. Muddu-Kṛishṇa's line seems to have become extinct and it was only that of Viśvanātha III. that continued to the 18th century, as several records call Muttu-Virappa and his brother Tirumala the sons of Viśvanātha III. For an account of the origin of the Nāyakas, see *Annual Report on Epigraphy* for 1909. Mr. Moore in his *District Manual*, p. 126, states that up to Viśvanātha's reign Uraiyūr was the capital of the country, and that he, if he did not found Trichinopoly, at all events fortified and enlarged it. Mr. Sewell adds that the fort at Trichinopoly was strengthened by Kṛishṇappa *alias* Periya-Virappa, and Viśvanātha II, that perpetual fighting occurred during this period and that this district was the scene of constant bloodshed and strife. It is to Viśvanātha that the town and rock of Trichinopoly owes much of their present grandeur and importance. Though *Kōyilōḷugu* stops with the mention of Tirumalai-Nāyakka, there are evidences of the rule of his successors over Trichinopoly. The present Taluk Katchery buildings are popularly ascribed to Mūgammāl and a copper-plate of her time registers gifts to the Srirangam temple.

NADOL PLATES OF THE MAHARAJAPUTRA KIRTIPALA OF VIKRAMA SAMVAT 1218.

BY PANDIT RAM KARNA, JODHPUR.

THE inscription has been edited by Prof. Kielhorn,¹ but as will be seen from the transcript subjoined and the photo-litho accompanying it, his transliteration was not correct in many respects. Besides, he was not able to identify the various places mentioned in the inscription. It, therefore, stands in need of being re-edited.

The plates are in the possession of the *panchāyat* of the village of Nāḍōl in the Dēsūrī (Gōḍwār) district of Mārwar, although they relate to a Jaina temple at Nāḍlāi, a village in the close vicinity of Nāḍōl. It is a rule rigorously observed by this *panchāyat* that unless all the members of it are present, the room wherein these plates are deposited is not to be opened. Fortunately, all the members were present at Nāḍōl, except one, when I visited it in company of Mr. D. R. Bhāndārkar in 1908. The one absent had but gone to a village close by. He was called back and the plates were shown and impressions taken.

The account of its contents has been ably given by Prof. Kielhorn, and stands in no need of being modified or amplified except in two respects. In line 12 is mentioned the name of Alhaṇa's queen, Annalladēvi, whose father, according to Prof. Kielhorn's reading, was Aṇahula of the Rāshṭraūḍa race. But, as will be seen from the photo-litho, the name is distinctly written Sahula, and not Aṇahula. Secondly, Prof. Kielhorn was unable to identify the twelve villages specified in the inscription, except two. But, all the places except one can be identified. They are Naddūlāi-grāma, Sujērā, Harijī, Kavilāḍaṃ, Sōuāṇaṃ, Mōrakarā, Haravaṇḍaṃ, Mādāḍa, Kāṇasvaṇaṃ, Dēvasūrī, Nāḍāḍa, and Maūvaḍī. Naddūlāi-grāma is, of course, Nāḍlāi (or Nārīlāi). Sujera is Sūjāpurā near Nārīlāi but now desolate. Harijī is the same as Harjī (in Jālōr) on the border of the Gōḍwār district, at a distance of 20 *kōs* from Dēsūrī. Kavilāḍaṃ is probably Kailvāḍā in the Udaipur territory about 16 miles N.-W. of Dēsūrī. Sōnāṇaṃ is obviously Sonāṇā, 4 miles N.-W. of Dēsūrī. Mōrakarā is Mōrkhā about 8 miles S.-S.-W. of

¹ *Vide Ep. Ind.*, Vol. IX, p. 66 ff.

२॥ यन्मि॥ शिथैः सवन्तु वा देवा ब्रह्मा श्रीवरशंकराः । सदाविसागवो
 तो यो । किनाङ्गनिविशुताः ॥ १ ॥ शार्कं करो नामपुस्तस्यो । ह्रीं नाद
 मीनो न्वयलच कन्मा । राडा मला साङ्गनता क्रियुग्मः स्थाता वनौवा व्रम ॥
 तिराङ्गनामा ॥ २ ॥ न हू ले समभ्रतदीयाननयः श्रीलक्ष्मणभ्रपतिः ॥
 स्मा सर्वगुणा न्विता नृपवरः ॥ श्रीशक्तिस्तथः ॥ सुतः ॥ तन्मन्त्री व ले राङ्गना
 मन्त्रपतिः पश्चात्तदीयो मन्त्री स्थाता विप्रदण्ण नृत्तलिधया राङ्गपि च्छा स्वर्गो ॥
 तस्माच्चीवमहाप्रतापनरलिः पुत्रो म ह प्रोत्तवत्तज्ञा ह्रीअलदिहो देवचपनः श्रीते
 प्रराङ्गः सुतः ॥ तस्माद्दुर्गरेविरिकुङ्जरवधो ॥ तालसिंहापमः सक्तीद्योधवल्गदेता
 स्तिलङ्गा ह्रीं आशराङ्गो दृपः ॥ ४ ॥ तल्लुञ्जो निरुक्तिमार्जितं मक्षारोडप्रतापार्हो
 योङ्ग आङ्गदधिपं रलनेरघापाघसो रद्विको नृ ॥ शौवाचारविवारदातवसतिर्न
 लनामोमहासंख्यायादितवीरवृत्तिरमलः श्रीअनृणो नृपतिः ॥ ५ ॥ अन्नलग्नो ह्रीङ्गनविश्रुतो
 नाशह्रीङ्गवशङ्कनरासदुल्लस्यपुनो ॥ सन्नदविरिनिशीलनिवक्तुयुक्ता रमेण विरुक्तवति
 वाहितास्मा ॥ ६ ॥ आच्योनाताः सुपुत्राङ्गतिवरधिद्यौरपत्स्यादधैद्युक्ताः शस्त्रुः शासिः प्रम ॥
 भूमप्रवरपुलगाणास्त्रागवन्तः सुशीलाः ज्ञेयः श्रीकृतुणखसुदनुवगजसिंहप्रद्योकी
 तिपातो ॥ ७ ॥ एवमेव त्रालिशं तोत्रिपुलवचदः ॥ ८ ॥ मीङ्गनवंदनीयाः ॥ ९ ॥ मधारमीषापरि

Photo. Litho.

By B. I. Press.

सिद्धः। इतः कुम्भारामिनिऽन्यथा
 अकलश्रीऽब्दोदताऽकलश्रीऽन्ति
 अन्तर्गुणनिवहदशमनि
 दिपसाम्नि॥ अथीनद्विज्ञोवोक्ष
 लकरहद्वादबुदकनसंस्थोव
 मतकपेवप्रकाशनस्यदिवारस्य
 तल्लुजिह्वानदशकुतोद्वनलिनी
 द्वापरविकथफलमणीकृत्यसुबुद्ध
 गुणाम्नीमहाधीरजिन्नायनदूलाऽ
 लम्पनदीपपापपापानांदासज
 सद्दत्ता॥ नूलाऽयामाभूडारद्विजो
 कोऽल्लुवाटवसरीनाडाडमन्वदी
 म्भशसजटवो॥ एलिमेरेरुक्रामेवस
 तः॥ ज्ञानोपिदरेपेवगनकुनेश्वा
 देकरनद्वानल्लुममथोनमोद्विद
 नोवनाम्यवनरकवास्योवद्वलेद्विद्व

iih.

ॐ नमो भगवते वासुदेवाय ॥ अथ हस्त्याय नमः ॥
अथ ननु तत्र श्रीनोर्विष्णोर्भगवतः ॥ निगमाद्यैर्लोकाद्यैर्लोकानां
लोकादिभिर्यथाज्ञानं प्रवृत्तिरिति ॥ अथ ननु तत्र हस्त्याय नमः ॥

PHOTO, LITHO.

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Sōnānā. Haravamān cannot be identified. Mādāda is obviously Mōdādā or Mṇḍādā, 4 miles S.-W. of Mōrkā. Kānasuvam is, in all likelihood, Kānā, a mile south of Sōnānā. Dēvasūri is doubtless Dēsūri. Nādāda is Nādānā in Bāli (Gājwār) 8 miles from Nādōl and Maūvaḍi is, perhaps Mōri or Mōḍi near Boḍā in the Bāli district and a Railway station on the R.-M. Railway.

The inscription records a grant by the Rājaputra (or king's son) Kīrtipāla, son of Alhaṇadeva of Naddūlāi in favour of a Jaina temple, and consists of 34 lines of a *prasasti* with eight verses chiefly of genealogical matter, and the rest in prose.

It opens with a verse invoking the blessing of the gods Brahman, Śrīdhara (Viṣṇu) and Saṃkara (Śiva), who, always free from passions, are famous in the world as Jinās or Jaina Arhats. It is curious that the Hindu gods comprising the trinity are here called Jinās (V. 1). In the town of Sākambhari, there was born a king named Vākpatirāja in the Chāhamāna race (V. 2). His son named Lakṣmaṇa became king of Naddūla and was succeeded by his son Sōbhita. From him sprang Balirāja, and after him there ruled his paternal uncle named Vighrahapāla, son of Sōbhita (V. 3). Vighrahapāla's son was Mahendra, who was succeeded by his son Anahilla, who again had Jendrarāja as his son, from whom was born Āsārāja (V. 4). Āsārāja's son was Ālhaṇa who was the lord of Naddūla and who having defeated the ruler of Surāshira (Sōraṭh in Kāthiawār), extended his dominions (V. 5). He was married to Annaladēvi² the daughter of Sahula³ of the Rāshṭraṇḍa (Rāṭhōr) race (V. 6). She gave birth to three sons, who were well versed in learning as well as in wielding arms, viz., Kēlhaṇa, Gajasiṃha and Kīrtipāla (V. 7). Of these, Kēlhaṇa, the eldest, who was possessed of all merits, was made a Kumāra (or heir-apparent) and given a share in the government by his father (V. 8).⁴ Rājakula⁵ Ālhaṇadeva and the Kumāra Kēlhaṇadeva were pleased to grant to the prince (Rājaputra) Kīrtipāla twelve villages appertaining to Naddūlāi (Nādīlāi) (ll. 17-19). The Rājaputra Kīrtipāla after bathing and performing religious rites : such as worshipping the Sun and Maheśvara (Śiva), etc., and realising the transitoriness of this world, granted on Monday the 5th of the dark half of Śrāvaṇa of the Vikrama year 1218 (corresponding to A.D. 25th July, 1160) a yearly sum of 2 *dramma*s from each of the twelve villages of Naddūlāi to (the temple of) the Jina Mahāvīra at the village of Naddūlāi, and ordered that the money in question should be paid in the month of Bhādrapada of every year, commencing from that year [(i. e., 1218) (ll. 20-26)]. The names of the twelve villages are enumerated (l. 27), viz., Naddūlāi-grāma, Sūjera, Harijī, Kavilādām, Sōnānām, Mōrakarā, Haravamān, Mādāda Kānasuvam, Dēvasūri, Nādāda, and Maūvaḍi. It is further ordered (ll. 28-29) that this grant-money should be paid at the celebration of the *Samvatsari*⁶ each year and that none should interfere with this grant in future. If his descendants are deprived of their kingdom and some one succeeds them, he binds such new-comers also not to discontinue this grant (l. 30). Then follow the usual verses imprecating those who resume grants (ll. 31-32).⁷ This grant is given with his own hand (i. e., sign-manual) by the Mahārājaputra, the illustrious Kīrtipāla. This grant was written under orders by Subhāṃkara, son of Dāmōdara and grandson of the Kāyastha Sōdha of the Naigama lineage (ll. 33-34).

² She is no doubt the Ānaladēvi mentioned in a Śāṇḍerāv inscription, for the particulars of which, see *Prog. Rep. Arch. Surv., West. Circle*, for 1909, pp. 51-52.—D.B.B.

³ Prof. Kielhorn reads Anahula, but it is Sahula.

⁴ Here the verses end and hence numbers of lines are quoted below.

⁵ This was a title borne by many Rājput princes of the mediæval times, who had become disciples of ascetics belonging to a sect called Rāvaḷ (see above for 1910, p. 190).—D.B.B.

⁶ *Samvatsari* is the name given to the festival held by the Jainas on Bhādrapada sudi 5th, in commemoration of the anniversary of the Tirthaṃkara named Mahāvīrasavāmi when he obtained Nirvāṇa.

⁷ These verses are quoted in all grants whether small or large.

TEXT.

First Plate.

- 1-³⁰ ॥ स्वस्ति ॥ श्रिये भवतु वो वेवा (।)⁹ ब्रह्मभीषरशंकराः । सदा विरागधं (।)-
 2-तो ये (।) जिना जगति विभुताः ॥ १ चाकंभरीनामपुरे पुरासी (।) च्छीचाह-
 3-मानान्वयलब्धजन्मा । राजा महाराजनतांन्निष्ठम् । खयातीवनी वाक्प (॥)-
 4-तिराजनामा ॥ २ नहुले⁹ समभूतसीयतनयः श्रीलक्ष्मणो भूपतिः¹⁰ स्त (॥)-
 5-स्मात्सर्वगुणान्वितो नृपधरः श्रीसोभिताख्यः¹¹ सुतः । तस्मा¹² च्छीवलिराजना-
 6-मनूपतिः पश्चात्तसीयो महीखयासो विप्रहपाल¹³ ईर्यभिधया राज्ञे पितृव्योभवत् ॥ छ¹⁴
 7-तस्मात्तीव्रमहाप्रतापतरणिः पुत्रो महेंद्रोभवत्तज्जाच्छ्रीभ¹⁵ पहिलदेवतृपतेः श्रीजे-
 8-द्रराजः सुतः । तस्मादुर्जैरैरिक्तं जरवधप्रोत्तालसिंहोपमः सरकीर्यो धवलाकुता¹⁶--
 9-खिलजगद्ग्री¹⁷ आसराजो नृपः ॥ ४ तत्पुत्रो निजविक्रमप्रजितं¹⁸ महाराज्यप्रतापोहयो¹⁹
 10-यो जग्राह जयश्रियं रणभरे व्यापाद्य सौराष्ट्रिकान् । शौचाचारविचारदानवसतिर्नृ-
 11-लनाथो²⁰ मह (।) त्संख्योत्पादितवीरवृत्तिरमलः श्रीअल्हणो²¹ भूपतिः ॥ ५ अनेन राजा जनविभुते (।)-
 12-न (।) राज्ञोऽवधजयरा सहलस्य पुत्री । अन्नलशेविराते²² शीलविषेककुता (।) रामेण वै जनकजेष वि-
 13-वाहितासौ ॥ ६ आभ्यां जाताः सुपुत्रा जगति वरधियो रूपसौहृद्यकुताः (।) शस्त्रैः शालैः प्रग (॥)-
 14-ल्भाः प्रवरगुणगपास्त्यागवन्तः सुशीलाः । ज्येष्ठः श्रीकेल्हणस्यवस्तदनु च गजासिंहस्तथा की (।)-
 15-तिपालो (।) यद्वज्रं त्राणि शंभोस्त्रिपुरुषवद्व्यामी जने वंदनीयाः²³ [।*] । ७ मध्यादनीयां परि--

Second Plate--First Side.

- 16-वारनाथो देहोऽगजः²⁴ क्षोणितले प्रसिद्धः । कृत²⁵ कुमारो निजराज्यधारी
 17-श्रीकेल्हण²⁶ सर्वगुणैरुदेतः । [।*] [।*] आभ्यां राजकुलश्री अल्हणवेध (।) कुमारश्रीकेल्ह--
 18-णदेवाभ्यां राजपुत्रश्रीकीर्तिपालस्य प्रसादे दत्तनहुलाई²⁷ प्रतिवद्धद्वाराधाममा²⁸ ॥
 19-ततो राजपुत्रश्रीकीर्तिपालः । सं. १२१८ आवणववि ५ सोमि ॥ अये²⁹ श्रीनहुले स्नात्वा धो³⁰--
 20-तवाससी परिधाय तिलाक्षतकुशप्रपायिनं दक्षिणकरं कृत्वा देवानुवकेन संतप्य (।) व³¹--
 21-हलतमतिभिरपटलपादनपटीयसो निःसीषपातकपंकमक्षालनस्य दिवाकरस्य
 22-पुजां विधाय (।) चराचरगुरुं महेश्वरं³² नमस्कृत्य (।) हुनभुजि होमप्रव्याहृतीहृत्वा³³ नलिनी--
 23-हलगतजललवतरलं जीवितव्यमाकलय्य । ऐहिकं पारविकं³⁴ ध³⁵ फलमभीकृत्य³⁶ स्वपुण्य--
 24-यथाभिवृद्धये शासनं प्रयच्छति यथा ॥ श्रीनहुलाईप्रमे (।) श्रीमहावीरजिनाय नहुलाइ--
 25-द्वादशमामेषु ग्रामं प्रति द्व २ हो द्रम्नो क्षपनविलेपनशीपधूपोपभोगार्थं (।) शासने
 26-वर्षं प्रति भाद्रपदमासे चंद्रार्कक्षितिकाल³⁷ यावत्³⁸ प्रवृत्तौ ॥ नहुलाईग्राम । सूजेर । हरिजी [।*] ।
 27-कविलाडं । सोनाणं । मोरकरा । हरवंदं [।*] माडाड । काणसुवं । देवसूरी । नाडाड [।*] मडवडी ।
 28-एवं प्रा³⁹ १२ [।*] एतेषु द्वादशग्रामेषु सर्वेषां⁴⁰ अस्माभिः शासने इत्तो । एभिर्ग्रामैरुभया संवत्स--
 29-र⁴¹ (।) लगित्वा सर्वेषां वर्षे प्राप्ते भाद्रपदे वातव्यो । अस्त⁴² ऊर्ध्वं केनापि परिपंथना न कर्त्तव्या ।
 30-अस्मद्भ्यो⁴³ व्यतिक्रान्ति योन्यः कोऽपि भविष्यति [।*] तस्याहं [।*] करे लग्नो न लोप्य⁴⁴ मम शासनं ॥ पाठिवः
 1-वैसहस्राणि स्वर्गं तिष्ठति शायकः । आच्छंत्ता चालुमता⁴⁵ च तान्वेष नरकं⁴⁶ वसेत् ॥ १७ बहुभिर्विदुधा

⁹ Read ब्रह्म¹⁰ Read नहुले.¹¹ Read पतिस्त¹² Read सोभिता¹³ Read च्छीचाह¹⁴ Read इत्य¹⁵ Read 3¹⁶ Rules of sandhi violated¹⁷ Read भवलोक्त¹⁸ Read 'मच्छी चाश', and mark violation of sandhi.¹⁹ Read 'मजित'²⁰ Read 'पोदयो'²¹ Read महान्स²² Read 'आहणो; and here, again, observe the wrong sandhi for which the metre shows the author to be responsible.²³ देवि is wrongly used for देवी which would have offended against the metre.²⁴ Read वंदनीयाः.²⁵ Read ज्येष्ठो.²⁶ Read कृतः.²⁷ Read केल्हणः.²⁸ Read 'नहु'²⁹ Read ग्रामाः.³⁰ Read चयेह.³¹ Read धोत.³² Read नहल.³³ Read महेश्वर.³⁴ Read दत्तवा.³⁵ Read पारविकं.³⁶ Read च.³⁷ Read 'मंगी'.³⁸ Read कालं.³⁹ Read प्रदत्तो.⁴⁰ That is ग्रामाः.⁴¹ Read 'दावस्माभिः'.⁴² Read 'त्सरं'.⁴³ Read अत ऊ'.⁴⁴ Read 'रमद्रंश'.⁴⁵ Read 'लोप्य'.⁴⁶ Read 'मता'.⁴⁷ Read नरकं.⁴⁸ Read बहु.

Second Plate—Second Side.

- 32--भुक्ता राजानि⁴⁹ सगरादिभिः । अस्य⁵⁰ यस्य वया भूमि⁵¹ तस्य तस्य तदा फलं ॥ स्वहस्तोयं म--
 33--⁵² हारानपुत्रभीकीर्त्तिपालश्च ॥ वैगमान्वयकावस्थसादनसा शुभंकरः । शमीवरसु--
 34--तोलेशि⁵³ शासनं धर्मशासनं ॥ मंगलं महाश्रीः ॥

THE MEDS OF MAKRAK.

BY RAI BAHADUR B. A. GUPTA, F.Z.S., CALCUTTA.

THE Meds of Makrak are at the present day fishermen and sailors. It is an especially interesting study to trace their ancient history in order to find out who they are, and from where or how they came to the Southern Coast of Baluchistan. Herodotus in Vol. VII, page 62, (Rawlinson) says, "These Medes were called anciently by all people Arians, but when Medea, the Colchican, came to them from Athens, they changed their name." Ritter (V. 458) adds that "those Eastern and proper Indians, whose territory, however, Alexander never touched by a long way, call themselves in the most ancient period Arians (Arier). Manu (II, 22, X, 45) mentions a name coinciding with that of the ancient Medes." Sir Denzil Ibbetson, in quoting General Cunningham, says in his Punjab Census Report, 1881, that the Meds entered India about a century before Christ, that they followed the Jats or Jatii of Pliny and that the Jats and Meds of Sind were ruled over by a Brâhman dynasty. MacCrindle in his invasion of Ancient India by Alexander identifies the River Polver with Medos (page 33). The Encyclopædia Britannica tells us that Media is the ancient name of a country of considerable extent in Western Asia now forming portion of Persia, inhabited by Turanians called Medes, that they belong to the Aryan race, that they resemble the Persians, and that they have been traced to the countries beyond the Indus. They were conquered by Cyrus (550 B.C.) Balfour's Cyclopædia says that the Medes occupied the Western tableland of Iran and the bordering mountains. Among the ancient Sanskrit works of India, the Meds have been mentioned in the *Yama-Samhitâ*. Vyâsa is also said to have described them. I give the quotations for what they are worth.

- (A) राजकर्मकारश्च नद्यो बुरुड एव चः ।
 केवले-मेद्-निजाश्च सन्ते चान्द्वजाः स्मृताः ॥

The washerman (*rajaka*) and the shoe-maker (*chamakûra*), Nat, Burud, Kaibartta, Med and Bhil are low-born (untouchables).

- (B) वरादो मेद्-चांडाल-दास-चपच-कोलकाः ।
 एतेन्द्वजाः समाख्याता ये चान्द्वे च गदाधराः ॥

Together with Varâta, etc., the Meds are counted low-caste (*antyaaja*).

- (C) Manu says—
 कारावरो निषादाश्च चर्मकारः प्रसूयते ।
 वैदेहिकारंभेरो बहिर्माणसतिभ्यो ॥ x. 36.

A Vaisya's son from a Brâhman woman called Vaidehika gives birth to out-castes like Andhra and Med.

Again—

- (D) विषाकां वैदेहतो वैदेहः । तस्मात्कारावर्जाम्भः ।
 निषादां मेद् इति मेधातिथिः ॥

Medhâtithi says that Vaideha is born of a Vaisya from a Brâhman woman, from this Vaideha a Kârâvari woman gives birth to an Andhra, and a Nishâda woman gives birth to a Med.

⁴⁹ Read राजभिः

⁵⁰ Read यस्य.

⁵¹ Read भूमिस्त°

⁵² Read राज°

⁵³ The passive aorist is wrongly used for the active चलेलीत्.

(E) राजस्त्रियां च सुद्रेण कृता मैदश्च जायते :

श्वश्रियमथ गोधानां स चक्रे वधबंधनम् ॥

The son of a Kshatriya woman from a Sûdra is called a Mainda (Meda) or Kshattâ.

(F) मैदस्य वनिता कात्यासंगतान्ध्रेण चेद्वहः ।

सा सूने यवनं पुत्रं तुरुष्कः स प्रकीर्तितः ॥

प्रसिद्धौ म्लेच्छदेशे यो गोवधेनास्य वर्तेनम् ।

The son of a Med woman by an Andhra is called a Yavana. He is a Turk, a foreigner, killer of cows.

All these quotations, containing allusions to the Meds, may be compared with the quotations from European scholars given above.

On the authority of the *Mujmal-ul-tawârikh*, the Jats and Meds are reputed to be the descendants of Ham, the son of Noah and that they occupied the banks of the Indus in Sindh. During the period of the Arab occupation, Muhammad, son of Kasim, represented them as "sea-farers and pirates, with whom the men of Basora were then at war."

Lord Curzon, in his *Persia*, states that "the Province of Milan on the Caspian coast contains descendants of the ancient Medes, that the Province of Milan is the original seat of sericulture for which Persia was celebrated."¹

So strong is the attachment of the primitive man to his soil that it is not surprising to find in the lowest stratum of the population of a country the representatives of its earliest races in spite of revolutionary changes at the surface. The human wave of emigrants is often compared to the disturbances, on the surface of an ocean, which leave the mud or shells at the bottom undisturbed in spite of cyclones and tempests. It is, therefore, quite possible that Milan, the ancient Media, retains a part of its original residents to this day, that the Medes, originally a maritime nation on the coast of the Caspian Sea, have, after being driven out, gone southwards, following the course of the Polver where they possibly had their agents trading with India in raw silk. Along the Western coast of India, Karachi, Tata, Cutch, Surat, Broach, and Thana, Sopara, and Cheul are well-known seats of silk manufacture; and it has been often recorded that the raw material came from Persia. Western India does not produce silk.

The modern Meds or the ancient Medes, an oceanic tribe, is, therefore, possibly the one that supplied the raw material. It is more natural to suppose that these people came from Media where they could get wood for building their ships and canoes than to accept the modern tradition of their having gone to Makran from Gandova simply because they worship a *Pir* from that place. The *Pir*, who first converted them, may have come from Gandova, but not the people. It would be interesting to find out if Gandova can produce timber for building ships. Makran surely does not. But the distinct link of the Meds from the Caspian coast or Milan to the Persian Gulf and from there, along the Makran coast, to India is plain enough.

Added to these surmises are the anthropometric measurements of the people. Their average Cephalic Index is 82, Nasal Index 68.1, their orbito-nasal Index 127.3. Their oval faces present a purer Persian cast than that the one seen among the half-Arab half-Persian Baloches of the Northern portion of that province, their heads are broader and noses more prominent, in spite of palpable intermixture with the African and Indian races. Their characteristic traits also coincide: (1) They belong to the Aryan race, (2) they resemble Persians, (3) they are pirates with whom the people of Basora were at war in the time of the Arab occupation and (4) they were considered out-castes (foreigners) in India by the ancient writers. Until, therefore, future investigation proves to the contrary, it would not be unreasonable to accept the theory that the Meds of the Makran Coast

¹ Lord Curzon's *Persia*, Vol. I, pp. 239 to 246.

are the remnants of the maritime Medes, who migrated to the Persian Gulf and Makran after they were driven out of their father-land, and have considerably got mixed with the Arabs, Africans, Indians, and Baloches. Their blood connection with the Koris of the River Kori in Sindh has been the cause of the formation of a sept of that name. The Koris of Sind are possibly the oceanic race who helped them as pilots to the Bombay coast where they have a colony quite distinct from the Dravidian Hill Kolis, and known as Son-Kolis, exhibiting a conspicuous strain of Aryan blood. It is noteworthy that these Son-Kolis or mixed 'Kolis and Meds' are found only along the Thana and Kolaba coast, and that they have no racial representatives in the interior—the Hill-Kolis being quite a dark and Dravidian race. Ancient trade in Western girls may also account for the fairer skin, occasional blonde hair and Aryan features of these old pirates of Bombay. From the Persian Gulf to Bombay, we have thus a trace of people whose ancient history may have direct connection with the old sea-borne trade-route from Persia to India culminating in the establishment of a colony of Parsis or 'Guebres' a Persian tribe at Billimora, Navsari, Surat, and Bombay.

They are divided into three septs: Meds, Koris and Gadrās. The Meds are fishermen, the Koris are sailors like Bombay Kolis, and the Gadrās are bastards born of African slaves. They have no totems, or endogamous divisions, being Musalmans. They do not inter-marry cousins and brothers, and seem to have no objection to marry any Musalman if he accepts their profession. They have settled themselves along the Makran coast, and are no longer nomads. They do not migrate. They admit outsiders into their community and marry Baloches. The marriage is adult. They observe Mahomedan customs in marriage and inheritance. Polygamy is allowed, polyandry is not known. Widow marriage and divorce are practised. The dead are buried. In dress, they resemble ordinary Musalmans of Baluchistan.

MISCELLANEA.

THE ARIYUR PLATES OF VIRUPAKSHA: SAKA-SAMVAT 1312.

My attention has been drawn to a remark made by Mr. T. A. Gopinatha Rao in editing the record on these plates. He said (*ante*, Vol. 38, 1909, p. 12):—"The plates were made over to Mr. Natēsa Śāstri, who did not remember what he did with them, but thought he might have sent them to Dr. Fleet." It would seem from

this that the plates had been lost sight of in 1909, and perhaps are still missing. If so, it is desirable that an attempt should be made to trace them, and without further delay. But inquiries must be made elsewhere. The plates were not sent to me: and I have no knowledge of them apart from Mr. Gopinatha Rao's publication of the record on them.

J. F. FLEET.

CORRESPONDENCE.

[THE following letter has been sent to me by Dr. Grierson containing a valuable criticism on my paper—"Foreign Elements in the Hindu Population" which has appeared in the January number. As he has so very kindly allowed me to make any use of it I like, I cannot do better than publish it here almost in its entirety; and I doubt not that it will be found to be extremely important and interesting, as it comes from no less a veteran linguist, scholar and antiquarian, than Dr. Grierson.—D. R. B.]

"DEAR MR. BHANDARKAR,—I have read both your articles with the greatest interest, and am specially indebted to you for the excellent way in which you have put together your proofs in the second paper. It has supplied a want which I have long felt.

"P. 17 ff. above. With regard to Śākadvīpa Brāhmins it may interest you to know that I met several of them in Gayā when I was Collector there. Have you seen the *Pārasprakāśa* of Kṛishṇadāsa, a Śākadvīpa Brāhman? (note the termination *dāsa*). It was written for the

Emperor Akbar, and has been edited, with a translation, by the late A. Weber in the year 1887 in the *Abhandlungen der Königl. Preuss. Akademie der Wissenschaften*, at Berlin¹. In the preface Weber gives a long account of the connexion between the Magi and the Śākadvīpa Brāhmaṇas. The book itself is a Persian Grammar and *Kōṣa* written in Sanskrit.

"P. 20, above. Regarding the Haihayas there are many traditions about them in the country to the east of Benares, and in Bihār. In Darbhanga, a district of Bihār, there is Hayā Ghāt on the river Bāghmatī. I used to be told, when I was there, that it was named after the Haihayas, who fought a battle there. In the Gorakhpur district (north-east of Benares), the Majhauī Rājās are *Bisēn Rājputās*, but a scion of the family used to maintain to me in conversation that they were by origin Haihayas. These Majhauī Bisēns, at any rate, intermarry with the *Hayōbhans* (= Haihaya-vamśa), Rājputās of Balīā (a district on the Ganges, to the East of Benares). See Gorakhpur *Gazetteer* (1881), p. 519. You will find much information about Rājputās in this volume, and also especially in the *Gazetteer* of the Himālaya Districts (Kumaun, &c.) of the N.-W. P. Crooke also gives an article on Hayōbhans Rājputās in his book.

"P. 21, above. I see you follow Dr. Fleet in considering that "Gujarāt" is derived from "Gurjaratrā."² I would suggest that this is not certain. It is quite possible that the reverse is the case, and that "Gurjaratrā" is a Sanskritization of "Gujarāt." To me the difficulty is that Gurjaratrā as a Sanskrit word has no meaning, while *Gurjara-rāshtra* has a meaning. The phonetic change of the cerebral *ṭh* of *Gurjaratṭha* to *Gujarāt* is quite regular in Gujarātī (see the *Linguistic Survey* on the point). It looks to me as possible that the writer of the inscription in which "Gurjaratrā" is found, already knew the word "Gujarāt" and concocted the word "Gurjaratrā," because he did not know the real derivation.

"P. 21, above. In regard to the statement about Gūjars in Gujarāt, I venture to mention a few points which may interest you. You perhaps

know that I call the languages of the N.-W. Frontier (Kāfir, Khōwār of Chitral, Shīnā of Gilgit, Kāshmiri, &c.) by the name "Pisācha." Now these modern languages have several very peculiar phonetic rules, such as the occasional hardening of a soft consonant (e.g., *lakām* for *lagām*), the disaspiration of sonant aspirates (*guru* for *ghōrā*, &c.), inability to differentiate between cerebrals and dentals, the frequent occurrence of epenthesis, and so on. Now the *Linguistic Survey* shows that these peculiarities can be followed down the Indus into Sind, across North Gujarāt, and into the Bhil Hills. I do not think that we can attribute these peculiarities to the original language of the Gurjaras. Rather they indicate the presence of another language alongside and intermingling with that of the Gurjaras, and I have little hesitation in looking upon them as remnants of the language of the Khasās of the Sub-Himālaya. These Khasās still survive. They are numerous in the North Panjāb, in Garhwāl, in Kumaun (i.e., Kūrmāchala, from the *Kārm-avatāra*), and in Nepāl. In the last country, the language which Europeans call "Nepālī" is locally known as "Khas-kurā" i.e., the language of the Khasās. In all these tracts the same "Pisācha" peculiarities exist in the local languages, although the local languages are all closely connected with Rājasthānī. But I think that I can definitely state that these phonetic peculiarities are not inherent parts of the local language. They all occur more or less sporadically. They are there, but they are always unexpected when they appear.

"We find a similar state of affairs again in "Nepālī," in regard to Tibeto-Burman languages. Although "Nepālī" is essentially a form of Rājasthānī, it also presents numerous unexpected forms which are certainly borrowed from Tibeto-Burman languages, e.g., there is an honorific conjugation of the verb built exactly on Tibeto-Burman lines. In this case the explanation is obvious. The speakers of the Aryan *quasi-Rājasthānī* came into Nepāl (we know from history that they came originally from Udaipur), and conquered the local Tibeto-Burmans. As time went on, their language

¹ I intend publishing a translation of this important paper of Prof. Weber, in this *Journal*, for the benefit of the Indian Scholars.—D. R. B.

² This derivation had been suggested by me first in my paper on the Gurjaras, (*Jour. Bomb. As. Soc.*, Vol. XXI.) long before Dr. Fleet's note appeared in the *Jour. R. As. Soc.*—D. R. B.

became infected with Tibeto-Burman peculiarities. I have records to show that the language has changed in the course of the last twenty years, and in the case of these changes (which the Nepālis themselves tell of) the forms which they call "old-fashioned" are all essentially Aryan, while those which they call "modern" are really (though they are unaware of the fact) Tibeto-Burman. As an example of these, I may quote the use of the case of the Agent. In the old language this was used only before the past tenses of transitive verbs, exactly as in Hindi or Marāṭhī, but now-a-days the same case is used for the subject of any tense of a transitive verb, past, present, or future, exactly as in Tibeto-Burman languages.

"It is reasonable to presume that a similar state of affairs exists in the Sub-Himalayan tracts of the Upper Provinces and of the Panjāb (as well also in Nepāl). Here the original Aryan inhabitants were undoubtedly Khasas. Sanskrit literature, history, and modern traditions agree as to this. These people were conquered by people speaking *quasi-Rājasthānī*, and the language of the latter has become infected with typical peculiarities of the language of the former.

"You will observe that I here use the term "*quasi-Rājasthānī*." By this I mean that the language is closely connected with Rājasthānī, but that we must not therefore assume that its original speakers all necessarily came from Rājputānā.

"Before going further, I would like to state, with reference to a remark of yours (p. 22, note 75), that Mr. Jackson pointed out that the term "*Gauḍa*" refers to the province round *Thānēsar*, and not to Bengal,—that the fact was long before pointed out by Dr. Hoernle about the year 1875, and that on *this account*, he called the Modern Indo-Aryan Vernaculars, "*Gauḍian*."

"On p. 30, above, you quote some theories of mine, in which I attempt to account for the existence of this *quasi-Rājasthānī* in the Sub-Himalayas. I have, as you correctly state, implied that the speakers came from Rājputānā and imposed their language on the people whom they conquered. Since I wrote this, I have been preparing the Pahārī section of the Linguistic Survey, and a consideration of all the facts revealed by a closer examination of the many hill dialects between Chambā and Nepāl inclusive, has led me to modify this opinion.

"I still believe that there were important migrations from Rājputānā into these hills. The local

histories give full particulars. It is, for instance, historically true that the Gorkhās who conquered Nepāl (or at least the principal founders of the tribe) came from Udaipur. The Garhwāl Rājputās say, they came from Gujārāt, and the Tēhri Garhwāl Rājputās have a genealogy which pretends to carry them back in a straight line to Kanishka (!). Nearly all the Rājās of the Panjāb-Himālaya, as far west as Chambā, claim to have come from Rājputānā. One of them (Mandī) claims descent from the Lakshmana Sēna of Bengal, who was a Chandravamśī. So, the original title of the Chambā Royal Family was *varamā*. These claim to have come from Ayōdhyā, and to be descended from Kuśa, the son of Rāma-chandra. There are several other high Rājput families in Chambā which "were all founded by Rājput leaders—each probably with a small band of followers—who either came directly from the plains, or were scions of one or other of the ruling families who had previously established themselves in the Hills."

"So far my facts stand. But for some time the importance of the fact that the Gūjars of the hills still further to the west in Kāshmir and the neighbourhood talk a language akin to Rājasthānī, has been more and more borne upon my consideration. The language of these men is what Sir H. Risley calls a "*morient*" language, that is to say, it is the language spoken by a remnant of a tribe, and fast dying out, while most of the members of the tribe have abandoned it for some other. Most of the Panjāb Gūjars (those of the plains) have abandoned their own language for Panjābī or some other. Although it is, as a rule, unsafe to base ethnological speculations upon linguistic evidence, it is allowable, in the case of a "*morient*" language, to assume that it is the original language of the few people who continue to speak it after it has been abandoned by most of the tribe. We may thus assume that the original language of the Gūjars of the Panjāb was once everywhere a language akin to the ancestor of what is now Rājasthānī. Now, I do not think that it is at all extravagant to assume that the Gūjars and Ahīrs (who also in Sub-Himālaya speak a form of Gujarī) over-ran and settled in the greater part of the Sub-Himālaya of the Panjāb and United Provinces, after conquering the previously settled Khasas. This would at once account for the existence of a language akin to Rājasthānī in the hills. In later times it received fresh drafts from Rājputānā which quite possibly strengthened the

¹ *Chamba Gazetteer*, 1910, p. 63. You will find a mass of valuable information in this and the other local Panjāb Gazetteers lately published.

Rājasthāni spoken there. This theory well accounts for the existence of the quasi-Rājasthāni in these hills, with its Khasa substratum.

"Regarding the Nāgar Brāhman of Gujarāt, have you seen Nagēndranātha Vasu's paper on "the Origin of the Nāgaras and the Nāgarī Alphabet" in *Jour. Beng. As. Soc.*, Vol. LXV, Part I, for 1896, p. 114 ff? If you have not seen it, I think you would find it interesting. Though the subject is rather out of my line, I think there is a good deal in his contention as to the origin of the name "Nāgarī." As you know,

the Nāgar Brāhman, although Gujarātis, do not employ the Gujarātī alphabet.

"I must apologize for this long letter. I should not have written it were I not intensely interested in the subject-matter of your paper, and desired to explain to you exactly what my present opinions are regarding the Rājapūts of the Sub-Himālaya."

RATHYARNNAK,
CAMBRIDGE,
SURVEY.

G. A. GRIEBSON.

NOTES AND QUERIES.

A VERSION OF THE LEGEND OF THE CLEVER BUILDER.

At Aurangābād there is a well, known as the Sonebauri or Golden Well, and the story goes that Bibi Mughira, said to be a daughter of the Emperor, Shāh Alam, died in that city. A tomb was to be raised to her memory and four masons of the highest class offered to construct it, but before commencing their work they went to bathe in the famous well, when there appeared to them some of the water nymphs inhabiting it. Two of them succumbed to the charms of the nymphs and disappeared under the water, but the remaining two built the beautiful mausoleum to the princess, which is still standing, and were richly rewarded.

They desired to go elsewhere and earn further rewards, and were only permitted to do so on condition that they lost their right hands, so that they might never again construct so fine a building. This did not deter them from repairing to Hyderabad with the loss of a hand each. There they built the great Chchār Minār, on completing which they each lost the other hand. Eventually they died "in peace."

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A NOTE ON YATIRAJA-VAIBHAVAM.

(See *Ind. Ant.* 1909, May, p. 129 ff.)

SIR—Apart from typographical errors, I consider it a duty to point out the following for the information of your readers:—

(1) According to the traditions of the Tēgalai or the Southern School of the Sri-Vaishnavas, no work called *Yatiraja-vaibhavam* is attributed to Āndhra-pūrṇa or Vāduganambi. A Sanskrit hymnal Sri-Rāmānuj-ashtottara-sata-nāmāni alone is attributed to him, containing the colophon:—

"Yad Āndhra-pūrṇena mahātman-edam stotram kritam sarva-jan-āvacāya, Tej-jivabhūtam

bhuvī Vaishnavānām babhūva Rāmānuja-māna-sānam."

(2) "Nothing is really known about Āndhra-pūrṇa" is what I read in para. 2, Introduction, p. 129. But as a matter of fact, a good deal is known about him, (and a part of it is already available in English in my "Life of Rāmānuja and his masters and disciples"). There is a separate book itself called the *Āndhra-pūrṇachārya-charitram(u)*"

(3) Page 129, para. 1. Instead of *Tiruvarāṇ gattandādi*, it ought to be *Rāmānuja-nūṭṭ andādi*.

(4) Page 130, footnote 3. I would from "Yāga=worship of God in one form," omit "in one form."

(5) Page 133, verse 29, instead of "Gāṅgā-tatād-Yāmuna-mantra-vaśyo," it ought to be read:—"Gāṅgā-tatād-Yādava-mantra-vaśyo." It is most unfortunate that Yāmuna and Yādava have been mixed up.

(6) Page 133, Footnote. 'Chāndokya' should be 'Chhāndogya'

Page 134. 'Tiru-Kachchinambi' should be 'Tiruk-kacchinambi.'

Page 134. 'Madurāntakam' should be 'Madhurāntakam.'

Page 137. 'Madurakavi' should be 'Madhura-kavi.'

Page 137. 'Satāri' should be 'Sāthāri.'

(7) Page 138. 'Śaranāgatha-gadya' should be 'Saranāgati-gadya.' And the third *Gadya* of Rāmānuja is never known as *Bri-gadya* as is written in the footnote, but is known as the *Vaikuṇṭha-gadya*.

(8) In all our reliable traditions, the son of the ruler of Kāñchi was not possessed by the evil spirit, but the daughter. The verse should be corrected accordingly after collation with another good copy. This alone raises a doubt as to Āndhra-Pūrṇa being the author of *Yatiraja-Vaibhava*.

A. GOVINDACHARYA, C.E., M.B.A.S.
MYSORE (VEDA GRIHAM) }
5th July 1910.

JAINA ICONOGRAPHY.

BY D. E. BHANDARKAR, M.A., POONA.

(Continued from p. 130.)

In connection with verse 10, the following from Hemachandra's work may be read :—

मध्ये समवसरणं चैव ह्युर्व्यन्तरे कृतः ।
 क्रोशत्रयोदशो रत्नचक्रोदयनिवादिषत् ॥ ४५२ ॥
 तस्याधो विविधे रत्नेः पीठं विवचिरे च ते ।
 तस्योपरि च्छन्दको चाप्रतिच्छन्दमणीमयम् ॥ ४५३ ॥
 तन्मध्ये पूर्वदिग्भागे रत्नासिंहासनं ततः ।
 सपादपीठं ते चक्रुः सारं सर्वश्रियाविष ॥ ४५४ ॥

Translation.

452. In the centre of the *samavasaraṇa* a *chaitya* tree was set up by the Vyantaras, three *krōśas* in height and declaring as it were the prosperity of the Three (Sacred) Gems.

453. Underneath it they prepared a dais with various jewels, and on it a *chhandaka* of incomparable rubies.

454. In the centre thereof (but) facing the east, they prepared a gem-studded lion-throne accompanied by a foot-stool, (which was), as it were, the essence of all beauties.

There are two points in these verses which require a little elucidation. The first is about the height of the *chaitya* tree, which is here said to be 3 *krōśas* high. I have stated above that the *samavasaraṇa* described in Hemachandra's work, from which extracts are here cited, is that of Rishabhanātha. The height of this Jina, according to Jaina mythology, is 500 *dhanus*, and as the general rule is that the height of a *chaitya* tree is twelve times the height of the Jina to whom it belongs, the height of Rishabhanātha's tree is $500 \times 12 \text{ dhanus} = 6,000 \text{ dhanus} = 3 \text{ krōśas}$, the height specified in Hemachandra's verses. The second point is as regards the lion-throne on the *devachchanda*. According to our *Samavasaraṇa-stavana*, v. 10, four such have to be made, but Hemachandra speaks of only one, as will be seen from his verse 454 just quoted. There is, however, really speaking, no great discrepancy here, for in verse 464, which will be cited further on, we are told that the Vyantaras made three images of the Jina as seated on the lion-throne. The ultimate result is the same, though according to Hemachandra only one, and, according to the other authority, four, lion-thrones are in reality made.

तदुपरि च्छन्दनसिन्धो पञ्चिकवर्तिनं तद्वचनधरा ।

पुरतो कणवकुलसंयतिश्चक्रावधम्मचक्रं च ॥ ११ ॥

तदुपरि (!) छत्रविकानि । प्रतिकवर्तिकं वागम्यन्तरेन्द्रकृतं च । तथाष्टानधरा भवन्ति । कनककुल-
 सयस्थितानि स्काटिकानि धर्मचक्रानि चत्वारि सिंहासनपुरतो भवन्ति ॥ ११ ॥

(V. 11). On those (four lion-thrones) there are four triads of parasols. There are three reflections (of the Jina, produced by the Vāga-Vyantaras). Similarly there are eight *chauri* bearers (two for each lion-throne). In front (of the lion-thrones) are four wheels of the Law, (one for each) made of crystal gems and resting on gold lotuses.

What is contained in this verse is dilated upon in the following lines from the *Trishashiti-bāddhā-purusha-charitra*.

तस्योपरि विचक्रेऽथ तैश्च त्रयमुज्ज्वलम् ।
 स्वामिनस्त्रिजगत्स्वाम्यधिष्ठयमिवोचकैः ॥ ४५६ ॥
 यक्षाभ्यां तत्र वभ्राते पार्थिवोश्चामरी शुची ।
 हृद्यमान्तौ बहिर्भूतौ स्वामिभक्तिभराविव ॥ ४५६ ॥
 ततः समवसरणद्वारे हेमाम्बुजस्थितम् ।
 भस्मदुत्तमभाषकं धर्मचक्रं विचक्रिरे ॥ ४५७ ॥
 तत्रान्यदपि धरकृत्यं तत्सर्वं व्यन्तरा व्यधुः ।
 साधारणे हि समवसरणे तेऽधिकारिणः ॥ ४५८ ॥
 रत्नसिंहासनस्थानि दिक्ष्वन्यास्वपि तत्स्थपन् ।
 भगवत्प्रतिविम्बानि व्यन्तरास्त्रीणि चक्रिरे ॥ ४५४ ॥

Translation.

455. On that (lion-throne) they made three bright parasols, which, as it were, were the three distinct cognisances of the supremacy of the Lord over the three worlds.

456. There two sacred *chauris* were on two sides, caused to be held by two Yakshas,—*chauris* which were two excesses of devotion to the Lord, become external, not being contained in the heart.

457. Then at the portal of the *samavasaraṇa* they made a wheel of the Law, resting on a gold lotus and which was the wheel of a highly wonderful effulgence.

458. The Vyantaras did whatever other there was to be done. For, when the *samavasaraṇa* is of a general class, they are the proper functionaries.

464. Three reflections of the Lord as resting on a gem-studded lion-throne were in a moment generated by the Vyantaras in other directions also (i. e., the south, west and north).

हयकुत्तमवरमंगलरंवालीरामदेवद्वरकलसे ॥

पद्मारं नयितोरणतिष्ठ धूपपत्री कुण्ठति वणा ॥ १२ ॥

वनेषु प्रतिहारं पञ्चकृत्तमकरमुत्तमङ्गलपञ्चालीपुष्पदामदेविकारचनाविद्योपपूर्णकलघान्मणिमयतोरण-
 विकानि धूपपत्री च कुण्ठन्ति व्यन्तराः ॥ १२ ॥

(V. 12). At every gate (of the *vapra*), the Vāṇa-Vyantaras put up flags, parasols (ornamental) *makaras*, auspicious marks, figures, garlands, dais, (water-filled) pitchers, three, (ornamental) arches inlaid with jewels, and incense-pots.

Hemachandra has enlarged on this point in the following lines :—

तोरणानि विचक्रुश्च रत्नमणिकवकाश्चनैः ।
 चतसृष्वपि ते दिभु तदुपाकण्डिका इव ॥ ४२० ॥
 भन्योन्यदेहसंक्रान्तप्रतिविम्बैर्भासिरे ।
 आलिङ्गिता इवालीनिस्तपोषैः शालभञ्जिकाः ॥ ४२८ ॥
 स्निग्धेन्द्रनीलघटिता मकरास्तेषु रेञ्जिरे ।
 मणदयन्मकरकेतुस्यक्तकेतुभ्रमप्रदाः ॥ ४२९ ॥
 भगवत्केवलज्ञानकल्याणभवया मुहा ।
 हंसा इव दिक्षां रेजुः श्वेतच्छत्राणि तत्र च ॥ ४३० ॥
 पञ्चाश्व श्रेणिरे तत्र भूदेव्यातिप्रसीकतः ।
 उत्तम्बिता इव भुजाः स्वयं नर्तितुकामया ॥ ४३१ ॥
 तोरणानामधस्तेषां बलिपदेऽपि बोधकैः ।
 मङ्गलस्याष्टभिद्धानि स्वस्तिकादीनि जज्ञिरे ॥ ४३२ ॥
 नाणिक्यतोरणास्तत्र पताकामालभारिणः ।
 रश्मिजालैर्विरचितान्यपताका इवाभवन् ॥ ४४० ॥
 प्रतिघ्नं च चत्वारि गोपुराणि चकाशिरे ।
 चतुर्विधस्व धर्मस्य क्रीडावातायना इव ॥ ४४१ ॥
 इन्द्रनीलमणिस्तम्भाबितधूमलतागुणः ।
 द्वारे द्वारे धूपपत्रोऽमुष्यन्त व्यन्तरामरैः ॥ ४४२ ॥

Translation.

427. And in the four (cardinal) directions they made arches with jewels, rubies and gold, as if they were necklaces for their decoration.

428. There the figures, on their upper members in consequence of their reflections being transferred to one another's bodies, shone as if they were embraced by their friends.

429. Thereon shone the *makaras* formed of resplendent sapphire and causing the misimpression of (their being) the banner cast aside by Cupid when dying.

430. And there the white parasols shone like swans of the quarters through delight produced by the supreme knowledge and blessedness of the Lord.

431. And there the flags shone as if they were the arms tossed aloft through intense delight by the goddess Earth, being desirous of dancing in person.

432. Underneath these arches, the eight marks of auspiciousness, such as *svastika* and so forth, were distinctly made as if on pieces of cloth accompanying oblations (to the spirits).

440. There the arches of rubies, bearing a number of flags, appeared as if they were producing other flags by their own net of rays.

441. At every rampart shone four ornamented gateways as if (they were) the sporting-windows of the four-fold religion.

442. At every gate were placed incense-pots, by the Vyantara divinities, giving out creeper-like smoke which resembled the pillar of sapphire gems.

जोयणसहस्रहंदा चरज्जहा धम्ममाणगयसीहा ॥

ककुभाइजुआ सत्थं माणमिणं निभनिभकोण ॥ १३ ॥

धर्मध्वजमानध्वजगजध्वजसिंहध्वजनामानध्वजारी ध्वजाध्वजिह्व ककुभसन्धेन लघुलघुतरघण्टिकापता-

किक्काणुचये । सर्वे चैतत् निजनिजहस्तेन ॥ १३ ॥

(V. 13). Four banners with staves of one thousand *yojanas* each in length (and named) Dharma, Māna, Gaja and Simha (and) accompanied with *kakubhas*, i. e., smaller bells, flags, &c.—all this measurement to be counted by the *hasta* (hand) of each respective *Tirthankara*.

पविसिभ पुत्राह पइ पयाहिणं पुत्रभासणनिविहो ॥

पयपीठदवियपाओ णणिभित्तियो कहइ धम्म ॥ १४ ॥

प्रदक्षिणं प्रविश्य प्रणतं तीर्थं अनुविधः संघो येन स नमो तित्थस्स इति वचनान् प्रभोर्वाणी योजनप्रसा-

रिणी वप्पाणामधस्तात् गच्छन्ती जनाः शृण्वन्ति ॥ १४ ॥

(V. 14). Having entered from the east and from left to right, having sat on a seat facing the east, having placed his feet on a foot-stool, and having saluted the *tirtha* (i. e., the four-fold congregation) the Lord discourses on the Law.

The contents of this verse are repeated in the following lines from Hemachandra's work, but with somewhat greater details:—

अमुविधानां देवानामथ कीटीभिरावृतः ।

भगवान्समवसतुं प्रचञ्चाल विबामुले ॥ ४५९ ॥

सहस्रपत्राण्यब्जानि सौवर्णानि तदा नव ।

विरधुर्निर्धुञ्चामे क्रमेण स्वामिनः सुराः ॥ ४६० ॥

विरधे तेषु च स्वामी पादन्यासं ह्योर्द्ध्वतोः ।

पुरः संस्कारयामासुराणु क्षेपाणि नाकिनः ॥ ४६१ ॥

पूर्वदारेण समवसरणं प्राविशत्ततः ।

अक्रो च चैत्त्ववृक्षस्य जगन्नाथः प्रदक्षिणाम् ॥ ४६२ ॥

तीर्थं नत्वा ग्राह्मुत्खोऽय जगन्नोहतमच्छिदे ।

स्वामी सिंहासनं नेजे पूर्वाचलनिवार्यमा ॥ ४६३ ॥

Translation.

459. Being surrounded by crores of the four classes of gods, the Lord set out for the *samavasara* at the break of the day.

460. Then the gods prepared nine golden lotuses of a thousand petals each and placed them in succession in front of the Lord.

461. And the Lord placed his feet on pairs of them, (and) the gods forthwith pushed in front the remainder (i. e., those on which he had placed his feet).

462. Then the Lord of the world entered the *samavasara* from the eastern portal and circumambulated the *chaitya* tree.

463. Having saluted the *tirtha* and with his face turned towards the east, the Lord, for dispelling the darkness, viz., the infatuations of the world, occupied the lion-throne just as the Sun (occupies) the eastern mountain.

मुष्णिगेनापिण्डसमणी सभयणजोहवणदेविदेवतिष्ठं॥

कण्ठसुरनरित्थित्थं ठंति ग्गोवाइविदितासु ॥ १५

चउदेविसमणि उ-ह्विआ निविहा नरित्थिसुरसमण ॥

इय पण सग वरिस सुणंति वेसणं पढमवप्पंतो ॥ १६

आग्नेयीनैकतीवायसीदिशानीविदिशु यथोक्तं सभाकथं यथाक्रमं पूर्वस्यां दक्षिणायां पश्चिमायामुत्तरायां प्रविश्य प्रदक्षिणां दत्त्वा तिष्ठति । तथा चैतद्योरभरण । भवसेसा संजया निरइसेसिआ पुरत्थिमेणं चैव वरिणं पविसिआ भयवंतं ति पयाहिणी काउं वंदिता नमो तिथ्यस्स नमो अइसेसिआणं ति भविता अइसेसिआणं पिहओ निधीअंति । वेनापिआणं देवीओ पुरत्थिमेणं चैव वरिणं पविसिआ भयवंतं ति पयाहिणी करिता वंदिता य नमो तिथ्यस्स नमो अइसेसिआणं नमो साइणंति भविता निरइसेसिआणं पिहओ ठायंति न निधीयंति । समणीओ पुरत्थिमेणं चैव वरिणं पविसिआ तिथ्यस्स ति पयाहिणी करिता वंदिता नमो तिथ्यस्स नमो अइसेसिआणं नमो साइणंति भविता वेनापिआणं देवीओ पिहओ ठायंति न निधीयंति । भवणवासिणीओ देवीओ जोइसिणीओ वंतरीओ एआओ राहिण्यो वरिणं पविसिआ तिथ्यस्स ति पयाहिणी करिता वंदिता य राहिण्यपच्छिमेणं ठायंति भवणवासिणीओ पिहओ जोइसिणीओ तासि पिहओ वंतरीओ । भवणवासिदेवा जोइसिआ देवा वाणमंतरा देवा एए अवरवरिणं पविसिआ तं चैव विहिं काउं उत्तरपच्छिमेणं ठायंति जहासंखं पिहओ । वेनापिआ देवा मणुस्सा मणुस्सीओ अ उत्तरं वरिणं पविसिआ उत्तरपुरत्थिमेणं ठायंति जहासंखं पिहओ ॥ एषा सुणिअथ वृत्तिः ।

अथ च मूलटीकाकारिण भवनपतिप्रभृतीनां स्थानं निषीदन् वा स्पष्टाक्षरैर्नोक्तम् । अत्रस्यानमेव प्रतिपादितम् । पूर्वोक्तार्थोपदेशालिखितपट्टिकादिभिश्चकर्मबलेन तु सर्वार्थतस एव देव्यो न निषीदन्ति । देवाश्चत्वारः पुरुषाः स्त्रियश्च निषीदन्तीति प्रतिपादयन्ति केचनेत्यलं प्रसंगेन ॥ १५ ॥ १६ ॥

(V. 15.) (I.). The male ascetics, Vaimānika goddesses and female ascetics, (II.) the goddesses of the Bhavanapatis, Jyotishkas, and Vyantaras, (III.) the three classes of gods, and (IV.) the Kalpasuras, men and women, (having entered the *samavasara* from the east) and other cardinal directions respectively) stand in the south-east and other intermediate directions respectively.

(V. 16.). The four (orders of) the goddesses and female ascetics remain standing, and men, women, the (four orders of the) gods and male ascetics sit. Thus do the (first) five and the (second) seven [i.e., in all twelve] congregations listen to the sermon from (i.e., remaining in) the first (i.e., uppermost) rampart.

There are twelve congregations, of which five stand up and seven sit down. The former are Sramāṇis and the four divisions of the goddesses, viz., the wives of Vaimānikas, Bhavanapatis, Jyotishkas, and Vyantaras. The latter are just these four classes of gods, Sramāṇas, men and women.

We need not enter further into the details of the commentary, especially as they have been sufficiently well set forth in the following verses from the *Trishashṭi-sālakā-purusha-charitra*.

प्रविश्य पूर्वद्वारेण कृत्वा च विः प्रसन्निताम् ।
तीर्थनाथं तीर्थं च नत्वा प्राकार आदिने ॥ ४६९ ॥
स्थानं विहाय साधूनां साध्वीनां च तदन्तरे ।
पूर्वदक्षिणविद्युर्वास्तस्युर्वैमानिकादिभः ॥ ४७० ॥

सुग्मम् ॥

प्रविद्यापाच्यद्वारेण विधिना तेन नैर्हते ।
क्रमेण गच्छन्त्युर्वैमानिकादिभ्यः ॥ ४७१ ॥
प्रविश्य प्रत्यङ्गद्वाराग्निविधिपूर्वं मरुदिशि ।
अतिष्ठन्भवनपतिभ्योतिष्कव्यन्तराः सुराः ॥ ४७२ ॥
प्रविद्योदीक्ष्यद्वारेण तेनैव विधिना क्रमान् ।
ऐशान्यां कल्पदेवाश्च नरा नार्योऽवतस्थिरे ॥ ४७३ ॥

Translation.

(Vs. 469-70). Having entered by the eastern gateway, having performed the circumambulation thrice and having saluted the *tirtha* and the lord of the *tirtha* (i.e., the Jina) on the first (i.e., uppermost) rampart, the Vaimānika goddesses, having left the place of the male and the female ascetics, remained standing in the south-east direction in their midst.

(V. 471). Having entered by the southern gateway, the wives of the Bhavanapatis, Jyotishkas and Vyantaras, after (the performance of) the same mode (of salutation), remained in order in the south-west.

(V. 472). Having entered by the western gate, the gods Bhavanapatis, Jyotishkas and Vyantaras, after (performing) the previous mode (of salutation), remained in the north-west.

(V. 473). Having entered by the northern gate, and (performed) the same mode of salutation, the Kalpadevas, men and women, remained in succession in the north-east.

इह्य आवस्तयन्ति वृत्तं चुञ्जीह पुण मुणि निविष्टा ॥
वेमाणिणिसमणी सो उद्धा सेता विद्या उ नव ॥ १७ ॥

मुनयो निविष्टा उत्कृष्टिकासिंहासनेन वेमानिकादेषी भमणी द्वयं उद्धं स्थिता । सेता नव सभाः स्थिता
उपविष्टाः ॥ १७ ॥

(V. 17). (Such is the *Āvaśyaka-vṛitti*, but it is said in the *Chūṛṇī*, that) the Munis (male ascetics) sit (in an *utkaṭikā* attitude); the Vaimānika goddesses and female ascetics both stand, and the nine remaining congregations sit (ordinarily).

वीर्यातो तिरि ईसाणि देवच्छन्ते च जाण तह अती ॥
तह चउरसे वुडु वावि कोणउ वहि इकिक्का ॥ १८ ॥

द्वितीयवप्रान्तस्तिर्यङ्गः । तत्रैव ईशानकोणे प्रभोर्विभामार्थं देवच्छन्तः रत्नमयः । यानानि वाहनानि
महान्ति तृतीयवप्रान्तः । चतुरसे सर्वकोणेषु वापीद्वयं वृत्ते च एकैका । बाह्विष्वक्सारमञ्जसे दोसो वापी च इति
कोणेषु इति च स्तोत्रान्तरे पाठः ॥ १८ ॥

(V. 18). Inside the second (rampart) are the animals and, in the north-east (corner thereof) a *devachchhanda*; inside the third are the vehicles and also two step-wells in each corner when it is a square, and one (at each gateway) when it is a round, *samavasaraṇa*.

The following from Hemachandra's work may be cited in this connection :—

प्रविष्टारं च चक्रे तैर्वापी काञ्चनपङ्कजा ।
समवसरणवप्र इव द्वारचतुष्कभूम् ॥ ४४३ ॥
प्राकारस्य द्वितीयस्थान्तरे चोत्तरपूर्वतः ।
देवच्छन्तं विचक्रुस्ते स्वामिविभामहेतवे ॥ ४४४ ॥
द्वितीयस्य तु वप्रस्य तिर्यङ्गस्तस्युन्तरे ।
वाहनानि तृतीयस्य प्राकारस्य तु मध्यतः ॥ ४४५ ॥
प्राकारस्य तृतीयस्य बाह्विष्वेऽभवन्पुनः ।
विशन्तः केपि निर्वान्तः केपि तिर्यङ्गरामराः ॥ ४४६ ॥

* *Utkatikhā-sinhāsana* of the commentary, which is meaningless, is probably a mistake for *Utkatikhā-asana*.

Translation.

443. At each gateway they constructed a step-well with gold lotuses and bearing four doors like the rampart of a *samavasarana*.

444. In the north-east of the interior of the second rampart, they prepared a chamber for the rest of the Lord.

476. Inside the second rampart stood the animals, but in the middle of the third the vehicles.

477. Outside the third rampart again, were some animals, men and gods entering or going.

पीथ-सिन्धु-रत्न-सामा सुर-वय-मोह-भयान रक्षणवन्दि ॥

धनु-वन्द-पाथ-गवहस्य सोम-जन-वहण-भयानकला ॥ १९ ॥

अथ रत्ननये प्रथममे पूर्वादिद्वारचतुष्केऽपि क्रमेण द्वारपालदेवानां नामादिकमाह । सोमवमवरुणधनदायका
च धाकनं पीतादिवर्णाः सुरादयः धनुर्विहङ्गपाथगवहस्ता द्वारपालाः ॥ १९ ॥

(V. 19.) At (the eastern and other gateways of) the rampart of jewels (i.e., the first or uppermost rampart) stand Sura (Vaimānika), Vāna-Vyantara, Jyotishka and Bhavanapati, respectively, called Soma, Yama, Varuṇa and Dhanada, yellow, fair, red and dark (in complexion) and with hands bearing a bow, staff, noose and mace respectively.

Side by side with this may be read the following verses from Hemachandra:—

तत्र प्रथमवयस्व हास्यौ प्रागुद्धारि तस्यतुः ।

स्वर्णवर्णाधुनवतो वैमानिकदिबौकसौ ॥ ४४५ ॥

तस्यैव दक्षिणद्वारे पार्श्वबोद्धारपालकौ ।

प्रतिविम्बे हवान्बोन्वस्वास्थातां भ्रान्तरी सितौ ॥ ४४६ ॥

अभितः पश्चिमद्वार उबोदिष्कौ द्वारपालकौ ।

रक्तवर्णौ वितटाले सामयिन्नुर्वी हव ॥ ४४७ ॥

तस्यतुश्च प्रवीहाराधुनरत्नरत्नपार्श्वबोः ।

भवनाधिपती कुम्भी मेवाविव समुजतो ॥ ४४८ ॥

Translation.

445. There, at the eastern gateway of the first rampart, stood on both sides as door-keepers two Vaimānika gods of gold complexion.

446. At the southern gateway of that (*samavasarana*) on two sides stood as door-keepers two Vyantaras, fair in (complexion) (and looking) as if they were reflections of each other.

447. On both sides of the western gateway, stood two Jyotishka door-keepers of red complexion (and looking) like the sun and the moon, at the evening time.

448. And on the two sides of the northern gateway stood as door-keepers two dark-complexioned and tall Bhavanapatis as if (they were) two dark and lofty clouds.

जयविजयाजिव अपराजिजिवि सिन्धुधरुणपीथनीलाना ।

वीर देवीकुम्भान्ना अभवकुम्भपासमुगरकरा ॥ २० ॥

तद्वत्पदवि सुरा मुवहस्तद्विगि कपालिजडमउडधारी ॥

पुम्भाह द्वारपाला मुवहदेवी च पविहारी ॥ २१ ॥

(V. 20). At (the gateways of) the second rampart stand in pairs the goddesses Jayā, Vijayā, Ajitā and Aparājītā, of fair, reddish, yellow and blue complexion and with an *abhaya*, goad, noose and hammer (*mudgara*) in (their) hands.

(V. 21). Outside the third rampart are the gods Tumbaras (at each gateway) holding a *tumbaru*, skull-crowned mace and a garland of skulls (and) bearing matted hair like a coronet.

This account may be supplemented by the following lines from Hemachandra's work:—

हितीवमहारेषु प्राक्क्रमेण चतुर्विधि ।

सर्वा भव्यवपाशकुण्डमुद्रपाणयः ॥ ४४९ ॥

देव्यो जवा च विजया चाजिता अपराजिता ।

तस्युभयद्वाराधनस्वर्णनीलविभः क्रमात् ॥ ४५० ॥

॥ कुम्भम् ॥

भन्ववमे प्रतिहारं तस्यौ हास्यसु मुम्भरः ।

सङ्गाज्जी वृधिरज्योती जडामुकुटमण्डितः ॥ ४५१ ॥

Translation.

(Vs. 449-50). At the four gateways of the second rampart, in accordance with the order, stood the goddesses Jayā, Vijayā, Ajitā and Aparājitā, all with *abhaya*,^{*} noose, goad and hammer in (their) hands (and) with complexion like the moon-stone, ruby, gold and blue.

(V. 451). At each door of the last rampart stood as door-keeper Tumbaru, bearing a skull-crowned mace and a garland of human skulls, and decorated with matted hair and coronet.

सामञ्जसमोसरणे एव विही एह अह महिङ्गिसुरे ॥

सत्त्वमिदं एवोवि इ स कुण्ड भवणेयरसुरे ॥ २२ ॥

एव विधिः सामान्यसमवसरणे । यद्दि महिङ्गिको देवपतिः स एकोऽपि सर्वमिदं करोति । यदीन्द्रा नाग-
च्छन्ति तदा भवनपत्न्याः कुर्वन्ति । समवसरणं वा न वा इति भजना । भवणेयर सुरे सुते इतरसुरे भजना
कुर्वन्ति न वेति ॥ २२ ॥

(V. 22). If there be a god possessed of high supernatural powers, i. e., Indra, he alone does all this ; if not, the other gods may or may not do it. This is the rule in the case of ordinary *samavasaraṇas*.

पुन्यमजायं जस्यउ अत्येह सुरो महिङ्गिमवहारं ॥

तस्य ओसरणं निजमा सवयं पुण पादिहेराहं ॥ २३ ॥

यत्र च तत्तीर्थकरापेक्षया अभूतपूर्वं समवसरणं तेन च भगवतोनाहृतपूर्वं तेन तत्र द्वादशयोजनेभ्यः आग-
न्त्यं स्यात् । अनागते तु तस्य चतुर्लोकवः प्राविशन् भवन्ति । बहुवचनं ॥ जस्य अपुत्रो सरणं अविदुष्यं च
जेयं समयेण । आरस्तहं कोअयेहि स एह अणामए लहया ॥ तथा प्रभुः प्रथमपौरुषीं संपूर्णां वाचज्जर्णमाचटे
अभान्तरे बलिः प्रविशति । तं च बलिं शिष्यमाणं देवाद्यः सर्वेपि बधोचितं गृह्णन्ति सर्वानयप्रसन्नं शुभं । तेन
च एण्मासान्तरे नान्वः कुप्पति रोगः । बलिसेपादसु प्रभुराद्यवमावृत्तेण निर्गत्य ऐशान्यां देवच्छन्दकमेति ।
गणधराश्च द्वितीयपौरुष्यं धर्माश्चैऽसंख्येयमवकथिता इत्यादिविस्तर आशयकादी ॥ २३ ॥

(V. 23). Where it is not done previously, and where there comes a god possessed of supernatural powers such as Maghavat and so forth, there the *samavasaraṇa* takes place with certainty ; (and) the *prātihāryas*, again, are (displayed) constantly.

The *prātihāryas* are eight, and are so called because they are constantly associated with the Jina. They are described in a verse which runs thus :—

अशोकवृक्षः सुरपुष्पवृष्टिर्विन्ध्यनिशामरमासनं च ।

भामण्डलं दुन्दुभिरातपत्रं सप्तातिहार्याणि जिनेश्वराणां ॥

Translation.

The Aśoka tree, a shower of heavenly flowers, celestial music (accompanying the sermon), *chauri*, seat (i. e., lion-throne), nimbus, drum and parasol—(these are) the excellent *prātihāryas* of the supreme Jinās.

The commentator makes no comments on this verse, but supplements it with two items of information. The first is that if the *samavasaraṇa* of a *Tirthaṅkara* is the first of its kind, and if a *Sramana*, who has never seen a *samavasaraṇa*, happens to be within twelve *yojanas* of it, he may absent himself from it on pain of performing a penance called *chatur-laghu*. Secondly, during the first fourth part of the day (*pauruṣhī*) when the Lord delivers a sermon, an oblation is thrown into the skies, which is partaken of by the various gods according to their rights, and thereafter, during the second *pauruṣhī* the Gaṇadhara gives a religious discourse after the Lord has made his exit from the uppermost rampart and resorted to the *devachakṣhaṇḍa* in the north-east.

दुत्थिअसमस्यअत्थिअजणपथिअअत्थसत्थसुसमस्यो ॥

इत्थं पुत्रो लह जणं तित्थयो कुण्ड सुपवत्थं ॥ २४ ॥

दुःस्थिता दुःखिता ये समस्तार्थिकजनास्तेषां प्रार्थितार्थपूरणसमर्थः लघु शीघ्रं जनं तीर्थकरः सुपवत्थं
मोक्षपवत्थं करोतु ॥ २४ ॥

इति श्रीसमवसरणस्तवस्त्रावचरिः संपूर्णो ॥

(V. 24). May the *Tirthaṅkara*, who is able to fulfil the objects asked for, by all the supplicants that are ill-circumstanced, being so praised, speedily grant good position to such people.

* *Abhaya* is not a weapon, but means an *abhaya-pāṇi*, a hand so held as to indicate the granting of safety, as will be seen from the translation of v. 20 above.

Thus ends the gloss, on *Śrī-Samavasaraṇa-stava*.

From the above description it is clear that the *Samavasaraṇa* is a structure, constructed by an Indra, and, in default of him, by the gods, and, pre-eminently amongst them, the Vyantaras. The structure is intended for the delivering of religious discourse by a Jina, immediately after his attainment to the condition of a *kevalin*. Each Jina had thus his own *Samavasaraṇa*; and, like all other objects, sacred to these Jinas, such as *Aśtāpada*, *Sammeta*, *Satruñjaya* and so forth, *Samavasaraṇa* is also sculptured. Not a single Jaina temple of eminence exists without a sculpture of *Samavasaraṇa* in it. Fig. 1 represents that in the temple of Vimala Sā on Mount Ābū, as stated above. This sculpture is in a side chamber near the south-west corner. But there is another, larger but plainer, in the *Hāthi-śāld* of the same temple. In the figure in question, the *Samavasaraṇa* represented is a round one. The three ramparts of it with their battlements can be recognised without any difficulty. Two gateways of each rampart are here visible, and at each gateway may be seen two door-keepers, standing, but too indistinct to be identified with those whose details have been specified above. On the lowermost rampart, between the door-keepers of the two gateways, are one elephant and one horse, and between these two a step-well,—doubtless the *vāhanas* and *vāpi*, which, according to verse 18, are to remain in that rampart. In the intermediate one, are noticeable the *tiryāñchaḥ*, i. e., the lower animals such as deer, stags, and so forth, of which one is undoubtedly fabulous. In the first, i. e., uppermost, rampart are shown several persons squatted and with hands folded, unquestionably the twelve congregations that come to listen to the religious sermon. It is, however, curious that all of these are represented as sitting and none standing, as some at any rate ought to stand, as verses 16 and 17 distinctly tell us. On this rampart can no doubt be recognised the lion-thrones with a *dharmachakra*, or wheel of the law carved in front, but all other details are different from those specified in the works, and are exactly those of an ordinary *chaumukh*. Thus the *devachchhanāda* and the Aśoka tree are conspicuous by their absence here. Nay, the pose of the Jina here is the ordinary one of meditation, and not of teaching (*deśanā*) as it ought to be.¹⁰ In fact, I have not yet found any *Samavasaraṇa* which faithfully depicts all or even almost all the details set forth in the works.

It is worthy of note, that like the *Chaumukh* or *Aśtāpada*, even temples are built dedicated to *Samavasaraṇa*. One such exists on Kumalgadh in the Udaipur State, though in a somewhat ruinous condition. It is locally known as the Golerā temple from the round (*gol*) enclosure wall that surrounds it. Like a *Chaumukh* temple it has four doors. "It was not, however, a *Chaumukh*, but a *Samavasaraṇa* temple. This is doubtless seen from the different classes of gods and goddesses sculptured at the corners of the walls near the top of the interior. Near the western door of the shrine is a fallen sculpture with an inscription on it. It is dated V. S. 1516, and speaks of one Goimda as having caused to be made the pedestal (*parikara*) of Yugādideva, i. e., Rishabhadeva in (the temple of) *Samavasaraṇa*. This shows that the *Samavasaraṇa*, i. e., the first sermon in question, was of the first *Tīrthahkara*."¹¹ With regard to "the different classes of gods and goddesses sculptured," the following notes were taken down by me in my notebook when I visited Kumalgadh.

South-east corner: (I) Inscription. *Āgneya-kūṇi 1 parshada mahātmānām rūpa*=south-east corner, 1st congregation: 4 figures of the high-souled (sages). [These are male ascetics sitting on *āsanas* with the right foot dangling and the left placed on the knee of the right; hands folded, with besoms between hands and breasts; heads like those of the modern Jatis].

¹⁰ This view is corroborated by the *Chaitya-vandana-bhāṣya*, which runs as follows:—

अथ केचिद्वैद्यगृहादिषु वृद्धवानमेव जिनासनं वदन्ति । परमेव लोकव्यवहारः । निश्चयस्तु भगवान्पाद-
पीठे पादौ संस्थाप्य सिंहासने निषण्णः सन्योगमुद्रया करौ धृत्वा ऐशानां करोतीति ।

¹¹ *Prog. Rep. Archaeol. Surv. Ind., West. Circle*, for 1908-09, p. 40.

South-east corner : (II) Inscription. 2 *Parshada Vaimānika-devānām 4 rūpa* = 2nd congregation : 4 figures of the Vaimānika goddesses. [Females standing with hands folded near breasts ; heads bearing five-peaked coronets.]

South-east corner : (III) Inscription. 3 *Parshada mahāsatīnām 4 rūpa* = 3rd congregation : 4 figures of the great *Siddhīs*. [They are four female ascetics, all standing. Three face full front with hands folded and besoms held like the Jatis above. The fourth has her face turned towards the right ; her left hand is lowered and holds a besom, and the right is upraised and bears a manuscript ; her feet are touched by a person fallen prostrate.]

North-east corner : (IV) Inscription. *Naiṣṭika-kāni 4 parshada Jyotishī-devī¹²* = North-east corner, 4th congregation. The Jyotishka goddesses [though the number is not here specified through inadvertence, I think, these are four females standing. The remaining details as in II].

North-east corner : (V) Inscription. 5 *Parshada Bhavanapatinī-devānām 4 rūpa* = 5th congregation : four figures of the Bhavanapati goddesses. [Four females standing with hands folded near breasts and heads canopied by three-hooded cobras.]

North-east corner : (VI) Inscription. 6 *Parshada Vyāntarānī-devānām 4 rūpa* = 6th congregation : four figures of the Vyantara goddesses. [Four females standing. The remaining details as in II.]

North-west corner : (VII) Inscription. *Vāyavya-kāni 7 parshada Jyotishī-devānām 4 rūpa* = north-west corner, 7th congregation : four figures of the Jyotishka gods. [Four males sitting and with hands held as in I, head-dresses raised in three tiers.]

North-west corner : (VIII) Inscription. 8 *Parshada Bhavanapati-devānām 4 rūpa* = 8th congregation : four figures of the Bhavanapati gods. [Four males sitting, as in VII ; heads canopied by three-hooded cobras.]

North-west corner : (IX) Inscription. 9 *Parshada Vyāntara-devānām 4 rūpa* = 9th congregation : four figures of the Vyantara gods. [Four males sitting ; details as in VII.]

South-west corner : (X) Inscription. *Īdānakāni 10 parshada Vaimānika-devānām 4 rūpa* = south-west corner, 10th congregation : four figures of Vaimānika gods. [Four males sitting, as in I.]

South-west corner : (XI) Inscription. 11 *Parshada Manuṣhyānām 4 rūpa* = 11th congregation : four figures of men. [Four males sitting, as in I, but with beards.]

South-west corner : (XII) Inscription. 12 *Parshada Mānuṣhī-strīnām 4 rūpa* = 12th congregation : four figures of women. [Four females standing ; one only has her head-dress raised in three tiers.]

These notes speak for themselves, but it is evident from them that the intermediate directions such as the south-east, north-east and so forth, assigned in the Golerā temple at Kumalgaḍh to the various congregations exactly agree with those specified for them in the works. There is also a perfect agreement as to who is to stand and who to sit except in one respect. In the Golerā temple the twelfth congregation, i. e., women, is sculptured standing, whereas, in verse 16, as we have seen above, they are represented as sitting.

Whenever the diagram of a *Samavasaraṇa* is given in old works, it is always represented as in Fig. 2. It is, roughly speaking, a ground-plan of it. Instances of it are also met with in temples. There is a representation of it in a ceiling of the north corridor of Tejahpāla's temple on Mount Ābū. The Jaina temples at Kumbhāriā also in the Dāntā State contain similar representations. It is, in fact, the custom in Jaina temples to carve ceilings with the principal incidents in the life of the Jina, to whom the main shrine or a corridor cell is dedicated.

¹² *Devānām 4 rūpa* was originally meant to be engraved.

THE KALIYUGA, YUDHISTHIRA AND BHARATAYUDDHA ERAS.

BY S. P. L. NARASIMHA SVAMI, Esq. ; VIZAGAPATAM.

THE usual eras, by which our Hindus assign dates to events are, like the Christian era of the West, the Vikramārka and Śalivāhana, otherwise known as *Samvat* and *Saka* respectively. Of these, the latter begins 78 years after and the former 56 years before the Christian era. So when they had to deal with events before the commencement of the Vikrama era, they did not adopt the system of retrograde calculation, but used other eras which began many thousand years before it. Two of these are the *Yudhishtira* era and *Kaliyuga*. Besides these the same writers reckoned their dates according to yet another era, which we can rightly call the *Bhāratayuddha* era like the *Anus Urbis Condita* of the Romans. One understands the importance of these eras to the history of India, when one comes to know that the Kashmir chronology of the *Rājatarāṅgīnī*, the Magadha chronology as well as the chronicles of the solar and lunar races of the *Purāṇas*—these and other chapters of the ancient history of India—chiefly base themselves on the abovenamed ancient eras. Moreover, as deeper and deeper researches are made into the history of our land, the importance of these ancient eras increases considerably.

At present, however, our modern astrologers and others make use only of the *Kaliyuga* along with *Vikramārka* and *Śalivāhana* eras. But they have certain data from which they can calculate the other two ancient eras, viz., *Yudhishtira* and *Bhāratayuddha kālā*, and the data are such that the results of their calculation show that these eras are identical with *Kaliyuga* in respect of their beginning. For instance, taking the year A.D. 1901-2, it is dated 1823 Saka and 5002 Kali. Therefore, *Saka begins with Kali 3180*. Again, they say that the year, according to the *Yudhishtira* era, is obtained by adding 3044 to the Vikrama Samvat which, in its turn, is got by adding 135 to the Saka date. This, we learn from the following of *Pañchāṅga-sarāni* :—

अस्मिन् कलियुगे षट् शका वर्तन्ते—

युधिष्ठिरो विक्रम-शालिवाहनौ ततो नृपस्याद्विजयाभिनन्दनः ।

ततस्तु नागाश्विनभूपतिः कलिः कलौ युगे षट् शककालवत्सरः ॥

एतेषां प्रमाणाब्दाः—

क्रमेण वेदां युधिगुणवराणां [३०४४]

शरामिचन्द्राः [१३५] खखखाहिभूमयाः [१८०००] ।

ततोऽयुतं [१००००] लक्षचतुष्टयं च [४०००००]

शशाङ्कनेत्राष्ट [८२१] मिताः शकाब्दाः ॥

So the date of the *Yudhishtira* era also is obtained by adding 3179 to the Saka year; i.e., the *Saka* begins with the 3180th year of the *Yudhishtira* era. Again, on a hill near Aihole, Bijapur District (Bombay Presidency), there is an inscription,¹ in a Jaina temple of Pulakesi II, of the Chalukya family, in which it is stated that the temple was erected 3735 years after the Mahābhārata battle and when 556 years of the Saka era had passed. The verses of the inscription run thus :—

त्रिंशत्सु त्रिसहस्रेषु भारतावहवर्षितः ।

समावृत्तशतशुक्लेषु गतेष्वब्देषु पञ्चसु [३०३५] ॥

पञ्चाशत्सु कलौ काले षट्सु पञ्चशतासु च ।

समासु समतीतासु शकानामपि भूयुजाम् [५५६] ॥

¹ Ep. Ind., Vol. VI, pp. 7 and 12.

Hence we clearly see that the Great Battle is supposed to precede the Saka era by (3735—556=) 3179 years; i.e., the Saka begins with the 3180th year of the Bharatayuddha era also.

Now, in considering whether these three eras are really identical with one another, we must note that they are somehow or other connected with the kings of Hastināpura who flourished about the time of the Great Battle. So we must first understand who were the monarchs of that city about that time. Chronologically they are:

- i. Santanu.
- ii. Vichitravīrya (his son) assisted by Devavrata (Bhishma).
- iii. Dhṛitarāshṭra, the blind.

Dhṛitarāshṭra was blind from birth. So, though he was the crowned monarch, there were appointed regent princes to rule over the country. First, his brother, Pāṇḍu, supplied the place. After the death of Pāṇḍu, and before the Pāṇḍavas and the Dhārtarāshṭras attained their majority, Devavrata or Bhishma reigned as regent. When he attained his majority, Duryodhana assumed the office; and Yudhisṭhira, who was the eldest was pacified by the grant of a portion of the kingdom. It is during the regency of Duryodhana that the Great Battle took place—the world-renowned battle of Kurukshetra—between the Pāṇḍavas and the Dhārtarāshṭras. After the battle, the victorious Pāṇḍavas did not dethrone their blind uncle, but Yudhisṭhira, with his four brothers, acted as his regents. This regency of Yudhisṭhira lasted for fifteen years.

पाण्डवाः सर्वकार्याणि संपृच्छन्ति स्म तं नृपम् ।

चक्रुः तेनाभ्यनुज्ञाताः यथाणि वक्ष्ये पञ्च ॥ १ ॥ [अध्या. २]

ततः पञ्चदशे वर्षे समतीति नराधिपः ।

राजा निर्वैदम्भापेदे भीमबाणदायपीडितः ॥ १३ ॥ [अध्या. ३.]

(महाभा—आश्रम-पर्व.)

Translation.—The Pāṇḍavas consulted the king in all matters, and performed them according to his orders, for fifteen years.

Then when the fifteenth year passed away, the king had much depression of spirits, being inflicted by the words of Bhīmasena.

Thus we see that Yudhisṭhira did not become the independent ruler of Hastināpura, until fifteen years after the Great Battle, i.e., until the retirement of Dhṛitarāshṭra. Then Yudhisṭhira sat on the throne of Hastināpura for 35 years; and it is said that in the 36th year he saw indications of destruction.

षट्त्रिंशे स्वयं संप्राप्ते वर्षे कौरवमन्दनः ।

ददर्श विपरीतानि निमित्तानि बुधिशिरः ॥ २ ॥ [अध्या. २.]

(महाभा—मौस—पर्व.)

Translation.—Then, the thirty-sixth year having come, the Kaurava prince, Yudhisṭhira, saw many forebodings.

Just then the king received the news that Kṛṣṇa and the rest of the Yādavas (except the young and the female) had perished and that help for the protection of the survivors was needed. Thereupon, he sent Arjuna who offered libations to the dead. On his return the five Pāṇḍavas with their wife Draupadī started for Mahāprasthāna, leaving the kingdom in the hands of their grandson, Parikshit.

In the above verse the phrase षट्त्रिंशे स्वयं संप्राप्ते वर्षे may be said to be indefinite, and a question may arise, why we should not understand by it as “the thirty-sixth year after the Great Battle.”

Here is the answer to the question. Nilakaṇṭha, the great authority on the *Mahābhārata*, says about this phrase in his commentary :—

तत्र रावणप्राप्त्यनन्तरं षड्विंशत्समे वर्षे

and we have already seen that Yudhisṭhira did not assume the reins of sovereignty until 15 years after the Great Battle.

Hence we see that first the Great Battle took place; next, 15 years after it, Yudhisṭhira became king, the blind king having retired to the forest to lead the life of an ascetic; and in the 36th year of Yudhisṭhira's accession, the *nirvāṇa* of Kṛishṇa took place.

Now, *Bhāratayuddha* era, as the name itself explains, must naturally be reckoned from the date of the Great Battle, while the Yudhisṭhira era must evidently be reckoned from Yudhisṭhira's ascending the throne of the kingdom. Vāyu, Vishṇu, Matsya and other purāṇas² are unanimous in declaring that Kaliyuga begins on the very day of Kṛishṇa's decease. Therefore it is obvious that the Yudhisṭhira era must have been older than Kaliyuga by 35 years; and that the Great Battle must be assigned a date 15 years before the Yudhisṭhira era, or in other words half-a-century before Kaliyuga. In the instance cited above, since the year A.D. 1901-2 is dated 5002 Kali, it cannot be 5002 but 5037 Yudhisṭhira. Similarly, the same year must be 5052 Bhāratayuddha era and not 5002.

Yet there is one apparent objection to this. It is an objection to the old view as well. Let us consider what it is. Kalhaṇa, in his *Rājatarāṅgiṇī*, says :—

द्यतेषु षट्सु सार्धेषु त्र्यधिकेषु च भूतले ।

कलेर्मतेषु वर्षाणामभूवन् कुरुपाण्डवाः ४५२॥ [वरङ्गः २.]

Translation.—When three years and six centuries and a-half of the Kaliyuga had elapsed, the Kurus and the Pāṇḍavas flourished (on the earth).

This is consistent neither with the old view nor with the one expounded above by me. The fallacy of Kalhaṇa's calculation will be evident on a little consideration. He says³ that 2330 years have elapsed between Gonanda III and himself, and 1266 years between Gonanda II and Gonanda III. Therefore (2330+1266=) 3596 years must have elapsed between Gonanda II and himself, who lived in 1070 Saka.* This assigns a date (3596—1070=) 2526 years before the Saka era to Gonanda II. But from older authorities, Kalhaṇa learns the fact that king Gonanda II was too young at the time of the Great Battle to take part in it. According to the old view, the Battle of Mahābhārata took place 3179 years before Saka era (i.e., at the beginning of the Kaliyuga), while Kalhaṇa's calculation makes the time of Gonanda II (a contemporary of Pāṇḍavas) to be 2526 years before Saka era. So to get over this difficulty, Kalhaṇa brings down the Pāṇḍavas to 635 (=3179-2526) Kali. This is the explanation of Kalhaṇa's calculation. The author's real mistake lies in the statement that 1266 years have elapsed between Gonanda II and Gonanda III. For he says in his own book :—

षड्विंशन्महीपाला ममा विस्मृतिमग्ने! [1. 83].

Translation.—Thirty-five kings were drowned in the ocean of forgetfulness.

Such mistakes in his chronology led him to his wrong conclusion. As the inaccuracy of Kalhaṇa's chronology is discussed at length by Dr. M. A. Stein in the introduction to his English translation of the work *Rājatarāṅgiṇī* and also by Pandit Ananda Koul in his paper³ on the History of Kashmir, I have here but briefly shown the unreliable nature of Kalhaṇa's statement.

² Vāyu (Śiva), IV, xxxvii, 422-23; Vishṇu, IV, xxiv, 31-32; Matsya, cclxxi, 61-62; Bhāgavata, XII, ii, 88.

³ Vide *Rājatarāṅgiṇī*, *Tarāṅga I*, *Sloka* 53-54.

* *Ibid*, *Sloka* 52.

³ *Journal of A. S. B.*, Vol. VI, pp. 195-219 [N.S.].

SONGS OF THE MUTINY.

BY WILLIAM CROOKE (LATE I.C.S.).

(Continued from p. 124.)

No. IV.

The Mutiny—1857.

*Sung during the Mutiny and repeated by Rameiwar Dayál Misrá of Kotárd, District Itáwd.
Recorded by Raghunandas, a teacher in the Kotárd School.*

Text.

Chaudah ki sál jang Merat se shurú' huá. Badal, Karápat, Bangál bará Haftá hai.
Binásh kál áyēn matí bhang bhai Firangíū ki. Kálí Viláyat dubáyá chattá hai.
Gál aur súar wáhi ke kártus. Sunnat sipáshín bikheṛ dage lattá hai.
Kaháin Dhawal Rám : "Ikkabhi chaudah ke sál bich bhāgain Angrez log chhoṛi Kalkattá haiin.

Translation.

The war began at Meerut in the year fourteen.² Bombay, Madras and Bengal are great
Presidencies.³

When the time of destruction came, the English lost their heads⁴. Kálí wished to sink England.
The cartridges were of cow and pig's fat: when the soldiers heard of it they threw off
their uniforms.

Saith Dhawal Rám : "In the year fourteen have the English fled and deserted Calcutta.

No. V.

The Dirge of the Begams on the Banishment of Bahádur Sháh of Delhi.

*Sung by Sáligram Kayásth of Ámarpur, District Itáwd.
Recorded by Láltá Prasádd, a teacher in the School at Ámarpur.*

Text.

Ab kaist kariho nimak harámi deswá begáno kardín, re ?
Galián galián raiyat rowái, haṭián baniá bajáj, re.
Mahál men baiṭhe Begam rowáin, deharí paí rowáin khawás, re.
Moti-mahal ki baiṭhak chhuṭi, chhuṭi hai Miná Bázár, re.
Bāgh Zāmaniyān ki sairáin chhuṭi, chhuṭe haiin mulk hamár, re.
Jo maiin aisi jānatí, milti Láṭ se jāyá, re.
Hāhā karatí, paiaín paratí, letí deswá chhorágá, re.

Translation.

O, for what infidelity to my salt have I now been banished from my country ?
O, the people weep in the streets, the merchants weep in the shops,
O, the Princesses sit weeping in the Palace, and the servants weep at the door.
O, deserted is the meeting-place in the Women's Palace, deserted is the Fancy Bazar.
O, gone all the walks in the Zāmaniyā Gardens, gone is the whole country.
O, had I known of this, I would have gone to meet the Lord (Governor-General).
O, I would have lamented, I would have fallen at his feet, I would have got my country back.

² Samvat 1914 A D. 1857.³ The terms in the text are extremely interesting.⁴ Lit. became sunk in drugs.

No. VI.

Song in honour of the rebel Râni of Jhânsi.

Sung by Râmeshwar Dayâl Mîrâ of Kotârdâ, District Itâwd.

Recorded by Raghunandan, Teacher of the School at Kotârdâ.

Text.

Râg Dâdarâ.

Khûb larî mardânî ; are Jhânsîwâlî Râni.
 Burjân burjân topaîn lagâi dain, golâ chalai âsmânî.
 Are Jhânsîwâlî Râni, khûb larî mardânî.
 Sugare sipâhiân ko perâ jilebî ; apne chabâi gur dhâni.
 Are Jhânsîwâlî Râni, khub larî mardânî.
 Chhor Morchâ, lashkar ko bhâgi ; dhûn ohe milai nahîn pâni.
 Are Jhânsîwâlî Râni, khub larî mardânî.

Translation.

Well fought the brave one ; O, the Râni of Jhânsî.
 The guns were placed in the towers, the heavenly (magic) balls were fired.
 O, the Râni of Jhânsî, well fought the brave one.
 All the soldiers were fed with sweets ; she herself had treacle and rice.
 O, the Râni of Jhânsî, well fought the brave one.
 Leaving Morchâ, she fled to the army ; where she searched and found no water.
 O, the Râni of Jhânsî, well fought the brave one.

No. VII.

Khudâganj (Fattehgarh), 1857.

Sung by Shital Parsâd Shuklâ of Mirzâpur.

Recorded by Râm Gharib Chaube.

Text.

1.

Kâhanpûr se kûnch kiyâ, ân Khudâganj mârâ, mora.
 Châro taraf se bândhî morchâ, larê khub jangî gorâ.

2.

Sâbiq meñ chayî gai Dubâi, kiyâ jâgâ us ne hallâ.
 Parâ bândhî ke sawâr, pahunchê pichhe se dhâyâ Ghallâ.

3.

Hindu kabate 'Râm Râm,' aur Musalmân 'Allah Allah.'
 Larê mard bedard khet meñ, uthe zor jin ke kallâ.

4.

Tuktuk hoyâ larê, sipâhî, nahîn pichhe moryo.
 Châro taraf se bândhî morchâ, larê khub jangî gorâ.

5.

Pahale hui muth bher, chale shamshîr, kathîn hui larâi.
 Khudâganj naddî ke upar larê sûrmâ sipâhî.

6.

Dhâwâ kar bagai Dubâi, zarâ nahîn dahshat khâi.
Mâre hâth chhâti par barhkar, kari dast kî safâi.

7.

Karain wâr par wâr sipâhi katal karain porâ porâ.
Châro taraf se bândhi morchâ, laje khûb jangi gorâ.

8.

Pair bich pahire gurgâbi, badan ghânghrâ bannâti.
Resham ke lachhhe kî topi, jis par kalangi labrâti.

9.

Aise ran mein ghuse surmâ jaise mast âwai hâthi.
Nahîn khauf marne ke, mutlaq na karain sâmnê ko chhâti.

10.

Bain alag kamar kî lag bhag jinke latak rahâ jhorâ.
Châro taraf se bândhi morchâ, laje khûb jangi gorâ.

11.

Dhâwâ karhi ke baphe Firangi â pahunchê naddi ke tîr.
Rahâ morchâ ek qutaf karne ko, karne lage us kî tadbîr.

12.

Katate katate phauj kâti gai : Juzabi jawân rah gayâ akhir.
Kahâ karon târif main us kî ? Khûb kare us ne shâmshîr.

13.

Kati katl kar margaye surmâ, nam nahîn apnâ borâ.
Châro taraf se bândhi morchâ, laje khûb jangi gorâ.

14.

Mâru mâru kâ mâru bâjâ, bajatâ bigule sâbiq dustûr.
Garar, garar, gar. gar, gar, gar, gar bajai, sang mâru tambûr.

15.

Mâru maya kâ nahâ chhâ rahâ, jin ke aankhon mein bharpûr.
Mâr mâr karat, nahîn darate, baras rahâ mardon par nûr.

16.

Mâr mâr sangin sâmnê dushman kâ sinâ torâ.
Châro taraf se bândhi morchâ, laje khûb jangi gorâ.

17.

Risâldâr laike risâlâ kil kilâyâ ke ghus gayâ pil.
Mâri bâr goroñ ne top kî, huâ zamîn upar shâmil.

18.

Jit liyâ dushman ko, bare Firangi hain qâbil.
Dabal kûnch karke, naddi se hue Fattehgarh mein dâkhil.

19.

Phaujân parf gain sab pared par, huâ shahar mein jat shahrâ.
Châro taraf se bândhi morchâ, laje khûb jangi gorâ.

20.

Joti chhutîn harkaron kî, ghoron par âte aswâr.
"Khabar karo Bangash Nawâb ko fauj Firangi hai hazâr."

21.

"Qutal hui Galla aur Dubât, ghajab top gole ki mâr.
Nahî koî bachne ki surat, utar chalo Gangâ ke pâr."

22.

Beghmât Nawâb Bareh kunj kiya chori chorâ.
Châro or se bândhi morehâ ; lahe khûb jangî gorâ.

23.

De deke sob nazar Lât ko mile shahar ke saukâr.
Luṭ muâf ho gai, sarâfâ khulâ shahar sârâ gulzâr.

24.

Kamalâpati kâhen ; Manî Râm sir jhalak rahî kalangî sardâr.
Lakhrâj Angrez Bahâdur, zabardast jin ki talwâr.

Translation.

1.

They marched from Cawnpore and faced the enemy at Khudâganj.
They made entrenchments all about them ; the white warriors fought well.

2.

First came on the Dubât⁵ and made an attack (on the English).
Wing-bound (swift) horsemen came and behind them the Ghallâ made a rush.

3.

The Hindus cried ' Râm, Râm ' and the Musalmâns ' Allah, Allah, '
Fearless men fought in the field, and used all the force they could.

4.

The sepoy's fought in small parties, and turned not back.
Entrenching themselves all round, the white warriors fought well.

5.

When the sides first met, sword was used and severe was the fight.
The brave sepoy's fought at Khudâganj, above the river.

6.

The dauntless Dubât advanced and had no hesitation.
They struck at hands and breast and showed their skill with weapons.

7.

Time upon time the sepoy's struck their blows.
Entrenching all round them, the white warriors fought well.

8.

On their feet they wore boots, on their bodies, kilt.⁶
Tassels of silk on the hats and trembling sigrettes.

9.

The (British) braves entered the field like *vast* elephants.
With no fear of death they set the faces (lit. breasts) to the front.

10.

Round their waists, to the left, hung bags.
Entrenching all round them, the white warriors fought well.

⁵ Nick-names for the first of the rebel Bangash Nawâb of Bareh.

⁶ Ghâgrâ paltan, kilted battalion, Highlanders.

11.

The Europeans advanced quickly to the bank of the river.
One (rebel) trench only remained to be taken, and they made their plans.

12.

Cutting and cutting the (rebel) army was cut down : only Juzabi the hero, remained
What shall I say in his praise? Well did he use his sword.

13.

Cut down and cut down the brave men died, not disgracing their names.
Entrenching all round them, the white warriors fought well.

14.

Drums upon drums were beaten and bugles sounded as is the custom.
Garar-garar, gar-gar-gar-gar-gar was sounded with the sound of drums.

15.

The intoxication of the drums was upon them, and filled their eyes.
They killed and killed, they feared not, the light (of fight) shone upon the heroes.

16.

They struck with their bayonets and broke the breasts of the enemy.
Entrenching all round them, the white warriors fought well.

17.

The Commander took his troop (cavalry) and went on to the bridge.
The white men fired their cannon and levelled it to the earth.

18.

The Europeans are very wise and they conquered the enemy.
Making a double march, they entered Fattahgarh from the river.

19.

The army were encamped on all the parade grounds, and the news of it was in the
city.
Entrenching all round them, the white warriors fought well.

20.

Messengers were sent in carriages, and horsemen came on horses.
"Let the Bangash Nawab know that the European army is in thousands.

21.

"The Gallā and Dubāi (forces) have been slain, and the balls of their cannon are
wonderful.
There is no way of escape but by crossing the Ganges."

22.

The Begams of the Nawab of Bareilly secretly left him.
On all sides they made entrenchments ; the white warriors fought well.

23.

The bankers of the city met the Lord (General) with presents.
He stopped the plunder (of the city), and the money-changers and all the city
opened again (for business).

24.

Saith Kamalapati : on Manik Rām trembled the sigrette of the chief.⁷
The rule of the great English, whose is the conquering sword.

⁷ First given by the English.

KUMARAGUPTA, THE PATRON OF VASUBANDHU.

BY PROF. K. B. PATHAK, B.A.; POONA.

IN VĪMAṆA'S *Kāvyālaṅkāra-sūtra-vṛtti*, we have the following important passage to which I beg to invite the attention of Sanskrit scholars, who are interested in the history of Indian literature :—

सौर्यं संप्रति चन्द्रगुप्तनवचन्द्रमकाशी बुवा
जातो भूपतिराभवः कृतधियां दिष्टया कृतार्थभनः ।

आभवः कृतधियामित्यस्य वसुबन्धुसाम्बोधोपसेपरत्वात्सानिप्रायस्वम्.

Kāvyālaṅkāra-sūtra-vṛtti, Chap. III, Sect. 2.

Vāṇivilāsa Press Ed., p. 86.

Translation.

"This very son of Chandragupta, young, shining like the moon, and the patron of men of letters has now become king, deserving congratulations on the success of his efforts.

The phrase: 'the patron of letters' is an instance of allusion, containing a reference to the ministership of Vasubandhu."¹

Kumārāgupta, the son of Chandragupta II of the Gupta dynasty, is alluded to, in the half verse quoted by Vāmaṇa, as the patron of the illustrious Buddhist author, Vasubandhu. Paramārtha, another famous Buddhist author, who lived between A.D. 499-569, tells us that Vasubandhu died at the age of 80, during the reign of Balāditya (Narasimhagupta)². This last-mentioned Gupta king was the grandson of Kumārāgupta. Vasubandhu was, therefore, contemporary with three successive Gupta kings, namely: Kumārāgupta, Skandagupta, and Balāditya. Paramārtha's statement about Vasubandhu being 80 years old at the time of his death is thus confirmed by the literary evidence discovered in Vāmaṇa's work,³ which belongs to the end of the eighth and the beginning of the ninth century A.D. When Paramārtha, in his *Life of Vasubandhu*, speaks of king Vikramāditya of Ayodhyā and his crown prince Balāditya as patronizing Vasubandhu, the Buddhist biographer obviously refers to the famous Gupta king Skandagupta who had the title of Vikramāditya. This confirms the identification which has been already proposed by Dr. Takakusu in his very valuable paper contributed to the *Journal of the Royal Asiatic Society of Great Britain and Ireland* for 1905, pp. 33-53. As regards the date of Vasubandhu, the Japanese scholar has very fully examined all the Chinese authorities bearing on the subject, and sums up his conclusion in the following words :—

"At present we must rest satisfied with the result at which we have arrived, however small it may be, in establishing the date of Vasubandhu in the light of Paramārtha's valuable work. We can thus take Vasubandhu's date, A.D. 420-500, as well-nigh settled, and with it those of Vindhyaśāsa (Īśvarakṛishṇa), c. 450 (died before 480), and Vasurāta c. 480, being brother-in-law of Balāditya, who ruled from A.D. 481 or thereabouts."

This date of Vasubandhu and the identification of the Vikramāditya mentioned by Paramārtha with Skandagupta, the son of Kumārāgupta is now confirmed by the literary reference given above. Vasubandhu's most important work was the *Abhidharma-kośa*. When Saṅghabhadra challenged Vasubandhu to a personal discussion, the latter declined on the ground that "even a complete

¹ Attention to this passage was first drawn by M. M. Haraprasād Śāstri, but his conclusions were different. (*Jour. Beng. As. Soc.* for 1905, Vol. I, No. 10, p. 253).—D. B. B.

² Smith's *Early Hist. of India*, p. 293.

³ Introd. to *Kātyamāla* edition.

refutation by the former would have no effect on his *kośa*." Vasubandhu's hope, that this literary production of his genius would be immortal, was amply realized, because the study of this *kośa* was so universally popular in the first half of the seventh century that, "even devout parrots expounded it." Bāṇa says :—

त्रिसरनपरैः परीयासकैः सुकैरपि शास्त्रज्ञासनकुचलैः कोशं समुपदिशतिः

Harsha-charita, VIII, p. 317.

Bombay Sanskrit Series Edition.

Here the word *kośa* is explained by the commentator, Sāṅkara, as कोशो बौद्धसिद्धान्तो वसुबन्धुकृतः. Bāṇa is misunderstood and mistranslated by Prof. Macdonell, when he tells his readers that "pious parrots expounded a Buddhist Dictionary" (*History of Sanskrit Literature*, p. 333). This testimony of the Brāhmaṇ poet Bāṇa to the immense popularity enjoyed by the Buddhist author Vasubandhu and to the fact that to explain the *Abhidharma-kośa* was a very common attainment in the first half of the seventh century is very important. We need not, therefore, be surprised that the rhetorician Vāmana has preserved for us the historical fact that Vasubandhu enjoyed the patronage of Kumāragupta. The interesting half-verse, which Vāmana has rescued from oblivion, is evidently taken from some lost *Guptavaiśāmahādhārya*, in which the name of Vasubandhu is directly mentioned or which was composed by Vasubandhu himself, to congratulate Kumāragupta on his accession to the throne, as the word *saṃprati* in the verse shows. It may be hoped that manuscripts of this *Guptavaiśāmahādhārya*, or whatever it may have been really called, may yet be recovered in Kāśmīr, where Vasubandhu spent many years of his life.

NOTE ON THE DRAVIDIAN CASES.

BY P. SESHACHARI, ESQ.; GOKARAM.

In the very interesting contribution to a 'Comparative Grammar of the Dravidian languages' on Dravidian Cases, by Mr. K. V. Subbayya, M.A., L.T., M.R.A.S. (above, May 1910), we are informed that 'the primitive Dravidian termination of the accusative was *am*, found in an unaltered form in old Kanarese.' I am inclined to believe that the primitive termination in Kannaḍa was not *am*, but *an*, as seen from the *saṃdhā* rules applied to substantive accusatives in combination with words having an initial vowel; cf., *Nṛpaṇaṇ-abbhīmaṇḍanāṇaṇ-atiśaya-viśāla-kīrtidhāvanu* (*Kavirāja-mārga* II, 16), *palavumaṇ-odaḡūḍire* (II, 18), *Kandosaḍan-banadoḷage Janakutanayaḷaṇ-Aṇuvān* (II, 38), *paḍaṇḡaḷaṇ-amaḡḍire* (II, 83). This is true of all genders and numbers. In the same paragraph we have 'In Mid. and New Canarese the *m* of *am* is softened to *n* and the transformed termination takes a final euphonic *u*, thus becoming *anu* or *annu*.' This is true without the 'softening' (?), since the primitive *an* can euphonically become *anu* or *annu*. 'For instance, we have *bhagavanu*, accusative of *bhagava*, god.' I have not been able to trace this *bhagava* or *bhagavanu* to any period of the Kannaḍa language unless as in Modern or New (so-called) Kanarese, both forms be regarded as accusatives of the Sanskrit *bhaga*, which evidently does not signify 'god.' The proper nominal theme in this instance would be *bhagavanta* from the Sanskrit *bhagavān* [see *Sabdamanī-darpaṇa-sūtra* 129; *Sabda-maṇi-darpaṇa* 86].

In quoting the *Sabda-maṇi-darpaṇa* 115, we have to remember, that it is not the *ge* of the dative that is optionally doubled, but the *g* of the *ge* termination.

In connection with the augment *in* of the genitive, apparently Mr. Subbayya uses *Sabda-maṇi-darpaṇa Sūtras* 108 and 109; but there is contradiction in (1) and (2) with regard to words ending in consonants which is not explained. Comparative study of the forms would render (1) untenable

A SHORT NOTE ON THE COINS OF THE ANDHRA DYNASTY, FOUND AT BATHALAPALLI, ANANTPUR DISTRICT.

BY Y. R. GUPTA, B.A.; NASIK.

THE learned Professor E. J. Rapson, M.A., has, in his unique and standard book, entitled *A Catalogue of the Indian Coins in the British Museum*, assigned a different class to the lead coins found in the Anantpur and Caddapah districts (Southern India). He says:—"The lead coins from Anantpur and Caddapah districts entitle them to be regarded as a distinct class. Like the coins of Fabric B from Andhradeśa, they have a 'horse' for their obverse type; but they are of rougher workmanship and they have a different reverse type l. *caitya*; r. tree. This reverse, it may be noticed, connects them with the class which is tentatively assigned in the catalogue to Feudatories of the Andhra dynasty. Indeed it is not improbable that they may belong to the same class."¹

Specimens of the coins found at Bathalapalli are also noted further in the general description:—

"Obverse.—Horse standing r. above, . . . ; in front, spherical object. Inscription not completely read.

Reverse.—Type (usually obliterated) left, *caitya* of six arches surmounted by a crescent; r., tree within railing; both standing on a pediment ornamented with scroll and dots."²

Nine of these coins I have purchased through Mr. Henderson, Superintendent, Government Museum, Madras. I am glad to say, he has placed in my hands two coins, which, in my opinion, enable us to decide that, at least some of the coins found at Bathalapalli belong to the Andhra dynasty and not to their feudatories. They seem to be more regular in form. But so far as I know, no notice of the inscription on them is taken. Prof. Rapson says that it cannot be read. It appears that he was not fortunate enough in securing good specimens. One coin in my possession is covered with some red substance. The substance or colour—call it anything—is thick and fine, and is sufficient to preserve the coin and make it hard, so much so, that it cannot be scratched off with a penknife. But when the coating is removed, the lead yields to man's nails.

By applying impure soda (what we call *pāpadkhār* in Marāṭhī), I am able to make out some words. The letters on my coin are rather small, but seem to be more carefully formed than any on the coins of the two feudatories of the Andhras, Chñṭakadānanda and Muḷānanda. The first word on it is *Rāṇo* and it is very clear. The second is *Vāsīṭhiputasa* or *Vāsathīputasa* (the vowel is uncertain). But the letter *ṭhī* is not as clear as one could wish, and the *va* is more ornamental than I have seen on other coins. As regards the remaining word, an eye copy of it is given below:—

The first letter seems to be *hā*, and the second like *ta*, but the second is indistinct and puzzles me a little. The line that follows is, I believe, a portion of the pedestal on which the horse is standing. Then comes *ka*. The next letter is half lost, but the lower half that remains can be tolerably made out. The last letter appears like *sa* but is very indistinct, the vertical portion only being visible. I would thus like to take the word as *Hātakanisa*, which, evidently stands for *Sātakanisa* so that the whole name we obtain is *Rāṇo Vāsīṭhiputasa Hātakanisa*.³ The coin probably belongs to Vāsīṭhiputra-Sātakarṇi, viz., the Sātavāhana prince of that name referred to in a Kanheri inscription.⁴

Another coin in my possession, which is a poor specimen, has *vā* on it. But nothing more can be said about it. By the bye it would not be out of place to remark that very small lead coins, or perhaps those of mixed metals having a tree on the reverse, are sometimes met with in the Nāsik district. The tree is just like the one found on the coins of Muḷānanda. But the obverse I am still unable to identify.

¹ Intro., p. lxxxi.

² The coin is much worn out, and does not yield any good cast. No illustration of it is, therefore, possible. There can, however, be no doubt about the reading proposed by Mr. Gupta, except in one respect. The initial letter of the third part of the legend is not *hā*, as he says, but simply *sā* with the slanting side stroke on the proper right being very much worn out.—D. R. B.

³ *Arch. Surv. West Ind.*, Vol. V, p. 78.

⁴ P. 25.

SOME UNPUBLISHED INSCRIPTIONS.

BY D. B. BHANDARKAR, M.A.; POONA.

1.—Dhanop Inscription of Chachcha.

AN account of this inscription, whose transcript is given below, was first read by me in a Hindi booklet by Munshi Devi Prasad of Jodhpur entitled *Rājputānā-mem Prāchīna-śoṭha*. It appears from it that at Dhanop, sixteen miles north of Shāhpurā, capital of the principality of the same name in Rājputānā, two inscription stones were discovered as early as 1873, which have since disappeared. Impressions of the inscriptions were taken by Pandit Ramkaran of Tonk, and it was found that they both belonged to a Rāshtrakūṭa dynasty. One of these, however, was too fragmentary to allow anybody to make much out of it, but the other was, on the whole, well-preserved and gave in ten verses, an account of that dynasty. Two years ago, Pandit Gaurisbankar Ojha had occasion to examine the papers and impressions of Pandit Ramkaran, which are now in the possession of his grandson Pandit Ramnivas. He was able to find out the impressions of one of these well-preserved inscriptions, and was kind enough to send them to me to make known the contents of it to the antiquarian world, which is already indebted to him for preserving and bringing to light many valuable epigraphic records.

The impressions are not quite satisfactory, but with patience and perseverance they enable one to decipher almost the whole of the inscription with certainty. It contains 13 lines of writings, which cover a space of 1'-6½" high by 7¾" broad. Line 11 is followed by an indented line which divides it from the remaining. Lines 11—13, again, do not run over the whole, but are engraved only up to the half of the length of the inscription. The characters belong to the northern class of alphabets, which was prevalent during the 10th and 11th centuries. A noteworthy palæographic peculiarity of the inscription is the representation of the medial vowel *o* by superscript signs placed above the letters instead of by vertical strokes attached to their sides, no doubt, a reminiscence of what we find in the case of all medial vowels in the Vasantgaṇḥ inscription of Varmalāta, the Udaipur inscription of Aparājita, and so forth. Attention may also be drawn to the final *t* in line 13, and also to the numeral, in line 2. The language is Sanskrit and excepting *Om namaḥ Śivāya* at the beginning and the date at the end, the whole record is in prose. In respect of orthography, the only points that call for attention are (1) the frequent doubling of *t* in conjunction with a following *r*, and (2) the use of *s* instead of *ś*.

The inscription opens with an obeisance to Śiva. Verse 1 invokes the blessings of that god. Verse 2 speaks of a king named Chachcha, who is represented to have revived the glory of the king Bhallila and to have rebuilt the temple, where the inscription was originally put up. Then we are told that in the lineage of the Rāshtrakūṭas there was a king called Bhallila (v. 3) and that his son was Dantivarman, who first built this temple (v. 4). The sons of the latter were the two kings, Buddharāja and Govinda (v. 5), who erected a temple apparently of red colour and surrounded it with the shrine of some *mātā*, a step-well and an orchard (v. 6). Many years after their demise, we are further informed, the land which had been granted to the god Sambhu was resumed, and the temple fell in disrepair. Verse 8 says that there was a devotee of Śiva and of the Śaiva denomination named Nagna-bhaṭṭāraka, who saw that the god received no worship. He went to king Chachcha, and said: "O king, this temple belonged to the princes of your family," and induced him to renovate it, which, we are told, had been dedicated to Śiva under the name of Dhañkeśvara (v. 9). This shows that Chachcha was a Rāshtrakūṭa, though we are not informed how he was related to the other Rāshtrakūṭa kings mentioned above. Then follows a verse expressing a wish for the endurance of the temple as long as the sun, the moon, the Ganges, &c., last. The eleventh or the last verse tells us that the inscription was engraved by Rāmadeva, son of Rāmranasāhi. The record ends with the date: Saturday, the 5th of the bright half of Vaiśākha of the [Vikrama] year 1063.

The importance of this inscription consists in the fact that this is a record of a second and new Râshtrakûṭa family found in Râjputânâ. The existence of the first was made known to us by an inscription found at Hâthundî near Bijâpur in the Bâli district, Jodhpur State. It was first published, but partially, by the late Prof. Kielborn in the *Jour. Beng. As. Soc.*, Vol. LXVII, Part I, pp. 809-14, and has now been fully and critically edited by Pandit Ram Karna of Jodhpur in the *Ep. Ind.*, Vol. X, p. 17 ff. It informs us that a Râshtrakûṭa family was reigning in the tenth century at Hastikundî (Hâthundî). But our inscription attests the existence of an entirely new Râshtrakûṭa dynasty in Râjputânâ holding sway over a province nearly one hundred miles north-east of Hâthundî.

Text.¹

- 1 औ^१ भी नमः शिवाय ॥ गंगातोयेन सिक्ता^१ सप्तिकुसुमभृती^१ नेत्रवर्धितापक्वोद्योद्यत्कंपनानीकृत-
भुजगकन्यापुष्पप्रमदा^१ -
- 2 लः । शोभाभृत्सुकपालप्रविरचितशिरोमालकैकालवालाः पाषाण्यांस्तु स्मरारेर्यरविकटजडावल्लभो यः सर्वेव ॥१॥
- 3 सुआभानमिदं^१ भवत्स भवनं कारापितं^१ भूतले (1) प्रालेवाचलकूटसन्निभमुपमासादयेवै^१ सह । श्रीमल्ली-
लनृपादिकीर्तिर-
- 4 मला नटा हि येनोद्धृता (1) कीर्त्तुष्योत्तितभूतलः स जयति श्रीचक्रनामा नृपः ॥२*॥ अन्वये राट्कूटानां^१
भासीच्छुभ्रमर्धमः । श्रीमां^१ भल्ली-
- 5 भूपाली भूपालः सेवितऋभः ॥३*॥ तत्सुगुरुन्तिवर्माख्यः श्रीमानभूषणोत्तमः । स मेवं कारितं तेन संभोर्भ-
वाब्धिमोचिना^१ ॥४*॥ कानुत्पन्नी हृतौ
- 6 तत्सव (1) नृपावन्वभूषणको (1) श्रीगुहाराजगोविन्दौ कीर्त्तौ क्वातौ हि भूतले ॥५*॥ भवत्सा विधापितं
पद्मभाभाजालोहितमंदिरे [मा] नृह [म्ये] न [संजु]-
- 7 कतं (1) वात्सा वादिकवापि हि ॥६*॥ शिवलोकप्रभातैस्तैर्हाय [ने] कर्षद्भि [गं] दैः । लुवावां रंभुभूमौ च
(1) ततः क्षीयेच मंदिरे ॥७*॥ शिवभ [कतो] भ-
- 8 वच्छेवो नम्रभारकाभिधः । अनर्चनाविको [वृद्ध] देवस्तेना [वमाभि] तः ॥८*॥ भासीरूप तवान्वये
नृपतय [स्ते] पामिदं की [तेन] (1)
- 9 श्रीमन्मन्त्रप [स्व] पूर्णगुणिनो भ्रा [क्या] व चैर्यं पु [नः] । इ [म्ये] [ते] न [विधापितं] क्षि [तितले]
धंकेस्वरस्व^१ प्रभोः (1) साधुः सङ्गुनसं [जु] तः स जयति श्रीनम्र-
- 10 महारकः ॥११*॥ वावङ्गानुत्तपति गगने शीतगुग्गुल तिष्ठे [न] वावङ्गा हिमशिलरिपो वाति कळोल-
माला । अर्धो वावङ्ग सहविरिभिः
- 11 इमां फनेन्द्रो^{१४} विधत्ते (1) तवत्सस्कीर्तिरिधममला^{१५} तिष्ठ
- 12 तु [व्यो] [सुगु] ह ॥ ११*॥^{१४} आलिख [नसम] स्कीर्ण^{१७} ररनसाहिसूनुना । धी [मला] रा [मदेवेन]
- 13 बलाकसारभनुना^{१६} ॥११*॥ सर्वत् १०६३ कोसाग^{१७} इदि ५ सौरे

2.—Shergadh Stone Inscription.

This inscription was found engraved on a stone lying outside the temple of Lakshmi-Nārāyaṇa at Shergadh in the Kotāh State, Rājputānā. I edit it from an inked impression kindly supplied to me by Pandit Gaurishankar Ojha of Ajmer.

The record contains fifteen lines of writing, which covers a space of 1'-3" broad by 10½" high. The characters are Nāgarī. Of these, attention may be drawn to (1) the letter bh, whose form is rather peculiar, and (2) the subscript y, which gives the whole conjunct letter, the appearance

- 1 From impressions of Pandit Ramkaran of Tonk supplied by Pandit Gaurishankar Ojha.
 2 Denoted by a symbol. 3 Read सिक्ताः. 4 Read राधि°. 5 Read °पुच्छ°.
 6 Read शुभा°. 7 Properly कारित; but this does not suit the metre.
 8 One dot of this *visarga* is above, and the other below, वै. 9 Read °कृदामासी°.
 10 Read श्रीमान्. 11 Read शम्भो°.
 12 There is some space left between the letters भि and तः. 13 Read धंकेवरत्न.
 14 Read कपीन्द्रो. 15 Read तावत्सस्कीर्ति°. 16 Read आलेखन°. 17 Read °समुत्कीर्ण°.
 18 I am unable to understand the meaning of these words. 18 Read वेसाख°.

of ending in *ā*, e.g., *Nagnakasya* in line 2, which looks as if it were *Nagnakasā*. The language is an imitation of Sanskrit strongly tinged with vernacular words and syntax. The whole of the record is in prose excepting the single verse *yasya, yasya, &c., &c.*, in line 8. In respect of orthography, attention may be drawn (1) to the use of the dental, instead of the palatal, *s*, and (2) to the occasional doubling of a consonant in conjunction with a preceding *r*. Lexicography calls for many remarks. In line 1 occurs the word *maṇḍapikā*, which is met with in many inscriptions of this and later periods. Its meaning is, however, suggested by the Marāṭhī *maṇḍarī* 'a custom-house.' In line 2, we have the word *karsha*, which, according to some authorities is equal to two *tolas*, a *tolā* varying from 110 to 180 grains, according to local custom. Line 3 has the word *Kauptika*, which is of doubtful meaning. It occurs no less than three times in the Siyaḍoṇī inscription, and always in connection with *Maṇḍapikā*. Probably *Kauptika* denotes the head of the local customs office. *Vṛishabha* in line 4 is obviously the name of some coin, and so also is *Varāha* in line 7. This last word appears to be a short form of *Ādivarāha*, and is met with no less than three times in the Siyaḍoṇī inscription. Pallasā, in line 6, probably means a store-house for grain, the Monier Williams' Dictionary giving the meaning of 'granary' for the word *palla*. The word *Asanikā*, which occurs no less than seven times in the inscription, is found several times used also in Siyaḍoṇī inscription, and denotes in all likelihood 'a dwelling, residence.'

The inscription really consists of three distinct records. The first is dated the 3rd of the bright half Vaisākha in the [Vikrama-] year 1074, and states that from the produce of the *Maṇḍapikā* or custom-house the *Seṭhs* Nārasimha, Govṛisha and Dhīrāditya made, on the aforesaid date, a daily grant of one *karsha* of ghee as unguent to the feet of *Bhaṭṭāraka* Nagnaka. There can hardly be a doubt that this Nagnaka is the same as that of the previous inscription. The second record is dated the same day of the same month, but of the year 1075, and speaks of the benefactions of five *Vṛishabhās* from the produce of octroi duties by the *Kauptika* Varāṅga for sandal-incense to the god Somanātha. The third is a long record. It is dated the 13th of the bright half of Māgha in the [Vikrama-] year 1084. It records a series of benefactions. The first was made by *Thakura* Devaśvāmīn, and consisted of (1) two of the oil-mills belonging to the oilman, *Thāiyāka* given for supplying lamp oil to the god Somanātha, (2) one shell cowrie from the granary establishment for incense and (3) two *Varāha* coins on the *saṅkrāntī* of every month. *Avāsānikās* or dwellings were given to the same god by various individuals, such as the traders *Imdā* and *Mahidāka*, the oilman *Thāiyāka*, and so forth.

Text.²⁰

- 1 ओ ॥ संवत् १०७४ वैशाखसुदि²¹ ३ अक्षतसीधारा मंडपिकायास्तभेतिनरसिंहगोवृषधीरा-
- 2 द्विचैः भट्टारकभूतिप्रकृत्य पादाभ्यगाय दिनं प्रति घृतर्षपेदेकं १ प्रदत्तं । आचंद्रार्कं यावत् ।
- 3 संवत् १०७५ वैशाखसुदि ३ श्रीसीमनाथदेवाय चंदनधूपनिमित्तं मार्गशीर्षे कौमिक-
- 4 वरंभेन मार्गशीर्षायात् दत्तं घृण ५ आचंद्रार्कं यावत् ॥ छ ॥ संवत् १०८४ माघसुदि १३
- 5 श्रीसीमनाथदेवस्य दीपतैलनिमित्तं ठक्कुरदेवस्वामिना तैलकराज्यादयाकषाण
- 6 द्वौ प्रवत्तौ आचंद्रार्कं यावत् ॥ तथा पल्लसालायां धूपनिमित्तं कपदेकवोडी १ दिनं प्र-
- 7 ति दातव्या आचंद्रार्कं ॥ तथा मातधारके संक्रांती वराह द्वौ प्रवत्तौ आचंद्रार्कं
- 8 यावत् । यस्य यस्य यदा भूतिस्तस्य तस्य तदा फलमिति ॥ श्रीसीमनाथदेवस्य वणि (1)
- 9 इशमहिषाकाभ्यां सत्कावासनि [का] प्रदत्ता । तैलिकयाद्याकेन सत्कावासनिका प्र-
- 10 दत्ता । तथा वणि सोडाकेन सत्कावासनिका प्रदत्ता । तथा वणिक साइयाकेन स-
- 11 स्कानसनिका प्रदत्ता ॥ तथा वणिक श्रीहरअसीमाभ्यां स्वकीया वासनिकौ द्वौ २ प्र-
- 12 दत्तौ । तथा वणिकनहलकेन सत्कावासनिका प्रदत्ता ॥ तथा ²²संखिकलभ्यां प्रदेन
- 13 सत्कावासनिका प्रदत्ता ॥ श्रीसीमनाथदेवपल्लिकापूर्वतः देवमर्षा । पश्चिमतः
- 14 ठक्कुरकुंडगकस्थवासनिकामर्षा । उत्तरतः मार्गशीर्षा²³ हस्तिगतः नदीमर्षा-
- 15 तः । चतुराष्टसाधिता श्रीसीमनाथदेवपल्लिका ॥ छ ॥ मंगलं महाश्रीः ॥ छ ॥

²⁰ From impressions supplied by Pandit Gaurisbankar Ojha.

²¹ Read वैशाख°.

²² Read संखिक°.

²³ Read° मर्षा.

THE CHHANDOVICHITI.

BY P. V. KANE, M.A., LL.B. ; BOMBAY.

RĀJASĒKHARA credits Daṇḍin with the authorship of three works (*trayā Daṇḍi-prabandhāś-chā trishu lokeshu viśrutāḥ*). The *Kāvyaḍarśa* and the *Daśakumāracharita* are popularly regarded as the works of Daṇḍin. I have grave doubts as to whether the author of the latter was the same as that of the former. There is no unanimity as to the third work also being of Daṇḍin. Prof. Pischel in his introduction to Rudraṭa's *Śrīngārātilaka* arrives at the rather startling conclusion that the *Mṛichchhakatika* is the third work of Daṇḍin. Dr. Peterson, in his introduction to the *Daśakumāracharita* (p. 5), says that Daṇḍin wrote a work called *Chhandovichiti*. Dr. Peterson's reasons are as follows:—Daṇḍin divided *Kāya* into three varieties, *gadya*, *padya* and *miśra*. Afterwards Daṇḍin says that an exhaustive treatment of *padya* is given in *chhandovichiti* (*chhandovichityāṁ sokalāḥ—tatprapañcho nīdarītaḥ*); ¹ *śā vidyā naus-tīrskā yāṁ gambhīrāṁ kāya-sāgarāṁ* (1¹). Daṇḍin omitted the treatment of *padya*, because he had treated of it elsewhere. So Dr. Peterson says: "It seems clear that Daṇḍin is referring to a book here as also that he can only be referring to a book of his own composition," and further, "I think it probable that Daṇḍin wrote a *chhandovichiti* as Vāmana had done before him." Pischel doubts whether Daṇḍin is at all referring to a work called *Chhandovichiti*, and if he does refer to a work, then he is of opinion that, the 15th chapter of the *Nāṭyaśāstra* of Bharata, which in South Indian MSS. is styled '*chhandovichiti*,' is the work referred to by Daṇḍin. I shall try to show in the following that the *chhandovichiti* referred to by Daṇḍin is not his own work; that the word *chhandovichiti* means simply *chhandas-śāstra* (*lit.*, collection of metres) and is generally taken as referring to the *veḍāṅga* on metrics ascribed to Piṅgala. By the way, it deserves to be noticed that Daṇḍin seems to have contemplated the writing of a work on the *kālās* (arts) "*itihaṁ kālā-chaturṣṣhaṣṭi-vīrodhaḥ sādhu nityatām tasyāḥ Kālā-parichchhede rūpam-āvirbhaviṣhyati*."² 11

I think that the words of Daṇḍin are quite explicit as to whether he is referring to a work called *chhandovichiti*. About it he says that it will serve as a ferry to pass across the ocean of Poesy.

Daṇḍin simply says that an exhaustive treatment of *padya* has been given in *chhandovichiti*. He does not add 'by me' (*mayā*). If we were to supply this ellipsis, then we shall have to ascribe, by a parity of reasoning, to Daṇḍin the authorship of a work on the dramatic art. He says "*Nāṭika* and others constitute the third division of *Kāya* called '*miśra*' and an exhaustive treatment of them (has been given) elsewhere" (*miśrāṇi nāṭikādīni teṣāṁ-anyatra vistarāḥ*)³. No one has so far asserted that Daṇḍin wrote on the dramatic art also. I, therefore, think that just as Daṇḍin here refers to a well-known work on dramaturgy (in my opinion the *Nāṭyaśāstra* of Bharata), so in the passage about *chhandovichiti*, he alludes to some work on metres, well-known to his contemporaries.

The assertion of Dr. Peterson that Daṇḍin wrote a *chhandovichiti* as Vāmana had done before is based on a misunderstanding. Apart from the question whether Vāmana preceded Daṇḍin (I think he did not), I question the composition of a *chhandovichiti* by Vāmana. His *sūtra* is '*Śabda-Smṛiṃ-Abhidhānakāḥ-chhandovichitī-kālā-kāmasāstra-ḍaṇḍa-nīti-pāradā vidyāḥ*.'⁴ Vāmana himself paraphrases '*chhandovichiti*' by '*chhandasāstra*.' Besides, it is beyond the bounds of possibility that Vāmana would place a work of his own on the same level with the *vyākaraṇa* of Pāṇini, the works on arts composed by Viśakhila and others and ask all future generations of poets to study his own work. As all the other *vidyās* referred to are dealt with by writers other than Vāmana, it naturally follows that the *chhandovichiti* also paraphrased in the most general terms is the work of some one else. Moreover, it should be noted that in the commentaries on the *Vṛittaratnadhara* and other works on metres, not a single reference is to be found to Daṇḍin and Vāmana as writers on metres, although a host of other writers are so referred to.

As to the *Nāṭyaśāstra* of Bharata, it is sufficient to say that the very fact that all MSS. do not call the 15th chapter *chhandovichiti* raises strong doubts about its being the *chhandovichiti*

¹ *Kāvyaḍarśa* I, 12.² *Kāvyaḍarśa*, III, 171.³ K. D. I, 81.⁴ I, 3.

referred to by Daṇḍin. *Chhandovichiti* is primarily a very general term and may be applied to any work on metres. My idea is that some copyists might have added the name at the end of the 15th chapter in this primary sense of the word '*chhandovichiti*.' It would be rather strange to suppose that Daṇḍin refers to a small chapter as exhaustively treating of *padya*. Bharata himself says that other scholars have given a larger number of metres than his own and that he omits them because they do not lend charm to dramas (*Santy-anyaṇy-api vṛttāni yāny-uktāniha paṇḍitaiḥ | na chātāni mayōktāni na śōbhān janayanti hi*⁶). This being the case, the words of Daṇḍin '*sakalas-tat-prapañchah*' would be thoroughly inappropriate if we understand by *chhandovichiti* the 15th chapter of the *Nāṭya-śāstra*, as Prof. Pischel did.

I shall now adduce the evidence of comparatively early writers to show that *chhandovichiti* is the name of the *Vedāṅga* dealing with metres.

Uvata, while commenting upon *Rikprātisākhya* XIV, 10 (*s=aitena śāstrair na viśishyate anyaiḥ kritenaṁ cha Vedāṅgam=anidyam=āreham*), remarks that *chhandovichiti* is one of the six *Āṅgas* of the Veda (*tasmād anidyam śhaṅgavat śhaṭsu vedāṅgeshu idam=api aṅgam Kalpō Vyākaraṇam Niruktam Sikṣhā chhandovichitir-jyōtiṣhām=ayanam-iti*).

Haradatta in his *Padamañjarī*, a commentary on the *Kāśikā*, speaks of *chhandovichiti* as a *vedāṅga* thrice on the same page (p. 5 of the Benares edition); e.g., '*tatra vyākaraṇam jyotiṣham Niruktam Sikṣhā chhandovichitih Kalpasūtrāṇy=anyaṇi*.'

Bhaṭṭa-kumārila in his *Tantravārtika* briefly gives the topics discussed in the six *Vedāṅgas* and remarks that, in the *Chhandovichiti*, *Gāyatrī* and other metres are distinguished (*Chhandovichityām=api Gāyatrīyādiveko loka-Vedayoh pūrvavad-eva pratyakṣah* | ⁶).

Jayamañgala in his commentary on *Bhaṭṭi* I. speaks of '*chhandovivṛiti*' as one of the six *Vedāṅgas* (*Sikṣhā kalpo vyākaraṇam chhandovivṛitir Niruktam jyōtiṣham cheti śhaṅgāni śāstrāṇi*).

The *Vṛttaratnākara* (VI. 3.) speaks of the *Chhandovichiti*, which word is explained by the commentator Nārāyaṇa as '*Chhandasīśāstram*' (*prastāro=syām samākhyātai-Chhandovichitivedibhiḥ* |).

We shall now quote from two writers, who speak of *Chhandovichiti*, but not as a *Vedāṅga*.

Varāhamihira in his *Bṛhat-saṁhitā* mentions a *Chhandovichiti* (*vipulām=api buddhrā Chhandovichitim bhavati kāryam=etdvat | Srutī-sūchaula-vṛitta-saṁgraham=imam=āha Varāhamihirō 5-taḥ* ||). Varāhamihira flourished in the 6th century A.D. He cannot be supposed to refer to the work of Daṇḍin, even if we conceded for the sake of argument that the latter wrote a *chhandovichiti*, as Daṇḍin cannot be placed earlier than the 6th century A.D.

Subandhu in his *Vāsavadattā* twice speaks of the *Chhandovichiti* (*chhandovichitir=iva Mālinī-sandhā*; *Chhandovichitim=iva bhṛājamāna-Tanumadhya*). Both the metres, viz., Mālinī and Tanumadhya are defined in the work of Piṅgala. Subandhu is also a very early writer, being not later than A.D. 600. Vāmana in his *Kāvya-lukṣhā-vṛtti* quotes him. Bāṇa in his introduction to the *Harsacharita* is generally regarded as referring to the *Vāsavadattā* of Subandhu. The words in the introduction to the *Kādambarī* '*dhiyā nibaddh-eyam=atidvayī kathā*' must also be taken as referring to the *Vāsavadattā* and the *Bṛhatkathā*.

The work of Piṅgala is now looked upon as a *Vedāṅga*. It is written in the *sūtra* style and must be of great antiquity. The *Pāñchatantra* speaks of him as a treasure of metrical knowledge (*Chhandojñāna-nidhiḥ jaghāna makarō veldtate Piṅgalam*). The *Vṛttaratnākara*, which is itself a comparatively early work, looks upon Piṅgala as the highest authority on metrics, and quotes him at every step. No ancient work, except Piṅgala's, that deals with both Vedic and similar metres as the *Chhandovichiti* referred to by Kumārila appears to have done, has come down to us. From all these circumstances, it appears to me that the *Chhandovichiti* referred to by the writers quoted above, and by Daṇḍin and Vāmana is the work of Piṅgala.

The question whether Daṇḍin is the author of the *Mṛichchhakatika*, though an interesting one, does not at present concern us. We reserve the discussion of it for another issue of this journal.

⁶ Verse 144.

⁶ Page 79.

⁷ Chapter 101, verse 64, Prof. Dvivedi's edition.

MISCELLANEA.

THE FORM OF BUSTS ON INDO-SCYTHIAN COINS.

SOME time ago when reading an article on Roman Art in the *Quarterly Review*, I found mention of a classification of Roman busts which might possibly give a clue to the date of Kanishka, if applied to the Kushan coins. Recently I worked out the details, and, although no very definite conclusion has been attained, the investigation may be of interest to some readers of the *Indian Antiquary*.

A Polish scholar has undertaken to determine the age of Roman busts by their form, defining six varieties, namely:—

I. Julio-Claudian (to A.D. 69)—shoulder not included;

II. Flavian (A.D. 69-98)—shoulder, but not junction of arm, included;

III. Trojan (A.D. 98-147)—junction of arm included;

IV. Hadrian and the Antonines (A.D. 117-192 death of Commodus)—part of the upper arm included;

V. About A.D. 200.—half-length figure;

VI. Third century—partial reversion to older fashions.¹

The want of busts in the Gandhāra school renders this test inapplicable to the sculpture, but I have applied it to the Kushan coins with the following result:—

The coins of Kadphises I (=Kadaphes, &c.), whether alone, or with Hermaios the last Greek king of Bactria, present a bust of Type I. As is well known, some of these coins are copied from issues of the time of Augustus. (Gardner, Pl. xxv, fig. 1-5). The conquest of Kabul by

Kadphises I, may be dated about A.D. 20. In this case the Indo-Scythian king followed the fashion of contemporary Romans. Type II, is found on the Sassanian coinage of Persia from the reign of Ardashir Bābakān (A.D. 226), and recurs in late Indo-Sassanian coins of about A.D. 500 (*I. M. Cat.* Pl. xxv). I have not found it on Kushan coins.

Nor do I know Indian examples of Type III. A gold coin of Kadphises II (? *cir.* A.D. 45-78) exhibits a bust of Type IV form (Gardner Pl. xxv, 8). Another coin (*ibid.* Pl. xxv, 9) includes the whole of the left arm. If the dates assumed for Kadphises II are at all correct, he must have anticipated the change of fashion at Rome. The gold coinage of Havishker (? *cir.* A.D. 123-140) has the half-length figure (Gardner Pl. xxviii, 9), as in the Roman Type V. Here too, if the assumed dates are right, India was in advance of Rome. So far as it goes, the text would support rather later dates for the Kushan kings. I may note that a coin of Gondophernes (*I. M. Cat.* Pl. ix, 11) agrees with the Flavian Type II. The same type is found on a coin of Soter Megas (*ibid.* Pl. ix, 16), supposed to have been contemporary with Kadphises II, who used a slight advance on Type IV.

The Indian coins so far agree with the Roman bust series that, like it, they exhibit a progression from the head and neck without the shoulder to the half-figure, but the stages of the progression do not seem to coincide chronologically, and some of them are missing in the Indian series.

VINCENT A. SMITH.

NOTES AND QUERIES.

A NOTE ON "FOREIGN ELEMENTS IN THE HINDU POPULATION."

[Vide Above, for January, 1911.]

MR. D. R. BHANDARKAR, M.A., has inferred from palæological evidences that pure "Āryan blood does not run through the veins of the Brāhmanas" [p. 37. *Op. cit.*]. The question I am here tempted to put is, who are the Brāhmanas, through whose veins Āryan blood does not run? Are the Brāhmanas Āryan or non-Āryan? The foreign elements that came to India, viz. the Hūnas, Śakas, Mihiras, Chalukyas, &c., what are they again, Āryan or non-Āryan? If Āryans are different from these, did those Āryans come to

India also from somewhere in the Central Asia? Are those who are called Brāhmanas autochthonous or exotic? If the Brāhmanas are Āryans and are exotic, the blood running through their veins is Āryan; but if they are a race autochthonous to India, there is no Āryan blood in them, for *ex hypothesi*, the Āryans are a race trans-Himālayan; and when Āryans came to India therefore, the old pure autochthonous Indian blood of the Brāhmaṇa must have been strained by Āryan blood. Hence before the Hūnas, etc., poured into India, the Brāhmaṇa blood had already been once impregnated with the foreign Āryan element. Is this so?

¹ M. Bienkowski, cited by Mr. H. Stuart Jones in 'Art under the Roman Empire,' *Quarterly Review*, Jan. 1903, p. 123. 'Gardner' means P. Gardner, *Catalogue of Coins of Greek and Scythian Kings of Bactria and India* in *B. M.* The tentative dates in this text are those of Mr. E. D. Bawerji.

§ 2. But if the Brāhmanas also came to India from a foreign source, I believe they are Aryans then. The existence of such names as Abraham in Hebrew, Behram or Bahram in Zend, may favour the views that the Aryans had already acquired the title of Brāhmanas before their exodus into India from their fatherland. Before their exodus, were Aryans all Brāhmanas or had they already been divided into Brāhmanas, Kshatriyas and so forth? But whether before or after coming to India, in either case, we have authorities to show there was only one class primarily, viz., Brāhmanas, apart from the doubt whether they were Aryans or not. For, the Yajur-Brāhmaṇa II, 8, 8, says:—

'*Brāhmaṇaḥ Kshatriyam nirmītam*,' i.e., 'the Kshatriya was created from the Brāhmaṇa.' The Mahābhārata, Śānti-parvan, Mokṣa-Dharma, 188th and 189th Chapters¹ may be taken as a commentary on the Brāhmaṇa passage above cited. It seems unnecessary to quote the verses here in *extenso*, for the reader may easily refer to the Mahābhārata.

§ 3. And then let us consider the nature of the several successive hordes which immigrated to India. Take the Persians; are they Aryan? The Greeks, and then the Romans; are they Aryan? If they are Aryan, and the Brāhmaṇa is also Aryan, and they intermingled, Aryan blood alone was infused into Aryan blood; and I believe that in this case, blood-purity or race-purity was not tarnished. The Brāhmaṇa may perhaps be taken for pure after the three-fold admixture referred to above, and which admixture must have taken place.

§ 4. And next, have the Hūnas, Sakas, etc., who poured into India, been conclusively proved by either archaeologists or ethnologists to be non-Aryan? I venture the suggestion, that for aught we know, they may have been the Aryans left at home, but who followed, only in time, the Brāhmaṇa-Aryans who only came in advance of them. If this is the case, *ergo*, their blood mixing with the Brāhmaṇas cannot be a foreign element again. *En parenthèse*, let me observe that eugenically, blood mixing with blood ought not always to be construed by scientists as impoverishing or deteriorating it, for on the other hand, it may strengthen and enrich it.

§ 5. Whether Brāhmanas are Aryans or not, or whether Aryans are Brāhmanas or not, there is another interesting question which should exercise the minds of researchers. Ravana of Rāmāyana fame is said to be a Brāhmaṇa, and yet he was not an Aryan, but a Dravidian, whatever the latter term, so much disputed about, may mean, save that it means a race different from Aryan. Some say, Ravana belongs to the Lemurian race, some Atlantean. But to whichever of the three categories he may belong, viz., Dravidian, Lemurian or Atlantean, my purpose is served so long as these three denominations connote an origin which is non-Aryan. So then, the case of Ravana shows that there were Brāhmanas, even on the non-Aryan race. *Ergo*, if the Hūnas, Sakas, etc., were non-Aryans, there is no reason to exclude them of the Brāhmaṇa element in them

also, if they were not in totality the Brāhmanas, viz., the one Brāhmandom to which the Aryans proper lay claim according to the quotation from Yajur-Veda and Bhārata shown in para. 2, *supra*. Whether the Hūnas, etc., are Aryans or not, there is reason to suppose a Brāhmaṇa element in them as in the case of Ravana of the Dravidian stock. Hence if Brāhmanas mixed with Brāhmanas, the purity of Brāhmaṇa blood has not suffered on that account.

§ 6. In India itself, after the classification into Brāhmaṇa, Kshatriya, etc., the Kshatriya, etc. have, by virtue of excessive merit, been elevated into the Brāhmaṇa ranks, as in the case of Viśvāmitra for example. And it is no wonder if by similar processes, *samkīrtic* or otherwise, foreign elements—so called—of Hūnas, etc., merged themselves into Hinduism, understanding by this term, a compound of Brāhmaṇa, Kshatriya, Vaiśya, Śūdra, plus the Pañchama, the latter being a group wisely provided in the Hindu body-politic to gradually assimilate into its fold all foreign elements as they came and touched its bounds and borders, to be in course of time prepared for mergence again into classes, viz., the Chāturvārya, above it.

§ 7. These are age-long processes, and there is no question of pure and impure blood. But so long as those classes, who in the present hour, go in India by the name of Brāhmaṇa, remain intact, and do not mix their blood with classes non-Brāhmaṇa, the charge of mixed or impure blood can never be levelled against them.

§ 8. Nor is there any race-batred or class-batred, jealousies or hollownesses in claims, as Mr. D. R. Bhandarkar thinks, for we are all peacefully and contentedly settled down into our convenient quadruple, or quintuple groups,—a final result, after all the wars have gone past, caused by the wish to transcend these limits and efface those convenient boundaries. Who would disturb them again and cause bad blood again?

A. GOVINDĀCHĀRYA SVĀMIN,

MISOKE,

C.E., M.R.A.S., M.M.S.

31st January, 1911.

[The expression used by me is "Vedic Aryan blood" and not simply "Aryan blood." The word 'Vedic' has been purposely put in, to express the current belief that the Brāhmanas, &c., of the castes considered to be pure at the present day are the direct descendants of the Brāhmanas, &c., who were the seers of the *Mantras*. This means that there was no admixture of foreign (Aryan or non-Aryan) and aboriginal blood. Yavanas, Sakas, Hūnas, &c., from the popular point of view, are foreigners, i.e., *Mlechchhas*. At the end of para. 5, it is said that if the early Brāhmanas mixed with the Brāhmaṇa element of Hūnas, &c., the purity of Brāhmaṇa blood has not suffered on that account. I am certain, no orthodox Brāhmaṇa will ever countenance this view. As regards para. 8, Mr. Govindāchārya Svāmin will do well to enquire either at Baroda or at Kolhapur what the *Grāmānya-prakarana* means, and he will be convinced of what I have said. This again is but a typical instance.—D. R. B.]

¹ This, surely ought to be *Brāhmaṇaḥ Kshatriyam nirmītam* (II, 8, 9). Here *Brāhmaṇa* does not mean a Brāhmaṇa but the Divine Cause and Presence of a Universe. This is evident from the words: *Brāhma viduṣvāda iṣṭat* and *Brāhmaṇa Brāhmaṇaḥ pūjāda*, which precede and follow the passage just quoted. Mr. A. Govindāchārya Svāmin is regarded occasionally as the voice from the Śānti-parvan, which establish that the Kshatriya was created by the Brāhmaṇa. — D. R. B.

² These numbers are of the 1st edition. Madras.

BITHU INSCRIPTION OF SIHA RATHOD.

BY D. R. BHANDARKAR, M.A., POONA.

NANNURĀM BRAHMABHAṬ, whose name I have had more than one occasion to mention, has placed in my hands an impression of an inscription which is important for the ancient history of the present ruling family of Jodhpur. This family, as all historians of Rājputānā are aware, belongs to the Rāthod race and was founded by Siyā-jī. The inscription is engraved on a *devī* or memorial stone in Bīghū, a village about 14 miles north-west of Pālī, the principal town of the district of the same name. The transcript of it is as follows:—

1. ओं ॥ संवत् १३३०
2. कार्तिके वदि १२ सोम-
3. बारै रठडा श्रीसेत-
4. कवरसुनु सीसी दे-
5. बल्लोके गतः सी [ज]-
6. [कि] पारवतिः तस्वा ईद-
7. स्वापि नाकसुभं भवतः

Translation.

Om.—On Monday the 12th of the dark half of Kārtika of the [Vikrama-] year 1330, the Rāthadā Sibā, son of the prince (*kāṣvara*) Sṛi-Seta, went to the world of the gods (*i.e.*, died). May the bliss of the heaven of even Indra be for Pārvati, the Solāṁkiṇī (*i.e.*, of the Solāṁki race).

Now, there can be no doubt that Sibā of this inscription is the same as Siyā-jī, the reputed founder of the royal family of Jodhpur, because, in the first place, Sibā and Siyā-jī are, as a matter of fact, one name. Secondly, Sibā is called a Rāthadā, which is nothing but 'Rāthod.' Thirdly, Sibā is called a son of Seta, and Seta is only an abbreviated form of Setrām, who, according to the chronicles of Mārwar, was the father of Siyā-jī. No doubt can, therefore, be possibly entertained as to Sibā of our inscription being identical with Siyā-jī, the founder of the Jodhpur dynasty.

The real importance of this record consists in the fact that it gives us a specific date (*viz.*, V. S. 1330) for a specific event (*viz.*, death) in the life of Siyā-jī. The *khyāts* (chronicles) of Jodhpur represent him to be the grandson of the celebrated Jayachandra, king of Kanauj, and at the same time give V. S. 1196 = A. D. 1139 as the date of his exile into Mārwar. Both these things cannot possibly harmonize with each other, because Jayachandra fell in a battle with Shihāb-ud-dīn in A. D. 1193, fifty-four years later than the traditional date assigned to Siyā-jī's flight. So that there was only one alternative left, *viz.*, either to accept the date of the chronicles for Siyā-jī and consider his connection with Jayachandra's family as a mere fiction or to accept the latter as a fact and reject the date. As to myself, long before this inscription was found, I was inclined in favour of the latter alternative. Because Siyā-jī's descent from Jayachandra has been mentioned in no less early an authority than the *Ain-i-Akbari* of Abu'l Fazl, which was composed in the 16th century. Similarly, in an inscription dated V.S. 1686, and found in the temple of Raṇchhodjī at Nagar near Jasol in Mallāṇt of the Jodhpur State, Sibā is spoken of as *Sūrija-bānsī* and *Kanojiyā-Rāthoda*. These two early authorities had left no doubt in my mind as to Siyā-jī having descended from the family of Jayachandra, and I was for pushing the date of Siyā-jī's flight later than A. D. 1193 when, as stated above, Jayachandra died fighting with the Ghorī emperor. My view has now been placed beyond all doubt by the new inscription which gives V.S. 1330 = A.D. 1273 as the date of Siyā-jī's death. This second is posterior to the first date by 80 years, which indicate the interval between the deaths of Jayachandra and Siyā-jī, a conclusion perfectly probable if we hold with the Mārwar chronicles that the latter was the grandson of the former.

In this connection is worth quoting what is called a *Pallivāla-Chhand*, for which also I am indebted to Nannurām Brahmabhaṭ. He found it in the manuscripts of the Dādhi of a Pallivāl family in Kuī in Shergaḍh, Jodhpur State. It is as follows :—

॥ नीसांणी छंद ॥

पाली गढ बांध्यो प्रगट आछी छिन्न आंणी, सहर कोट दश कोसमैं बाजार वसांणी ॥
 सवाल्लाख घर सांवडा जुग सारां जांणी, विप्र निधन जो आ वस्या संपत समपांणी ॥ १ ॥
 एक एक ईद जु अपरने धर धाम बांधांणी, बडो सरोवर बीझ्यौ पीवै नित पांणी ॥
 नीर नासकां नीसरै सुखिया करसांणी, राज करै विसहद कपी रूपावत रांणी ॥ २ ॥
 सीहो कमध प्रधान सो आये अगवांणी, बारासौ बाराण्यै माया हद मांणी ॥
 बीसा वरप छवीस जु सब मुख सरसांणी, पत विझी सर पातसा औसी मन आंणी ॥ ३ ॥
 नासुररीन निवेदनै फौजां फरमांणी, मुगल पठाण मल्लेख मिल उलटी मन आंणी ॥
 सेख रु सैयद जनसो तव मुखां तांणी, लाखां जसकर लंगर ले जुध जडवा जांणी ॥ ४ ॥
 आग रु पाली उतरिया हल कोट विवांणी, सोला फिर डेरा दिया जव कसियां जांणी ॥
 जबर करावौ जाबतौ विप्र ह्या इकबांणी, मंडिया सांगा मोरचा दिन रात दिखांणी ॥ ५ ॥
 सोप अरावां रयार धड धड है धांणी, धूवै अम्बर उझिया रणसींग रुडांणी ॥
 विप्र न हारै बारी वरस जुध जीता जांणी, गेरुं हिडमथ गालिया पलटण रंग पांणी ॥ ६ ॥
 रथ दरवाजा खोलिया बिछन्या भ्रष्टांणी, असुरां भेद जु आणियौ जीतां जव जांणी ॥
 विप्रां वात राखी बडी होसी भ्रपहांणी, पल्लीवाल हतरा पड्या गिणती न गिणांणी ॥ ७ ॥
 सोल अनेऊ ताकडी आठ ऊपर आंणी, रयार हजार नईलेवा खग ले खुदांणी ॥
 गोयल रण मांड्यौ गजब अजडां मूटांणी, पांच सहस राठड पडे सीहो सेतरांणी ॥ ८ ॥
 कजियौ कीधी कमधजां तरवारां तांणी, पडिया रण पडिहार जो वंका विरसांणी ॥
 डाभी भड रडिया आडिग हल पर औनांणी, राखी वात चवाण रंग सूरुं सैनांणी ॥ ९ ॥
 छिनमैं कटिया छ हजार पायल ह्या पांणी, पाला साल हजारकी मुंसी जवावांणी ॥
 आठ हजार पमार आड ठावै मन ठांणी, धारधर्या मालवधरा बोल्या हद बांणी ॥ १० ॥
 बाबा कटिया नौ हजार नागा निरबांणी, खायां लडिया खेतमैं मरसां हद मांणी ॥
 बदका होवै बकतरां कंध सीस कडांणी, टूक टूक है मिलन दोप बिजडे तिरछांणी ॥ ११ ॥
 वडै झटका आंग विछट हिंदु तुरकांणी, वर वर जेवै अपहरा वैकुंड वसांणी ॥
 जुध सुए आई जोगण्यां रुद्र पीय रिझांणी, एक पहर डेहर अवस जुध सूरज जांणी ॥ १२ ॥
 गड सीसेही गांमरा मोटा मरसांणी, गहरवार लडिया गजब गढ मागरुण गिणांणी ॥
 कजाला जालोरगढ अस मुरधर जांणी, पाली लडतां राखियौ पलीशलां पांणी ॥ १३ ॥

॥ दोहा ॥

तेरैसो तीसै सौमत ॥ यणौ हुवौ वमसांण ॥

पाली छोड पधारिया ॥ पलीवाल विछमांण ॥ १ ॥

The purport of this *Chhand* is as follows :—

Ten kos from the town wall of Pālī was its bazar. The place contained one lakh and a quarter houses of the Pallivāl Brāhmaṇas. When a new and poor Brāhmaṇa came from outside, he was given by each family one brick to build a house with. The town was supplied with water from a spacious lake called Bijhāṇo, which also was used for irrigation purposes. The king was one *rich*, Visahat and his queen was Rūpavat. Sihū, a Kamadh, i.e., Rāthod, became his minister in V. S. 1292. For twenty-six years they enjoyed all sort of happiness. Then Nāsūradīn, emperor of Delhi, brought a large force to capture Pālī. For twelve years the Brāhmaṇas fought with the Muham-

madans. The latter at last put *geru* and *hidmach* powder in the lake, which at once changed the colour of the water. Thinking that the colour had so changed because the Muhammadans put cow's flesh into it, the Pallivāls at once flung open the city-gate, and sallied forth cutting their way through the Muhammadan ranks. So many of them, it is said, were slain that their sacred threads weighed more than eight maunds. With the Pallivāl Brāhmaṇas fell many Rajpūts, among whom was Sihā, son of Seta with his five thousand Rāthods.

The points of importance to be noted here are as follows: (1) Pālī was chiefly inhabited by the Pallivāl Brāhmaṇas and was in the second half of the 13th century held by their Brāhmaṇa prince Visahat; (2) Sihā Rāthod was his minister. This agrees with the Mārwar tradition that Sihā was called to Pālī and kept there by the Pallivāls to give them protection against the Mers and Menās who had infested them; (3) Sihā attained to this position in V. S. 1292 = A. D. 1235; (4) twenty-six years after, i.e., in A. D. 1261, Pālī was invaded by the emperor of Delhi, who is here called Nāsuradīn and who cannot but be Nāṣiru-d-Dīn Maḥmūd Shāh I., as he reigned from A. D. 1246 to 1266; and (5) after a twelve years' siege Pālī was captured by the Muhammadans in V. S. 1330 = A. D. 1273, when Sihā Rāthod is also represented to have fallen in the battle. This date agrees precisely with that of our inscription. Not only no doubt can thus possibly be entertained regarding the date of Sihā's death, but also I feel tempted to accept A. D. 1235 as the date of Sihā's arrival in Pālī. The mention, in the *Chhand*, of Bundi, Sirohi and the Rajpūt tribes Chandel, Pamār and so forth, is undoubtedly an interpolation made in later times by some Bhāt, to make it attractive to all the Rajpūts. But the authority for this *Chhand* is the *dohā* quoted at the end, which thus appears to be much older than the former. It says that in V. S. 1330, a fearful battle took place and the Pallivāl Brāhmaṇas, after quitting Pālī, went towards the west. And our inscription gives the same date for the death of Sihā. The *dohā* thus leaves not even the shadow of a doubt as to Sihā having died on the battlefield fighting for the Pallivāls. Tod's story about this Rāthod prince having treacherously massacred the Pallivāls and made himself master of Pālī must, therefore, be considered to be unfounded and unreliable.

Where actually this battle took place is not certain. Most probably it came off in Bithū where the memorial stone is found and which is only 14 miles from Pālī. In Bithū there is a very ancient temple dedicated to Mahādeva and in front of it, I am told, there was an old well, now filled up. And the people say that it was into this well that the sacred threads of the Brāhmaṇas were thrown some centuries ago before they died in a fight with the Muhammadans. But no definite information could be had as to who those Brāhmaṇas were and from where the Muhammadans had come. It is, however, all but certain that these Brāhmaṇas were the Pallivāls, and that the Muhammadan force was sent by Nāṣiru-d-Dīn Maḥmūd Shāh I.

Two points connected with our inscription yet remain to be considered but can be disposed of in a few lines. In the latter portion of it one Pārvatī, a So(la)mk(ni) [Solāṅkinī] is said to have died *sati* with Sihā. The reading Solāṅkni, I confess, is by no means certain, though it is probable. But supposing for the moment that it is correct, it agrees with the tradition that he had for his queen a Solāṅkinī. But her name, as given in the chronicles, is Rājala-de, whereas we have it here as Pārvatī. Perhaps she had both the names, of which Rājala-de was a *kṛtāḍa* given by her husband as is not unfrequently the case in Rājputānā. Secondly, it is worthy of note that neither Sihā nor his father Seta has any regal titles attached to their names in our inscription, though the people of Mārwar always speak of Sihā as Rāv Sityā-jī. He appears to have been a mere Rajpūt in the service of the Pallivāl Brāhmaṇas without having ever risen even to the rank of a Rāv. Seta, again, is called a *kaṁvara*, which shows that he was at any rate a son of some chief or king. This agrees with the tradition that he was a son of Jayachandra, king of Kanauj. But as he died without obtaining the kingdom, he also had no royal titles affixed to his name.

A COMPARATIVE GRAMMAR OF DRAVIDIAN LANGUAGES.

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Nouns.—Gender.

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1. In all the Dravidian languages gender follows sex.

2. The gender of Dravidian primitive or uncompound nouns is known from the verbs and the pronouns which they govern; and they are themselves destitute of any distinguishing gender termination.

3. But in the case of the derivative or composite nouns formed from primitive nouns, adjectives, participles, demonstrative and interrogative particles, the gender is denoted by suffixes which are different for the different genders. For example:—

The masculine singular is denoted by the primitive Dravidian suffix *ān* which becomes *an*, *ān* (Ta., Ma., Ca.); *ādu*, *ādū* (Te.); *e* (Tu.); *as* (Kurukh); *ah* (Malto), etc. (Vide under *ān*, *infra*).

The feminine singular is denoted by:—(1) the Pr. Drav. *āl* which becomes *āl* and *aī* (Tam., Ma., Ca., and Tu.); and (2) the primitive Dravidian *atta* or *atti* which becomes *adi* (Te.); *ad* (Gondi Kolami, Naiki and Kurukh); *atti* (Malto), etc. (Vide under *āl* and *attai*, *infra*).

The neuter singular is denoted by primitive Dravidian *du* which is *dī* (Te.), *d* (Gondi, Kolami, Naiki, Kurukh.); *th* (Malto), (see *infra*).

N. B.—In this connection it may be mentioned that Dr. Caldwell, not knowing that the demonstratives are themselves composite nouns, states that the derivative nouns are formed from primitive nouns, adjectives and participles by the addition of demonstratives. In Tamil *Sinnavan*, he thinks we have the demonstrative *avan*. But *Sinnavan* is *Sin* + *a* + *an*. Here *Sin* is the base, *a*, the adjectival suffix; and before *a*, *n* is doubled, and *an* is the masculine singular suffix; and a homo-organic *v* is developed in Sandhi between the two back vowels *a* and *a* (vide flexional Sandhi in my Phonology). Similarly for other genders.

4. Dravidian nouns are divided for purposes of gender into two classes:—

(1) *Rational* nouns, or the names of rational beings, such as men, gods, women and goddesses.

(2) *Irrational* nouns, or the names of irrational beings or inanimate objects.

Rational nouns are either *masculine* or *feminine* according as they denote men and gods, or women and goddesses. All irrational nouns are *neuter*.

Thus we have three genders.

5. Rational nouns are called in Tamil grammars, *uyartinaṭi*, i.e., 'high-caste nouns,' while irrational nouns are *ahṛinaṭi*, i.e., 'non-high-caste' nouns. Telugu grammars call them *mahat* and *amahat* nouns, i.e., 'superior' and 'non-superior' nouns. Canarese and Malayalam grammars, being based entirely on Sanskrit grammar, call them *pullingam*, etc., without distinguishing between *rational* and *irrational* nouns.

6. If it be necessary to denote the sex of any animal, a separate word signifying 'male' or 'female' is prefixed to the noun; but even in such cases the pronoun with which the noun agrees, and also the verb, are neuter. For example: 'a mare came' is translated into Tamil, Telugu, Canarese, respectively, as follows:—'Oru pen ku dirai vandadu' (Tamil); 'oka āḍa gurramu vatṭṭinadi,' (Telugu); 'ondu beṇṇu kudire bantū' (Canarese).

7. The Primitive Dravidian words denoting 'male' and 'female' were the following:—

Male:—*ān*, *maga*, *kaṇḍ*.

Female:—*pen* and *āl*.

The first set of words, i.e., *āṇ* and *peṇ* are used by Tamil, Malayalam, and Tulu, to denote 'male' and 'female.' Canarese uses *kāṇḍ* (*a*) and *peṇ*; Telugu uses *maga* and *dī*.

For example :—

Horse :—	1.	Tamil :	<i>āṇ</i>	kudirai
	2.	Malay. :	<i>āṇ</i>	kudiræ
	3.	Tulu :	<i>āṇ</i>	kudire
	4.	Can. :	<i>gāṇḍu</i>	kudire
	5.	Telugu :	<i>maga</i>	gurramu
	6.	Korvi :	<i>āṇḍ</i>	kudri
	7.	Kaikāḍi :	<i>ghāṇḍ</i>	kudri
	8.	Malto :	<i>bokra</i>	goṛoth
	9.	Kui :	<i>pora</i>	goṛa
	10.	Burganḍi :	<i>āḍ</i>	kudri
Mare :—	1.	Tamil :	<i>peṇ</i>	kudirai
	2.	Malay. :	<i>peṇ</i>	kudiræ
	3.	Tulu :	<i>poṇṇu</i>	kudire
	4.	Can. :	<i>Henṇu</i>	kudire
	5.	Telugu :	<i>dāḍa</i>	gurramu
	6.	Korvi :	<i>paṭ</i>	kudri
	7.	Kaikāḍi :	<i>phāṭṭaḍ</i>	kudri
	8.	Malto :	<i>ḍaḍi</i>	goṛoth
	9.	Kui :	<i>talī</i>	goṛoth
	10.	Burganḍi :—	<i>phat</i>	kudri

8. But of these words that are used as gender suffixes, there are only some that are used as suffixes also. For instance, of the masculine prefixes, *āṇ*, *maga* and *kāṇḍ* only the first *āṇ* with its varieties is used as the common masculine suffix of all the Dravidian languages. Of the feminine suffixes, *āḍ* and *peṇ*, only *āḍ* is used as the feminine singular suffix of Tamil, Malayalam, Canarese and Tulu.

In addition to *āṇ* and *dī*, there are other words which are used as suffixes. For instance, primitive Dravidian *attu* (which with its varieties forms the common feminine singular suffix of the North Dravidian languages) and (*a*)*du* (which is the common neuter singular suffix of all the Dravidian languages).

We shall now enumerate these suffixes and trace their history and development in the different Dravidian languages.—

1. *āṇ* (Masculine singular suffix).

- Pr. Drav. *āṇ* > *āṇ* (Tam., Ma., Ca., Tu.).
 > *āṇḍu* > *ā(ṇ)ḍu* > *āḍu* (Ta. and *Te.).
 > **dṇ* > **an* (Tam., Ma., Ca., and Tu.).

N. B.—* Denotes development in unstressed or inflexional syllables.

Primitive Dravidian *āṇ* means 'male.' It is found as an independent word with this meaning in Tamil, Malayalam, Canarese and Tulu. In Canarese it also denotes superiority or priority.

Besides *āṇ*, we have in Tamil another form of this word, namely *āḍu* which should have developed from *āṇ* with the addition of an excrescent *d* and the subsequent dropping of the nasal. Compare the etymological history of the English words 'sound' and 'thunder.' In Tholkāppiam, 'āḍu' words are masculine words. (Vide sūtran, 2 Solladikāram). In Telugu, too, we have *āḍu*, but it is used only as a masculine suffix. It is not found as a prefix or as an independent word. In old Telugu we find the form with the nasal, i.e., *āṇḍu*, where the nasal is marked as an 'arthānusvāra.' Even the modern Telugu *āḍu* is pronounced with a half nasalisation.

As a masculine prefix it is not at all found in Telugu. While Canarese has only a few instances, it is very commonly used as a prefix in Tamil, Malayalam and Tulu. In all these languages it is used in its original form *āṇ* when in this relation.

ān is the common masculine suffix of the Dravidian languages, but it undergoes many phonetic changes in the various languages.

Tamil, Malayalam, Canarese and Tulu have all *ān* and *an*. New Canarese and Tulu have *ānu* and *anu*. Here we have the softening or dentalisation of the cerebral *n* and the shortening of the vowel *ā* which is common in the case of inflexional syllables. (*Vide* my Phonology, Part II.).

In Telugu we have an excrement *d* developed and *ān* appears as *ān-iu* which further becomes *ādu*.

In old Gōṇḍī, primitive Dravidian *ān* developed into *ān* as in Tamil, Malayalam, Canarese and Tulu. But New Gōṇḍī, confounding the plural with the singular, uses *r* in the place of *n*. But Kui, the Gōṇḍī dialect of Godavary District, has *āndu* which, with the demonstrative particle *a*, becomes *ōndu* as in old Gōṇḍī *a + ān > ōn* (he). The nasal *n* of old Gōṇḍī, 3rd person singular, is found even now in the oblique cases of the declension of the 3rd personal singular of new Gōṇḍī (*vide* L. S., page 481).

In Kui, primitive Dravidian *ān* > *ānju* through *ān*. Dr. Grierson says in his *Linguistic Survey*, p. 459: "The substitution of *ñg* for *n* in connected languages is especially common in Kalandi, where we find forms such as *ēāñji*, standard *ēdñi* 'his'." Here we have an example of the cerebral becoming a dental first and then becoming further palatalised.

In Naiki primitive Dravidian *ān* > *an*; but *a* of *an* has become close and high. Hence we have *aun*, 'he', in Naiki. The *n* is found uniformly as a suffix of the 3rd person singular verb. In Naiki *vattēn* is 'he went.' (L. S., pp. 570 and 572.)

In Kolāmi we have *amd* < *ān*. The *m* seems to be peculiar, *d* may be the dental intruder. But in verbs, the 3rd person singular suffix is always *n*. *Amd pāndātēn* is 'he sent.' (*Vide* L. S., pp. 562-564). But the Kolāmi dialect of Basim Districts, which is called Bhêlê, has *an* and not *amd*. 'He' in this dialect is *avan* as in Tamil.

In Kurukh we have a peculiar development. It has *as*, 'he,' corresponding to the *avan* of Tamil and Malayalam and *vādu* of Telugu. Dr. Grierson says in L. S., p. 414, that *as* and *vādu* and *avan* are closely connected. In Malto we have *ah*, 'he'. The *s* of Kurukh and *h* of Malto seem to me to be difficult to explain. But it might be said that *s* is the continuant dental form of *n* in *an*, and *h* the aspirated form of *a* in *an* with the loss of the nasal *n*. Compare *āth*, the feminine and neuter suffix. Perhaps the Korvi and the Kaikāḍi forms of 'he' might throw some light on the development of *h* in Malto. In Korvi we have *āva* and in Kaikāḍi *āu* corresponding to *avan* of Tamil. Here we have the nasal completely lost, and the vowel alone in its shortened form left. In Malto it is likely that this *a* has got aspirated.

The various developments of the primitive Dravidian, 3rd person, masculine suffix *ān* will be clear from the following table:—

To express 'He goes' we have:—

Tamil :	<i>avan</i>	<i>pōgirān</i> .
Malayalam :	<i>avan</i>	<i>pōgunnu</i> .
Canarese :	<i>aranu</i>	<i>kōgi tlāne</i> .
Tulu :	<i>āye</i>	<i>pōve</i>
Telugu :	<i>vādu</i>	<i>pōtādu</i> .
Korvi :	<i>āva</i>	<i>kōgāru</i> .
Kaikāḍi :	<i>āu</i>	<i>kōgākū</i> .
Kurukh :	<i>ās</i>	<i>kādas</i> .
Malto :	<i>āh</i>	<i>ēkih</i> .
Kui :	<i>ābdāju</i>	<i>sānēnju</i> .
Gōṇḍi :	<i>ār</i>	<i>hāndār</i> .
Brahui :	<i>ā</i>	<i>kāck</i> .

(*vide* L. S., pp. 674, 675, 676, 677.)

2. *Maga* (Telugu, masculine sing. prefix).

Maga has an interesting development. In primitive Dravidian its meaning was 'a child'; and it has the same meaning now in Tamil, Malayalam and Canarese. *Magavu*, in these languages, means 'a child,' male or female. Later on, gender suffixes were affixed to it; and *magan* means now 'a son' and *magaḷ*, a daughter, in Tamil, Canarese and Malayalam. But in Tulu, the original *maga* (also *mage*) means a son. In Telugu, *maga* lost its meaning of child and retained only the significance of 'male.' Thus *maga* came to denote anything 'male' instead of 'a male child'. It now means in Telugu 'a male,' 'a man'; and *magaḍḍu* means 'a husband'. *Maga* is colloquially *maga*.

So early as in the time of Tholkāppiam we find the reverse process in Tamil. *Magadū* in old Tamil meant 'a woman.' *Magadu* words in Tholkāppiam are words denoting 'a female,' i. e., of the feminine gender. *Magadu* is *magaḷ* with *ḷ* > *ḍ*. This form is after the analogy of *adu* already referred to.

3. *Kaṇḍ* (Can. Masc. sing. prefix). Primitive Dravidian.

Kaṇḍ should have meant 'a male'; for it is in this sense that we find this word in all the languages. Tamil and Malayalam add the masculine suffix *an* to this word; and thus *kaṇḍan* means 'a hero,' 'a brave man'. In Canarese, Tulu and Telugu we have the development *gaṇḍu* in which *k* > *g* by accent change, and a final *u* has been added. In these languages it means 'a male.'

But as a masculine prefix it is used only by Canarese; and as a suffix it is not used in any language.

In Tamil we also find *kaḍu* from *kaṇḍa* with the loss of the nasal. *Kaḍuvan*, in Tamil, is the male of a cat or a dog.

4. *Peṇ* (fem. sing. prefix).

Primitive Dravidian *peṇ* > *peṇ* (Tam. and Mal.).

> *peṇṇu* (Colloq. Tam. and New Can.).

> *peṇḍ(u)* (Tam., Mal., Ca., Te.).

> *peṇṇ* < *peṇḍ* (Korvi and Kaikāḍi and Tam.).

Primitive Dravidian *peṇ* means 'a woman'. It is found in this meaning in all the languages whatever may be its phonetic development. In its original form *peṇ*, it is now found in Tamil, Malayalam and old Canarese, in which it means 'a girl'.

In colloquial Tamil it is pronounced as *peṇṇu* and also as *ponṇu*. But these two are considered vulgar. In new Canarese it appears as *heṇṇu* and is considered classical. In Tulu it is *ponṇu*.

The development *peṇḍ* is found in Tamil, Malayalam and Canarese, but with different final enunciative vowels. It is *peṇḍu* in Tamil, found in the collective noun *peṇḍuḍi* 'women'. It is *peṇḍi* in Malayalam, and *peṇḍa* in Canarese. In Telugu it is found in the word *peṇḍi*, 'marriage,' and *peṇḍāmu*, 'a wife.' In Tamil and Malayalam we have *peṇḍāti*, 'a wife'; which is *peṇḍḍu* in Canarese. *Peṇḍāti* and *Peṇḍāti* are double feminines having a feminine suffix *āti* or *ḍti*.

In Korvi *heṇa* means 'a female', *heṇa mahka* means daughters.

The development *peṇṇ* is found as *peṇṇai* in Tamil, and *peṇṇa* in Telugu and Malayalam, and *paṇ* in Korvi and *phaṇ* in Kaikāḍi. In all these languages it means 'a female'; e. g.:

Tam. : *peṇṇai* (k)kōḷi = hen.

Telugu : *peṇṇa* kōḍi = hen.

Kaikāḍi : *phaṇ gōṇa* = she-horse, i. e., mare.

5. *Āḷ* (fem. sing. suffix of S. C. Drav.)

Primitive Dravidian *āḷ* > *āḷ* (Tam., Ma., Ca. and Tu.).

> *āḷu* (Te.).

> *āḷi* (Kui. and Kurukh).

> *āḷu āḷa* (Te.).

Primitive Dravidian *āḷ* means 'a woman.' *Āḷi* means a woman in Kurukh and Kui; and *āḷu* in Telugu means also 'a woman.' Telugu uses *āḷu* or *āḷa* to denote the feminine of nouns, i. e., as a feminine prefix.

In Tamil, Malayalam, Canarese, and Tulu the word *ḍi* has changed its meaning. It means 'a slave,' 'a servant,' i. e., one who is governed or ruled. This is evidently due to a confusion of this word with the verb *ḍi* > Pr. Drav. *ḍi* meaning 'to rule,' which is found as *ḍi* in Telugu.

But *ḍi*, 'a woman,' is preserved in Tamil, Malayalam, Canarese and Tulu as a *feminine suffix*; while it is almost lost in Telugu, Kni and other North Dravidian languages.

Primitive Dravidian *ḍi* when used as a *feminine suffix* becomes *ḍi* or *aḍi* which with a preceding *a* may become *ōḍi*. In Telugu *aḍi* as a suffix becomes *adu* and is preserved only in a few words:—*Manamarḍu*, 'grand-daughter', *kōḍalu*, 'daughter-in-law', *marḍalu*, 'a niece'. But the usual suffix in Telugu is *di*, a development of the primitive Dravidian *atti* meaning 'a woman'. (See *infra*).

Thus, while the South and the Central Dravidian languages use *aḍi* as the feminine suffix the North Dravidian languages use *atti* or *adi*.

6 Atta (fem. sing. suffix of N. Dravidian).

- Primitive Dravidian *atta* > *attai*, *atti* (Tamil).
 > *attisi* (Malayalam).
 > *atte* (Tu.).
 > *atta* (Te.).
 > **adi* (Te.).
 > *attisi* or *atti* (Tam., Can. and Mal.).

As an *independent word* it means 'an elderly woman', 'a sister' or a 'father's sister,' etc. In Tamil, *attai* means 'an aunt', and *atti*, 'aunt' or 'sister'; *atte* in Tulu means 'aunt' or 'mother-in-law'. *Attige* in Tulu is 'brother's wife.' In Telugu *atta* is 'mother-in-law' or 'aunt' and *attisi* in Malayalam means a Nair-woman.

As a *feminine suffix* it is used most largely by the North Dravidian languages. In Telugu the suffix *atti* becomes *adi*. Compare Tamil *ammai*, a woman, and Telugu *ammi*, a woman. In Gōṇḍi and Kolāmi it is *ad* with the loss of the final vowel. In Naiki and Kurukh it is *ḍi*, with *a* lengthened, after the analogy of *ān*, etc., also through accent change. In Malto it is *ḍa* where *t* is aspirated. (See note on *ah*, 'he' of Malto, above).

In Malayalam and Tamil the feminine suffix *atti* is found in a large number of words denoting certain professional castes, e. g., Tamil, Malayalam, *raḍḍi*, 'a queen'; *taḍḍi*, 'a woman of goldsmith caste'; *kannḍi*, 'a tinker woman'; *vaṇṇḍi*, 'a washerwoman'; *kollḍi*, 'a blacksmith woman,' etc. *Atti* also becomes *attisi*, e. g., *idaittisi*, 'a shepherdess'; *valattisi*, 'a fisherwoman'; etc.

In Malayalam *atti* is celebrated to *attii* in certain words, e. g., *tamburḍi*, "a noble lady"; *velḍi*, 'a servant woman,' etc.

In Canarese the same suffix is *iti* or *ti*, e. g., *arasiti*, 'a queen'; *okkalati*, 'farmer's wife.'

In these cases and the rest Telugu uses *adi*.

The development of primitive Dravidian *atti* into *adi* in Telugu, and *ad* in the other North Dravidian languages has created confusion in the minds of great Oriental scholars like Dr. Caldwell. In the North Dravidian languages the neuter suffix *adu* of Tamil, Malayalam and Canarese has also become *adi* in Telugu and *ad* in Kolāmi and Gōṇḍi and *ḍi* in Naiki and Kurukh and *ḍi* in Malto. That is to say, *atti*, the feminine suffix, and *adu*, the neuter suffix of the singular, have the same development in the North Dravidian languages. Hence Dr. Caldwell was led to remark that amongst the Telugus the women were treated as chattels or as lifeless things. He says:—"Ordinarily every woman is spoken of in Telugu as a chattel or a thing, as we are accustomed to say of very young children (e. g., it did so and so) apparently on the supposition either that women are destitute of reason, or that their reason, like that of infants, lies dormant." He also

adds:—"whilst each woman taken singly is treated by Telugu Grammar as a chattel or as a child, women taken collectively are regarded with as much respect as by the other Dravidian languages." The fallacy of this argument need not be pointed out, as it is patent to every reader.

7. i (Sanskrit feminine suffix).

This *i* is the shortened form of Sanskrit feminine suffix *ī*. As Caldwell says, it is used in the majority of cases in connection with Sanskrit derivatives. But it has also come to be affixed to some pure Dravidian nouns, *e. g.*, Tamil, *talaivan*, a Lord; Tamil, *talaivi*, 'a lady'; Tamil and Malayalam, *kilavan*, old man; *kilavi*, old woman; Tamil, Malayalam, *kallān*, 'thief'; *kallī*, 'a thievish woman.' Thus in Malayalam and Tamil, the *i*, feminine suffix, has been added to Dravidian words. But in Canarese and Telugu only Sanskrit feminine words such as *dēvi*, etc., end in *i*. Dr. Caldwell gives *perdgi*, a girl, in Goṇḍi, the masculine being *perdgaḷ*.

8. du (Neuter singular suffix).

Primitive Dravidian neuter suffix was *du*. In Tamil, Malayalam and Canarese it is found in its original form. In Telugu it is *dī*. In Goṇḍi, Kolāmi, Naiki and Kurukh, Kōrvi and Kaikādi, it is *d*. In Malto it is unvoiced and aspirated to *th*. In Kui, it is trilled to *r*, and becomes *erī*. In short in the North Dravidian languages it has had the same development as the feminine suffix.

Before concluding our article on Dravidian Gender, it will be well, we think, to give a table of the demonstrative pronouns in the different Dravidian languages as they very faithfully illustrate the various gender suffixes used in those languages:—

No.	Languages.	He.	She.	It.	They (rational).	They (irrational)
1	Tamil ...	avan ...	avaḷ ...	adu ...	avar ...	avaḷ.
2	Malayalam ...	avan ...	avaḷ ...	adu ...	avar ...	ava.
3	Canarese ...	avanu ...	avaḷu ...	adu ...	avaru ...	avu.
4	Taḷu ...	āye ...	āḷu ...	a(ṛ)u ...	āru, ākuḷu ...	aikuḷu.
5	Telugu ...	vāḍu ...	adi ...	adi ...	vāru ...	avi.
6	Goṇḍi ...	ōn, ōr ...	ad ...	ad ...	ōrk ...	ān
7	Kui ...	ēaṇju ...	eri ...	eri ...	ēbāru ...	ēwi, ēwa.
8	Kolāmi ...	amd, avand ...	ad ...	ad ...	aur ...	adān, ad.
9	Naiki ...	aun ...	ād ...	ād ...	aur ...	add.
10	Malto ...	āh ...	āth ...	āth ...	āwer ...	No plural.
11	Kurukh ...	ās ...	ād ...	ād ...	ār ...	abrā.
12	Korvi ...	āva, avū ...	ava(l) ...	ā(d) ...	avga ...	āga.
13	Kaikādi ...	āu ...	ād ...	ād ...	āung ...	āya.
14	Brahui ...	Ē, ô ...	Ē, ô ...	Ē, ô ...	ōfk, ēfk ...	ōfk, ēfk.
No difference of gender.						

(To be continued)

AN ENQUIRY INTO THE BIRTH AND MARRIAGE CUSTOMS OF THE KHASIYAS AND THE BHOTIYAS OF ALMORA DISTRICT, U. P.

BY PANNA LALL, M.A., B.Sc., LL.B., I.C.S.

Birth Customs.

From the commencement of the sixth month of pregnancy, a woman is supposed to become unclean. Her relations would not eat food cooked by her (probably intended to lighten her domestic work during this difficult time).

In the eighth month there is a pre-natal ceremony. The husband and the wife sit together and worship the family gods, a Brāhman priest officiating.

There are a number of methods employed to lighten the labour: (a) the husband has to go stark naked and fetch water from the junction of two streams. He must take care, when filling the bucket or other vessel with the water, to move it in the water downwards, *i.e.*, in the direction of the current. This water, if sprinkled over the lady, would ease the delivery of the child. So will also any of the following: (b) a weapon, that has committed some bloody deed (*e.g.*, a sword or a dagger that has tasted human blood), is kept in the patient's bed; (c) or a piece of a rope, which has been used to hang a man; hence a demand for bits of the hangman's rope from the jail; (d) or the genital organ of a bear kept under the pillow; (e) a man must steal the iron head-piece of a *moosal* (a big wooden pestle) on a *Somavati Amārdsyā*. From this iron, rings should be made, which, if worn by the woman, would ease her pain; (f) a man must first untie the knot of his *chofi* (pig-tail), then pick some grass which he must tie with three strands of cotton. These, tied to a woman's waist, are of great effect.

The child's name is determined by the priest according to astrological considerations, though the parents, if so inclined, may give another name of their own selection. This ceremony is usually performed on the eleventh day. The people of the *bradri* and friends are invited. They bring presents and are feasted.

The umbilical cord is not buried, but is placed outside the house on the top of the door (above the lintel). In some parts of the district it is so placed on the top of the door of the Raja's house (Tahsil, Deputy Commissioner's office, and so forth).

A child dying during infancy is buried, the term infancy being interpreted variously. Some would bury a child if it died before his *Pajñopavit* (investiture with the sacred thread). Others only if it had not eaten any grain (see below). Others again would cremate (not bury) a child if it had grown a tooth.

A woman during child-birth is isolated; but it seems to be due now not to any idea that it is she who is at that time specially susceptible to infection (as it must have been once) but that she herself is in a state of pollution and untouchable. To protect her, however, from the harmful visits of evil spirits, a fire must be kept alive in her room all the time, and in some places a sword or a dagger kept there as well.

A woman who is *enceinte* must not eat *urd-lei-dal* or green vegetables. Cayenne-pepper and meat are prohibited too. And she must eat only sparingly of salt. After child-birth, too, she may drink only medicated water, and eat *panjri*, a sweet preparation, or boiled rice by itself.

A woman who has given birth to a child must bathe on the 1st, 5th, 6th, 7th, 9th, 11th, and 22nd days of the delivery. Only then will her relations take food or water that has been touched by her. Up to the eleventh-day bath, indeed, even her touch causes pollution; this extreme strictness is however relaxed after the eleventh day, though none may eat things touched by her until the twenty-second day. The sixth day is however an exception—on that day her touch causes no pollution to men or food. The original reason of these may have been to give a woman absolute rest for eleven days and no task for twenty-two days.

The feeding of the child for the first time or the *anna—prashad* ceremony takes place in the sixth month. The priest and the relations are invited. The child is clothed in new garments, and some rice, cooked in milk, is given to the baby to eat, after the priest has helped the family to worship.

As for twins (two girls or two boys), they have no special significance. But if they turn out to be a boy and a girl, it is considered very inauspicious. In the latter case, too, there is a distinction. A girl followed by a boy, though bad, is not so bad. But if the boy precedes the girl, it is a dreadful scandal indeed, for it is imagined they are really like husband and wife, though born of the same mother.

It must be so arranged that a girl first menstruates while at her husband's home. Menstruating for the first time at her parents' house is an evil to be avoided at all costs, for it would certainly bring ill-luck to her brothers. So if it is suspected that a girl is about to menstruate, she is sent at once (if married, as indeed she usually must be at that age) to her husband's home. If, however, that cannot be arranged, she must be sent away to a friend's house at least.

At her husband's home, a wife's attaining puberty is celebrated very much like the birth of a child. Friends and relations are invited. The husband and the wife together worship the god—and there is feasting.

If the former children of a woman have died, there is a simple method for saving a subsequent one from a similar fate. The child is given away to a *jogi* so that he no longer belongs to her parents' household, and, therefore, escapes any evil fortune connected with it.

The *jogi* gives his *mantram* (the sacred formula) to the child by whispering it in its ear—thus completing the discipleship of the child; and finally, to mark this physically, ties a *rudraksh* bead round the child's neck. The parents then purchase the child from the *jogi* for money. The *jogi* has to be invited at the *Yajñopavīta* and the marriage festivities of the child, who is often in such cases even called "*Jogia*."

Marriage Customs:

Polyandry.—Polyandry, though prevalent across the border in Tibet, does not exist among residents of Bhot on this side of the border, though the Bhotiyas are undoubtedly of Tibetan origin. The language has affinities with the Tibetan, and they have the same Mongolian cast of countenance. It may be that contact with the more elaborate social and religious polity of the Indian immigrants from the plains made the Bhotiyas give up this custom. Whatever the cause of the disappearance may be, there is now no trace of polyandry in any shape in the Bhot parganas of Johar, Darma, Chaudas or Bians. I made special and careful enquiries; for, it had been suggested to me by Mr. E. A. H. Blunt, I.C.S., that it may possibly be found in Darma. But in Pargana Askot there is a tribe called the Rajis. They live an uncivilized life in the wilds of Askot and Nepal borderland, and are called *Ban-manas* (men of the wilderness) by the residents. They practise polyandry, though now they deny it when asked specifically. One of these men who denied this before me was asked if he could say that his mother (there present) was not equally the wife of his father and his uncle. The mother and son both kept significantly silent.

As for parentage, the first child is said to belong to the eldest husband, the second to the second, and so on in order, whatever the real parentage may be. There have been various speculations about the origin of this tribe, but nothing has been established definitely yet. They probably represent some of the pre-Aryan inhabitants. Some Tibetan families, that have settled at Khimling (Darma), are of course polyandrous.

Niyoga.—*Niyoga* was an ancient custom among the Hindus, by which a childless widow often raised a son to her dead husband through the agency of her dead husband's brother, or sometimes a *Rishi*. Paṇḍu and Dhṛitarāshṭra, the progenitors of the Pāṇḍavas and the Kauravas, who fought

in the *Mahābhārata* or Great Battle, were born in this way. The idea was to have a son (*putra*) to offer libations to the dead husband to save him from the terrible hell (*put*.) Hence, (1) Niyoga was allowed only to a childless widow; (2) not more than one son was allowed; and (3) the son belonged not to his real father but to the dead husband of his mother. No trace of this custom in its entirety is found anywhere in India now. But among the Zamindars of Almora district (who are chiefly of Khasia origin), a widow generally becomes the wife of her dead husband's younger brother, and this even though amongst these Rajputs ordinary widow-marriage is not allowed. But a brother's taking to wife his elder brother's wife is looked upon as a matter of course, and the children of the union are treated as legitimate. And this is a younger brother's special right; for, if the widow goes to live with some other man (as concubine, for remarriage is not permitted), the younger brother can demand payment of the bride-price from the new husband. This custom, however, cannot have been derived from Niyoga, for there is no idea of raising children to the dead husband—the children of the union belong to the begetter, and, therefore, even widows having sons can become the wives of their dead husband's brothers. Nor is union with a stranger permitted as in Niyoga. The custom is far more probably a survival of polyandry, at least in the hills, for the widow does not "marry" the brother—there is no ceremony—but she simply begins to live with him as his wife. And even during the lifetime of her husband, a woman's *liaison* with her husband's younger brother is not visited with the same punishment as with a third person.

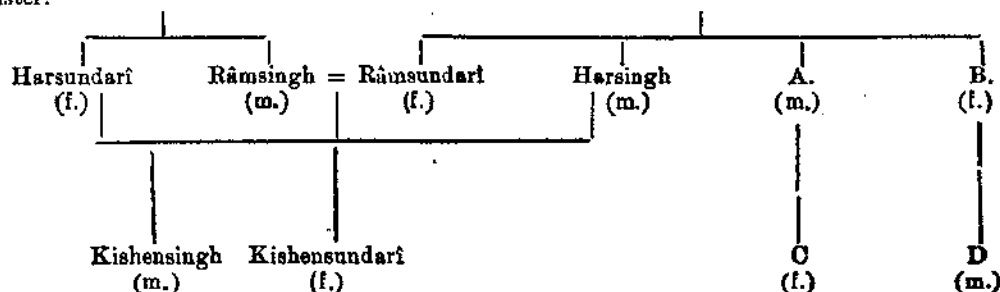
The Doms and the Bhotiyas have somewhat similar customs. In Bians and Darma, where people have free choice in selecting their husbands or wives, a widow cannot marry anybody other than her husband's brother, unless that brother or the members of the family relinquish their right—almost a lien—over her. This they signify by formally giving her a piece of cloth. Then, but not otherwise, the widow is free to marry anybody else she likes.

Marriage by Capture.

In the Eastern Bhot of the Almora District (Parganas Darma, Chandas and Bians) a modified form of marriage by capture prevails to this day. As said above, these Bhotiyas allow their young men and women to choose their own mates. For this purpose they have in every small village public meeting places (called Rangbang) where young people of either sex meet each other and have opportunities of getting to know each other before choosing their life-partners. Here they sing and dance and feast together almost every night, and a young man who can sing well need not fear rejection. But a disappointed lover does not go and nurse his grief in silence. Having taken some sweets and cooked meat with them, he and his friends lay in wait for the lady, catch her by force, and the lover puts the meat and the sweets in her mouth. No sooner the meat touches her tongue than she becomes his "lawful wedded wife." They then let her go. But no one else can after that marry her, unless the man releases her from the bond by formally giving her a piece of cloth. Often the woman yields after that and goes to live as the captor's wife. Sometimes she declines. Then the captor may or may not release her. I have known several virgin women of this kind who refused to live with their captors, and, who, not having been released, cannot marry any one else now and live a miserable life of forced virginity. In one or two cases I was told the British Law Courts interfered, punished the man and ordered him to let the woman go. "But alas!" say the men, "the magistrate did not order him to give her a piece of cloth as well, for not until then can she be free to marry again." Another variety of marriage by capture exists among the Bhotiyas (according to K. Khadga Singh Pal). A lover tells his sisters who the lady of his choice is. They track her in the fields, on the wild pastures, or on the mountain side seize her and bring her to their brother's home by force!

Evidence of Matriarchal Times.

There is little evidence of this in the hills beyond the importance of the mother's brother in certain functions. Amongst the Rajpūt Zamindars who, as said before, are chiefly Khasias, when people bring an offer of marriage to a girl's father, he asks for a certain price, and a part of it is fixed there and then as *Mama-Jholi*, or the maternal uncle's share in the price of the bride. Later, at the time of the wedding, he too performs the *Kanyā-dāna* or the giving away of the bride. This would seem to point to times when the mother's brother was the head of the family and the guardian of his sister's children. The Brāhmins (= later Aryan immigrants in the hills) do not have this custom. But allied with this question is the custom of cousin marriages. These are common—nay they are the rule—among the Bhotias of this district. For these I have obtained direct, as well as some valuable indirect, evidence based on linguistic considerations. But before discussing these I shall describe a minor custom, viz., that of marrying one's sister's husband's sister.



(1) If Rāmsingh marries Rāmsundari, her brother Harsingh usually marries her husband's sister, Harsundari. This is the rule among the Bhotias, and is not unknown even amongst the Khas Rajpūts and the Brāhmins of the rest of the district.

Thus Rāmsingh's sister, and wife's brother's wife is the same person Harsundari—accordingly we find (as we would expect) these two relationships denoted by the same word. This word is:—

In Chaudas	<i>Atā</i>	(for elder)	<i>Bhooli</i>	(for younger)
In Bians	<i>Potā</i>	„	<i>Ringshā</i>	„
In Johar	<i>Atā</i>	„	<i>Bhooli</i>	„
In Almora	<i>Didi</i>	„	<i>Behn</i>	„

Thus four different languages confirm the existence of this custom.

(2). It is interesting to look at this double relationship from the offspring's point of view. It would be seen from the diagram that

Kishensingh's { mother's brother,
father's sister's husband } is the same person—Rāmsingh.

And we find these two entirely different relationships denoted by the same term:—

By Bhotias of Bians	<i>Thangmi</i> .
By Bhotias of Chaudas	<i>Thangmi</i> .

This term is not the same for the two relationships in Almora, but in Pargana Katyar of Almora even Rajpūts have the same word *Māmā* for both mother's brother and father's sister's husband; or

(3) Again,
Kishensingh's { father's sister,
mother's brother's wife, } is the same person—Rāmsundari,
and we find both these relations called by the same term:—

In Chaudas	<i>Chini</i> .
In Bians	<i>Chini</i> .

- (4) Kishensingh is Ramsingh's

sister's son (m. s.) ¹		wife's brother's son.
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We find these two relationships denoted by the same term :—

In Chaudas *Bhanj*.

In Bians *Bhanj*.

- (5) And finally

- Kishensingh is Rāmsundari's

brother's son, (f. s.) ²		husband's sister's son.
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We find these two relationships denoted by the same term :—

In Chaudas *Nunu*.

In Bians *Pij*.

Thus we find valuable linguistic evidence in support of this custom which we know exists all over this district, but which is repugnant to the higher Hindus of the plains of India.

Cousin Marriages.

I take up next the case of cousins. Cousins are of four kinds :—

1. Father's brother's child, *e.g.*, Kishensingh and C.
2. Father's sister's child, *e.g.*, Kishensingh and Kishensundari or C. and D.
3. Mother's brother's child *e.g.*, Kishensingh and Kishensundari or C. and D.
4. Mother's sister's child, *e.g.*, Kishensundari and D.

In the United Provinces, generally speaking, the Hindus make no distinction between these four classes of cousins. They are treated as brothers and sisters. But in the Almora District not only the Bhotias but the Rajpûts and the Brâhmanas make a distinction, dividing these four into two groups.

- (1) Father's brother's child, *e.g.*, Kishensingh and C.
Mother's sister's child, *e.g.*, Kishensundari and D.
- (2) Father's sister's child, *e.g.*, C. and D.
Mother's brother's child, *e.g.*, C. and D.

(a) I shall first deal with the Rajpûts and Brâhmanas. They do not have different terms for these groups, it is true. But we find the difference if we look at it from the parents' point of view—we find Harsingh looking upon his brother A's children as his own, Rāmsundari looking upon her sister B's children as her own, denoting both by *chala* or *cheli* (the words for son and daughter.) But we do not find Harsingh using these words for his sister's children, or Rāmsundari using these words for her brother's children although the degree of relationship is the same. The Rajpûts and Brâhmanas of Almora are unable to give any reason for this difference in the language. Why are a man's brother's children and a woman's sister's children more like their own children than the children of a man's sister or a woman's brother? The explanation, I have no doubt, is to be sought in the (what must have been once prevalent) custom of cousin marriages. The cousins of the first group (father's brother's children, and mother's sister's children) being forbidden, but not the other two cousins—group (2) above. And this would be the reason why two brothers look upon each other's children as their own, and so do two sisters—for these children are forbidden to marry each other. But a brother and a sister do not regard each other's children as their own—for these children can marry each other.

Thus cousins of group (1) Kishensingh and C., or Kishensundari and D. cannot marry each other.

And cousins of group (2) Kishensingh and Kishensundari or C and D can marry each other.

(b) We find confirmation of this in the Chaudas and Bians dialects. There, too, a man's brother's children, and a woman's sister's children are denoted by the same term as son (*sri*) or daughter (*chamaine*) but a woman's brother's son, and a man's sister's son are not called *sri*, but are denoted by the same term *bhanj*.

¹ M. S. = male speaking.

² F. S. = female speaking.

(c) Then, again, the terms used by the cousins themselves are most instructive. In Chaudas and in Bians,

	father's brother's son, mother's sister's son, brother	are called <i>Yhā</i> (brother)
showing that these cannot be married ; but	father's sister's son, mother's brother's son,	i.e., marriageable male cousins are called <i>Chhé</i> (Chaudas) and <i>Pod</i> (Bians)
showing both these belong to one kind and are different from the cousins <i>Yhā</i> above ; and	father's sister's daughter, (m. s.) mother's brother's	i.e., marriageable female cousins, are called <i>Chhémāin</i> (in Bians)

showing that these two kinds of cousins belong to the same group. Both are marriageable. I have forgotten what the term is in Chaudas dialect, but I have no doubt it is the same for both. Thus we find that of the four kinds of cousins :

- (1) two are forbidden in marriage, and are denoted by the same term as brother (*Yha*), and
- (2) two are marriageable and are denoted by the same term :

Pod (Bians) for males.

Chhémāin (Bians) for females.

That though among the Rājputs and Brāhmins of Almora cousins of neither class may be married, yet their language from the parents' point of view divides the cousins into the same two groups: those of group (1) are treated as own children, but not so the other two. This possibly points to the existence of such cousin marriages at some remote time. But the Rājputs and Brāhmins, having adopted the Brahmanical religious code, resent any such insinuation.

An interesting development of the idea that marriageable male cousins are called *Pod* and marriageable female cousins *Chhémāin*, is seen in the application of the term *Pod* to all males, who are in marriageable degree of relationship, and whose brothers or sisters have actually been married and, therefore, who are (so to speak) cousins by courtesy. These are

husband's brother (f. s.) sister's husband (f. s.)	= <i>Pod</i>
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And the term *Chhémāin* is applied to similar females, viz.,

wife's sister, m. s. brother's wife, m. s.	= <i>Chhémāin</i> .
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There remain only the cousins of the same sex but within marriageable degree, i. e., who, if one of them had been of a different sex, would have been marriageable, and, therefore, whose brothers and sisters have actually married or are marriageable.

These are:—

Father's sister's son (m. s.)
Mother's brother's son (m. s.)
Father's sister's daughter (f. s.)
Mother's brother's daughter (f. s.)
Husband's sister (f. s.)
Brother's wife (f. s.)
Wife's brother (m. s.)
Sister's husband (m. s.)

These all are denoted by the term *Télé*!

Thus we see that in the Biansi dialect the names for cousins is based upon the idea of marriage. There is one term for the forbidden ones, another for marriageable males (f. s.), a third for marriageable females (m. s.), and a fourth for males and females who would have been marriageable but for the fact that they are of the same sex as the speaker.

In the family given in our diagram Kishensundari and Kishensingh are, thus, marriageable cousins. Let us suppose them to marry each other. We thus get a triple bond between the couple, s. c.

- (1) Kishensingh is Rāmsingh's sister's son, wife's brother's son, daughter's husband, m. s.
- (2) Rāmsingh is Kishensingh's mother's brother, father's sister's husband, wife's father, m. s.
- (3) Rāmsundari is Kishensingh's father's sister, mother's brother's wife, wife's mother, m. s.

According to our theory we should expect to find only three terms, one for each of these groups. And as a matter of fact we find all the relations of :—

group 1 called *Bhanj*.

group 2 called *Thāngmi*.

group 3 called *Chīni*.

Thus affording a beautiful example of the intimate connexion between the language used and the marriage customs of a tribe.

Table showing the terms used for various relationships by the Bhotiyas and the Khasiyas of Almora.

English.	By Khasiyas round about Almora.	By Bhotiyas of Johar.	By Bhotiyas of Chaudas.	By Bhotiyas of Bians.
1. Father	Bābā, Bājoo, Bābjoo.	Āpū ... ..	.....	Bā.
2. Mother	Ijā	Āmā ... ..	.....	Nū.
3. Elder brother (m. s. and f. s.)	Dādā, Dājoo ...	Dādā	Yhā	Yhā.
4. Younger brother (m. s. and f. s.)	Bhai	Bhūli	By name ...	Nunu.
5. Elder sister (m. s.)	Didi	Ātā	Ātā	Potā.
6. „ (f. s.)	Didi	Ātā	Ātā	Tātā.
7. Younger sister (m. s. and f. s.)	Behin	Bhooli... ..	Ringsha ...	Ringshā.
8. Father's brother, elder	Bara bāp, Thul bāp, Bajoo.	Teva	Tābā	Bābu.
„ younger.	Kākā	Kākā	Kāku	Kāku.
9. Father's brother's wife, elder brother's.	Jethjā; Thuljā; Jethjā, Thuljā.	Timain	Tamlā... ..	Pūnā.
„ younger brother's.	Kāki	Kāki... ..	Chichi... ..	Chichi.
10. Father's brother's male child (m.s. and f.s.)	Chachera bhai, bhai.	As bhai(3 above)	Yhā	{ Yha, if older. Nunu, if younger.
11. Father's brother's female child.	As sisters above ...	As sisters above.	As sisters above.	As sisters above.
12. Father's sister ...	Didi, Bābū, Phūphī.	Ani	Chīni	Chīni.
13. Father's sister's husband.	Bheenā, (called also Māmā in Katyur).	Bheenā, Peshā.	Thāngmi ...	Thāngmi.
14. Father's sister's son...	As 3 and 4 above ...	As 3 & 4 above.	{ Elder, Chhē., Younger by name.	{ Tété m. s. Poā, f. s. Chhémāin, m. s. Tété, f. s.
15. Father's sister's daughter.	As 5, 6 & 7 above..	As 5, 6 & 7 above.	.....
16. Mother's brother ...	Māmā	Māmā... ..	Thāngmi ...	Thāngmi.
17. Mother's brother's son	As 14	As 14... ..	As 14... ..	As 14.
18. Mother's brother's daughter.	As 15	As 15	As 15	As 15.
19. Mother's sister (elder)	Jethjā (of)... ..	Thuli āmā ...	Peo-chichi, Pochi	Pochi.
„ (younger)	Kainjā	Nanhi āmā ...	Shen-chichi, Shenchī.	Shenchī.

English.	By Khaaiyas round about Almora.	By Bhotiyas of Johar.	By Bhotiyas of Chaudas.	By Bhotiyas of Biana.
20. Mother's sister's husband.	{ Elder sister's—Jeth bāp. Younger sister's—Kasbāp.	.....	Kākū	Kākū.
21. Mother's sister's child.	As 10 & 11 ...	As 10 & 11 ...	As 10 & 11 ...	As 10 & 11.
22. Father's father ...	Būbū (cf. 12) ...	Būbū	Titi	Titi.
23. Father's mother ...	Āmā	Achē	Lalā	Lalā.
24. Mother's father ...	Būbū, malkota būbū.	Mapa	Titi	Titi.
25. Mother's mother ...	Āmā	Munyaṇ	Lalā	Lalā.
26. Husband	Spoken of as mālīk... but addressed by circumlocution 'father of.....'	Bek, addressed by circumlocution.	Rithi, addressed by circumlocution.	Rithi, Yorashri, addressed by circumlocution.
27. Wife's father ...	Sasur, shorju ...	Shaura	Thāngmi	Thāngmi.
28. Wife's mother ...	Shāshū	Shāshū	Chinī, poonī ...	Chinī, poonī.
29. Husband's father ...	Shashur, shorju ..	Shaura	Thāngmi	Thāngmi.
30. Husband's mother ...	Shāshu, Jew ...	Shāshū	Chinī, pūnī ...	Chinī, pūnī.
31. Wife's brother ...	{ Elder, Jethu ... Younger, Sālā, but addressed by name	Jethu Sala	Chhé, if older than the speaker Addressed by name if younger.	Tete.
32. Wife's sister... ..	{ Elder, shāshū, Jethow. Younger, Sālī ...	Jeth shāshū ... Sālī	Chhémāin, if older. By name, if younger.	Chhémāin.
33. Husband's brother	{ Elder, Jethān ... Younger, Dewar ..	Jethu (cf. 31)... Dewar... ..	Chhé, if older...	Poa.
34. Husband's sister ...	{ Elder, Jew ... Younger, Gusiānī.	Pāyū Younger by name.	Chhémāin	Tete.
35. Wife's sister's husband	Sarhdharu bhai ...	Sarhubhai ...	Yhā	Chhārpeo.
36. Husband's elder brother's wife.	Jethānī, addressed as dīdī.	Ātā	Ātā	Tātā.
37. Husband's younger brother's wife.	Deorānī	Bhālī	By name	Ringsha.
38. Son's wife's father ...	Samdhi	Samdbi	Chhé	Tété.
39. Son's wife's mother ...	Samdhin	Samdhin ... ..	.....	Tātā.
40. Wife's elder brother's wife.	Didī	Ātā	Ātā	Potā, Tātā.
41. Wife's younger brother's wife.	Nadia behin ...	Bhālī	Bhālī	Ringsha.

English.	By Khasiyas round about Almora.	By Bhotiyas of Johar.	By Bhotiyas of Chaudas.	By Bhotiyas of Biana.
42. Husband's sister's husband.	Dada (cf. 40) ...	.....	.....	.....
43. Son	Chela, addressed as Bhow, or by name.	Chela	Sri	Sri.
44. Daughter	Cheli	Cheli ... ..	.....	Chamain.
45. Brother's son (m. s.).	Bhatija	Chela	Sri	Sri.
46. Brother's son (f. s.)...	Bhadiya	Bhadiya	Nanu	Pij.
47. Husband's mother's elder son.	Jethan, Jethju ...	Jethi	Chhê	Poa.
48. Husband's mother's younger son.	Dewar	Dewar	Pooga	Mase.
49. Husband's mother's elder daughter.	Pooi, addressed as Nanju.	Pooi	Munchi	Tete.
50. Husband's mother's younger daughter.	Nanda	Ani ... ..	.....	.....
51. Wife's brother's child.	Sala	Sala	Bhanj	Bhanj.
52. Sister's child (m. s.)..	Bhanej	Bhanj	Bhanj	Bhanj.
53. Husband's sister's child.	Bhanej ... ..	.....	Nanu	Male child Pij Female child Pima.
54. Sister's child (f. s.) ...	Chela (m.); cheli (f.)	Chela; Cheli ...	Sri (m.)	Sri (m.); Chamain (f.) As 54.
55. Wife's sister's child...	Chela ... ..	.....	.....	.....
56. Son's son } m. s. } or	Nati	Nati	Khe	Khwe.
57. Daughter's son } f. s.				
58. Wife	Siâni; Sheshni ...	Sianî	Rithishia	Rithishia; Minangshri.
59. Daughter's husband (m. s. and f. s.)	Jamai	Jamai	Bhanj	Mayeh.
60. Son's Wife (m. s. and f. s.)	Buari	Buari	Namsia	Namsia.
61. Elder sister's husband (m. s.)	Bheena	Bheena	By name if addressed younger.	Poa.
62. Elder sister's husband (f. s.)	Bheena	Bheena	By name if younger; Pooga if older.	.....
63. Younger sister's husband (m. s.)	Jamai	Jamai	Chhe	Tete.
64. Younger sister's husband (f. s.)	Jamai	Jamai	Pooga if older; By name if not	Poa.
65. Elder brother's wife (m. s.)	Bhanjî, Bojeo ...	Bo	Chhémmain if older, by name if not.	Chhémmain if older, by name if not.
66. Younger brother's wife (m. s.)	Buari	Buari		
67. Brother's wife (w.s.)...	As 65 & 66	As 65 & 66	As 65 & 66	Tete.

CONTRIBUTIONS TO PANJABI LEXICOGRAPHY.
SERIES III.

BY H. A. ROSE, I.C.S.

(Continued from p. 250, Vol. XXXIX.)

- Bangar** : *Quercus incana* : Simla S. R., 1883, p. 43.
Ban Kinu ; wild mulberry : Simla S. R., 1883, p. 43.
Banta : a metal vessel smaller than the *batoli* for dipping water and drinking from. Karnál S. R., 1880, p. 121.
Bao-bája : a camel ailment; the eyes water badly and sometimes the animal cannot raise his head or move his legs. Sirsa S. R., 1883, p. 306.
Bāpū : father. Cf. *Aga*. Bauria *argot*.
Bār : the vertical lanthorn wheel on which hangs the *māl*. Cf. *od*. Karnál S. R., 1880, p. 160.
Bārā : a deep square box, usually made of cedar or pine, and holding from 20 to 50 *mans* of grain : built against a wall which forms its fourth side : cf. = *Khānā* or *Khāndi*. Simla S. R., 1883, p. 44.
Bāra : low-lying moist land on the edge of a stream, so called because of the *bār* or hedge put outside it to protect it in floods and from cattle. It is generally sandy but being moist is fairly productive. Hoshiārpur S. R., p. 69.
Bāra : a cattle-shed. Karnál S. R., 1880, p. 120.
Bārā : a part of a room (separated by a wooden wall) in which rams are kept. Sirmūr.
Bārach, **bārch** : a hedge-row, beyond a hedge of trees and bushes. Kāngra Gloss.
Barajna : = *varajna*.
Barāra : an agricultural implement : Simla S. R., 1883, p. 45.
Barehi : fallow for a whole year. Kāngra S. R. Gloss., p. xvii.
Bares katū : buckwheat (*Fagopyrium vulgare*). Kāngra S. R., p. 25.
Barhunt : a thick wood of rhododendron. See under *bāndr*.
Bari : the wedding presents brought by the bridegroom's father. Sirsa S. R., 1883, p. 166.
Bāri, **Banni** : a small grove of trees planted thick. Kāngra Gloss.
Baril, = *chil* (*Pinus longifolia*). Simla S. R., 1883, p. 43.
Baroit : a bowl for cooking vegetables and boiling and setting milk. Cf. *hāndi*. Karnál S. R., 1880, p. 121.
Barotuwāla : a porter (Kullū). Kāngra Gloss.
Barrā : barrā.
Barrā : adj. white-eyed (of a horse).
Barra Badd : a descriptive term applied to a big field in which some crop is standing. Literally a big mow or reap. Kāngra Gloss.
Barral : the beam on which the ceiling or floor of an upper room is supported. Kāngra Gloss.
Barsaudi : the first anniversary after a death. Karnál S. R., 1880, p. 138.
Barti : *Panicum brizoides*. Gurgaon S. R., 1883, p. 68.
Barto : a *cand* held rent-free in lieu of military service. Kāngra S. R. (Lyll), p. 32.
Bāsā : a house belonging to a State or to a *deota* where grain is generally kept; people also live in a State *bāsā*. Wherever there is a State land a *bāsā* is built for the storage of its produce, &c. Simla Hills.
Bāsa : a hamlet, especially if secluded : Narpur. Kāngra S. R. (Lyll), § 22.
Bāsand : fallow rice-land. See under *dhowār*.
Basantia : a small mango fruit of a yellow colour inside (*basanti*). Hoshiārpur S. R., p. 15.
Basi jāna : to sit. Bauria *argot*.
Basi : food cooked the previous evening. Sirsa S. R., 1883, 144.
Bāsi : a house, dwelling-place. Kāngra Gloss.
Basikū : a tenant located on the land. Kāngra Gloss. = *Bāsikū opāhu* (Lyll, p. 45), see *opāhu*.

Basnu: a tenant who lives on the land he cultivates = *basiku opāhu*. Kāngra S. R. (Lyal), § 40 of Review.

Basoa: a festival held on 1st Bisākh in Pāngī; i. q., Bishū. [This is the common New Year's Day festival—called Bishu in the villages in Ravi Valley and Pāngī—called Basoa in the capital of Chamba.]

Bāsta: fallow.

Basūti (*adhatoda vasica*): a small rank plant, avoided by cattle, though sheep eat its leaves and goats its skins. Kāngra S. R. (Lyal), p. 38.

Bāt: a footpath or road. Kāngra Gloss.

Bātālan: a species of maize. It has a short cob and a small grain, but is said to ripen in two and a half months. Ludhiāna S. R., 1883, p. 113.

Bātāo: the state of the ground after the *paleo* or rain, when it is neither too wet nor too dry for ploughing. Karnāl S. R., 1880, p. 170.

Bateo: a traveller; who, if he has no friends in the village, puts up as a matter of course in the common room of the village and receives food and tobacco free. Karnāl S. R., p. 106.

Baterā: a stone-maker (sic.). Kāngra Gloss.

Baṭhaunā: to cause to sit.

Baṭhṭhā: irr. p. part. of *barasā*.

Bāti: stony and sandy land. Cf. *pathrākal*. Hoshiārpur S. R., p. 70.

Bātkā: a small metal cup. Cf. *chhana*. Sirsa S. R., 1883, p. 159.

Batokaru: a due paid by shepherds for the passage of flocks through a village, as opposed to *alokaru*, a toll paid for crossing a swinging bridge: Lāhul: Kāngra S. R. (Lyal), p. 113.

Batoli: a small narrow-mouthed cauldron, made of metal, for ordinary cooking and carrying water to the fields. Karnāl S. R., 1880, p. 121.

Batolna: to collect, gather together. Kāngra Gloss.

Battar: (1) the moistening of land by irrigation or rain, necessary to make it fit for plough; (2) the proper time for ploughing land. Kāngra Gloss.

Batus: a weed (*chenopodium album*), whose leaves are collected for spinach. Rohtak.

Batwa: a large brass pot. Sirmūr cis-Giri.

Batwāl: the village messenger and watchman. Kāngra Gloss.

Bāuk: solid anklets. Karnāl S. R., 1880, p. 125.

Bāuka: a small low platform with a saucer-like depression in it, made to a *gydl* and on an *amāwas*, especially on the Diwālī or *amāwas* of Kātik; the people pour Ganges water and cow's milk in its saucer, light lamps, feed Brahmans, and dig mud by them. Karnāl S. R., 1880, p. 149. Cf. *bharokā*.

Baunch: a thicket or impenetrable place (Dera). Kāngra Gloss.

Bauri: *bauli*. See *bain*.

Bāwan: woman. Bauria *argot*.

Bāwani: the lowest stratum which holds the real spring water. Karnāl S. R., 1880, p. 159.

Bāwar: a second storey. Sirmūr.

Bāwar: a snare with which wild animals are caught. Sirsa S. R., 1883, p. 110.

Bedi biāh: a marriage ceremony in the ordinary Hindu form. Kāngra S. R., p. 98.

Behi: a spur or small ridge running out from a hill (Gādi). Kāngra Gloss.

Behi jana: to sit down; *behijān*, to be seated. Cf. *basā*, Kāngra Gloss.

Behuddol: see *bahndol*.

Bei, bān or beyu: a small arm or branch of a stream or river. Kāngra Gloss.

Bejar: a mixture of barley and *masar*. Hoshiārpur S. R., p. 75.

- Bela** : a broad, shallow saucer for drinking hot liquids from. Karnāl S. R., 1880, p. 121.
- Belwa** : a cup. Sirmūr trans-Girf.
- Beong** : a nick-name. Karnāl S. R., p. 77.
- Ber** : an embankment. Sirsa S. R., 1883, p. 406.
- Bera** : a rope made of crushed cane. Jullundur S. R., p. 102.
- Bera** : an open courtyard in a house. Ludhiāna S. R., 1888, p. 65.
- Beran** : (1) the culm or seed stem of the *panni* (*Andropogon muricatum*) grass. Karnāl S. R., p. 13. (2) five culms of the *panni* grass affixed with cowdung at the birth of a child. *Ib.*, p. 148.
- Bairra, berf** : barley and wheat sown in the same field, so any two or more grains—ground together in the *grāt* or water mill—are called *berf ka ātā*.
- Beski** : watching the grain from the time it is cut till it is divided between proprietor and tenant. The watchman is called the *beskū*. Kangra Gloss.
- Beana** : to sit. Cf. *bhī jānd*. Kangra Gloss.
- Besti** : certain days on which periodical services have to be rendered to the Thākūr in Lāhul : Kangra S. R. (Lyal) p. 110.
- Betangna** : a due or relief payable by a *lālok* or 'pass-crosser' if he care not to cross a pass during the year : Lāhul : Kangra S. R. (Lyal), p. 110.
- Bhāba** : the rent or tax of a sheep-run, used in Chumba. Kangra Gloss.
- Bhābar** : the *mūnj* of the Punjab Proper. Karnāl S. R., p. 14.
- Bhadauria** : a mango that ripens in the month of Bhādon. Hoshiārpur S. R., p. 15.
- Bhaddu** : a cooking pot. Sirmūr trans-Girf.
- Bhadwāl** : a cow which has calved in Bhādon. Jullundur S. R., p. 55.
- Bhadwār** : soil in which spring crops are sown, and which has not borne a crop in the preceding autumn. Karnāl S. R., 1880, p. 193.
- Bhagan** : a fish (*crossophilus reba*). Karnāl S. R., p. 7.
- Bhartoli** : *chapattis* made of *bhart* flour.
- Bhatorū** : bread cooked with *amlera* or sour flour to make it rise. All the Pūhāris eat *bhatorū* in spring and summer. In winter they generally eat unleavened bread, which they call *poli*. Kangra Gloss.
- Bhatrī** : a tenant farmer residing in another village. Cf. *hal chāk*, *oprd* and *dudharchar opdh*. Kangra S. R. Review, p. 8.
- Bhattan, bhakrain** : a mallet for clod breaking, also called *kotela*. Kangra Gloss.
- Bhed** : a ewe sheep ; *lar*, a ram ; *dungwar*, a cut male under four years ; *bikanu* a cut male over four years ; *urau*, a lamb under six months ; *dotri*, young ewe which has not yet lambed (Gādi). Kangra Gloss.
- Bhekhal** : a kind of bush, not more than 5 or 6 feet high. The fruit ripens in May and people grind its seeds for oil. It is not good eating, but bears like it. Simla Hills.
- Bher** : an arbitrary division or allotment of a group of fields (= *khūn* and *vand*) in Jaswān and Chinor Kohāsan. Kangra S. R. (Lyal), § 31.
- Bhera** : a fish (*Barbus chrysopterus*). Karnāl S. R., p. 7.
- Bhet** : a benevolence made in cash by officials and by landholders in kind to the Rānā at the Diwālī, Kuthār. An offering made on appointment to office by a *mahr*. Bilāspur.
- Bhet** : the barren sloping land on a hill side. Hoshiārpur S. R., p. 69.
- Bhēth, bithlī** : the steep side or bank of a field, plateau or hill. Cf. *bhet*. Kangra Gloss.
- Bhikar** : clods ; *bhikkar bhāndna*, to break clods with a mallet as in rice-fields. Kangra Gloss.
- Bhiat** : mud walls. Sirsa S. R., 1883, p. 158 ; *bhint*, a wall. Sirmūr.
- Bhisa** : a buffalo. Bauria *argot*.

- Bhiyāl** : a partner. Kāngra Gloss.
- Bhobriya** : a grass (*eleusine flagellifera*). Cf. *gunthil*, *chambar* and *kharimbar*. Sirsa S. R., 1883, p. 14.
- Bholra** : the five small vessels full of water put out at various spots near where a well is to be dug. Karnāl S. R., 1880, p. 158.
- Bhon** : a small strong wheel fixed over the well, over which passes the *lāo* (a strong rope). Cf. *chāk*. Karnāl S. R., 1880, p. 161.
- Bhond** : a kind of black beetle destructive to sugarcane. Hoshiārpur S. R., p. 81.
- Bhondo** : a grant of a few *bigas* of land rent-free for some secular service. Gurgaon S. R., 1883, p. 89.
- Bhor** : a servant, a dependent or attendant godling, subordinate to a *deotā*. Simla Hills.
- Bhajī** : pl. vegetables.
- Dhalāwā** : a drug.
- Bhakrain** : a mallet = *bhattan*.
- Bhākri** : a grass (*tribulus terrestris*) having a little spiked fruit which sticks into dogs' feet very readily. Cf. *gokrū*. Sirsa S. R., 1883, p. 16.
- Bhambat** : = *bhambat*.
- Bhāndnā** : to break. See under *bhikar*.
- Bhāo** : a young boy, whether elder or younger : an elder brother is called *Dād*. *Dai* means an elder sister, and *chēi*, a younger sister. Simla Hills.
- Bhār**, **bhārā**, **lāhnā**, to marry a daughter.
- Bhār** : a sheaf of corn. Karnāl S. R., p. 17.
- Bharais** : a professional guide. Hoshiārpur S. R., p. 33.
- Bharāla** : an oven for warming milk. Karnāl S. R., 1880 p. 121.
- Bharau** : a small hut where water is kept for travellers. Kāngra Gloss.
- Bharsun** : a fee paid to the man who divides the grain between a proprietor and his tenant. Kāngra Gloss.
- Bharokā** : Cf. *būka*.
- Bhart** : *cenchrus echinatus*. Gurgaon S. R., 1883, p. 14.
- Bharti** : measurement entry or record. Kāngra Gloss.
- Bhartiya** : a metal pot in which liquids are cooked. Sirsa S. R., 1883, p. 159.
- Bharwā kā pāni** : the rain water let into a *pakha* well to keep its water sweet. Sirsa S. R., 1883, p. 178.
- Bhāeri lagāna** : to commit burglary. Ludhiana S. R., 1883, p. 150.
- Bhassi** : old *chhal* (land which has received a fertile deposit from a stream). Hoshiārpur S. R., p. 70.
- Bhāt** : wedding presents sent by the bridegroom's maternal relatives. Sirsa S. R., 1883, p. 165.
- Bhatangrā** : a man appointed by a *rājā*, who managed and distributed the *begār* or forced labour of a *kothī* in Sarāj. Cf. *seok*. Kāngra S. R., p. 80.
- Bhāti** : a giver of *bhāt*, *q. v.* ? Karnāl S. R., 1880, p. 129.
- Bhāti** : a rent-free grant to a Brahman. Kāngra Gloss.
- Bhatona** : mad, insane. Kāngra Gloss.
- Bhator** : a name applied to a husband instead of his real name.
- Bhūmbhāi** : a man who takes a share of another's land. Karnāl S. R., p. 75.
- Bhūmia** : the god of the homestead. Cf. *khera*. Karnāl S. R., 1880, p. 147.
- Bhūmkā** : *s. f.* preface.

- Bhūe**; adv. loc. of *bhū*, on the ground. Cf. P. Dy., p. 145.
- Bhūhālā**: a shed in which chaff, i.e., *bhūsa* or *bhū*, is stored. Kāngra Gloss.
- Bhuni**: a scrub (*anabasis multiflora*), Rohtak.
- Bhuja**: *sāg* or greens. Kāngra Gloss.
- Bhukran**: a wooden club used for crushing stiff clods of earth. Cf. *kothela* and *bhurota*, also *bhakrain* (M). Kāngra S. R., p. 29.
- Bhūndo**: bad. Bauria argot.
- Bhūnga**: a grazing-fee. Sirsa S. R., 1883, p. 302.
- Bhungeri**: a kind of grain the same as *phulan*; Churāb.
- Bhunje**=bhunen.
- Bhūnsa**: a harmless snake. Jullundur S. R., p. 12.
- Bhur**: a sandy soil. Gurgaon S. R., 1883, p. 6, and Hissār S. R., p. 16.
- Bhurat**: a plant which yields a poor grain for man and fodder (*cenchrus echinatus*). Rohtak.
- Bhurota**: a wooden club used for crushing clods. Cf. *bhukran*.
- Bhūrt**: a grass (*cenchrus echinatus*). Sirsa S. R., 1883, pp. 14 and 314.
- Bhusāri**: a long low stack fenced in by cotton stems alone. Cf. *chhān*. Karnāl S. R., 1880, p. 164.
- Bhūta**: (P *būta*): cobs, of maize. Cf. *kūri*. Karnāl S. R., 1880, p. 173.
- Biāk**: see *bihāk*. Cf. *sāndh*.
- Bichharnā**=*rna*.
- Bichhla bāsa**: a place half-way. Sirsa S. R., 1883, p. 169.
- Biāna**: the icy wind met with on the passes at some seasons. Kāngra Gloss.
- Bida**: the third day of a wedding. Karnāl S. R., 1880, p. 131.
- Bigari**: rent at so much the *bigha*. Rohtak.
- Bih**: a beam. Sirmūr.
- Bihāg**: dawn; *bāri bihāg*, at early dawn. Kāngra Gloss.
- Bihāk, bhīyāk, baisāk or baitāk**: a place where cattle sit after drinking, or in the heat of the day. Kāngra Gloss.
- Bihl**: a raised place to sit on in front of a house under an overhanging roof; also called *atli*. Kāngra Gloss.
- Bihotri**: a married woman. Kāngra Gloss.
- Biht**: a plank. Kāngra Gloss.
- Bihul**: (*grewia oppositifolia*): a tree. Hoshiārpur S. R., p. 13.
- Bij battār**: recovery of seed with interest, out of the harvest heap; ordinarily it is recovered at the rate of 4 to 3 *tīrchoka*, or 5 to 4 *chapancha* on the seed actually sown. Kāngra Gloss.
- Bijar**: a bull. Cf. *khaggar*. Karnāl S. R., 1880, p. 195.
- Bijhla**: an owner of land, as distinguished from a tenant, *opjhā*. Kāngra S. R. (Lyal), p. 44.
- Bijna**: a hand fan. Karnāl S. R., p. 10.
- Bijri**: a narrow-mouthed basket for keeping small articles in. Karnāl S. R., 1880, p. 121.
- Bikanū**: a cut ram over 4 years of age. See under *bhed*.
- Bikhra**: rough, difficult; applied to a road or hill-side. Kāngra Gloss.
- Bil**: a tree whose leaves afford fodder. Kāngra S. R. (Lyal), p. 38.
- Bil**: ogle marmelos: a thorny tree. Hoshiārpur S. R., p. 13.
- Bilāra**: a cat. Bauria argot.
- Bilrā**: the head of a *gharra*, sometimes used as a measure in distribution of canal water. Kāngra Gloss.

- Bīn** : coriander (*corianderum sativum*); *i. q.*, *dhania*. Kāngra S. R., p. 25.
- Bīna** : the musk deer; *kastārd* is also used. Kāngra Gloss.
- Bind** : the thick strong culms of *sarkra* (tiger grass) collectively : used for making chairs, boxes, and screens. Karnāl S. R., p. 13.
- Bindāik, binnāik** : a god. Gurgaon.
- Bindhnt** : a bride. Sirsa S. R., 1883, p. 166.
- Bindri** : a mat of rice straw. Kāngra S. R., p. 44.
- Binnā** : a thick mat. See *dhak*.
- Bint** : a heap of *gharberi* bushes. Karnāl S. R., p. 12.
- Biora** : detail. Kāngra Gloss.
- Biotar** : married; opposed to *rakhorar*, 'kept.' Kāngra S. R. (Lyal), p. 71.
- Bipdā = biptā**.
- Blr** : a plot of land; in Kāngra the ridge or border of a field. S. R. (Lyal), p. 32.
- Birbahotti** : the lady-insect. Sirsa S. R., 1883, p. 20.
- Birhdā = wirdhā**.
- Birhl** : a fish-hook. Kāngra Gloss.
- Biri** : the thread on each side of the leather on the spindle of a spinning-wheel.
- Birlā** : scanty, scattered; opposed to *gannd*.
- Birnt torni** : weeding the wild rice in a rice-field, or rather plucking its heads when unripe, to prevent the plant from seeding again. Kāngra Gloss.
- Birthi** : a vampire, or sorcerer who takes the shape of a leopard to devour people. Kāngra Gloss.
- Bishā** : a festival held on 1st Bisākh in Pūngl. *i. q.*, *Basra*, also *Biswā*.
- Bishtang** : the remuneration of a headman at the rate of 6 pies per rupee of land revenue. Kuthār.
- Bisk** : *bishk*, a fee paid to the bride's sister by the bridegroom for allowing him to sit down on reaching her house. Churāh.
- Bisudh** : adj. unconscious.
- Biswā** : see *Basā*.
- Bitā kama** : a farm labourer kept by a proprietor who generally cannot plough owing to age, etc. Ludhiāna S. R., 1883, p. 129.
- Bitāunā = bataunā**.
- Bithli** : the steep side of a field or hill = *bheth*.
- Biyaī** : a level grassy plain, generally on a river bank, used in Kulā and Chamba. Kāngra Gloss.
- Biyan, biyana** : a feast given to enable a deceased to join his ancestors used in Jāk Pangl.
- Biwāh** : a wedding. *Bauria argot*. Example, to-morrow I am going to a marriage = *wakha min biwāhan jāhan*.
- Boali** : a fish (*wallago attu*). Karnāl S. R., p. 7.
- Boāra** : seed time. Karnāl S. R., 1880, p. 63.
- Boatla** : a species of bamboo, found in upland villages. Kāngra S. R., p. 20.
- Bobo** : sister. Kāngra Gloss.
- Boḍh** : see *badha*.
- Bohār, bohr** : the garret or room under the roof of a house. Kāngra Gloss.
- Boicha**, see *pharir*.
- Bonkri** : a broom. Kāngra Gloss.
- Boti** : a Brahman cook.
- Bowāl** : (i) a shepherd, (ii) a measure of area, a run in which about 150 sheep can graze. Kāngra S. R. (Lyal), p. 43.

- Brabhu**: the yellow bear: in Kullū called *ratta bālu* or *ratta gāi*. Kāngra Gloss.
- Brāgh**: a leopard or panther; *ming* is also commonly used; but it applies generally to all big game. Kāngra Gloss.
- Brās**: *rhododendron arborcum*. Simla S. R., 1883, p. 43.
- Briddhi**: s. f. increase, growth.
- Buāra**: a helper, one who helps a fellow-villager and gets food, but no payment, in return. Keonthal.
- Budhi**: unirrigated land with an appearance of sand. Ludhiāna S. R., 1883, p. 94.
- Bugdi**: a variety of tobacco. Karnāl S. R., 1880, p. 191.
- Bugtari**: a long coat. Cf. *angarkha*. Sirsa S. R., 1883, p. 155.
- Būji**: a name used in addressing girls. Karnāl S. R., 1880, p. 155.
- Bujni**: a plain earring. Karnāl S. R., 1880, p. 125.
- Bukwāna**: stunted straw. Sirsa S. R., 1883, p. 282.
- Bulāhir**: a messenger. Gurgaon S. R., 1883, p. 89.
- Bulāla**: a fish (*bola goha*). Karnāl S. R., p. 7.
- Bulla marila**: cold winds from north or west which blight crops. Ludhiāna S. R., 1883, p. 125.
- Bum**: a permanent supply of spring water. Karnāl S. R., 1880, p. 159.
- Būnār, banār**: (Gadi), athickoak wood; *barhuni*, a thick wood of the *brās* or rhododendron; *kelar*, a cedar forest; *khurangrela*, a thicket of snow rhododendron.
- Bandar**: broken ears of corn. Karnāl S. R., 1880, p. 173.
- Bāndrāl**: matting of rice straw; also *būndrī*.
- Bāndri, būndrāl**: matting of rice straw. Kāngra Gloss.
- Bunh, bunhē**: downwards or below. *Bunh* or *jhik jānd* is to go down. *Fita chalna* is 'keep along a hillside at the same level.' *Upridd jānd* is 'to go up.' In Kullū, *njeā* is 'above.' Kāngra Gloss.
- Būr**: a grass (*cymbopogon iswaranchusa*). Cf. *khōi* and *khavi*. Sirsa S. R., 1883, p. 14.
- Būr**: the flower of *bājra*. Karnāl S. R., 1880, p. 187.
- Burak**: a light passing shower (Gadi). Cf. *megh*.
- Burho**: a male spirit which causes sickness. Chamba.
- Burri**: a man who follows the plough in the furrows. Cf. *māthi*. Karnāl S. R., 1880, p. 169.
- But**: stone. Kāngra.
- Butārā**: a stone-cutter, from *but*, stone. Kāngra S. R., p. 41.
- Butur**: the simplest mode of culture, by sowing the seed broadcast in its natural state. Kāngra S. R., p. 26.
- Chābar**: the cover of the stove on which milk simmers. Jullundur S. R., p. 60.
- Chachālī**: s. f. north-west.
- Chachāo**: a measure of capacity = $\frac{1}{2}$ *path*: Kāngra S. R. (Lyal), p. 32.
- Chaddot**: a plank to turn off water (Gadi): see *pāntor*.
- Chadyālī**: a present made to a widow or divorcee's parents on her re-marriage; ? *chhaḍna* for *chhōṛna* to leave or let go. Churāh.
- Chagar**: much the same as *jabar* (moist low lying land, very good for sugarcane and rice): the principal rice-growing land. Cf. *chhamē* and *pabhan*. Hoshiārpur S. R., p. 70.
- Chagreti**: a stick by which the *chākh* (wheel) of the potter is spun. Karnāl S. R., 1880, p. 200.
- Chahil pahl**: = -bahl: jollity. P. Dy., p. 178.
- Chahn**: ill-drained low-lying land of poor quality, often water-logged. Cf. *dibar*. Hoshiārpur S. R., p. 70.

Chahora : first class rice. Hoshiarpur S. R., p. 88.

Chai chidar : or *chāon-chidā*—(fr. *chai*, shade and *chidā* boring or entering)—the compound word means that some evil spirit has taken possession of some person and caused fits. Simla Hills.

Chaikan : a diver. Cf. *dabolia* and *dubkia*. Karnal S. R., 1880, p. 159.

Chak : (1) a small strong wheel fixed over the well, over which passes the *lāo* (a strong rope). Cf. *bhon*. Karnal S. R., 1880, p. 161 ; (2) a broad shallow earthen pan into which boiled juice of sugarcane is put to cool. *Ibid*, p. 182.

Chakir, chekh : the line of division which divides one man's share of a field from another. Kangra Gloss.

Chakkā : a brick or slab made of stone, deposited in foundations of a house and worshipped : it is called *wāstū* (? *dāstū*). Kangra.

Chakni : a sort of cover made of pottery. Karnal S. R., 1880, p. 121.

Chakknā : =chukkna.

Chakknā : =chakknā.

Chakota : a cash rent taken in a lump sum. Karnal S. R., p. 105.

Chakpadi : a *devi* who was sneezed out by Brahma in the form of a fly. Karnal S. R., 1880, p. 155.

Chakrat : astonished (adj. ?)

Chakru : the *chikor* partridge. Kangra Gloss.

Chalaka : a finer variety of rice, classed as *ziri* not *dhan*, syn. *ramjawain*. Rohtak.

Chaletu, chaleta : the stubble or straw of Indian corn. Kangra Gloss.

Challa : bringing or sending home a wife after marriage. Cf. *muklāwa*. Karnal S. R., 1880, p. 133.

Challa : the duct from a *kāl* (canal), also = *aula*, q. v. Kangra S. R., p. 92.

Challan, Populus cillata, the Himalayan poplar. Simla S. R., 1883, p. 42.

Chālri, a small basket without a cover in which bread is usually placed. Simla S. R., 1883, p. 45.

Chaman : the golden pheasant; called in books the *chir*. Kangra Gloss.

Chamb : a variety of land. Gujranwalla S. R., p. 25.

Chambal : a lever-bag. Sirsa S. R., 1883, p. 406.

Chambh : the high bank or cliff of a river. Kangra Gloss.

Chamkar : leather trousers : see *sufar*.

Chan : a house, originally applied to a roof of grass ; but in general speech applied to any dwelling house. Kangra Gloss.

Chanāt, chināt : a paved road or flight of paved steps down a hill-side ; syn. *okhwāl*. Kangra Gloss.

Chāndī : (adj.) silver, moonlight.

Chandna rerna : to take out and sift, as is done when grain is taken from the family store-chest preparatory to use. Kangra Gloss.

Chandri : a boil. Cf. *chandarā*, at *P. Dy.*, p. 189 : Siālkoṭ.

Chāng : a ceremony, in which a man stands to the south of a heap of corn and goes round it towards the west, the third and first time and the reverse way the second time. Karnal S. R., 1880 p. 173.

Changli : a two-pronged wooden hay-fork, syn. *shirni*. Simla S. R., 1883, p. 45.

Channa : the side or side wall of a house as opposed to *pichwādra*, its back. Kangra Gloss.

Chantegu : a tenant who farms land with plough and oxen provided by the landholder. Cf. *trihāna* and *athālā*. Kangra S. R. Review, p. 8.

Chanun : a hole made in the border of a field to let out water above a certain depth. (Pālam) Kangra Gloss.

Chāp : the leafless thorny bushes of the *jharberi* tree. Karnal S. R., p. 12.

Chapancha : see under *bij battār*.

Chāpla : foot and mouth disease. Cf. *monkhar*, *rorā* and *morkhar*. Ludhiāna S. R., 1883, p. 134.

Chappa mer : a game like 'pitch-and-toss,' played with rounded pieces of potsherd; each player having two, which they throw alternately, the object being to get near a mark, and the winner appropriating little bits of potsherd which are used as counters. Sirsa S. R., 1883, p. 206.

Chapri : a small pond. Cf. *toba*. Jullundur S. R., p. 58.

Chapta : a fish very like the *mohoo*, and closely allied to it in habit; common and found all the year round, it has a habit of turning over on the surface. A small fish rarely weighing $\frac{1}{2}$ lb. Ludhiāna S. R., 1883, p. 17.

Chārā : a silver wristlet—taken off by a bride, and which no married woman can wear. Karnāl S. R., 1880, p. 128.

Chara : stepping-stones in a stream; also called *peindi*. Kangra Gloss.

Charak chundi : a game which is a combination of the 'whirl-go-round and see-saw'; a bent stick is balanced on an upright post stuck firmly in the ground, a boy gets on each end and they are whirled round by a third. Sirsa S. R., 1883, p. 206.

Charāl : a kind of pulse, only cultivated in poor alluvial lands. Hoshiārpur S. R., p. 78.

Charanghāl : lit: 'washing feet': an initiatory ceremony consisting in washing one or both of the initiator's big toes and drinking the water. Jullundur S. R., p. 51.

Charāndh : grazing ground. Kangra Gloss.

Charetar : a fuel yard or place where the stock of fire-wood is piled up. Kangra Gloss.

Charī : a staff. Simla Hills.

Chāro : antelope. Sirsa S. R., 1883, p. 124.

Charoli : a round bamboo wicker tray deepening towards the middle. Kangra Gloss.

Charoliya : a stile in the hedge of a field, called *langāna* elsewhere. (Nūrpur). Kangra Gloss.

Charrara : a gelded goat—see under *bakri*.

Charwi : a large pot. Sirmūr Trans-Girt.

Chatra : a cook-room on either side of the *tamsāl* (open yard in a house). Karnāl S. R., 1880, p. 120.

Chatrā : a small basket, holding about 8 *seers*, no cover: Simla S. R., 1883, p. 66.

Chatrī : an open basket, syn. *pirktu*. Simla S. R., 1883, p. 46.

Chatru : a colt: Lāhul. Kangra S. R. (Lyall), p. 111.

Chatt : a stone or wooden trough for cattle to drink out of. Kangra Gloss.

Chatur : = -ar.

Chaubacha : a mode of distributing the produce of land. Hissār S. R., p. 10.

Chaubārā : central room. Sirmūr.

Chaudān vidyā : the 14 kinds of knowledge (all that is to be known).

Chaugandī : four times the sum of the seed corn, in Bangāhal. Cf. *panchgandī*. Kangra S. R. (Lyall), p. 32.

Chatera : a muzzle made of *nigāl* or *nargāl*. Simla S. R., 1883, p. 45.

Chatti : a basket holding about 2 *seers*. Simla S. R., 1883, p. 46.

Chauk : a yard in a private house, separated from the streets by a wall, and in which the cattle are tied up in cattlesheds, and the women sit and spin. Karnāl S. R., 1880, p. 120.

Chaukhat : door frame. Sirmūr.

Chauki bharnā : the form of worshipping Sultān (Sakhī Sarwar) by sleeping on the ground. Hoshiārpur S. R., p. 33.

Chaulāi : seeds of the cockscomb; the cockscomb (*Amaranthus polygonus*). Karnāl S. R., 1880, p. 157.

Chauntra : a square platform, either large or small.

Chaupāl : a guest-house. Cf. *kathāi*. Sirsa S. R., 1883, p. 176.

Chauri: a yak's tail. It is waved over a chief, a *deota*, or at a bridegroom's ceremony. **Chauri-kā-deo**, a chief *deota*, e.g., Koṭ Ishwar in Kumbhārsain, as being the Rānā's family god.
Chauri: a fresh plastered ground on which the Brahman at a wedding makes a square enclosure of floor, and on it puts sand and sacred fire of *dādh* wood, *ghī*, sugar, and sesame: Cf. *bedi*. Karnāl S. R., 1880, p. 130.
Chautāl: a way of selling sugar. It is equal to 3 times 44 country seers. Hoshiārpur S. R., p. 99.

Chob: a turf used to stop a gap in the bank of field, canal, &c. Kāngra Gloss.

Chechar: fallow and arable waste land. Cf. *perowty*. Ludhiāna S. R., 1883, p. 167.

Chei: a younger sister: see under *bhāo*.

Chekh: see *chakir*.

Chela: *banahāta*, *gur-chele*, *dharmi*, *dangaria*, or = Rā. Cf. Rā-deo in Malāna? = *banahāta*, q. v.

Chell: 2nd morning meal. Keonthal.

Chell: cheili, a kid—see under *bakrī*.

Cheort: wife (Sarāj), see *lārt*.

Chershi: (from *chīn*—'three') any dues collected every third year. Simla Hills.

Chetra: rupees. Ludhiāna S. R., 1883, p. 150.

Chetri: cotton sown in March. Hoshiārpur S. R., p. 87.

Cheunta: a goad, usually made of *restūsh* and *labair*: Simla S. R., 1883, p. 45.

Chhābu: part of a pent roof. Sirmūr.

Chhahkā: a disease of cattle in which the body is inflamed and insensibility ensues; *chhahkā* also appears to be an insect which is said to cause this disease. Gurgaon.

Chikri: a small hoe. Simla S. R., 1883, p. 45.

(To be continued.)

MISCELLANEA.

THE JOINT AUTHORSHIP OF THE KĀVYAPRAKĀŚA.

We find, at the end of the *Kāvyaprakāśa* of Mammata, a verse which has been interpreted in two ways.¹ Upon this verse Rājānaka Ānanda says that Mammata wrote as far as the figure *Parikara* in the tenth *Ullāsa* and that the rest was finished by Alaka,² Mānikyachandra, Sarasvatī-tirtha and many others say the same. Dr. Stein says: "In order to complete the case for Alaka as the name of the continuator of the *Kāvyaprakāśa* it suffices for me to point out that this form of the name is the only one known to the tradition of the Kāśmīrian Pandits, to whom the double authorship of the *Kāvyaprakāśa* is otherwise perfectly familiar." (Quoted by Col Jacob in J. R. A. S., for 1897, p. 282). Many MSS. read Alaka for Alaka. That Alaka (or Alaka) had something to do with the *Kāvyaprakāśa* receives striking confirmation from a comparatively early writer. Arjunavarmadeva, who is 13th in the order of succession from Bhōja Paramāra and whose inscriptions have been found with dates ranging from A. D. 1211 to 1216, while commenting upon the *Amarasāhita* twice refers to the double authorship of the *Kāvyaprakāśa*.

On page 29 (of the *Kāvyamālā* edition of the *Amarasāhita*), he says: "Yath-odāhṛtān Dōshā-nirṇaye Mammata-Alakābhyām—'Prasāde varāsa &c.'" On p. 55, while commenting upon verse 72, in which the expression '*vāyūṃ dadatī*' occurs, he points out that some regard that the employment of the word *vāyū* gives rise to the fault called *Asūta*; and then he remarks that both the authors of the *Kāvyaprakāśa*, who were favoured by the Goddess of speech, generally exhibit a spirit of fault-finding.³ The *Dōshas* (faults or blemishes) of *Kāvyā* are dwelt upon in the 7th *Ullāsa* of the *Kāvyaprakāśa*. Arjunavarmadeva's words lead us to infer that Alaka had a hand not only in the tenth *Ullāsa*, as said by Ānanda, but also in the 7th. This, I believe, is a valuable piece of information, coming as it does from a writer who flourished about a hundred years after the composition of the *Kāvyaprakāśa*. Another point that deserves notice is that in the short period of about a hundred years after Mammata, tradition credited him with being the special favourite of the Goddess of speech.

BOMBAY.

P. V. KARR.

¹ *Ity-eccha mārgo viduṣhān vidhīnāṃ Sṣyadhinnarāpaḥ pratibhāṣate yat | na tad-vichitraṣ yad-amūtra samyag-vinirmīṭā saṅghatanaiva hetuḥ.* |

² *Kṛitāḥ Śrī-Mammatachāryavaryaiḥ Parikaradvadhīḥ | prabandhaḥ pūritāḥ śeṣo vidhāy=Alakavariṣṭ.* |

³ *Kim in Hlādaikamayī-vaṇa-labdhā-prasādaḥ Kāvyaprakāśa-kāraḥ prāyena dōṣadrīṣṭ.*

ORIGIN AND DECLINE OF BUDDHISM AND JAINISM IN SOUTHERN INDIA.

BY K. V. SUBRAHMANYA Aiyar, B.A., OOTACAMUND.

IF the Singhalese Chronicle, *Mahāvamsā*, could be relied upon, as I think it should be, for the reason that it is not a production of a later age but was a compilation from the accounts preserved by contemporary writers, the first invasion of Ceylon was undertaken by a prince of the Sākya race, and that he is reported to have entered the island on the very day of the *nirvāṇa* of Buddha¹. Northern India was just then undergoing a mighty change from the existing system of religious belief, and this, we might safely presume, was not brought about all on a sudden, but was the work of years, if not of centuries. It is on record, and we can well give credence to it, that Buddha, after formulating his new faith, went on preaching and converting the people for a number of years before he attained *nirvāṇa*. The Sākya race, to which Buddha belonged, could not have been slow to adopt his tenets, and as such, we can reasonably expect Vijaya, who was also a Sākya by birth, to have carried to Ceylon the new belief and the stirring teachings of the reformer. Vijaya's followers, who could not have been few, as they are reported to have conquered the island by overcoming the Yakshas by whom Ceylon was peopled, may thus be regarded to have shared in the canons of Gautama's new faith along with their leader. It is, therefore, plain that the tenets of Buddhism were known in the island of Ceylon long before the creed spread completely in Northern India and propagated elsewhere. It is believed that till the time of Aśoka, Buddhism did not gain much ground. The missionary efforts of the Maurya emperor contributed not a little to the spread of Buddhism in countries in and out of India. We may say that the several kingdoms of Southern India did not share in the belief of Gautama's faith for a long time, as it does not appear to have extended even throughout the Hindustan during the life-time of its founder. For aught we know, no direct influence was brought to bear upon the several provinces in the Dekkan till the time of Aśoka.

But Buddhism could not have been unknown in the Dekkan, especially in the Pāṇḍya country, long before Aśoka. That there was free communication between this country and Ceylon can fairly be conjectured from the proximity of the two, separated only by a small gulf. In this connection the story of Vijaya's advent into the island, as told in the *Mahāvamsā*, is worth consideration. Vijaya, the son of Sihabāhu, the ruler of Lāṭa (Lāṭa in Gujārāt), and born of the princess of Kāṭiṅga, became lawless and was sent over the sea. He landed in Tāmbapaṇṇi, i. e., the island of Laṅkā amidst Yakshas and Yakshinis, its original inhabitants. With the help of Kuvēri, a Yakshini, Vijaya defeated the reigning king Kālasēna and his followers. The goddess of the island was Kālī. Colonised by the family of Sihaja, the island was named Simbala. Vijaya married a daughter of the Pāṇḍava (Pāṇḍya) king of Southern Madhurā having driven away the Yakshini wife who was subsequently put to death by one of the Yakshas who regarded her as a spy. Vijaya was sending every year a rich tribute to the Pāṇḍya sovereign. This story of Vijaya, shorn of the mythical veil that environs it, means that Vijaya was a powerful invader from Northern India; that he, with the aid of one of the most powerful natives of the island, learnt the weakness of the king of Ceylon, made friends with the neighbouring Pāṇḍya sovereign on payment of an annual tribute, and by taking to wife one of his daughters colonised Laṅkā with a large number of followers. As the *Mahāvamsā* states that along with the Pāṇḍya princess a large number of ladies of that country were sent to serve as wives of the followers of Vijaya, we may regard the colony as a joint colony of Sākya men and Pāṇḍya women. This early account shows that Ceylon was known to the Pāṇḍyas, and that

¹ The probability of Vijaya being a contemporary of Buddha is also indicated by the fact that Pāṇḍuvāśudēva, the nephew of the former, married a daughter of the cousin of Buddha. It cannot be contended on this account that the contemporaneity of Buddha and Vijaya is established beyond question, especially as there are discrepancies in the chronology of the *Mahāvamsā*. But there are sufficient grounds to raise the presumption that Vijaya is not far removed in point of time from Buddha.

their people frequented it in the 5th century B. C. Is it too much then to expect that Buddhism was at least known, if not adopted, by the people of the Pāṇḍya country as the new faith appears to have been carried into Ceylon by Vijaya and his followers?

The person, who is expressly credited in the *Mahāvamsā* with having introduced Buddhism in Ceylon, is Tissa, the second son of Mūtiśīva. On account of his piety he appears to have been known by the name of Dēvānāmpiya Tissa, just as his contemporary Aśoka was known in the north. At the request of Tissa, his maternal uncle Mahā-Ariṣṭa, one of the greatest statesmen of the day, as the book puts it, went on a mission to the court of the Maurya emperor for fetching a branch of the Bôdhi tree and the sister (*thēri*) Saṅghamittā, both of which objects he successfully performed in the 18th year of the reign of Aśoka. As Tissa had previously promised to allow Ariṣṭa to become a Buddhist monk, the latter assumed the yellow robes soon after his return from Pāṭaliputra. For a clear account of the interesting events connected with the arrival of Saṅghamittā in Ceylon by way of the sea, reference may be made to the *Mahāvamsā*. The mysterious way in which Māhinda² is said to have arrived in the island is incredible, and it is not unlikely that he accompanied his sister. If Aśoka and Tissa stand forth prominently as the royal propagators of Gautama's creed, Māhinda and Ariṣṭa were the chief priests with whose aid they seem to have effected much to spread the faith in the south. The hills dedicated to Māhinda and Ariṣṭa in Ceylon bear ample testimony to the exalted position held by the two saints. Sūra Tissa (247—237 B.C.), one of the brothers of Dēvānāmpiya Tissa, is said to have built superb *vihāras* at many places, of which one called Laṅka-vihāra was at the foot of the Ariṣṭa mountains. Not satisfied with the preaching in Ceylon, the two saints are expressly stated to have gone abroad to make fresh converts. We may, with advantage, quote the passage under reference. It runs thus :—"The five principal *theras* who had accompanied Māhinda from Jambudīpa, as well as those of whom Ariṣṭa was the principal, and in like manner the thousands of sanctified priests, all natives of Laṅka and inclusive of Saṅghamittā, the twelve *thēris* who came from Jambudīpa, and the many thousands of pious priestesses, all natives of Laṅka, all these profoundly learned and infinitely wise personages having spread abroad the light of the Vinaya and other branches of faith, in due course of nature, at subsequent periods, submitted to the lot of mortality."

There is nothing to doubt the statement here quoted. The first country that the missionaries from Ceylon could have visited is the Pāṇḍya territory with which, as we have already pointed out, the Singhalese were well acquainted and even connected by marriage ties. We shall now see if there is anything in the Pāṇḍya country to bear testimony to our view.

Since the discovery of a cavern with Brāhmī inscriptions at Marugūltalai in the Tinnevely district by Mr. Chadwick, I have discovered several similar ones with lithic records of the 3rd century B.C., all in the Madurā district.³ Four of these are at a place called Ariṣṭapatti in the Mēlūr tāluka, one on the Ānaimalai hills near the insignificant village of Nāraṣingam which may be characterised as an ancient Jaina settlement; one on the hill at Tirupparaigunram, behind the village *chāvaḍi*, opposite the railway station; another at Aḷagarmalai and still another at Ammaṇāmalai, which last I was misled to believe to be Koṅgar-Puḷiyaṅḡulam where I learnt there was a Buddhist cavern and which was accordingly termed by me as such. Koṅgar-Puḷiyaṅḡulam was subsequently found to contain another similar monument, and this proves that my information was not incorrect.

More of these caverns were found, one at Mēṭṭappatti by Rai Bahadur V. Venkayya, another at Varichchiyūr by Mr. Vibert and a third at Kilavaḷavu by Mr. Venkoba Rao. These monuments are the oldest that the Pāṇḍya country contains, or, for the matter of that, the oldest in Southern India. For a complete description of these caverns reference

² Māhinda is said to have flown through the air from the dominions of the Maurya emperor to Ceylon.

³ They are noticed in the *Annual Reports* of the Assistant Archaeological Superintendent for 1906-7, 1907-8 and 1908-9, under "Earliest Lithic Monuments of the Tamil Country."

may be made to Mr. Venkayya's remarks on them in the *Annual Report on Epigraphy* for 1908. As regards the position of one and all of them, Mr. Griffith's excellent note that seclusion from the world and the active business of life was obviously the first essential of the saintly life of Buddhism, as of all ascetic forms of religion, and that the originators of the caves seem to have been influenced not only in the choice of the site, but also by a keen appreciation of natural beauty, and that all the caves are superbly placed with an obvious selection of a noble outlook and perfect seclusion from the world,⁴ are well applicable. That during the time of the Chinese pilgrim Fa Hian, caves were resorted to in India by Buddhist monks is evident from his statement that "three *li* before you reach the top of Mount Grīdhra-kūṭa there is a cavern in the rocks facing the south in which Buddha sat in meditation; thirty paces to the north-west there is another where Ānanda was sitting in meditation when the Dēva, Māra-Pisuna, having assumed the form of a vulture took his place in front of the cavern and frightened the disciple; going on still to the west they found the cavern called Sritapara, the place where after the *nirvāṇa* of Buddha 500 *arhats* collected the *sūtras*."⁵ The Buddhist priests of later years than the time of the great founder appear to have followed the same practice, and the hands of the devotees developed the rude natural caves into habitable dwellings befitting their residents. Whether they were primarily designed as the provision for the annual "retreat" initiated by Buddha when it was ordained that the monks were to keep *vassa* and refrain from peregrination during the rains, or were intended to give a cool resort during the hot season, cannot now be easily determined. Besides being watertight, convenient for human habitation and far above any possible accident from the rains and floods of the monsoon, to this day they are agreeably cool even in the hottest weather. The doubt raised in the first part of the passage quoted here, whether the caverns were designed for the annual "retreat" or were intended to give a cool resort, can be cleared from the reply which Māhinda gave to Tissa when the latter requested the saint to halt in the beautiful garden adjoining his capital on a certain night. The statement⁶ of the *thēras* shows that the Buddhist monks were prohibited by the rules of their order to stay even in the immediate proximity of cities or villages, and it also accounts in a way for the necessity for the caverns.

In the general forms of these, *viz.*, one boulder overhanging another, a flat one on which it rests at one extremity, in the cutting of the projecting rock to a certain depth in order to prevent the rain water from gliding into the cavern, in the existence on the bottom boulder (1) of smoothly chiselled beds with a slightly raised portion for the head, just sufficient for a man to lie down, (2) of the groove immediately in the outer fringe of the cave quite below the cutting on the upper rock for carrying away the dripping of the rain water to a distance, (3) of big holes cut on the open yard intended perhaps for fixing poles or railings, and (4) of a number of smaller holes for other works of protection—in all these details the caverns of the Pāṇḍya country resemble those in Ceylon, which are assuredly Buddhistic in their character. As Ariṣṭa and his followers, together with Māhinda and several others, are reported in the *Mahāvamsa* to have gone abroad to propagate the Buddha religion, and as several caverns are found in the vicinity of a place called Ariṣṭāpaṭṭi (the village of Ariṣṭa), it might be presumed that this place was the first settlement of the Singhalese apostle Ariṣṭa of the 3rd century B.C. Whatever might have been the origin of Buddhism in other parts of the Dekkan, it was in all probability introduced into the Pāṇḍya territory from Ceylon, mostly after the 18th year of the reign of Aśoka. It is also likely that even in earlier times Buddhist influence was felt in the Pāṇḍya country, as its people appear to have had frequent communication and even marriage connection with the early colonisers of Ceylon in the 5th century B.C.

⁴ Ajanta Paintings by Mr. Griffith, Introduction. ⁵ *Ibid.* ⁶ *Mahāvamsa*, Wijesīṅha's translation, p. 54.

We shall now note the evidences relating to the influence of Gautama's faith in other parts of southern India. According to the Chinese pilgrim, Hiuen Tsiang, who visited India in the middle of the 7th century A.D., and who in about A.D. 640 was at Conjeeveram, which he describes as the capital of the Drāviḍa kingdom, Kāñchī is as old as Buddha, Buddha converted its people, Dharmapāla was born there, and Aśoka built several *stūpas* in its neighbourhood. He declares that the Jainas were very numerous in his day, and that Buddhism and Brāhmaṇism were about on a par.⁷ It might be that the pilgrim has simply recorded what the people had to say regarding the origin of Buddhism in the place; but as representing the belief or tradition of the 7th century A.D., the account is very valuable. We are not in a position to test the correctness of that part of his statement which connects Buddha with Kāñchī. It is not improbable that Aśoka built *stūpas* near that city. Among the countries to which this Maurya emperor sent missionaries, are mentioned Mahishamaṇḍala, Vanavāsi, Aparānta and Mahārāṭṭa.⁸ These are either partially or wholly in the Dekkan. Mahishamaṇḍala is identical with the modern Mysore State. It is called in ancient Tamil literature *Erumalyūr*, a term which appears to be an exact rendering of the Sanskrit Mahishamaṇḍala. Vanavāsi was the capital of the Kadambas, and we know that their kingdom was on the borders of that of the Pallavas. Mahārāṭṭa or Mahārāshṭra perhaps included some districts round Poona, and Aparānta contained the dominion of Koṅkaṇ whose southern position must have embraced several districts of the Dekkan on the west coast. In his *Bṛhatsaṃhitā*, Varāhamihira locates the Aparāntakas in the western division and Vanavāsi in the southern. It may be noted that Buddhism counted followers in Koṅkaṇ till a very late period. The rock edict of Aśoka discovered at Siddāpura in the Mysore State proves that there is no exaggeration in the reported mission to that place. We cannot determine whether *stūpas* were erected at Kāñchī as stated by Hiuen Tsiang, but it may be presumed that the influence of the Maurya emperor's missionaries to Mahishamaṇḍala and Vanavāsi was felt at Kāñchī. This being the case, we are naturally inclined to look for monuments of the description we find in the Pāṇḍya country in other parts of the Dekkan. Strange to say they are totally absent both in the Chōla and the Pallava dominions.⁹ Perhaps future researches may bring to light some of them. The Tamil poem *Maṇimegalai* refers to a large Buddhist monastery at Kāvīrippūmpattinam, the ancient capital of the Chōlas. When that city was destroyed by the sea, the people are said to have removed themselves in a body to Kāñchī, where also there were several monks of high order and some Buddhist temples. Two Chōla sovereigns named Toḍukaḷar-kiḷli and Tuṇaiyilāṅkiḷli are mentioned in the book just referred to, as the builders of a Buddhist *chaitya* (*sēdi*) at Conjeeveram.

Two celebrated Buddhist monasteries, the Pūrvāsīlā and the Aparāsīlā *Saṅghārāmas* at Dhanyakataka (*To no ku tsu kia*) i. e., Amarāvati, are mentioned by Hiuen Tsiang.¹⁰ All through his route the pilgrim was shown an abundance of Buddhist monasteries. Some of them were in a flourishing condition while others showed signs of decay. It may be noted that this Chinese traveller has referred to another monastery named *Polomolokili* built by *So to po ho*.¹¹ The correct rendering of these two names seems to be Paramarakkhita and Sātavāhana. The names Rakkhita, Mahārakkhita and Dhammarakkhita occur very often among the early missionaries of the Buddhās,¹² and it is not unlikely that the monastery referred to by the pilgrim was called after one of Aśoka's apostles sent to propagate the faith in Mahishamaṇḍala, Vanavāsi and Aparāntaka. If this be the

⁷ Mr. Sewall's *List of Antiquities*, Vol. I., p. 176.

⁸ *Mahāvamsa*, p. 46.

⁹ In the South Arcot and Trichinopoly districts, similar caverns with stone beds and steps cut on the rock are reported to exist. The steps provide for an approach to the cavern. As there are no lithic records, it is not possible to say when they came into existence. Neither is it easy to determine if originally they were the abodes of Buddhist or Jaina monks. That Jainism counted numerous followers in the South Arcot district is clear from the references in the Tamil *Dēvānam*. It is said that Palghat was once a flourishing Buddhist centre, but the truth of this statement remains yet to be verified.

¹⁰ Above, Vol. VII., p. 6, footnote 5.

¹¹ *Ibid.* p. 4, footnote 4.

¹² *Mahāvamsa*, p. 46.

case, it also suggests where we should look for the monument. We know that the powerful kings of the Sātavāhana dynasty flourished at the commencement of the 2nd century B. C. and advocated the Bauddha faith. To their exertions we owe one of the most exquisite and elaborate works of art, *viz.*, the Amarāvati Stāpa. The Āndhra kings of the Sātavāhana line held sway over several parts of the Dekkan such as Dhānyakāṭaka in Krishnā, Chitaldrog and Shimogā in Mysore and Kolhapur, Paithan, *etc.*, on the western side, where their coins and inscriptions have been traced.^{12a} It is, therefore, reasonable to expect that under the Sātavāhanas, who were ardent Buddhists, Buddhism gained ground in those parts of southern India which had acknowledged their rule. Something about the state of Buddhism in the south is also found in the writings of Fa Hian the predecessor of Huen Tsiang by three centuries. Though he himself did not visit the Dekkan, he has recorded what he probably gathered from his enquiries. His interesting note on the splendid rock-cut monastery of five storeys with 1,500 cells,¹³ situated 200 *yōjanas* to the south of Benares, shows what stronghold the religion of Gautama had on the people of the Dekkan. Rev. Mr. Foulkes writing on this says :—"There seem to be some considerations in Fa Hian's description which lead to the conclusion that the king of the country or some previous ruler or rulers of this kingdom was a patron of Buddhism, if not himself a Buddhist. It is scarcely probable that a colossal work of art, like Fa Hian's rock-cut monastery, could have been undertaken by any one but a powerful, rich and prosperous king; or rather considering the time which such a work would require for its completion, by a succession of such kings. And it is similarly improbable that a costly and everlasting monument of this description would have been so undertaken, unless the king or kings had religious convictions in harmony with the object for which such a magnificent building was constructed."¹⁴

It is thus evident that at a certain epoch there were Buddhists throughout the Dekkan. What contributed to the spread of that religion in the south, besides the missionary efforts of the Maurya emperor, Aśoka, and the Singhalese king, Tissa, of the 3rd century B. C., was probably the migration of the Pallavas and the Guptas from their northern homes, which took place in the early centuries of the Christian era. That the early members of the Pallava dynasty could have been Buddhists might be inferred to a certain extent from the fact that they had Aśokavarman among their mythical ancestors. One of the Chōla kings named Killi, who married the Nāga princess, Pilivalai, the daughter of Valaivāṇan, appears to have been a Buddhist, as he is reported to have been hearing the discourses of a Buddhist priest at Kāñchi. The account given in the *Maṇimēgalai*, regarding the fortunes of the child born to this Nāga princess, coincides with what is regarded of Tonḍaimān Maṇdiraiyan, the earliest ancestor of the Pallava kings. It is not unlikely that there were several kings in the Chōla and Pāṇḍya country, who professed the religion of Gautama, but all their names have not come down to us.

We must not omit to mention the probability of there having been Jaina influence side by side with that of Buddhism. As Sir Alexander Cunningham puts it, both these sects were branches of one stock. Dr. Hamilton and Major Delamain have proved that Gautama of the Jainas and of the Bauddhas is the same personage. As Gautama of the Jainas has left no disciples, it has been correctly presumed by these writers that 'Gautama's followers constitute the sect of Buddha with tenets in many respects analogous to those of the Jainas or followers of Sudharma, but with a mythology or fabulous history of deified saints quite different. Both have adopted the Hindu pantheon or assembly of subordinate deities; both disdain the authority of the Vēdas, and both elevate their pre-eminent saints to divine supremacy. To show that the canons of belief of the Jainas and Bauddhas are in several respects identical, and that the gods of the former are represented

^{12a} *Imperial Gazetteer of India*, Vol. X., p. 291 and Vol. XV., p. 357.

¹³ Above, Vol. VII., p. 2, footnote 2, quoted from Beal's translation.

¹⁴ *Ibid.*, pp. 3 and 4.

in almost the same way as Gautama Buddha, we have no less an authority than the Chinese pilgrim Hsien Tsiang of the seventh century A. D. He says:—"The Jainas have built a temple of the Gods. The sectaries, that frequent it, submit themselves to strict austerity, day and night they manifest the most ardent zeal without taking an instant's rest. The law that has been set forth by the founder of this sect has been largely appropriated from the Buddhist books on which it is guided in establishing its precepts and rules. The more aged of the sectaries bear the name of Bhikshus; the younger they call *Chamis* (Sramana). In their observances and religious exercises, they follow almost entirely the rule of the Sramanas. The statue of their divine master resembles by a sort of usurpation that of *ju lai* (the Tathāgatha); it only differs in costume; its marks of beauty (*Mahāpuruṣa-lakṣaṇāni*) are exactly the same."¹⁵ This passage, from the writings of the Chinese traveller, clearly shows that the two sects of the Jainas and the Bauddhas should be regarded as branches of one and the same. Curiously enough the Singhalese Buddhists recognise twenty-four Buddhas prior to Gautama, and this number is exactly the same as that of the Tirthankaras of the Jainas. Here, then, is an additional ground for the belief that the Gautama of the Jainas and of the Bauddhas is the same person. As there is very little difference between the two sects, and as Buddha himself appears to have been the disciple of the Jaina Mahāvira, it can be easily gathered that the two faiths flourished side by side for centuries, some people professing to be the followers of Gautama Buddha, while others adhered to the original Jaina creed.¹⁶

The Maurya emperor Chandragupta is believed to have spent the latter part of his life in southern India, having settled himself at Sravastī Belgoḷa in the Mysore State. He is said to have accompanied the great Jaina teacher Bhadrabāhu, whose disciple he was, in his migration to the Dekkan. Bhadrabāhu with a number of followers went to the Pun-nāgu country, where he died. Though the account of Chandragupta's settlement in the Mysore territory cannot be asserted authoritatively yet it may be noted that the story receives some strength from the discovery of the rock-cut edict of Aśoka at Siddhāpura alluded to above. The edict establishes beyond question that the dominion of the Mauryas extended so far south. At the end of the 2nd century A. D., the Jaina priest Simhanandi settled himself in another part of Mysore. The princes Daḍiga and Mādava, belonging to the solar race, are said to have followed this priest, and ruled the kingdom whose capital was Kōḷāla (see page 9, Mysore and Coorg in the *Imperial Gazetteer* Volumes.)

Though the names of those kings who adopted Buddhism in southern India has not come down to us, we have on record that many of those were Jainas. Some of the kings of the Pallavas of Kāñchi, and a few of those of the Pāṇḍya country, not to say of the western Chālukyas, the Gaṅgas and Rāshtrakūṭas, were staunch Jainas, and one or two even went the length of persecuting other religionists—a very rare thing in Indian history. It is this attitude in the rulers that appears to have been one of the causes for the application of the destructive axe at the root of these religions. We know from the inscriptions of the western Chālukya kings, Pulakēśin II., Vijayāditya and Vikramāditya II., that they favoured the Jaina faith by executing repairs to temples and granting villages to them.¹⁷ The Pallava king, Mahēndravarmān, was an avowed Jaina in the earlier part of his reign. The early kings of the Rāshtrakūṭas were Jainas, and the records of Amoghavarsha I., dated in Śaka years 765, 775 and 799, register provisions made for Buddhist communities by his feudatories¹⁸; but the king himself was a Jaina king, a disciple of the famous teacher Jināsēna.

The spread of the Jaina faith in southern India belongs in no small measure to Samantabhadra, who is said to have visited Kāñchi, to Akalaṅka who is credited with having defeated several Buddhists in disputation, to Vidyānanda and Māṇikyananda, whose contributions to Jaina literature, like those of their two predecessors, are not few; to Prabhāchandra, the pupil of Akalaṅka, who appears to have lived prior to A.D. 750; to Jināsēna, the preceptor of the Rāshtrakūṭa king

¹⁵ *Ibid.*, Vol. II., p. 16.

¹⁶ The views expressed in this paragraph will hardly be countenanced by the scholars of the present day.—D. R. B.

¹⁷ *Bombay Gazetteer*, Vol. I., Part II., p. 191.

¹⁸ *Ibid.*, pp. 404–405.

Amoghavarsha I, and to his pupil Gaṇabhadra, contemporary of Kṛishṇa II.¹⁹ Maṇḍalapurnsha, the disciple of Gaṇabhadra is the author of the Tamil metrical dictionary (*niṅṇṇu*) compiled about the 9th century A.D. Several purely Jaina works in Tamil are preserved to this day and they show that at a certain period Jaina influence was very strong in southern India. Among these may be mentioned *Jivakachintāmaṇi*, *Chūḷāmaṇi*, *Mahāpurāṇam* and *Mērumandirapurāṇam* and the like. Contributions to general Tamil literature by Jaina authors are also not rare.

One of the most powerful Jaina teachers celebrated in Jivakachintāmaṇi is Aṇṇandi. Inscriptions of his have been found in the Mēlūr, Periyakulam, Palni and Madurā talukas of the Madurā district, and indicate the extent of territory over which his influence was felt. According to one of these records Guṇamatiyār was his mother's name²⁰. At the time of the Śaiva saint, Nānasam-banda, there were several Jaina teachers, and their names are preserved in one of his hymns on Tiruvālavāy,²¹ where it is also said that Aṇaimalai (6 miles from Madurā) was one of the several places of Jaina settlements. The names mentioned in the hymn are Sandusēna, Indusēna, Dharmasēna, Kandusēna, Kanakanandi, Puṭṭanandi, Pavaṇanandi, Sunaganandi and Guṇaganandi.

Inscriptions²² found in the Pāṇḍya country show that Kuṇṇḍi-Ashtōpavāsi was a famous Jaina priest who had for his disciples Kanakanandi, Guṇasēna, Māgaṇandi and Ariṭṭanēmi. Two records make Kanakanandi the disciple of Kuṇṇḍi-Ashtōpavāsi. Three generations of pupils of Kanaka are noticed in a Kīlakkuḍi inscription,²³ and they are Abhinandana-Bhaṭāra I, Arimaṇḍala-Bhaṭāra, and Abhinandana-Bhaṭāra II. The second disciple Guṇasēna's pupils²⁴ were Ariṭṭanmāsēna, Kaṇḍaṇ-Porpaṭṭan, Araiyaṅgāvidi, Kanakavira-Periyaḍigaḷ and Vardhamāna-Paṇḍita. The disciple of the last mentioned individual was Guṇasēna-Periyaḍigaḷ. We have not yet known if Māgaṇandi and Ariṭṭanēmi, the other disciples of Kuṇṇḍi-Ashtōpavāsi, had left any followers. The names of the other Jaina priests mentioned in inscriptions are:—Sāntavira, pupil of Guṇavira, who renewed the images of Pārśva-Paḍārār (Pārśvanātha) and the Yakshis in the Aivarmalai Cave in Saka 792 (= A. D. 870)²⁵; Puvvaṇandikuratti, the female pupil of Paṭṭinakuratti²⁶; Indrasēna, Mallisēna, Tiṇaiakkḷattār, Dharmadēvāchārya, pupil of Kanakachandra-Paṇḍita, Ilaiyapaḍārār and Chandranandi-āchārya.²⁷ Jains seem to have prospered well in the North Arcot, South Arcot, Madurā and Tinnevely districts and in the Mysore State, where we find a number of temples of Jaina Tīrthaṅkara and the names of Jaina monks in charge of them. *Periyapurāṇam* alludes to the destruction of several structural monuments of the Jains at Cuddalore by the Pallava king Mahēndravarmān, who, it is said, built a shrine to Śiva at Tinuvadi.

Favoured and nurtured by the south Indian kings, Buddhism and Jainism appear to have had a career of prosperity for a few centuries, along with the Śaiva and Vaiṣṇava forms of Hindu religion. Buddhism appears to have received the first check in its growth from the hands of the Jaina teachers, who seem to have been numerous in the 7th, 8th and 9th centuries. Both Tamil and Sanskrit literature clearly point to the triumph of the Jains over the Buddhists. If Samantabhadra and Akalaṅka stand forth as the vanquishers of the Buddhists in one part of the country,

¹⁹ Pp. 407—408 of the *Bombay Gazetteer*, Vol. I, Part II.

²⁰ No. 64 of the Madras Epigraphical Collection for 1910. Two distinguished Buddhist teachers name Guṇamati and Sthiramati are reported to have flourished in the 6th Century A. D., at Vallabhi in the Surāṣṭr country (Mr. V. A. Smith's *Early History of India*, p. 272).

²¹ Tiruvālavāy is Madurā.

²² Nos. 61, 62 and 68 of the Madras Epigraphical Collection for 1910.

²³ No. 63 of the same collection.

²⁴ Nos. 65, 66 and 69 of the same and 330 of the Collection for 1908.

²⁵ This took place in the reign of the Pāṇḍya king Varaguna-Varmān (see No. 705 of the Epigraphical Collection for 1905.)

²⁶ Nos. 67 to 74, 691 and 699 of the Madras Epigraphical Collection for 1905 and Nos. 238 and 239 of 1904.

²⁷ Nos. 239 and 367 of the Collection for 1904 and 67 to 74 of 1905.

we have clear references in ancient Tamil works of the same period, or a little later, to the disputations between the Jainas and Buddhists in other parts of the Dekkan, with varying results. But without proper leaders and with the withdrawal of the royal support, Buddhism seems to have declined gradually after the 7th and 8th centuries A. D. The few that still adhered to it met with further discomfiture at the hands of the Saiva and Vaishnava reformers. The disappearance of Buddhism in southern India is unparalleled in the history of any country or time.

It now remains to trace out the causes that led to the decline of Jainism. At this remote age it is not possible to put down chronologically all the forces that worked for the removal of this sect from the country. So far as southern India is concerned, our aim shall be to collect the evidence bearing on the subject, and in this direction we shall have to refer to the literature of the country, that being the main source of getting any reliable information on the point.

There are evidences here to show that corruptions had gradually crept into the two creeds by their contact with people of various customs and methods. Its original purity seems to have been tainted in the course of years by the introduction of undesirable changes which necessarily called forth vehement denunciation. At first, missionary agencies were resorted to for expounding the tenets of the religions and for showing the superiority of the principles inculcated in them. When men embraced the faiths, they did so not out of any compulsion, but from an open conviction. The later followers, not content with the number coming into their fold, seem to have thirsted after conversion; and they appear to have done it by the application of unwarranted influences, such as persecution through officers of State. Number, not faith, seems to have been their aim. Accordingly, people groaned under oppression and looked forward for the appearance of able supporters of their cause, who would not only defend them but expose to the world the inconsistency between the life led by the oppressors and the belief to which they adhered. Time calling forth, produced men of the stamp of Nānasambanda, Tirunāvukkarasu (Appar) and Sundara among the Saivites, Nammālvār, Madhuraṅkavi and Tirumaṅgai among the Vaishnavites, the great *advaita* philosopher Saṁkarāchārya and Māṇikkavāchagar. These men were of no mean merit. Their works show that they were all scholars with wide sympathy for their followers, and of undaunted spirit and high learning, pre-eminently fitted to be the leaders of their community.

The brightest period in Tamil literature is what belongs to the 8th century A. D. and the latter half of the 7th, enriched as it is with thousands of stirring hymns uttered without the slightest effort by a number of men of saintly character, who by their piety and good works are deified as *avatāras* of celestial beings at the present day, in this land of hero-worship. Their utterances soon acquired sacredness, and provisions were accordingly made by the Dravidian kings for singing their hymns in temples.²⁸ The practice continues to this day, and does not fail to move the heart of the hearers. The appearance of even one of them would have been sufficient to revolutionise the land. What a world of effect the joint efforts of no less than eight of them produced, all in the course of a century and a half, can better be imagined than described. The age of Appar and Nānasambanda is indicated by the fact that their contemporary, Siṟuttōṇḍa, was the general of the Pallava king who conquered Vātāpi (Bādāmi in the Bombay Presidency). Inscriptions attribute this feat to Narasimhavarman I. (A. D. 648). Tamil works say that Appar lived to a considerably old age, and that the Pallava king of his time, giving ear to the evil counsel of his Jaina adherents, is said to have persecuted at first the saint when he reverted to the Saiva creed²⁹; but the credit of having converted that Pallava sovereign belongs to no other. This was Mahēndravarmān, son of Narasim-

²⁸ One of the inscriptions of the Chōla king Rājārāja, I (A. D. 985-1013), found at Tiruṇḷimilalai and several others traced in other places, provide for the singing of the *Tiruppadiyam* hymns in temples. An epigraph discovered at Elavāṇṣūr in the South Arcot district registers grants made for the recital of Māṇikkavāchagar's celebrated song *Tiruchchālai*.

²⁹ Some of the hymns of Appar relate his sufferings at the hands of the Jainas and the Pallava king.

havarman I. He is known to have been a Jaina in the earlier part of his reign, and to have adopted Saivism at the end.²⁰ Thus, one of the most powerful kings of southern India felt the overpowering influence of the times.

The marvellous fame of the comparatively young saint Nānasambanda was established in the land by his converting the Pāṇḍya king of the day, Kūṇ-Pāṇḍya or Sundara-Pāṇḍya, an uncompromising Jaina, and by his completely vanquishing the foremost leaders of the Jaina faith in religious discussions. Thus, both in the Pallava and the Pāṇḍya countries, where Jainism was rife, the kings were turned Saivites and the leaders of the latter creed did their utmost to show their religion to the best advantage.

Later in point of time was Sundaramūrti-Nāyaṇār. Invited by the Chēra king Sēramān-Perumāl-Nāyaṇār, he visited Tiruvaṇṇaiḱkaḱaḱam (Oranganore on the west coast) which was the capital of the Chēras and several other places in the Kongu country. He is said to have enjoyed the friendship of the three kings of the south, viz., the Chēra, Chōḱa and the Pāṇḍya. In company with them, Sundaramūrti visited a few places of southern India.

Soon after the three saints, appeared Māṇikkavāḱhagar²¹ and Saṁkarāchārya. The former was a minister of the Pāṇḍya king. He is said to have defeated the Buddhists in controversy at Chidambaram, but it may be noted that the advocates of the Buddha faith came from Ceylon for the purpose of holding the disputation. Saṁkarāchārya was born in Malabar, but his energies were directed chiefly to northern India. Kumārilabhaṭṭa, a learned Brāhman of Bérār, is said to have confuted the Buddhists of the west coast.²²

The time of the three Āḱvārs has been definitely made out.²³ They belonged to the latter half of the 8th century A. D. and seem to have held high position in life. What Nānasambanda and Appar are to the Saivites, Nammāḱvār and Tirumaṅgai are to the Vaishṇavites of the south. The hymns composed by them are equally stirring. Madhurakavi was the minister of the Pāṇḍya king Neḱuṇḱaḱaiyan and Nammāḱvār was the magistrate of the town of Āḱvār-Tirunagari in the Tinnevely district. It is easy to conceive the amount of influence they might have brought to bear on the people.

The conversion of the Pallava and the Pāṇḍya kings by Appar and Nānasambanda, respectively, seems to have dealt a fatal blow to the Jaina faith in the Tamiḱ country. It will be admitted on all hands that State patronage in any scale whatsoever favours the growth of art or religion, and the withdrawal of it must necessarily tell on their advancement. As the Chōḱa king of that period was a Hindu, the whole of the Tamiḱ country professed Hinduism at the time.

Under the circumstances narrated above, it is quite unreasonable to expect that other sects would thrive in such a soil. Besides the royal conversions, the saints attended by thousands of followers performed tours to places of pilgrimage which were distributed throughout the Dekkan, sung hymns and expounded the greatness of the Hindu religion. If it is also remembered that Appar, Nānasambanda and Saṁkara and a few of the Āḱvārs had established *maṭhas* in various

²⁰ Mahēndravarmān excavated the beautiful rock-cut cave of Śiva on the Trichinopoly hill.

²¹ Opinions differ as regards the date of Māṇikkavāḱhagar. While some place him in the 9th century A. D., others think that he must have flourished long prior to the three Dēvāram hymnists.

²² Madras Manual of Administration, Vol. I., p. 78. [I wonder whether there is better evidence for this than that of a mere tradition.—D. E. B.]

²³ Tirumaṅgai-Āḱvār was the latest of the three Vaishṇava saints. In his hymns, he mentions two Pallava kings, viz., Nandivarman Pallavamalla and Vayiramēgan and describes the military achievements of the former. If the saint was a contemporary of Nandivarman Pallavamalla and of Vayiramēgan, he must belong to the latter half of the 8th century A. D. *Kōyiloḱuḱu* states that Madhurakavi set up an image of Nammāḱvār at Tirunagari, and that the three Āḱvārs were contemporaries. The proper names of Nammāḱvār and Madhurakavi suggest that the former must have been the father of the latter. As Madhurakavi appears to have died some time prior to A. D. 789-70, if Tirumaṅgai was his contemporary, there is every likelihood of the latter having lived in the reign of Nandivarman Pallavamalla.

parts of the country to continue the work begun by them, it will be readily conceded that there was not much scope for Jainism or Buddhism to gain ground in southern India. The fact that Saṃkarācārya, though born in the south, mostly worked in the north, might perhaps be taken to show that already during his time the two heretical faiths were on the high road to decline in the Dekkan by the loss of the hold they had on the Dravidian kings.

The *mathas* already alluded to are a living institution in southern India, even at the present day. Those of the *advaita* philosophy are found in many a place; and three or four of them have succession lists of their pontiffs, dating back to the originator—and living representatives of great ability and vast learning. At present there is a *matha* of Saṃkarācārya in the Mysore territory with Srīngēri as his headquarters and another at Sivagaṅga in the same province. A third extends its spiritual sway over the ancient Pallava and Chōla dominions with its seat at Kumbhakōṇam. Nānasambanda's *mathas* are also found in several towns. Those found at Dharmapuri, Tiruppattūr and Tiruvāḍuturai are perhaps reminiscences of the *mathas* originated by one or the other of the three Śaiva saints. While Hinduism made such rapid strides with powerful exponents, the two other creeds, having lost royal support and without proper votaries to advance their cause, seem to have died a natural death in the course of a few years after the 9th century A. D., except in Mysore.

The longevity of these sects in the Kanarese country was rather great as the kings of that place, *viz.*, the Western Chālukyas and the Hoysaḷas, seem to have fostered them till a late period. The extirpation of the Jainas in this tract of land is in a measure due to the rise of the Liṅgāyat or Virāśaiva creed in the 12th century A. D. Two of the foremost leaders of this sect were Baśava and Chenna-Baśava. An account of their triumphant disputations with the Jainas is found in the Baśava-purāṇa. The king, who supported their cause, was the Western Chālukya Jayasīma II, who is said to have been converted to the Śaiva faith by his wife's spiritual *guru*, Dēvarādāsa. This person is also credited with having defeated the Jainas in disputation. The most powerful advocate of the Liṅgāyat sect was a certain Ekānta Rāmāyya. About this time Rāmānuja, one of the ablest Vaiṣṇava reformers, who lived at the end of the 11th and the earlier part of the 12th centuries A. D., converted the Hoysaḷa king, Bitti of Dvārasamudra, to Vaiṣṇavism, stayed for a number of years in Mysore and performed a tour of pilgrimage. These were briefly some of the causes that led to the decline of Jainism in the Kanarese country.

In this paper, I have attempted to show that Buddhism was in all probability known in the Pāṇḍya country a few centuries prior to the time of Aśoka, but that during the reign of the Siṅghalese king, Tissa, it counted several followers there, through the efforts of Ariṭṭa and those who accompanied him; that Buddhism was introduced in several other parts of the Dekkan from northern India by the missionary influence of Aśoka; furthered by the Gupta or Sātavāhana and Pallava migration in the 1st century A. D., it gradually spread throughout southern India; that Jainism also dated back to the same period; that the votaries of the latter creed put a permanent barrier to the growth of the former in the 7th and 8th centuries; that the rise of the Śaiva saints, the Vaiṣṇava Āḷvāra, the *advaita* philosopher, Saṃkarācārya, and Māṇikkavācagar and their peregrinations throughout the Dekkan, the establishment of the *mathas* by almost all of them which continue their work even to the present day, effectively removed the two religions from southern India in the course of a few years after the 9th century A. D.; and that Jainism continued for three more centuries in Mysore and was stamped out by the Liṅgāyat rising and the advent of Rāmānuja in the 12th century A. D.

TRIVIKRAMA AND HIS FOLLOWERS.

BY BHATTANATHA SVAMIN, VIZAGAPATAM.

THE Prākṛit grammars most familiar to the pandits of South India are the *Prākṛitaprakāśa* of Vararuchi and the grammars of Trivikrama school. Of these the pandits give preference to the latter as they treat of six dialects, whereas the former treats of only four. Before proceeding to consider the appropriateness of their giving preference to the latter, I mean to give a short account of the chief works of the latter school.

The well-known works of Trivikrama's school are :—

I. Trivikrama's *Vṛitti*, the first *Adhyāya* of which was published in the *Granthapradarsini* of Vizagapatam.

II. *Prākṛita-Maṇidīpa* of Appayya Dikshita. A portion of the work was published in the said *Granthapradarsini*.

III. *Shadbhāṣhāchandrikā* of Cherukūri Lakshmidhara. It is printed in Telugu characters in Mysore, and is now being published in the Bombay Sanskrit and Prākṛit series.

IV. *Prākṛitarūpāratāra* of Siṃharāja, son of Samudrabandhayajvan. It is published by the Royal Asiatic Society of Great Britain and Ireland (Prize Publication, Vol. I).

These four works comment on the same *Sūtras*, the last three changing their original sequence and the first without that change. Some attribute these *Sūtras* to Vālmīki, while others to Trivikrama. But let us now consider the opinions of some of the notable men, past and present.

Lakshmidhara, the author of *Shadbhāṣhāchandrikā*, attributes them to Vālmīki in the following verse :—

vāg-devi janani yeshāṃ vālmīkir=mūla-sūtrakṛit |
bhāṣhā-prayogā jñeyās=te shad-bhāṣhā-chandrikādhvanā ||

Prof. Hultzsch, after indulging himself in a discussion covering two pages, thinks at the end that his own interpretation of the following verse is far-fetched, but adds: "At any rate, I hope to have proved that the *Sūtra* to which Trivikrama alludes was the Vālmīki *Sūtra*, and that he was the author of *Vṛitti* alone, but not of the *Sūtra* itself."

prākṛita-padārtha-sārtha-prāptyai nija-sūtramārgam-anujīyamishatām |
vṛittir-yathārthasiddhyai trivikrameṇāgama-kramat-kriyate ||

Here *nija* means *sva*. If not, we shall have to attribute, on a similar ground, *Kārikāvali* to another writer and not to Viśvanāthapañchānana, for he also says: *nija-nirmīta-kārikāvalīm*. But Prof. Hultzsch says that Trivikrama, being a southerner, might have used the word in the sense "proper, real or true." But I could find no Indian poet using the word in that sense; and I think that no number of references to Dravidian dictionaries will support his position for no Sanskrit poet as a rule uses a Dravidian word in his composition either separately or in compounds.

Moreover, Prof. Hultzsch refers to the words *adhika-māsa* and *nija-māsa* of a year to his support. Evidently, the Professor is under the wrong impression that *nija* in the latter word means "real." Far from this being the case, it means, again as I say, "its own." *Nija-māsa* means the "year's own month," while *adhika-māsa* means an extra or inserted month. Thus the evidence of a poor *pañśāṅgam* (Panjika) also goes against him. Therefore, wherever it may occur, the word *nija* is always synonymous with *sva*, in Sanskrit. Thus the word *nija* alone, which cannot but mean, "his own," stands as a great authority to prove that Trivikrama was the author of *Sūtras* as well as *Vṛitti*.

Again, Prof. Pischel is said to have interpreted the verse in two different ways, taking the word *nija* to mean "their own" or "his own," and referring it to the genitive *anujigamishatdm* and to the instrumental *Trivikramena*. I suspect if Prof. Pischel himself understood his own first interpretation.

I do not risk to stand on the strength of the authority of this *nija* only, however strong it may be, as the learned Editor has done, but give some other reasons equally strong to prove my statement that Trivikrama alone and not Vālmiki is the author of the *Sūtras*. In the following *śloka*, which is found at the end of *Trivikrama-vṛtti* :—

sapratyaya-prakṛiti-siddham=adīrg a-sūtram
satkāram bahuvidha-kriyam=āptadeśyam |
śabdānuśāsanam=idaṃ praguna-prayogaṃ
trivikramaṃ japata mantram=iv=ārtha-siddhyai ||

how can *adīrgasūtram* be a compliment to his work if the *sūtras* were not his own? Moreover, Trivikrama says that he is composing the *Sūtras* himself in the following *śloka* :

deśyam=ārshaṃ cha rūḍhatvāt svatantratvāch-cha bhūyasā |
lakṣma nāpekshate tasya sampradāyo hi bodhakah ||
prakṛiteḥ samkṛitāt sādhyamūnāt siddhāch=cha yad-bhavet |
prākṛitasya=āsya lakṣy-ānurodhi lakṣma prachakṣmahe ||

Here the verb in the first person (*prachakṣmahe*) clearly states that the author of the *Sūtras* is the author of the *Vṛtti*. Again, it has been pointed out by the late S. P. S. Baṭṭanāthāchārya Āryavaraguru that the *Sūtras* in Trivikrama's order (their original sequence) form *ślokas* in *Āryā*, and, in a few cases, in *Anuṣṭubh* metre. It is only for the metrical construction the author had to change the old *paribhāṣā*, and create a new one in some cases. The following will convince us regarding the metrical construction of these *Sūtras* :

siddhir-lokāch chā, nuktamanyasubādnusāsanavat,
saṃjñā pratyāhāramayī vā, sup-svādir-antyahāḥ,
ho krasvo, dir-dīrghah, śaṣasāhuh, saḥ samdā, ādih kṛuh,
go gunaparo, dvitīyā phuh, samyuktā stu, tu vikulpe "
"lata-tiptāvicheck, siphās sesī mir-mibīṭuu, ihijhuu
ntinte ire, dhadhram-itthāhachau momunia māmāhā."

Thus it is clearly seen that the attribution of the authorship of the *Sūtras* to Vālmiki is unfounded; as the ancient poets, like Vālmiki and Vyāsa, were not familiar with the metre, *Āryā*, and no instance of such a metre occurs in their well-known epics. Evidently Prof. Hultsch seems to have been led away by the tradition given in Prof. Raṅgāchārya's *Madras Catalogue* (page 1088, No. 1548) attributing the *Sūtras* to Vālmiki. The author of *Shāḍbhāṣāchandrīkā* seems to have originated the tradition—for before him no poet attributed these *Sūtras* to Vālmiki—having observed somewhere the reading—evidently a wrong one—*prāchetasa-hemachandrādyaḥ* for the original *prāchyair-d-hemachandram-āchāryaiḥ*.

So I am of opinion that Trivikrama was the author of the *Sūtras*, and agree with Prof. Pischel, in so far that Trivikrama drafted the text in accordance with Hemachandra's grammar. But Trivikrama made some improvements on Hemachandra. He uses the well-known *saṃjñā* of Pāṇini, all through, except in a few cases where the metrical construction did not allow. And these new *saṃjñā*s here and there were explained by the author himself and also by Prof. Hultsch in his preface to *Prākṛita-rūpavāḍā*.

The adoption of Pāṇini's *saṃjñā*s made his *Sūtras* more concise, and the metrical construction of these *Sūtras*, which has been referred to before, enables the students to memorise them more easily than the isolated ones of Hemachandra.

Another difference between Trivikrama and Hemachandra is that the former, unlike the latter classified and divided his work into three *adhyāyas* or twelve *pādas*. In the *Vṛtti*, which is also closely allied to that of Hemachandra, Trivikrama gives also the Sanskrit equivalents of the Prākṛit quotations, and he criticises Hemachandra in some places (See I, ii., 5; I, iv., 79). Moreover, Trivikrama includes *deśī* words in his grammar, deriving a great many of them from Sanskrit. The aphorisms *vāpūdyādyāḥ*, *gahīdyāḥ*, &c., are composed specially for this purpose. This derivation of *deśī* words from Sanskrit is at least interesting to modern philologists, although they do not completely accept the view.

Trivikrama was a follower of the Jaina religion, as is evident from the opening verses of his *Vṛtti* which invokes *Śrī-Vīra*, and it is also stated therein that he was the pupil of Arhanandi Traividya-deva, and belonged to Vāpasakula. He was the son of Mallinātha and Lakshmi and grandson of Ādityāśarma or Ādityavarman. Trivikrama had a brother Soma, who was said to be a great scholar in prosody. He may be identified with the author of the same name, who wrote a commentary on *Vṛtta-ratnākar* (cf. *Catalogus Catalogorum*, Vol. I., p. 597). As to his time, Prof. Hultsch says: "The time of Trivikrama can be settled only within rather wide limits. He quotes Hemachandra, who lived in the 12th century, and he is quoted in the *Ratnāṇḍa* of Kumārasvāmin, who belonged to the 15th or 16th century. Consequently Trivikrama has to be assigned to about the 13th, 14th or the 15th century." But I am of opinion that Trivikrama must be assigned to a date before A. D. 1400, for Trivikrama's aphorisms were quoted by Kāṭayavema in his commentary on *Sākuntala*. Kāṭayavema was the brother-in-law of Kumāragirirāja, who composed his *Vasantarājīya* about A. D. 1400 (*Ep. Ind.*, Vol. IV., p. 327). Again, it will be shown below that Simharāja, the author of the *Prākṛita-rūpāvatāra*, another gloss on the *Sūtras* of Trivikrama, must have lived about the year A. D. 1300. So we may say that Trivikrama flourished about, or before, the middle of the 13th century.

In some manuscripts of Trivikrama, *va* and *ba* are interchanged, and Lakshmidhara justifies him by saying *vabayo=abhedah*. This fact, I think, is incompatible with the view that Trivikrama was a southerner, and creates a suspicion in me whether he might not be a northerner. But Mr. R. Narasimhachariar, of the Archaeological Department, Mysore, says (in a letter to my brother): "Trivikrama appears to have been a native of Southern India, judging from the names of his father (Mallinātha) and brother (Rāma). He was most probably a Digambara, as he mentions Arhanandi as his *guru*. Arhanandi occurs in several inscriptions at Sravaṇ Belgola, which is a celebrated Digambara place of pilgrimage." But I fear that the names Mallinātha and Rāma (or Soma) may not prove the author to be a southerner, for we hear of such names as Mallisheṇa in the north as well; and if Trivikrama were a Digambara would he refer to Hemachandra as an *Āchārya*, who was of the Svetāmbara sect? And it seems that there were more Arhanandins than one, for we hear of an Arhanandin in the 10th century A. D. (*Ep. Ind.*, Vol. VII, pp. 177-192).

II.

Now let us consider the second work *Prākṛita-maṇḍīpa*. In the following verse, which is the eleventh of the opening ones, the author Appayya Dikshita pretends to attribute the work to Chinabommabhūpa.

anugrahād=brāhmaṇa-puṅgavāṇām-avāṇṭavidyāś=chinabommabhūvāḥ ।

karoty=amam prākṛita-ratnadīpaṃ mand-ānīla-spanda-nibhair=vachobhīḥ ।

But the colophon clearly states that the author was not Chinabommabhūpa, but Appayya Dikshita, and it runs as follows:—

" chokkanātha-bhūpāla-priyasachiva china-bommabhūpa-
hridaya-kamala-kuhara-viharamūṇa-śrī-sāmbaśiva-preritena appayya-dikshitenā kṛite"

So it appears that Appayya Dikshita promised Chinabommabhūpa to publish the work under his name, perhaps accepting some remuneration, and not finding his nature reconcilable to the idea, he inserted his own name at the end. In his *Dikshitacharita*, Sivānandayogin says that Appayya Dikshita was born in 1554. It is evident from page 149 of the second volume of "Oriental Historical Manuscripts," translated by W. Taylor, that Appayya Dikshita was the contemporary of Muttatirumalai Nāyaka, king of Madurā, and was invited by the latter to his court in 1626. We do not hear of him any more after that date.

Chinabommabhūpāla, therefore, must have belonged to the same period, being, as he was, the contemporary of Appayya Dikshita; and Appayya Dikshita says in the colophon that Chinabommabhūpa was the minister of Chokkanātha (the lord of southern ocean) and Prof. Hultsch identifies him with either of the two Nāyakas of Madura, who bore that name.

At the request of the same Chinabommabhūpa, Appayya Dikshita wrote a commentary on the *Nilakanthabhāṣya* and named it *Sivārka-mañḍipikā*. Prof. Hultsch thinks that this Chinabommabhūpa should be distinguished from the Chinabommabhūpāla, who was said to be the author of *Prākṛita-mañḍipā* at the beginning of the work. But I see no reason why the two should not be identical.

We also learn from *Prākṛita-mañḍipā* that Appayya Dikshita wrote three more works on Trivikrama's aphorisms: *Vārtika*, *aṇṇava* and the *bhāṣya*. The *vārtikas*, quoted in the present work, might have belonged to his first work. References to *bhāṣya* are found throughout the work. The whole matter of the work, including that of the *vārtikas*, etc., is contained in Trivikrama's work. But it is doubtful whether the reverse is true. The present author refers to *Pushpavaṇanātha* as a Prākṛit grammarian. But we know nothing as to his time or his works. This, as well as the two following authors, shape the Prākṛit words cited by them according to the *Sūtras*, but do not apply the *Sūtras* to forms already existing in the language. This shows that they are not good masters of the language and they depended entirely on the *Sūtras*.

III.

Coming to the third work, *Shadbhāṣā-chandrikā*, which is the most popular of the set, the author, Lakshmidhara, was a Telugu Brāhmaṇ of Kāśyapagotra and Rīgvedin. He belonged to the Cherkūri family. He is quoted in Appayya Dikshita's *Prākṛita-mañḍipā*, and he quotes Singabhūpāla's *Rūpaka-paribhāṣā*, a chapter of *Rasārṇava-sudhākara*. This Rāvu Sarvajña Singamabhūpa was an ancestor of the present prince of Venkatagiri and flourished in A. D. 1330.

Lakshmidhara also wrote a few other works. His commentary on the *Gīta-Govinda* is entitled *Srutirājanī*. It is evident from this work that he commented on *Prasanna-Rāghava*. The late Prof. Seshagiri Sāstriar, taking into consideration only the latter fact, says: "The drama *Prasannarāghava* was composed in the early part of the 16th century, and the commentator, Lakshmidhara, must belong to a later period." But since Appayya Dikshita quotes the commentator, both authors must be assigned a date prior to that of Appayya Dikshita. Lakshmidhara after a time became a *sanyāsin*, and wrote a commentary on *Anarghya-Rāghava* called *Ishādrītha-kalpavallī*.

The following few lines of Prof. Hultzsch from his third report are very important, and it will not be out of place to quote them here: "The *Śrutirāñjanī*, a commentary on *Gitāgovinda* is ascribed to Tirumalarāja I of the third Vizianagara dynasty. The Tanjore Palace Library contains two copies of the same commentary, one of which (No. 6672) has the same beginning as our manuscript (No. 2112), while the second (No. 6671) professes to have been composed by Lakṣhmaṇasūri, a worshipper of Dakṣiṇāmūrti, and younger brother of Koṇḍubhaṭṭa of Cherukūru. He was evidently the actual author, and Tirumalarāja his patron. Lakṣhmaṇasūri is identical with Lakṣmīdhara, the author of *Shāḍbhāṣāchandrīkā*." We know from certain inscriptions that Tirumalarāja was reigning until 1574 or 1577. His reign begins from 1565 or 1568. But *Śrutirāñjanī* seems to have been written in the reign of his brother Rāmarāja (1541-1565). Lakṣmīdhara, who was his contemporary, must have belonged to the same period and composed *Shāḍbhāṣāchandrīkā* in Appayya Dikṣita's youth or a little before him.

IV.

One more work remains, and that is *Prākṛita-rūpavāṭra*. The name suggests that the work might have been composed as an appendix to Dharmakīrti's Sanskrit *Rūpavāṭra*.

As Trivikrama's authorship of the *Shāḍbhāṣāsūtras* has been proved above by me beyond all doubt, it seems evident that Siṃharāja, the author of the *Rūpavāṭra*, must have belonged to a later date, and as such, might have made use of Trivikrama's work. Prof. Hultzsch after expressing his despair at the impossibility of fixing Siṃharāja's date from external evidence, proceeds to fix it from internal evidence, and says, "Siṃharāja mentions the Eastern (*pūrva-vyākaraṇa-prakriyayā tak saḥ kvib-iti vyavahārah* XII, 42) Kaumara and Pāṇiniya grammars." This interpretation of *pūrva* as "eastern" does not reflect favourably upon Oriental scholars.

But, I think, Siṃharāja's date can be fixed more easily in another way. Siṃharāja's father was Samudrabandhayajvan and he refers to Ravivarmadeva, author of *Pradyumnābhyaṣaya* as his contemporary. Mr. T. Gaṇapati Sāstrin, in his preface to *Pradyumnābhyaṣaya*, asserts on the authority of three inscriptions that Ravivarmadeva was born in A. D. 1265. Siṃharāja, therefore, must have belonged to the last few years of the 13th and the early years of the 14th century.

The last three authors, unlike Trivikrama, were Hindus, though they preferred to comment upon the work of a Jaina. These authors seem to have no clear conception of the difference between the two schools of Prākṛit grammar, Brahmanic and Jaina. This misconception, which arose very early, was the cause of the groundless attribution of the *Sātras* to Vālmiki. In the same way, two other Hindu pandits have written in accordance with Hemachandra's grammar, *viz.*, Śeṣhaṛiṣṇa, author of the *Prākṛita-chandrīkā*, and Hṛishikeśa-sāstrin. This is the cause of the preference which the present pandits of our land give to this school. But none of these books apply to Prākṛit forms found in the Sanskrit dramas, *Gāthāsaptasatī*, *Setubandha*, and other works. The other set of grammars, including *Prākṛita-prakāśa*, with its many commentaries, *Prākṛita-kalpataṇu* of Rāma Tarkavāgiśa, *Samkṣiptasāstra* of Kramādīśvara, *Prākṛita-sarvasva* of Mārkaṇḍeya, &c., only is concerned with them. So this latter set of grammars is more important for practical purposes, and claims greater attention than the others.

So in order to understand the structure of the Prākṛit found in Āryan or Sanskrit works, we must have recourse to the latter set, leaving the other one, which is concerned only with the Jaina works written in their peculiar Prākṛit. So I wish the old order soon changes, giving place to the new.

THE DATE OF MADURAIKKANCHI AND ITS HERO.

BY K. V. SUBRAHMANYA AIYAR, B.A., OOTACAMUND.

Maduraikkāñchi is one of the collection of ten stanzas or idylls which goes by the name of Pattuppāṭṭu¹. The authors of these idylls are popularly regarded as belonging to the learned academy (*śāṅgam*) of Tamil poets of Madura, and the work is, therefore, classed among the productions of that body of eminent scholars. This is gathered from the verse which mentions Pattuppāṭṭu along with others of its kind.

The peculiar feature of this collection is that the stanzas contained in it are completely void of poetical embellishments, and display but little of the imaginativeness of the authors. Like the writings of the foreign travellers and ambassadors such as Fa Hian, Hiuen Tsiang, Megasthenes, Al Beruni and Nuniz, the poem under reference contains minute observations on the state of the country; the tribes and races by whom it was peopled; their ways, manners and customs; the various professions and occupations of the people; their religious rights, festivities, sports and pastimes; the products and manufactures of the territory; the chief imports and exports; the works of fortification raised by the ancient Dravidian kings round their capital cities against the attacks of enemies; the procedure adopted by them in war; the strength of their forces and such other interesting facts. It is thus an invaluable guide to the history of the times to which it relates.

The poem, like the rest of the collection, is written in chaste and high class Tamil. The author of it was Mānguḍi Marudaṇār.² Evidently Marudaṇār was his name and Mānguḍi was the place whence he hailed. This place is perhaps identical with the village of the same name in the Tanjore district³. It may be noted that Marudaṇār figures in the list of 49 posts of the last *śāṅgam* whose names are preserved in the *Tiruva-Uvāmḍalai*.

The poem is ably annotated by the veteran Tamil scholar, Naachchipārkkiniyār.⁴ The time of both the author and the commentator is not indicated anywhere in their writings; but there is not the slightest doubt that the latter lived at a considerably later period, while the former could have almost been the contemporary of the king, in whose praise he composed the poem.

Maduraikkāñchi was sung in honour of the Pāṇḍya king Neḍuñjeliyan, whose military exploits it records. He gained a victory at Talaiyālaṅgānam against two great kings and five chiefs.⁵ He is also said to have captured Nellūr. Among the king's ancestors are mentioned Vaḍimbalambaninṇa Pāṇḍiyan⁶ and Palyāgāsūlai-Muḍukumi Peruvalūdi.⁷ The latter of these is considered to have won lasting fame by his adherence to men learned in ancient lore, whose wise counsel he always sought and followed, and by the performance of Vēdic sacrifices.

¹ The names of the ten idylls are contained in the stanza:

Muruḡu Poruṇḍu Pāṇ-iraṇḍu Mullai
Peruḡu-vaḷa-Maduraikkāñchi—Maru-ṇiṇi
Kōla-Neḍuṇalvāḍai Kōl. Kuriñḍi Paṭṭiṇa
Ppḍalai Kaḍṭṭoḍum pattu.

² That Marudaṇār of Mānguḍi composed the poem is learnt from the note added at the end of the commentary of Naachchipārkkiniyār. It is worthy of note that Mānguḍi has supplied one of the flourishing sects of Tamil Brāhmanas of Southern India.

³ This village is near Ayyampet Railway Station of the S. I. R.

⁴ He appears to have been a resident of Madura and to have belonged to the Bhāradvāja-gōtra.

⁵ Southern India appears to have been divided into three great dominions, viz., those of the Chēra, the Chōḷa and the Pāṇḍya. Five smaller principalities also existed. They were ruled by the *Tidiya*, the *Iruṅḡōvērmaṇ*, the *Poruṇa*, the *Eruṇaiyāra* and the *Elṇi*.

⁶ This king is not mentioned by name in the poem, but it is the commentator that gives it.

⁷ This sovereign is also mentioned by other authors. The title *Palyāgāsūlai*, assumed by him, shows that already during his time, which must be placed about the 6th century A. D., Vēdic sacrifices were largely performed in Southern India.

The ancient Tamil literature of southern India, contained in such valuable works as *Puranāndūru*, *Pattuppāṭṭu*, *Iṭaiyaṇār Agapporu*, the commentary on the last, *etc.*, which mention a number of kings and their military achievements, clearly points out that the three great kingdoms of the Dekkan, *vis.*, the Chēra, the Chōla and the Pāṇḍya appear to have been at feud with one another and the extent of their dominions varied from time to time. When one of these powers was in the ascendant, the other two seem to have held insignificant positions. At the time when the Pāṇḍya king Neḍuñjeliyaṇ was holding the reins of government, his territory extended over a considerable portion of southern India. Tiruppati on the north, the two seas on the east and the west and Cape Comorin (*Kumari*) in the south formed the boundaries of his kingdom.⁸ If this boundary is correctly given, the territories of the Chēra and the Chōla ought to have been very limited. There are reasons to suppose that the Chōlas confined themselves to the Cuddapah and a few of the Telugu districts. It is not unlikely that the Chōlas of this period are represented by those kings whose names are traced in the Telugu country.⁹ They might even have been the allies of the Pallavas.¹⁰

The poet Marudapār does not mention the names of the Chēra and the Chōla kings with whom the Pāṇḍya Neḍuñjeliyaṇ fought at Talaiyālaṅgāṇam. But it is not difficult to trace them. Some of the verses¹¹ of *Puranāndūru*, an equally trustworthy work, are sung in praise of the Chēra king Yāṇaikkatchēy-Māṇḍarañchēral-Irumborai, who was the lord of the Kolli Mountains, who rescued the village of Viḷaṅgil, and ruled the Tonḍi port. He is said to have been captured by the Pāṇḍya king Talaiyālaṅgāṇattu-Sēruvenṇa-Neḍuñjeliyaṇ, and was subsequently set at liberty. His (yāṇaikkāṇ) Chōla contemporary was Rājasūyamvēṭṭa Perunaṅkiḷli with whom he is said to have fought a battle. The Chēra king of the time was Sērāmān Māvenkō.¹² Thus the two kings defeated by Neḍuñjeliyaṇ at Talaiyālaṅgāṇam appear to be the Chēra Māvenkō and Yāṇaikkatchēy and the Chōla Rājasūyamvēṭṭa Perunaṅkiḷli. Another Pāṇḍya king of the same period was Kāṇappēr-Eyil-kaḍanda Ugra-Peruvaḷudi, who is considered as one of the Pāṇḍya kings of the last *śaṅgam*.¹³ If this Ugra-Pāṇḍya is different from Neḍuñjeliyaṇ of Talaiyālaṅgāṇam fame, he must have been his immediate successor.

There is not much doubt as to Neḍuñjeliyaṇ being a historical personage. The Siṅṅamanūr copper-plate charter,¹⁴ before it begins to give the genealogy of the Pāṇḍyas and the events connected with some of them, mentions the achievements of their ancestors. Some of them are fictitious, but there is no doubt that a few others are credible facts. These are the defeat of the two kings at Talaiyālaṅgāṇam, the establishment of the academy of Tamil poets, and the translation of the *Bhārata*. The Vēlṅvikūḍi grant,¹⁵ which is much earlier than the Siṅṅamanūr plates, preserves the name of Palyāgaśālai Mudukuḍumi-Peruvaḷudi. From the way in which he is here spoken of, it appears that he was the last of a line of the Pāṇḍyas. The Kaḷabhras are said to have occupied Madura for a time, and the honour of getting back the kingdom rested with Kaḷuṅgōṇ. This name again is not unfamiliar to students of Tamil literature. We know that the first *śaṅgam* ended in his reign. The Vēlṅvikūḍi grant furnishes the names of seven kings from Kaḷuṅgōṇ, the last of them being Jaṭilavarmaṇ. The identity of this king with Parāntaka Saḍaiyaṇ, in whose reign the rock-cut temple of Narasiṃha-Perumāḷ in the Ānaimalai hill was excavated, is apparent from the fact that both the records mention Madhurakavi as the minister of the Pāṇḍya sovereign. The date

⁸ The northern boundary is given as the big mountain which the commentator takes for Mount Mēru, certainly a wrong identification. In all likelihood, Tiruppati is intended by the poet. Other writers have fixed Vēṅgaḍam as the northern limit of the Tamil speaking districts.

⁹ For the names of a few of them see *Annual Report on Epigraphy for 1907-8*. The Chinese traveller, Hsien Tsang, who visited India in the middle of the 7th century A. D., seems to locate his *Chu-li-ye* somewhere about the Cuddapah district. The Pallavas, were at this time, strong in the Chingleput, the North Arcot and the South Arcot districts. As further south was under the sway of the Pāṇḍyas, the Chōlas must have confined themselves to the Cuddapah district, where their inscriptions are actually found. That they had completely lost possession of the Tanjore and Trichinopoly districts can, to some extent, be inferred from the fact that Vijayāśāya, who founded the revived Chōla dynasty in the 9th century A. D., had to capture Tanjore (from some enemy).

¹⁰ This is suggested by the fact that the father of Toppālmān Ilāndiraiyaṇ was a Chōla king, and that the Chōlas did not play any significant part in history during the time of Pallava supremacy.

¹¹ *Puṇam* 17, 20, 21, 59, 125, and 229.

¹² *Ibid.* 267.

¹³ *Ibid.* 21 and 337.

¹⁴ *Annual Report on Epigraphy for 1907, Part II, p. 61, para. 14.* ¹⁵ The same for 1908, Part II, pp. 64 and 35.

thus obtained for Jaṭila is A. D. 769-70. The period of his reign and the date of his accession to the throne are facts yet to be determined. It is much to be regretted that the plates do not inform us for how long the Kalabhra *inter-regnum*, or the reigns of the kings mentioned, lasted. But as Maduraikkāñchi states that Talaiyālaṅgānattu-seruvenra Neḍuñjeliyaṇ was a lineal descendant of Palyāgaśālai Madukuḍumi-Peruvalūdi, and as Kaḍuṅgōṇ was the first sovereign that succeeded to the Pāṇḍya throne after the *inter-regnum* caused by the Kalabhras, which took place immediately at the end of the reign of Palyāgaśālai Madukuḍumi-Peruvalūdi, we are naturally inclined to seek for his name in the genealogy, which is happily furnished in the Vēlvikuḍi grant. Here the name Seliyaṇ occurs but once, and as the grandson of Kaḍuṅgōṇ. It looks as if he is identical with the victor at Talaiyālaṅgānam. Against the possibility of Neḍuñjeliyaṇ's identity with any other king of the line, it may be pointed out (1) that none of them bears the name Seliyaṇ; and, (2) that the Siṅṅamaṇṇūr plates, which also give the genealogy of the Pāṇḍyas, but only from the immediate successor of Seliyaṇ, mention the battle of Talaiyālaṅgānam, as they should, among the feats of the Pāṇḍya kings, who preceded the first member noticed therein. It will thus be seen that it is impossible to bring down Neḍuñjeliyaṇ, and the correctness of the identity of this king with the grandson of Kaḍuṅgōṇ is more or less assured.

As had already been pointed out, the minister of Jaṭilavarman, mentioned in the two inscriptions referred to above, was Madhurakevi. He was living in the third year of the king, when the Vēlvikuḍi grant was issued, but was dead at the time of the consecration of the Ānaimalai cave temple of Narasiṃha which took place in A. D. 769-70. We may tentatively presume that this date does not represent the time of the king's accession but rather the closing years. In the interval between the reigns of Neḍuñjeliyaṇ now identified with Seliyaṇ and Jaṭila *alias* Neḍuñjaḍaiyaṇ Parāntaka, there were according to the Vēlvikuḍi grant three sovereigns. Supposing A. D. 770 as the last year of Jaṭila and giving the usual 30 years for each reign and working backwards, we get roughly A. D. 620 for Seliyaṇ's accession to the throne. Until more reliable dates are forthcoming, we can keep the beginning of the 7th century A. D. for Neḍuñjeliyaṇ and the poem before us. The correctness of the identity of Neḍuñjeliyaṇ with Seliyaṇ and of the date thus arrived at for him, is vouchsafed by the fact that the Vēlvikuḍi grant attributes to his son Arikēsari Māravarman, the conquest in the battle of Nevēli.¹⁶ This event should, therefore, have occurred in the period A. D. 650-680. The Pāṇḍya contemporary of the Saiva saint Jñānasambanda was a certain Neḍu-Māraṇ, also called Kūṇ or Sundara-Pāṇḍya. He is said to have won lasting fame in the battle of Nelvēli where he defeated a northern king who invaded his dominions. As we know that Jñānasambanda lived in the middle of the 7th century, A. D., the conquest of Nelvēli attributed to Neḍumāraṇ should necessarily fall in the same period as that found for Neḍuñjeliyaṇ's son who was known by the same name and who is also reported to have fought the same battle. The inevitable conclusion is that these two kings are not different. It will thus be seen that this fact lends support to placing Neḍuñjeliyaṇ in the period A. D. 620-650.

With these introductory remarks as regards the date of the poem and the king celebrated in it, I now append a translation of such of the passages occurring in the poem which throw light on the state of the country, the social life of the people and the political institutions of Neḍuñjeliyaṇ's time as it would prove a useful guide for a correct understanding of the degree of civilization attained by the Pāṇḍyas in that early period.

The king submitted himself to the counsel of truthful men, and ruled the country so efficiently as to be praised by future generations. At the dawn of day, which was indicated in his capital by the sounds raised by the cocks, the beautifully feathered peacocks, the elephants, the caged tigers and bears, the Brāhmanas chanted the hymns of the Vēdas; the musicians sung

¹⁶ Neḍumāraṇ defeated the Army of Vilvēli at Nelvēli. Vilvēli is probably another name for Vilvala (nagara) which Dr. Hultzsch has identified with Villivalam near Conjiveram. If this identification should prove correct, it may be said that the Pāṇḍya king's opponent in the battle of Nelvēli was probably the Pallava sovereign Nara-siṅṅavarman I in whose dominions Villivalam was situated.

the *mandiram* songs on the *yāl*; ¹⁷ the elephants were fed, the horses were given grass, and the house fronts were swept, cleaned with cow-dung and strewn with white sand; ¹⁸ and the housewives wiping out their eyes attended to their daily routine, all the time the *śilambu*, which they wore on their legs, making pleasant notes. The big-mouthed war drum (*muraṭu*) ¹⁹ kept on the top of a high building (?) (*pāṭṭiyai*) was sounded; the *śūdar*, a class of bards, the *Māḡadar*, a tribe sprung from a Kshatriya mother and a Vaiśya father and the *Vaidḡḡigar* sang the praises and chivalrous exploits of the sovereign and awoke him from sleep. ²⁰ The brave and warlike *Maḡavar* ²¹ talked loud of his deeds of valour. The king called for skilled troopers, the wounded *Kuriṡilar*, the *Pānar*, the *Pāṭṭigar*, the *Yānar* and the *Vayṡiyar* and presented to them garlands of *tumbai* flowers in gold, cars and elephants. The *Porunar* ²² were much favoured by the king. To them he gave taskers with calves and female elephants. He adorned the heads of victors with lotus flowers made of gold and jewels. The king wore *toḡi* ²³ on his shoulders.

His army consisted of elephants trained to serve in wars. These, when taken to the battlefield, were adorned with an ornamental covering for the face and a shining frontlet. They killed men with their tusks. Swift-footed horses, rapidly moving cars drawn by powerful steeds and brave foot soldiers armed with swords were employed by the king in his wars. The commanders of his army drank toddy and smeared their body with sandal paste.

The members of his council consisted of men free from fear, despair or attachment; they did not give themselves up to anger or pleasure and in rendering justice resembled the unerring point of a scale. His straightforward ministers of State easily discerned good and bad, like the great men who performed the sacrificial rites, and led the king in righteous ways and never for once allowed him to swerve from the laws of piety and virtue. They carefully prevented him from doing blameful acts and always looked to the increase of his fame.

As has already been pointed out, the king defeated two great sovereigns and the *Vēḡir*. The commentator remarks that the *Chēra*, *Chōḡa*, *Tidiya*, *Eramaiyāran*, *Eḡini*, etc., were his enemies. The five chiefs appear to have occupied hilly tracts. The king took *Nellūr*, and fought the celebrated battle of *Talaiyūlaḡḡam* with a large army, and in doing this he cut off the forest in front of the enemy's fortress, set fire to it, destroyed villages and cities with all the houses, temples, etc., let loose his fierce elephants to roam at will with uproaring sounds and devastate the country and attacked and destroyed the high walls, accompanied by the sound of conches and trumpets.

The king is called the *Porunar*, i.e. the lord of the *Tāmraparṇi*. In the hamlets of his beautiful city, *Koḡkai*, there dwelt those who drank toddy and those who dived into the sea to procure rich pearls and shells. The king was also styled as the lord of the *Paradavar*, who resided in the southern districts. The *Paradavar* ate rice mixed with meat and the root of the *kivai*, wore bows and arrows which ever smelled flesh, uttered harsh words and raised uproarious sounds. Their strength was often felt by the enemies of the king.

The capital of the king had high winged beautiful streets with several storeyed buildings in them. The works of protection raised round it were: (1) a thick guard forest hard to be reached by enemies, (2) a deep moat, (3) high gates attached to far reaching towers, and (4) huge walls, one of which was painted with ornamental figures. On the tops of high palaces ventilated by spacious windows, several kinds of flags fluttered in the air. The two large bazaars of the city were busy

¹⁷ From the description given of the *yāl* in *Parumbāḡḡruppaḡai* and elsewhere it seems that the instrument was something similar to the *Vḡḡai*. The bards who handled it were called the *Pānar*.

¹⁸ A reminiscence of this custom is still seen in Travancore. When the king goes out to the temple or to any other place, he walks on fine sand spread on the path for the purpose.

¹⁹ This is still in use in some of the temples of Southern India.

²⁰ This custom appears to have been borrowed from the Aryans.

²¹ At present there is a class of persons who call themselves *Maḡavar*, and they are mostly to be found in the *Madura* and *Tinnevely* districts and in the *Pudukōḡḡai* State.

²² The river *Tāmraparṇi* is called the *Porunar* and as such the *Porunar* must indicate the people inhabiting some tract of country on its banks.

²³ *Toḡi* is a general name for ornaments worn by kings, warriors, and women, either on legs or on hands.

with crowds of buyers of all castes; drummers announced festivities; elephants, horses, cars, and soldiers often moved to and fro; young and old women carried flowers, garlands, flower-dusts, betel leaves, lime and the like from house to house; *hawkers* sold various articles; soldiers wearing clothes with flower works, swords in their belts, *toḍi* on their feet, garlands of *vēmbu* and *Seṅgaḷunīr* flowers round their chests, rode on the backs of swift-footed horses. Women of high rank and great beauty adorned themselves with gold jewels and flowered bangles, gathered together on the open front yard of the upper storeys of their houses and witnessed the festivities, processions and other amusements in the streets.

The Bauddha ladies accompanied by their husbands and children carried flower and incense to their temples for worship. Some of the Brāhmins chanted the *Vēdas*, others performed *yaññā*, while a few of great religious merit enjoyed a life of bliss dwelling as they did in caves. The *Srāvakas* (Jainas) of austere devotion, knowing all the times and what passed in the three worlds, flocked in large numbers in their temples with painted walls, carrying in hanging strings, the *kaṇḍigai* and flowers.

There were the merchants, who led the life of householders, and dealt in gold, jewels, pearls and articles of foreign import; those who cut couches and made bangles from them; who bored holes on precious stones, made beautiful gold ornaments, tested the carats of gold, sold cloths, flower and sandal paste and drew charming pictures. The weavers of cloths, young and old, crowded thickly in all the four quarters of the city. The volume of sound raised by these was something similar to that which usually accompanied the landing at midnight of the ships from foreign countries with rich cargo which they emptied and took back other articles manufactured in the country.

Feeding houses there were, where jack, mango, and other kinds of unripe and ripe fruits, flesh mixed with rice, roots and sugar were nicely cooked and served.

When the busy day closed and the evening approached, women anxious to meet their beloved, gathered *Seṅgaḷunīr* flowers to make garlands, adorned themselves with jewels, scented their long hair with fragrant oils, prepared pastes of musks and sandal, perfumed their clothes with fragrant smokes of sandal, lighted the lamps, played on the *yāḷ*²⁴ and enjoyed the night with their lovers in the first quarter of it and went to rest. The married women of the household, following the ways of elderly ladies who were mothers of children, went out in the evening gently and bashfully, bathed in the tanks, offered flowers and rice (nicely cooked in milk) to the gods and prayed for good children. They were celebrated for their high morality. Their ears were adorned with *kuḷai*, their hands with *toḍi* and several other jewels, their fingers with gold rings set with precious stones and round their necks they had garlands of flowers and pearls. They were dressed in bright and

²⁴ One of the oldest stringed musical instruments of Southern India was the *yāḷ*. Choicest materials appear to have been used in its making. The rule for the selection of a sounding board to it, was that no wood that had grown in water, that was rotting or that was not deep-rooted should be chosen. It should preferably be of such strong materials as the ebony, *cassia*, *gmelina tomentosa*, etc. Several kinds of *yāḷ* are mentioned in Tamil works. Chief among them are (1) *Pēriyāḷ*, (2) *Maṅara-yāḷ*, (3) *Saṅḡa-yāḷ* and (4) *Seṅḡṭṭi-yāḷ*. The first of these had 21 strings, the second 17, the third 13, and the fourth 7. Frequent twinkling of the eye, knitting the brow, allowing the neck to tremble or to swell, shaking the cheeks, displaying the teeth, opening the mouth wide, nodding the head and similar other movements of the body are considered as faults in a person who sings with the aid of the *yāḷ*. There were expert players on this instrument in the courts of the ancient Dravidian kings. Some of the big temples of Southern India employed them and their services were utilized in singing the hymns composed on god, to the accompaniment of vocal music. References to the *yāḷ* are frequently met with in the *Dēvāram*. One of the greatest musicians who flourished in the middle of the 7th century A. D., was the Saiva devotee, Tiruṇi Lakṣṇa-Perumbāṣar. He belonged to the Tanjore district. Another is mentioned in the *Hāḍṣa-mahātmya*. He was a native of Madura and distinguished himself in the reign of an ancient Pāṇḍya king. There are references in Tamil literature of the same period as *Maduraikkāṇṇi* which go to show that the *yāḷ* is either a slight modification of or identically the same as the *vijāḷ*. Both men and women appear to have amused themselves by playing on the instrument.

valuable clothes which were stiff with gruel. Over the cloth they put on an ornament which enhanced its beauty. The wanton women wore white flowers in their locks, walked out in the streets with hands adorned with *taḍi* freely playing, filling the air with fragrance emanating from them, put in order their disturbed body, cunningly brought into their snares the wealthy, and deprived them of their riches.

In the grounds set apart for it, a few joined together and danced the *kuravai* to the accompaniment of the music of the *āri* and *kāḍu* in honour of god Maruga, while a few others, belonging to the suburbs, recited *pūvaindagam* and *pāṭṭu*.

The merchants, the sweetmeat sellers and the stage players shut their shops by removing the front poles and went to rest.

At midnight devils and evil spirits roamed through the streets. Thieves who could disappear in the twinkling of an eye, wearing black coats, close undergarments in which they concealed a thread ladder, sandals to their feet and armed with chisel and sword, walked out slyly bent on plundering the rich. The city guards whose eyes knew nought of rest, whose hearts were filled with courage, who had learnt the art of protecting the city and who were armed with unerring bows and arrows, moved from place to place even when it rained cats and dogs.

The dominion of this illustrious king was rich in wet fields, dry lands, forest and sea, bordering tracts which yielded several kinds of millet, sesamum, *paspulum fromentatum*, *maṇi*, hill rice, white mustard, ginger, turmeric, pepper, beans, sugarcane, salt and fish. There was busy life in all the four classes of lands throughout the year. Here the *Kuṇṇavar* dug out pits on the land and covered them lightly so that the pigs that came to destroy the produce might fall in and become their prey; there the *Valuṇṇar* and *Timilar* with their wide-spreading nets ventured on the sea with their small boats to catch fish. In one part they cut fields to let in sea water to prepare salt. In due seasons, ploughing, weeding and harvesting were conducted and lively music and dance relieved the monotony of work even in the fields. The rivers in high freshes filled tanks in their eastward course to the sea.²⁵ Water was baled for irrigation by means of the *kavalai* and lift systems to the accompaniment of songs of the working hands. In the forests, the *Kāṇṇavar* had their houses thatched with leaves where they slept on deerskins. They were skilled archers. Big ships with flying masts attached to long posts, propelled by the wind blowing on the sheets which became bent on that account, brought to the Pāṇḍyan's territory wealth-producing articles of merchandise for the consumption of the people of the inland districts.²⁶ These were anchored on the sea. The articles were carried to the shore with the beating of the drum. The ships took back the products raised in the country,—pearls, gold and jewels.²⁷

²⁵ Almost all the rivers of the Tamil country are dry during the greater part of the year. To prevent the scarcity of water which would otherwise have been felt, the ancient Dravidian kings appear to have had recourse to the digging up of tanks and wells. These, as evidenced by the reference here given, seem to have been fed by the water of the rivers when they were in high floods during the monsoon.

²⁶ The reference is important as it shows that the ships frequenting the ports of India were propelled by the wind. The following extract from Gibbon confirms the statement of this poem. Every year, about the time of the summer solstice, a fleet of an hundred and twenty vessels sailed from Mios Hormos, a port of Egypt on the Red Sea. By the periodical assistance of the monsoons they traversed the ocean in about 40 days (to reach the ports of India or those of Ceylon). The ships returned with rich cargo which as soon as they were transported on the backs of camels from the Red Sea to the Nile and descended the river as far as Alexandria, it was poured without delay into the capital of the Roman Empire.

²⁷ Roman historians inform us that in ancient times there was considerable demand in the Western world for the products and manufactures of the East and that the Roman fleet regularly carried on trade with Arabia, India and Ceylon. Soon after the discovery of Ceylon in the reign of Claudius, it became the important mart of the East. Silk and precious stones including pearls and diamonds were chiefly exported from Malabar and Cape Comorin (*Kumari*). Among the Eastern commodities that found way to the European markets may be mentioned pepper, ginger, cinnamon and the whole tribe of Aromatics.

CONTRIBUTIONS TO PANJABI LEXICOGRAPHY.

SERIES III.

BY H. A. ROSE, I.C.S.

(Continued from p. 208)

Chāra: ravine deer, Indian gazelle, *chikāra*. Bauria *argot*.**Chhābu**: part of a pent roof. Sirmūr.**Chhak pingikhāni**: *lit.* to eat food: to eat once only; to confirm a betrothal, by eating *luchis* or cakes.**Chhakū**: a day-labourer paid with 2 *seers* of grain and a meal per day. Bilāspur.**Chhal**: land which has received a fertile deposit from a stream. As long as the effect of the deposit continues it will bear crops of the highest class without artificial manure. Hoshiārpur S. R., p. 69.**Chhal retar**: very sandy *chhal*. Hoshiārpur S. R., p. 69.**Chhali**: a long mango fruit like a maize cob (*chhali*). Hoshiārpur S. R., p. 16.**Chhalla**: a place for burning the dead. Karnāl S. R., 1880, p. 136.**Chhamb**: ploughing after cotton seed has been sown broadcast. Jullandur S. R., p. 128.**Chhamb**: much the same as *jabar* (moist low-lying land, very good for sugarcane and rice). The principal rice growing land. Cf. *chigar* and *pubhan*. Hoshiārpur S. R., p. 70.**Chhan**: a variety of sugar-cane. It is thin and of reddish colour, and grows to a height of from 7 to 8 ft. It yields less juice than *dhautā*, but the juice is said to be richer in saccharine matter, though this is very doubtful. Jullandur S. R., p. 117.**Chhan**: a bracelet. Cf. *pachheli*, *kāngni* and *chura*. Karnāl S. R., 1880, p. 125.**Chhān**: a long low stack. Cf. *bhusāri*.**Chhand baddh**: poetical.**Chhānnā**: a sieve of *sarr*, used for separating the grain of mixed crops. Jullandur S. R., p. 108.**Chhari**: churn: Sirmūr *sia-Giri*.**Chharola**: cutting off a child's hair. Sirsa S. R., 1883, p. 164.**Chhat or khur**: roof. Sirmūr.**Chhatālnā**: to seize. Bauria *argot*. *Ex—lohri thāiya, chhatāli le*. 'The thief is hiding, catch him.'**Chhatri**: a mausoleum, erected in memory of any respectable person or in honour of a deity, octagonal or circular in form with doors on all sides. Fr. *chhatr*, a canopy. Gurgaon. cf. *Panjabi Dicty.*, P. 219.**Chhatti**: a stick, (?) a flail. Shālipar.**Chhechār**: Fr. Sanskrit *shat*, 6, and *upachār*, 'gift': a ceremony observed at weddings in Chamba and the Simla Hill States when the bridegroom reaches the bride's house with the wedding procession; at the gate the bride's father gives him (1) water to wash his feet, (2) a *tilak* of sandal, (3) a garland, (4) a robe, (5) a betel-nut and (6) an ornament, *e. g.*, a gold ring, *Koti*.**Chheti**: a curious form of woman's separate property found in Kullu. It is usually land (and the stock necessary to work it) assigned to a second wife at marriage pending life and good conduct. Occasionally a first wife will stipulate that, in the event of her husband's taking a second wife (*saukan*), she is to obtain a specified *chheti*. Such arrangements are often reduced to regular deeds. The term *chheti* is also applied to property inherited through a female, *i. e.*, a man who marries an only daughter, and gets with her ponies or sheep, retains them as his even if he be joint with one or more brothers; and on partition two or three generations later, such property will not

be brought into hotchpot, but will devolve only on the heirs of the original holder. Still the term is most usually applied to land given to a woman for maintenance only, though it is occasionally contended that the *chhetti* of the wife of one of two brothers should not be divided between them. This was, of course, disputed and over-ruled. A Kullu *samindār* is extremely fond of giving each of his wives a separate house, and dividing his land amongst them as *chhetti*.³

Chhohir: a girl:—*chhiuni*, a young inexperienced girl.

Chhopā: s. m. a spinning party, *i. q. tiranjan*.

Chhor: the grain left on the threshing floor. Karnāl S. R., p. 116.

Chhor: a stack in which stalks of the great millets and maize are stacked. Karnāl S. R., 1880, p. 164.

Chhori chhora: a game in which one captain says to the other, "Guess whose house I am thinking of in such and such a street in which there are two boys and a girl," and according as the guess is right or wrong, the boys of one party mount the backs of the others and are carried to the house named where they ask the good wife, "above above or below above," and according to her answer they remain as they are or change places and so ride back to their playground. Sirsa S. R., 1883, p. 206.

Chhot: evil influence. Karnāl S. R., 1880, p. 150.

Chhuri: buri — *mārnā*, to receive with hostility.

Chhutthā: irr. p.-part. of *chhuānā*.

Chi: a funeral pyre, used in Pāngi.

Chib: the inferior fodder crop of jowār, cut green. Karnāl S. R. 1880, p. 187.

Chichar: débris. Kāngra Gloss.

Chichkāna: a mode of worship which consists in touching first the object to be worshipped and then the forehead, with the right hand. Karnāl S. R. 1880, p. 144.

Chifala: slippery, as a hill-side, or anything hard to hold. Kāngra Gloss.

Chigsa: a tiny lamp of pottery used at the Diwālī festival. Cf. *chugra*. Karnāl S. R., 1880, p. 122.

Chihā: a boy: see *damkera*. Bauria argot.

Chik: soil, ground, especially land owned, like fields, as opposed to waste. Kāngra S. R. (Lyall), p. 25.

Chiklia, Chirkalio: sparrow. Bauria argot.

Chiknot: a clayey soil found only in depressed basins. Gurgaon S. R., 1883 p. 6.

Chilwa: a fish (*chela gora*). Karnāl S. R., p. 8. Ludhiāna S. R., 1883, p. 18.

Chināt: = *chandā*.

Chingār: beard of wheat. Sirsa S. R., 1883, p. 284.

Chingghārnā: to trumpet, of an elephant.

Chinkha: an inferior kind of red sugar-cane, the cane is very sweet, but gives very little juice; this sort is sometimes grown only for fodder. Gujranwala S. R., p. 27.

Chintā: s. e. Cf. *Panjabi Dicty.*, p. 286.

Chip: a fish trap of bamboo, or osier under a weir in a stream. Kāngra Gloss.

Chipat: a tree (*solanum xanthocarpum*). Cf. *kandai*. Karnāl S. R., p. 9.

Chirkalio: sparrow; see *chiklia*.

Chirkhu-musān: a male spirit which swings, whence its name. It haunts cross-roads and frightens wayfarers. Chamba.

³ In Pattan (British Lāhul) there are some Dāgi families who hold *chhetis* or small allotments of land rent-free from the State, on condition of stacking wood at certain halting-places and carrying palanquins. They are not liable to carry baggage or cross the passes.

Chirnā : to possess, enter (of a spirit). The possession by a spirit of a *gur*, *ghanīd* or a *devā*. It is also called *gronī* when a *gur* speaks; in the lower hills this state of a man is called *garni*. *Hingarnā* is the time when a *gur* speaks or moves in *gronī*. *Mitnā* is a synonym for *chirnā*. Simla Hills.

Chitan : black stripes (on earthen vessels). Karnāl S. R. 1880, p. 122.

Chitrera : a painter from chittar, a picture. Kāngra Gloss.

Chitta : a stripe. Karnāl S. R., 1880, p. 200.

Chitwānā = chitamnā. *Panjabi Dicty.*, p. 338.

Chitwan : a string with which a finished vessel on the *chāk* (wheel) of the potter is cut off. Karnāl S. R., 1880, p. 200.

Cho : a water-fall. In the low hills, the bed of a torrent. Kāngra Gloss.

Choa : soakage. Karnāl S. R., 1880, p. 159.

Chobhi : the race of a water-mill by which water escapes. Kāngra Gloss.

Chobku : a trap door in the ceiling leading to an upper storey by a ladder (Nurpur). Kāngra Gloss.

Choh : (1) a drainage channel; (2) a mountain torrent. Hoshiārpur S. R., p. 8.

Cholāsoṭ : an unsewn and unhemmed reddish yellow cloth provided by the bride's maternal grandfather which she wears on her head, used only at weddings, but worn after the ceremony till it wears out. Karnāl S. R., 1880, p. 180.

Cholna : to dress the sugar-cane by stripping off the leaves and cutting off the crown. Karnāl S. R., 1880, p. 181.

Cholyālu : the Hindu kitchen or room of the *chāls*; also called *rissālu*. Kāngra Gloss.

Chopāl : the common room in a village in which a traveller, who has no friends, puts up (used in the north. Cf. *paras*). Karnāl S. R., p. 106.

Chot : a deduction allowed at the making up of accounts. Jullundur S. R., p. 72.

Chotikat : a Muhammadan Rājput, so called by Hindus. Karnāl S. R., p. 80.

Chuā : 'touch,' commonly used when someone is believed to be impure from touching or eating with a low caste person *chū lagānā* = to outcaste for eating; while *bhot* means outcasting for cohabiting with a low-caste woman or man. Simla Hills.

Chuāna : waving grain or tobacco over a patient's body. Karnāl S. R., 1880, p. 146.

Chu chik : white clay—see *golend*.

Chugra : a tiny lamp of pottery used at the Diwālī. Cf. *chigra*.

Chuhī : the reservoir of a well. Ludhiāna S. R., 1883, p. 97.

Chai : a small pool. Karnāl S. R., 1880, p. 171.

Chuk : pain in the loins, (? lumbago). D. G. Khān.

Chunchī : breasts. Sirsa S. R. 1883, p. 163.

Chunchī khulāi : a ceremony performed at the birth of a child by the mother's sister-in-law who washes her breasts and is presented with a suit of clothes in return for the service. Sirsa S. R., 1883, p. 163.

Chunga : a male spirit under a sorcerer's control and employed to bring things to him. It also drinks milk of cows and brings milk, *ghī*, etc., to its sorcerer. Chamba.

Chūni : a red stone (dust, etc., of precious stones?).

Chupnā : to pick up, p. 249.

Chūran : a conical shaped enlargement which crushes the cane against the sides of the *kohlā* as it moves round in the cavity. Karnāl S. R., 1880, p. 161.

Dāb : a piece of wood, with which the side of the hole in which the vertical wheel revolves, and the side of the well, where the *lath* rests, are lined. Jullundur S. R., p. 102.

Dab (*eragrostis cynosuroides*); a weed with deep roots. Rohtak.

- Dāb** : a grass (*Poa cynosuroides*). Karnāl S. R., p. 12.
- Dāban** : the villages on the border of the larger streams. Hissār S. R., p. 18.
- Dābar** : a hollow fringed with trees. Karnāl S. R., p. 3.
- Dabri** : a heavier clay, found only in the neighbourhood of the Bein stream; it varies with cultivation from a fine deep soil to an almost unworkable waste and requires constant watering. Hoshiārpur S. R., p. 70.
- Dach** : a bill-hook for cutting small wood. Simla S. R., 1888, p. 45.
- Dāchi** : a sickle for cutting grass : = *dātri*. Simla S. R., 1883, p. 45.
- Dādāli** : a wooden harrow. Simla S. R., 1883, p. 45.
- Dadhri** : a disease : ? = *dadhar* (m.), ring-worm.
- Dāgdens** : to light the wood for burning a corpse. Karnāl S. R. 1880, p. 136.
- Daggā** : a huge narrow-mouthed vessel made of pottery, for storing water. Cf. *māt*. Karnāl S. R. 1880, p. 121.
- Dagh** : a kind of maize with light yellow cobs intermixed with white grains. Cf. *dhusra* and *dhusri*. Jullundur S. R., p. 122.
- Dahi** : a fish (*Rasbora elanga*). Cf. *dahwai*. Karnāl S. R., p. 8.
- Dabri** : naturally irrigated land. Gurgaon S. R. 1883, p. 5.
- Dahwai** : a fish. Cf. *dahi*. Karnāl S. R., p. 8.
- Dai** : an elder sister; see under *bhāo*.
- Daim** : a row of bullocks, for threshing. Karnāl S. R., 1880, p. 172.
- Daint** : a devil, believed to be a monstrous human form. Simla Hills.
- Dāji** : a game exactly the same as hockey. Cf. *khuddu khundi*. Sirsa S. R., 1883, p. 206.
- Dak** : a block, of a canal. Sirsa S. R., 1883, p. 407.
- Dak** : grapes. Simla S. R., 1883, p. 47.
- Dal** : a basket by which water from a tank is raised into the irrigation channel. Ludhiāna S. R. 1883, p. 97.
- Dal** : a lake; *tal* is also used. Kangra Gloss.
- Dāl** : irrigation of land by delivering the water below the fields. Karnāl S. R., 1880, p. 170.
- Dālia** : the man who stands on a *penta* to swing the *dāl* (scoop). Karnāl S. R., 1880, p. 171.
- Dāl gundoli** : fenugreek (*Luffa*). Kangra S. R., p. 25.
- Dalputi** : a big lighted torch, a torch of fine or other resinous wood.
- Dalri** : a small shallow basket for bread and grain. Karnāl S. R. 1880, p. 121.
- Dāman** : a petticoat wholly red. Karnāl S. R., 1880, p. 124.
- Damkera** : a boy, cf. *chiha*. Bauria *argot*.
- Damkeri** : a girl. Bauria *argot*.
- Dāmras** : a string. Cf. *rās*. Karnāl S. R., 1872-80, p. 163.
- Dānda** : bullock. Bauria *argot*.
- Danda** : very stony land, generally on a slope. - Hoshiārpur S. R., p. 69.
- Dandāl** : a kind of wooden plough used after the ground has been ploughed once and smoothed by a mace; the clods are again broken and smoothed by a mace. Kangra Gloss.
- Dāndalwāsa** : a place fixed for the residence of the guests of the bridegroom party. Cf. *jandalwasa*. Karnāl S. R. 1872-80, p. 130.
- Dāndar** : a stalk of *bājra*. Karnāl S. R., 1872-80, p. 187.
- Dandiyān** : ear-rings worn by Sikh women. Sirsa S. R., 1883, p. 157.
- Dandrāl** : (1) a large rake. Hoshiārpur, S. R., p. 72; (2) a harrow with 8 or 10 bamboo teeth, drawn by oxen, used for opening the soil round young corn. Kangra S. R., p. 29.
- Dand wilknā** : to show teeth, entreat.

- Dang**: a band or embankment in a stream, to turn water into a canal. Kāngra Gloss.
- Danga**: a wall of loose stones.
- Dānsra**: stems of the *tīl* (sesame) plant. Karnāl S. R., 1872-80, p. 188.
- Dānt**: a fine curved blade set in a flat board which is held under the foot, while vegetables, etc., are sliced or split up against the blade. Karnāl S. R., 1880, p. 163.
- Danti**: hare. Cf. *sūsi*. Bauria *argot*.
- Dānwāṇḍol**: *adj.* restless, uneasy.
- Danwāra**: a system by which two or more owners club their cattle together, either for the year or for a special job. Karnāl S. R., p. 114.
- Dap**: see *dip*.
- Daphi**: a window. Sirmūr.
- Darādh**: a hole where water has forced a passage; see *tarota*.
- Darāti**: a sickle, called *dāti* in the plains. Kāngra Gloss.
- Darbāra**: a fee given by Akbari clans of *Jats* at marriages to the Mirāsīs of Akbari families. Hoshiārpur S. R., p. 51.
- Daretar**: the second day's service (*jowāri*, *q. v.*) taken at reaping time.
- Darka**: a small tree, which grows low down in the valleys, used for firewood. Simla S. R., 1883, p. 44.
- Darli**: *Cedrela toona serrata*: a small tree, red wood, used for making yokes and posts. Simla S. R., 1883, 43.
- Darmal**: s. m. medicine.
- Daroi, drohi**: a *dohāī* or an appeal to any one. Kāngra Gloss.
- Darūn, drūn**: a weight equal to 8 *thimis*. Kāngra Gloss.
- Dasā bise**: a game in which the two parties stand one at 10, the other at 20 paces, from a heap of earth as goal, and at the word "one, two, three—off!" one of each party starts off, the object of the one being to run his 10 paces, slap the goal 10 times and get back his 10 paces before the other who has 20 paces to run, can reach the goal and then catch him. Sirsa S. R., 1883, p. 206.
- Dasāhi**: the rite performed on the tenth day after a death, when the household go to a tank, wash their clothes, shave, offer ten *pinds*, and give the Achārj grain—enough for ten meals. Karnāl S. R., 1880, p. 137.
- Dasha**: s. m. state, condition.
- Dasūtan**: the tenth day after the birth of a child, when the net is taken down and the fire let out. Karnāl S. R., 1880, p. 126.
- Datha, Sitan ki**: a bundle of pressed sugar-cane used for torches or for fuel. Kāngra Gloss.
- Dathoi**: the soil in which spring crops are sown, and which has borne a crop in the autumn immediately preceding. Karnāl S. R. 1880, p. 193.
- Datīālū**: light early breakfast; also called *nowāri* towards Nūrpūr. *Dopahri* is the next meal then comes *kalār*, which answers to our lunch, and, lastly, *sunji-ki-roti* or supper. Kāngra Gloss.
- Datti**: a sickle. Cf. *dātri*. Sirsa S. R., 1883, p. 252.
- Dāu launā**: to take the opportunity. p. 282.
- Daul**: a variety of *jowār*, very hardy. Karnāl S. R., 1880, p. 186.
- Dauli**: a ridge of sand, covered with thorns, round a house. Gurgaon.
- Daukh**: ten. Sirsa S. R. 1883, p. 124.
- Daunja**: a platform built for men to sit in a field of the great millet and protect it from birds. Cf. *jaunda*. Karnāl S. R., 1880, p. 172.

- Dava** : left hand. Sirsa S. R. 1883, p. 124.
- Deh** : a shrine, where the Jāglān Jāts worship their ancestors. Karnāl S. R., p. 78.
- Dehl** : see *dwatan*.
- Dehri** : a boundary-pillar. = *hotāli*.
- Deils** : a grass which gives good grazing. Rohtak.
- Den, Dain** : a witch; *degur* is a sorcerer, or male witch. Kangra Gloss.
- Deorā** : a big temple; *deori*, a small temple. Simla Hills.
- Deredār** : a fire-carrier whose business it is to see that the *huggas* are always full and alight; he sometimes gets five *sees* per plough for this service. Sirsa S. R. 1883, p. 182.
- Dhā** : the ridge or high bank which marks the division between uplands and lowlands. Ludhiāna S. R., 1883, p. 3.
- Dhabli** : a blanket of white wool. Sirmūr cis-Giri.
- Dhag, dag** : a precipice. Kangra Gloss.
- Dhāin** : a husband. Bauria *argot*.
- Dhak** : a thick mat for sitting on, made of plaited pressed sugar-cane, ordinarily called *dhāmā*. Kangra Gloss.
- Dhakāo** : the first day of a wedding. Karnāl S. R., 1880, p. 130.
- Dhakh** : a morsel. Kangra Gloss.
- Dhāk-pachū** : a man who collects *kino* (resin which exudes from the *dhāk* tree). Karnāl S. R., p. 10.
- Dhāl** : a tax on land, levied to pay tribute. Mahlog.
- Dhām** : upland. Hence Dhāmi, the name of one of the Simla Hill States.
- Dhamakka** : a kind of maize with orange-yellow cobs. Jullundur S. R., p. 122.
- Dhamakki** : a kind of maize with white cobs. Jullundur S. R., p. 122.
- Dhaman** : *Grewia oppositifolia*. Hoshiārpur S. R., p. 82.
- Dhāmū** : a messenger,—two are sent from the bride's house to fetch the bridegroom. Churāh.
- Dhamūri** : a red wheat, having a firm stalk and root, and not easily stirred. Hoshiārpur S. R., p. 74.
- Dhan** : the coarser varieties of rice. opp. to *siri*. Rohtak.
- Dhanak** : a rainbow; the Gaddīs call it *pappan*. Kangra Gloss.
- Dhanāna** : to give the bull to a cow. Karnāl S. R., 1880, p. 195.
- Dhandhora** = *Dhandora*, *Panjabi Dicty.*, p. 297.
- Dhang** : a flail or rather stick used to thresh corn. Kangra Gloss.
- Dhantā** : a beard-cloth. Sirsa S. R., 1883, p. 157.
- Dhānu** : rice land. Kangra Gloss.
- Dhār** : a high range, or the upper part of such range : also used for a sheep-run.
- Dhār chakrū** : the ptarmigan, see *tila*.
- Dhari** : a plaister shelf, on the inside wall of a house; also called *lakhola* or *tak*. Kangra Gloss.
- Dharn** : ? a disease: Kapurthala.
- Dharothi** : a large wooden box. Sirmūr trans-Giri.
- Dharu** : a breastplate of silver chain. Karnāl S. R., 1880, p. 125.
- Dharūn** : a measure of capacity, = one-sixth of a *topā*. Kangra S. R. (Lyal), p. 32.
- Dhatura** : the strongest kind of tobacco and most liked. Hoshiārpur S. R., p. 77.
- Dhatthā** : p.-part. of *dhahind* fallen.
- Dhāuli** : a late red maize. Karnāl S. R., 1880, p. 184.
- Dhāulu** : a long soft thick white sugar cane. Rohtak.

(To be continued.)

MISCELLANEA.

KĀLIDĀSA AND KĀMANDAKI.

THE date of Kālidāsa is yet far from being settled. From the mention of Kālidāsa by Bāna and in the Aihole inscription of the time of the Chālukya king Pulakesin II. all scholars are now unanimous in asserting that he cannot be later than the 7th century A. D. And most Sanskritists are disposed to place him in the 5th century. In this state of things it behoves everybody interested in the chronology of Sanskrit Literature to bring to the notice of scholars every scrap of information bearing upon the date of prominent authors like Kālidāsa.

In the *Raghuvamśa* (IX) Kālidāsa speaks of the advantages of hunting, viz., skill in bringing down a moving mark, knowledge of the change of expression due to fear and anger, a fine body due to being inured to fatigue (*Parichayan chalakshya-nipātane bhaya-rushōś-cha tad--ingita-vedanam* | *Śrama-jāyāt pragaṇān cha karōty-asau tannam-atō ś snumatah sachivair-yayau*). A similar verse occurs in the *Śakuntalā* (2nd Act), where, in addition to the above, the reduction of fat is specially referred to. (*Medaś-cheda-kriś-ōdarani laghu bhavaty-uthina-yōgyani vapuh sattvānām-apilakshyate vikritimach-chittani bhaya-krodhagōh* | *Utkarshaḥ sa cha dhaminīm yad-ishavah siddhyanti lakshye chale mithyā hi vyasanani vādanti nrigayām=idrig-vinōdah kutahi*). Hunting is one of those vices which kings are specially advised to avoid by Manu and other lawgivers. Kālidāsa seems to have taken the opposite view.

The *Kāmandakīya-nītisāra*, while speaking of hunting, remarks:—"Some point out the following as the advantages of hunting, viz., rising superior to fatigue, exercise, the decrease of indigestion, fat and phlegm and unsurpassed success in archery directed towards fixed and moving marks; but this is not proper; there are generally some very grave (*lit. fatal*) disadvantages, and, therefore, hunting is a great vice." (*Jita-śramatvaṁ vyāyama āma-meda-kapha-kshayaḥ | chara-sthireṣhu lakshyeshu bāna-siddhir-anutama* | *Mrigayitvān guṇān-etān-āhur-anye na tot kshanam* | *doshah prāna-harāḥ prīyas-tasmāt=tad vyasanani mahat* | XIV., 25-26). The advantages of hunting selected by the *Kāmandakīyanītisāra* are almost the same as those pointed out by

Kālidāsa. It seems, therefore, that Kāmandaki criticises the views of Kālidāsa, whose poems must have been in his days on the lips of all, whether young or old. If this idea be acceptable, it will furnish another piece of evidence for arriving at the approximate date of Kālidāsa.

I shall now mention some data for arriving at the date of the *Kāmandakīya-nītisāra*:

I. Utpala, who wrote his comment upon the *Bṛhat-samhitā* of Varāhamihira in Saka 888 (A. D. 966-67), quotes from *Kāmandakī*; e.g., on 77, 1.

II. Vāmana, in his *Kāvya-lankāra-sūtravṛtti*, quotes a verse, in which the '*Kāmandakī nīti*' is referred to (under IV, 1, 2. *Kāman Kāmandakī nīti-asya rasyā divānīsam*). Vāmana flourished about 800 A. D. (See an article by me in the *Journals of the Bombay Asiatic Society* for 1909).

Bhavabhūti in his *Mālātīmādhava* exhibits the character of a diplomatic lady named Kāmandakī. It appears almost certain that the name was taken from the writer on statecraft whose fame must have been very great in Bhavabhūti's day. Bhavabhūti, we know, flourished about 700 A. D.

In the 7th chapter of the *Kāmandakīya-nītisāra*, there is a list of kings who fell victims to poison and intrigue (verses 51-54). Varāhamihira in chapter 77 of his *Bṛhat-samhitā* mentions some kings, who are the same as those in the work of Kāmandakī (e.g., Varāhamihira says '*Sastrena veni--vinigūhita Vidūratam svā mahishī jaghāna*;' compare Kāmandakī: *Penyūṁ sāstram samādhyā tathā chāpi Vidūratam*). I do not dogmatically say that Varāhamihira borrowed from Kāmandakī. Such traditions might have been current in his day. Still I hold that it is not quite impossible that Varāhamihira derives his information from the *Kāmandakīya-nītisāra*.

Apart from Varāhamihira's reference to this intrigue, the *Kāmandakīya-nītisāra* must be older than the 7th century A. D. as just shown, and strongly confirms the position that Kālidāsa is not later than the 6th century of the Christian era.

P. V. KANE.

Bombay.

NOTES AND QUERIES.

A SECOND NOTE ON VĀSUDEVA.

To

The Editor, *Indian Antiquary*.

Dear Sir,

I have since read the article "The Divine Vāsudeva" by Prof. K. B. Pathak, B.A., pp. 96 ff. of the *Journal of the Bombay Branch, R. A. Society*, No. LXIV. (1909-10). With reference to the concluding sentence of the above article, stating that the Divine Vāsudeva is different from Kshatriya Vāsudeva, my article in the *Indian Antiquary*, for November 1910, may be read. The Divine Vāsudeva is the Eternal Vāsudeva of the Holy twelve-syllabled (*Dvādaś-ākshara*) mantra, called the *Para-Vāsudeva*; and

this *Para-Vāsudeva* incarnates as Krishna, who is the Kshatriya Vāsudeva.

The passages in the *Bhagavadgita*:

(1) *Vāsudevas=Sarvam=iti*. [VII. 19].

(2) *Vyishnūṁ Vāsudevo=smi* [X. 37].

read together show that the *Essential* Vāsudeva incarnates as Kshatriya Vāsudeva. The two are identical *essentially*; but when viewed in the *Para*, *Vyūha* and *Vibhava* forms, they may be considered as different.

Thus there is no difficulty presented warranting the speculation about "later interpolations." [p. 103 *op. cit.*, J. R. A. S., Bombay Branch].

A. GOVINDĀCHĀRYA SVĀMIN, M.E.S.S.

EPIGRAPHIC NOTES AND QUESTIONS.

BY D. R. BHANDARKAR, M.A., POONA.

(Continued from Jour. Bomb. As. Soc., Vol. XXIII., p. 106.)

VIII.—The Kailāsa Temple at Elūrā.

D. R. G. BHANDARKAR was the first to show from two verses in the Barodā grant of the Gujarāt king Kakkarāja that the temple of Kailāsa at Elūrā was built by Kṛishnarāja I of the Rāshtrakūṭa dynasty.¹ The verses are:—

एलपुराचलगतानुससन्निवेशं

वहीदिव विस्मितविमानचरामरेन्द्राः ।

एतस्व(स्व)वम्भु शिवधाम न कुत्रिमे श्री-

ईदे इषीति सततं बहु चर्चयन्ति ॥

भूयस्तथाविधकृषी श्ववसावहा[ने-

रे]तन्मया कथयही कृतमित्यकस्मात् ।

कर्त्तापि वस्व खलु विस्मयमाप शिल्पी (1)

तन्नाम कीर्त्तनमकाट्येत येन राज्ञा । [1]

His translation is:—

“(That king), by whom, verily, was caused to be constructed a temple on the hill at Elāpura, of a wonderful structure,—on seeing which the best of immortals who move in celestial cars, struck with astonishment, think much constantly, saying, ‘This temple of Siva is self-existent; in a thing made by art such beauty is not seen’, a temple the architect-builder of which, in consequence of the failure of his energy as regards (the construction of) another such work, was himself suddenly struck with astonishment, saying, ‘Oh, how was it that I built it!’”

Here the points involved are two: (1) that Elāpura is identical with Elūrā; and (2) that Kailāsa can by its stupendous nature be the only temple referred to as striking one with astonishment. Both these conclusions are correct. For, in the first place, Elāpura can easily run into Elūrā or Verūl. But if any further proof is needed, it is supplied by a local *māhātmya*, professing to be part of the *Padmapurāṇa*. Verse 38 of the first chapter is:—

शिवालकं कृते नाम शिवस्थानं परे दुगे ।

तस्मादेलपुरं नाम नागस्थानं कलौ दुगे ॥

From this it appears that Elūrā was known as Sivālaya, Sivasthāna, Elāpura and Nāgaasthāna in the Kṛita, Tretā, Dvāpara and Kali yugas, respectively. We thus find that Elūrā has been actually called Elāpura in the local *māhātmya*. As regards the second point, Kailāsa is a Siva temple and is the most extensive and elaborate of all the cave structures at Elūrā, and can alone be taken to answer to the description given in the verses quoted above. This conclusion receives confirmation from another source. On the ceiling and architraves of the front porch of the Kailāsa temple are some remains of old paintings. In one of them, “a rājā is represented seated with a *chhatra* held over him; to the left some people are paying respects to him, and to the right are two bearded men seated with *chhatras*. Over the rājā is written—*Svasti Kannuradevarāya*.²” Kannuradeva here, according to Pandit Bhagwanlal Indraji, is “Kṛishnadeva or Kannaradeva II., of the Nikumbhavamśa who ruled at Pātna, probably as feudatories of the Devagiri rājās.” But, I think, there cannot be even the shadow of a doubt as to this Kannuradevarāya being the Rāshtrakūṭa sovereign Kṛishnarājadeva I., especially if we remember that he is the only prince of the name Kannaradeva who is represented to have built a colossal temple at Elāpura. The Kailāsa temple must, therefore, be supposed to have been built by this Rāshtrakūṭa king, and this explains why his painting

¹ Above, Vol. XII., pp. 228-30.² *Archaeological Survey of India* by Dr. Burgess, No. 10, p. 87.

should have been found here. Again, the same temple seems to be referred to in the Kadaba plates of Prabhūtarsha. In line 34 of this inscription, Akālarsha [—Krishnarāja I.,] is said to have erected a temple which was styled after his own name Kaṇṇeśvara (Kaṇṇeśvara). Prof. Lüders, who has edited the grant, says: "In lines 29-30 it is said that the sun, reflected in its jewel-paved floor, seemed to have descended from heaven to show reverence to Paramēśvara. This and the form of the name indicate that the temple was dedicated to Śiva. And it must have been an uncommonly magnificent building; for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must, therefore, necessarily be that splendid Śiva temple which, according to the Baṛodā grant, was built by Kṛishṇa on the hill of Elāpara, the modern Elūrā.³" It, therefore, appears that the Kailāsa temple was originally known as that of Kaṇṇeśvara, or rather Kannareśvara. Now the question arises: how this temple is now known as Kailāsa, if it was originally called Kannareśvara. An explanation of it was given me by a Gurav, when I was there in February last; and there is an air of plausibility about it. On the south side of the temple below a bridge, which is now fallen, but which was across from a balcony of the temple to a cave in the scarp, is a large sculpture of Rāvaṇa under Kailāsa. Here Pārvatī is stretched out clinging to Śiva; while her maid, in fright at the shaking of the ground under her feet, is represented in the background fleeing for safety. This scene is sculptured touching the ground. In fact, the feet of Rāvaṇa have gone into the ground. This gives the idea that the temple is Kailāsa which Rāvaṇa from below is trying to shake off. This sculpture, it therefore appears, first suggested the name Kailāsa for the temple.

Epigraphic conclusions are also corroborated by archæology in this respect. With regard to the date of this temple on purely architectural grounds, Dr. Burgess makes the following remarks: "No one will probably hesitate to accept this as a fact who is familiar with the plan and details of the great Śaiva temple at Paṭṭadkal near Badāmī. The arrangements of the plan and even the dimensions of the two temples are almost identical. The style is the same, and even the minutest architectural ornaments are so alike as almost to be interchangeable. In fact it would be difficult to find in India two temples so like one another, making allowance, of course, for the one being structural and the other cut in the rock, and the one being consequently one storey in height, the other two. Barring these inevitable peculiarities they both might have been erected by the same architect and certainly belong to the same age. What that was has been ascertained from an inscription on the Paṭṭadkal temple, which states that it was erected by the Queen of the second Vikramāditya in the year 733 A. D., and consequently during the reign of Dantidurga, thus confirming the probability, in so far as architectural evidence can do so, that the Kailāsa was excavated during the reign of that monarch."⁴ The building of the temple might have been commenced by Krishnarāja during the reign of Dantidurga but finished when he became king.

IX. The Paramāra King Dharaṇivarāha.

In their accounts of the Paramāras, the chronicles of Mārwar are full of the name of Dharaṇivarāha, who is looked upon as the most famous of the Paramāra princes of Rājputānā. It is reported of him that he made himself master of *nava-koṭ* Mārwar, which he afterwards divided amongst his nine brothers. The *chhappaya-chhanda*, which describes this, and which is known all over Rājputānā, runs thus:—

मंडोवर १ सामंत इवो भजमेर २ सिद्धसुव ।
गढ पुगल ३ गजमल इवो लोहवे ४ भाप भुव ॥
अल्हवल्ल भरवह ५ भीमराजा आलंधर ६ ।
जोगराज धरधाद ७ इवो हांसु पारकर ८ ॥
नवकोट किराडू ९ संजुगत थिर पवारहर थप्पिवा ।
धरणीवराह धर भाइवां ओठ बांठ जुडू किवा ॥

³ *Ep. Ind.*, Vol. IV., p. 337.

⁴ *Cave-Temples of India* by Fergusson and Burgess, p. 453.

I, therefore, began to find out whether the name of Dharaṇivarāha could be traced in any of the Rājputānā inscriptions so far discovered. This name was met with by me in the Bijāpūr inscription of Dhavala, the Rāshtrakūṭa prince of Hastikunḍī. Verse 12 represents Dhavala to have given support to Dharaṇivarāha, who had been completely ousted by the Solanki king Mularāja.⁵ Though no surname was here attached to his name, it was surmised that Dharaṇivarāha here referred to was the celebrated Paramāra king of that name. But it was, after all, a surmise, especially so long as his name was not found in the Paramāra records. Accordingly last year I began to hunt after the name in the inscriptions of the Paramāra kings of western Rājputānā. While going over the Vasantgaḍh inscription of Pūrṇapāla⁶ edited by the late Prof. Kielhorn I came to the mutilated verse No. 5. It is as follows:—

— — — — — श्रीमान्वयोर्वी धृतवावराहः ॥

पुत्रोपि तस्मान्महिपालनामा तस्मादभूद्वधुक एव भूयः ॥ [५]

In the first half of this verse the name of a king is mentioned whose name is lost but who is likened to the Boar. As *Varāha* is the *upamāna* here, what could be the *upameya*, I thought? It suddenly flashed on me that it must be Dharaṇivarāha, and my mind also at once restored the lost line to *बभूव तस्माद्वरणीवराहः*. I have, therefore, no doubt that this verse contained the name of the celebrated Dharaṇivarāha, though it was not recognised by Professor Kielhorn owing to the first line being completely destroyed.

Mūta Nepāl speaks of Dharaṇivarāha as reigning at Kirādū, the ancient Kirātakūpa. So I asked myself whether this statement of the Mārwar chronicle could be verified by any inscription from Kirādū. Kirādū is now desolate, and its ruins are spread near the modern village of Hātmā, 16 miles NNW. of Bādmer, the principal town of the Mallānī district, Jodhpur State. Here in a temple of Siva there are three inscriptions, one of which is a Paramāra record⁷. So I commenced reading it carefully. This record, too, contains several lines highly mutilated. While going over it, I came to verse 8, the first line of which is gone but the second is:—

सिन्धुराजधराधारणीधरयामवान् ।

Here also a king is mentioned and compared to Dharaṇidhara, i. e., Varāha, and just as the latter supported the *dhara* (earth) immersed in *Sindhurāja* (the ocean), so the king also supported the *dhara* (kingdom) of Sindhurāja, i. e., of his forefather of that name. There can hardly be a doubt that the first half of this verse, too, contained the name of Dharaṇivarāha, which by a strange fate has disappeared with the lost portion in this inscription also. There can be no question that the Dharaṇivarāha of the Kirādū is identical with the Dharaṇivarāha of the Vasantgaḍh inscription, because the names of the predecessors and successors of both agree.

X.—The Pathārī Pillar Inscription of Parabala.

This inscription has been edited by Professor Kielhorn in *Ep. Ind.*, Vol. IX., p. 248 ff. It is of the time of the Rāshtrakūṭa king Parabala, and is dated V. E. 917=A. D. 861. The name of his grandfather was Jejjā, whose unnamed elder brother is spoken of as having obtained the kingdom of Lāṭa after defeating the Karpāta soldiers. Jejjā's son and Parabala's father was Karkarāja, who put to flight the king Nāgāvaloka and invaded his home. Now who was this Nāgāvaloka? He was undoubtedly 'a ruler of some importance', as Professor Kielhorn says. He is also quite correct in saying that this king is identical with that Nāgāvaloka who is mentioned in verse 18 of the Harsha inscription of Vīgraharāja,⁸ in terms which would imply that he was the overlord, and who certainly was a contemporary of the Chāhamāna Gūvaka I. Vīgraharāja was six generations removed from Gūvaka I, and for the former we have the date 970 A. D. We have thus to assign the period A. D. 816-838 to Gūvaka I, whose contemporary Nāgāvaloka was. This brings Nāgāvaloka so close to Nāgabhaṭa II. (circa 800-25 A. D.) of the imperial Pratihāra dynasty that there can hardly be a doubt as to the latter being referred to by the former name in the Pathārī inscription. It is this Nāgāvaloka, therefore, whom Parabala's father, Karkarāja, is represented to have

⁵ *Ep. Ind.*, Vol. X., p. 21. v. 12.

⁶ *Ibid.*, Vol. IX., p. 18.

⁷ This inscription has not yet been published.

⁸ *Ep. Ind.*, Vol. II., p. 121; but the translation given is wrong.

put to flight. We know that Nāgāvaloka or Nāgabhaṭa was a contemporary of and vanquished by Govinda III of the imperial Rāshtrakūṭa dynasty⁹. Karkarāja was in all likelihood a feudatory of Govinda III, and must have accompanied the latter in his expedition against Nāgabhaṭa. And it is no doubt to this defeat of Nāgabhaṭa that reference has been made in the Paṭhārī inscription. That Karkarāja was a feudatory of Govinda III, is rendered all but certain by the fact that an unnamed uncle of the former is represented to have obtained the kingdom of Lāṭa. The only prince of this time who obtained Lāṭa was Indrarāja, brother of Govinda III. The Rāshtrakūṭa records expressly state that one of his acts was to give "the Lāṭa province" to Indrarāja¹⁰. It is, therefore, not unreasonable to suppose that the unnamed uncle of Karkarāja was no other than Indrarāja himself. And the Karkarāja soldiers defeated by him are probably the forces of Stambha (Kambaiya)¹¹ who was at the head of the confederacy of twelve kings that contended against, but were put down by, Govinda III. Indrarāja probably sided with him, and consequently obtained from him the kingdom of Lāṭa for the aid given.

Now, the question arises whether Parabala of our inscription is identical with Parabala, the father-in-law of Dharmapāla of the Pāla dynasty. From the Sanjān copper-plate grant of Amoghavarsha it is clear that Dharmapāla was a contemporary of Govinda III. For the last prince we have dates ranging from A.D. 794 to 808, and the date for Parabala furnished by the Paṭhārī inscription is A.D. 861. Dharmapāla being a contemporary of Govinda III, there is thus a difference of 53 years between Dharmapāla and Parabala. This makes it improbable that the latter was a father-in-law of the former. But on the other hand, we must remember that Dharmapāla had a long reign. According to Tārānātha's account he reigned for at least 64 years. If this statement of Tārānātha is given credence, the improbability of Parabala of our inscription being the father-in-law of Dharmapāla is removed.

One more point may be noticed *en passant*. Professor Kielhorn in his paper notices another Nāgāvaloka. He is mentioned as the supreme ruler in the Hānsoṭ grant of the Chāhamāna chief Bhartrivādja¹². It is dated [V. S.] 813 = A.D. 756. This Nāgāvaloka is certainly not the Nāgāvaloka of the Paṭhārī inscription. In my opinion he is to be identified with Nāgabhaṭa I of the same, i.e., imperial Pratihāra dynasty, who has been assigned by Mr. Smith to circa 725-40 A.D. He is credited with having defeated the armies of the *mlechchhas* (barbarians) called Valachas¹³ (Baluchs).

XI. The Paṭodā Grant of the Chalukya king Vinayāditya.

Last year a certain Delhi merchant had brought a set of copper-plates to my father for getting deciphered. They were found, he said, at Paṭodā, in the Panjāb, in the estate of Thākur Rāmsingh Chohān while some digging operations were being carried on. On inspecting the plates I found that the inscription had been greatly damaged and in some parts entirely destroyed, by verdigris. Fortunately for us, enough of the second side of the second plate has been preserved, as that contains the most important portion of the record.

The inscription refers itself to the reign of the *Mahārājādhirāja Paramēśvara Bhāṭṭāraka Vinayāditya Satyāśraya Sri-Prithivīvallabha*. It is dated Saka 617, corresponding to the 14th year of his prospering victorious reign. And it records a grant of his, while encamped at Dhāpyapura, to Sagarāśarma, of the Kāśyapa gotra, son of Dāmodarāśarma, and grandson of Apaśarma. The grant was made on the 15th of the bright half of Vaiśākha, and consisted of the village of Sthudhirātā in the district (*vishaya*) of Uttarāda situated in Chemulya. Chemulya is evidently Chaul in the Kolābā district, Bombay Presidency, and this inscription is an instance of how copper-plate grants belonging to one part travel far and wide, and are found in quite a distant part of the country.

⁹ *Jour. Bomb. As. Soc.*, Vol. XXII, p. 118.

¹⁰ *Bombay Gasetteer*, Vol. I., Pt. II, p. 400.

¹¹ *Ibid.*, p. 395 and p. 397, note 1; *Ep. Ind.*, Vol. VI., p. 197.

¹² *Prog. Report Archaeol. Surv. Ind., Western Circle for 1907-8*, p. 41.

¹³ *Archaeological Survey of India, Annual Report for 1903-4*, p. 280, l. 3, where *Balana* is read, but the accompanying photo-litho has distinctly *Valacha*.

A COMPARATIVE GRAMMAR OF DRAVIDIAN LANGUAGES.

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Nouns.—Number.

Continued from page 189.

1. Dravidian nouns are *inflected* for number. There are two numbers:—*Singular* and *Plural*.

Singular.

2. In all the Dravidian languages, the *primitive* or uncompounded nouns have no distinguishing mark of the singular number. The absence of the plural suffix is indicative of the singular number.

But in the case of the compounded or *derivative* nouns, the gender suffixes themselves indicate the singular number. Thus, *an* and its varieties indicate the masculine singular; *ai* and its varieties, the feminine singular; *du* and its varieties, the neuter singular. In short, in all the Dravidian languages, gender and number are conjointly expressed by one and the same termination.

Plural.

3. The plural is of two kinds:—(1) *rational*, (2) *irrational*; and these have different suffixes.

4. In early Dravidian irrational or neuter nouns were not inflected for plural. In Old Tamil, neuter nouns were, as a rule, the same in both the numbers. Even in Middle Tamil, it was considered highly idiomatic not to inflect the neuter noun for the plural number. (*Vide* Tholkāp-piam Sutram 173 of Solladikāram, also Nannūl, Sutram 281.) In the conversational dialect of New Tamil, the neuter singular is used in a plural relation as *nālu mālu méygiradu*, four cow grazes—(the translation being literal).

In Brahui, the number of nouns is generally left undefined. In Malto and Krukḥ, there is no difference between the neuter singular and the neuter plural. Dr. Caldwell says that in Toda and Coorg neuter nouns have no plural; and it seems that the only words in Toda that are ever pluralised are the pronouns.

Method of Pluralisation.

5. The plural suffix is directly attached to the crude base. Hence it replaces the masculine or feminine suffix in the case of the rational nouns. But as the neuter singular of Dravidian languages is identical with the crude base, the neuter plural suffix is attached directly to the neuter noun.

In some of the rude spoken dialects, such as the Korava and Burgandi, the rational plural suffix is added to the masculine singular form. (For illustrations see *infra*.)

The Epicene Plural Suffix; (r, ar).

6. The Primitive Dravidian Epicene plural suffix is *r*. It is added directly to the base as in *nir* from *nī*, 'Thou'. It is the plural suffix in a few words in Tamil, Canarese, Malayalam, Telugu and Tulu.

But the usual rational suffix is *ar*. As *ān*, 'male', and *ai*, 'woman'; became respectively masculine and feminine singular suffixes in their unemphatic forms *an* and *ai*, so their plural *ār* also became the rational plural suffix in its unstressed inflexional form *ar*. Thus *ān* means 'a man'; *ai*, 'a woman'; and *ār*, 'persons,' 'men or women'.

Later on, *ār* the lengthened form of *ar* was also adopted, because the original vowel of the stressed words *ān* and *ai* was long. Thus *ar* and *ār* are indifferently used as epicene plural suffixes in Old Tamil.

The *á* of *ár* was often rounded to *ô*; and thus *ár* became *ôr*. This form is common in Tamil and Malayalam.

In the vocative plurals and the second personal pronominal plurals the *a* of *ar* has become *i* through the influence of the front vowel in *nî*. Thus we have the vocative and second person plural suffixes *ir* and *îr*. These were also extended, though only in a few cases, to other nouns:—e.g., *penîr*, 'women'; and *magaîr*, 'men'. These words are found only in Tamil, Malayalam and Canarese.

Mâr, which is found in Tamil and Malayalam as a rational plural suffix, is a compound word. It consists of *mâ*, 'big'; and *ár* 'persons'. Thus it means 'big persons'. And we actually find that *mâr* is used in Tamil and Malayalam as a plural suffix of honour of words denoting 'parents', 'priests', 'kings', etc. In Malayalam, it is used with a wider range of application than in Tamil, and in cases in which an honorific meaning cannot be intended—e.g., *kallanmâr*, 'thieves'. It is likely also that the honorific significance may here satirically be intended. Thus *mâr* was considered in early Dravidian as a plural suffix like *ar*; and Sutrām 209 Tholkāppiam confounds the future plural termination of verbs *pâr* & *mâr* with the above honorific *mâr*, and thinks that the two are identical. Dr. Gundert, too, makes the same mistake. The verbal plural suffix *par* is used only in the future tense, and by the side of a nasal becomes *mâr* as in *enmanâr*, 'they will say'; *unmâr*, 'they will eat it.' etc. Thus the future plural verbal suffix *mâr* and the nominal honorific plural word *mâr* are entirely distinct. Dr. Caldwell's identification of this *mâr* with the Irish *mâr* is, of course, based on an erroneous notion that the Dravidian and the Aryan languages are somehow connected.

Var and *bar* are given as epicene plural suffixes by Dr. Kittel in article 119 of his Kannadâ grammar. But these are not suffixes different from *ar*; *var* is simply *ar* with the homo-organic consonant. Take the example given by him: *ivar*, these men, *ivar* is *i*, these, and *ar*, men; and *v* is the homo-organic consonant developed before *a* in Sandhi. This *v* naturally becomes in most words of Canarese *ô* (see my phonology). Thus we have *bar*. The Canarese *anîbar*, 'many men', is the same as Tamil *anaiivar*.

Mbar is also one of the plural suffixes given by Dr. Kittel. *Mbar* is *bar* with *m*. This *m* is merely optional, see Sutrām 99 of Sabdamānīdarpana. Further it is found only in the plural forms of neuter nouns generally denoting number or quality: e.g., *kelambar*, 'few men'; *palambar*, 'many men'; *poambar*, 'new men.' Perhaps this nasal *m* is due to the influence of Sanskrit neuters and some Dravidian neuters like *maram*, 'tree', which end in *m*.

Again the Canarese plural suffix *ndîr*, given also by Dr. Kittel, is a double suffix. It is composed of *and* and *îr* and means in Telugu where it is *anta* and *antu*, 'whole'. Hence it is itself a plural word, and *andîr* or *ndîr* is a double plural suffix. *Avandîr* 'those men' etc., are due to the influence of Telugu.

Arîr is no doubt a double plural being equal to *ar* plus *îr*.

Thus *var*, *bar*, *mbar*, *ndîr*, *arîr*, of Canarese, are all reduced to the Primitive Dravidian *ar*, and we have also shown that *mâr* is a compound of *mâ* and *ár*.

To sum up, the Primitive Dravidian *r* is found in the epicene plurals of Tamil, Malayalam, Canarese, Telugu, Tulu, Malto, Kai, and Gôṇḍi; the suffix *ar* is found in Tamil, Malayalam, Canarese, and Kurukh; *ôr* is found in Tamil, Malayalam, Canarese and Naiki.

7. We shall now take each language separately and illustrate the use of the epicene plural suffix in it:—

Tamil.

In Tamil *ar*, *ár*, *ôr*, and *mâr* are the rational plural suffixes. We may add to these the rare *îr*, *îr*. Nannūl sums up all these in Sutrām 278 under *r*.

Of these *ar* and *dr* are also used as verbal suffixes: *e. g.*, *periyar* and *periyār*, 'big men'; *vandanar* and *vandār*, they 'came'; *ar* as a verbal suffix is preceded always by the consonant *n*, while as a nominal suffix, it takes *v* or *y*, the homo-organic Sandhi consonant: *e. g.*, *vandanar* 'they came'; but *vandavar*, 'those who came'; also *periyar*, 'big men'. (For explanation see *verbs*.)

Mār and *ōr* are used only as nominal suffixes: *tāy mār*, 'mothers'; *tagappan-mār*, 'fathers'; and *periyōr*, 'big men'. *Mār* is used as a plural suffix of honour of words signifying 'parents', priests, kings, etc.; cf. *perumār*, 'respected person'.

Ir is found only in a few words as *penḍir*, 'women', *maḡalir*, 'men,' etc., also *nīyir* and *nīvir*, 'you'.

Or is directly added to *nī*. Hence *nīr*, 'you'.

In the Korava dialect of Tamil, *mār* and *aru* are the plural suffixes:—*tōp-mār*, 'fathers'; *manasaru*, 'men' (*vide L. S.*, p. 319).

Malayalam.

The epicene plural suffixes of Malayalam are *mār*, *ār*, *ar* (*vide* Article 86 in Sheshagiri Prabhu's Grammar). Examples are:—*nārimār*, 'women'; *tambiyār*, 'younger brothers'; *nāyanār*, 'chief men'.

The demonstratives *avar*, *ivar* and the interrogative *avar* have, as in Tamil, plural suffix *ar*. But the second person plural is *nīṇal* and not *nīr* as in Tamil.

Canarese.

Sutram 98 of Sabdamaniḍarpaṇa gives *ar* as the epicene plural suffix, *e. g.*, *arasar*, 'kings'; *dēviyar*, 'goddesses'.

Dr. Kittel, as explained already, gives the following suffixes in Article 119, of his Kannada Grammar under *Ancient Dialect*:—*ar*, *aru*, *or*, *bar*, *mbar*, *var*, *ir*, *arir*, *ndir*: *e. g.*, *ivar*, 'these men'; *arasar*, 'kings'; *nūrpādīmbōr* (in a *śasana* of 1123 A.D.); *anībār*, 'many men'; *irvar*, 'two men'; *penḍir*, 'women'; *akḡaygalir*, 'sisters'; *ivandir*, 'these men'. In the mediæval and the modern dialect, too, these suffixes are given; only they take uniformly the final enunciative *u*.

The forms *palambar*, *kelambar* have already been explained.

Tulu.

Tulu uses *ru* (Brigel 28) as the epicene plural suffix, *e. g.*, *naramāni*, 'man,' and *naramānyeru*, 'men'; *kartāve*, 'lord'; *kartāveru*, 'lords.'

Nonns like *kudike*, 'fox', have a double plural suffix, *ru*, *e. g.*, *kudikerlu*, 'foxes.'

The Demonstratives *mēru*, they (proximate) and *āru*, they (remote); as also the second person plural *īru*, you, contain the *r* suffix.

Telugu.

That *ar* or *r* was the epicene plural suffix in Prehistoric Telugu is proved by the existence of a few nouns in New Telugu which take *r* as the plural suffix. Chinnayya Sūri refers to the following words in rules 5, 6, and 7 *ātīśika parīśīśēdamu* Chapter.

1. Rule 5.

Singular.	Plural.
<i>pagatuḍu</i> , a foe;	<i>pagaturu</i> , foes.
<i>alluḍu</i> , son-in-law;	<i>alluru</i> .
<i>neyyūḍu</i> , a friend;	<i>neyyuru</i> .
<i>mārtuḍu</i> , a foe;	<i>mārturu</i> .

2. Rule 6.

<i>gaṇḍa(n)ḍu</i> , a brave man;	<i>gaṇḍāṇḍru</i> .
<i>miṇḍa(n)ḍu</i> , a paramour;	<i>miṇḍāṇḍru</i> .

3. Rule 7.

Words ending in <i>kā(n)ḍu</i> become in plura <i>karru</i> ; <i>e. g.</i> ,	
<i>vilukā(n)ḍu</i> , archer;	<i>vilukārru</i> .
<i>vēḡakāḍu</i> , hunter; etc.	<i>vēḡakārru</i> .

All the other nouns have adopted the irrational plural suffix *lu*, a shortening and softening of the Tamil, Malayalam, Canarese, *kaḷ*. Thus in Telugu, the ruling plural suffix, rational and irrational, is *lu*.

The Telugu second and third personal pronouns take *r* in the plural: *mīru*, 'you'; cf. Tamil *nīr-vāru*, *evāru*, and also *tamaru*, meaning respectively they, who, and themselves.

Other North Dravidian languages.

Kuruḷ forms the plural of rational nouns by adding *ar*. (Vide L. S., p. 412.) Thus *āl-ar*, men; *mukkar*, women.

In Malto the rational plural suffix is *r* (L. S., p. 448). Thus *maḷer*, men; *peḷer*, women.

In Kui, the rational suffix is *ru*, i.e., masculine plural suffix; for feminine and neuter have another suffix. Thus *dddā*, elder brother, *dddāru*, elder brother (L. S., p. 462).

Gōṇḍi. Dr. Grierson has the following interesting note on *ōr*, he, the demonstrative singular of *Gōṇḍi*:—*Ōr* is, however, by origin a plural form, which has become used in the singular, just as the corresponding plural pronoun in connected languages is very commonly used as an honorific singular. The old singular form must have been *ōn*. It is still preserved in the form *ōṇḍu* in the so-called *kōi* of Bastar and Madras Presidency. (L. S., p. 479.) Thus we see that in old *Gōṇḍi* we had *r* as the rational suffix.

In Kōlām the usual suffix is *l*. Still in *māḷur-ung*, 'to the men,' we have, says Dr. Grierson, apparently a plural suffix *ur*, *r*, for the singular is *mas*, 'man.' (L. S., pp. 562, 564.)

In Naiki we have a rational plural suffix *kōr*. Perhaps this corresponds to *mār* of Tamil and Malayalam, or more correctly to *ōr*. Thus *pōra*, son; *pōrakōr*, sons (L. S., p. 572.)

The Neuter Plural Suffix *gaḷ*.

In Primitive Dravidian, the plural suffix of neuter primitive or uncompounded nouns was *gaḷ*. This is found in its original form in the central and the south Dravidian languages; but in the Northern dialect the guttural *g* has disappeared, and the suffix is reduced to *lu*.

We shall now give the various forms that this suffix has assumed in the different Dravidian dialects:—

Tamil and Malayalam.

In these two languages the suffix is *gaḷ* or *kkaḷ*. *Gaḷ* is used in the case of neuter nouns of more than two syllables, and nouns of two syllables that have a long vowel in the first syllable. In all the other cases *kkaḷ* is used:—e. g., Tamil and Malayalam: *paḍagu*, boat; *paḍaguḷ*, boats; Tamil and Malayalam: *āḍu*, sheep; *āḍuḷ*, sheep (pl.); *kāḍu*, jungle; *kāḍuḷ*, 'jungles'; *pā*, flower; *pāḷḷaḷ*, flowers; *pāṣu*, cow; *pāṣukkaḷ*, cows, etc.

In Malayalam *gaḷ* becomes *naḷ* if the noun should end in a nasal: e. g., *maram*, tree; *mara-naḷ*, trees; *peṇ*, girl; *pezzaḷ*, girls; etc. (Vide Art. 87, Shashagripurabhu's Vyākarna Mītran.)

Canarese.

Sutram 95 of *Sabdamaṇidarpaṇa* gives *gaḷ* as the plural suffix of neuter nouns, e. g., *kaṇ*, eye; *kangaḷ*, eyes; *tode*, thigh; *todegaḷ*, thighs; *koḷam*, tank; *koḷamgaḷ*, tanks. Dr. Kittel's grammar, too, gives the same: *gaḷ* in ancient dialect, *gaḷ*, *gaḷu* in mediæval dialect, and *gaḷu* in the modern dialect. But under the ancient dialect he gives also *kaḷ*. The examples are only two:—*kōḷkaḷ*, *nāḷkaḷ*. Evidently the *kaḷ* form must have been very rare.

Tulu.

In Tulu we have as neuter plural suffixes *kuḷu* and *ḷu* (Vide Brigel's Tulu Grammar, Article 32), e. g., *mara*, a tree; *marokuḷu*, trees; *kuri*, a sheep; *kurikuḷu*, sheep; *guru*, a priest; *gurukuḷu*, priests; *pā*, flower; *pākuḷu*, flowers; but *jīva*, life; *jīvoḷu*, lives; *paravūdi*, a prophet; *paravūdiḷu*, prophets; *mēji*, a table; *mējiḷu*, tables; *bēle*, work; *bēleḷu*, works, etc. It seems possible even in Tulu to apply the rules for the use of *kkaḷ* and *gaḷ* in Tamil and Malayalam. Polysyllabic words of more than two syllables and dissyllabic words which have a long vowel in the first or the second syllable take *ḷu* and all other words take *kuḷu*. Here in this respect Tulu seems nearer Tamil and Malayalam than Canarese, though Tulu and Canarese both belong to the central Dravidian group. In its use of *ḷu* it is like Telugu which uses *lu*, the softened form of *ḷu*.

Telugu.

The usual plural suffix in Telugu is *lu*. (This is also used in the case of rational nouns.) For example, *āvu*, a cow; *āvulu*, cows; *kālu*, leg; *kāllu*, legs, etc.

That *ka* was the plural suffix in Primitive Telugu, i.e., prior to the period of the Great Accent change, and that it was subsequently contracted to *lu* is amply proved by the following words:—

<i>Singular.</i>	<i>Plural.</i>
1. <i>kalannu</i> , a battlefield;	<i>kala(n)kulu</i> .
2. <i>kolanu</i> , a tank;	<i>kola(n)kulu</i> .
3. <i>nerannu</i> , joint;	<i>nerankulu</i> .
4. <i>māṇnu</i> , a tree;	<i>māṇ(n)kulu</i> .
5. <i>kelannu</i> , a side;	<i>kela(n)kulu</i> .
6. <i>korannu</i> , a pasture ground;	<i>koṛa(n)kulu</i> .
7. <i>gavannu</i> , an opening;	<i>gavankulu</i> .
8. <i>rēnu</i> , a fig tree;	<i>rē(n)gulu</i> .
9. <i>gānu</i> , a kind of vegetable;	<i>gō(n)gulu</i> .

In these words *kulu* is regularly added to the singular.

The analogy of words taking *lu* only in the plural led to the false conclusion that *k* in *ka* or *-kulu* must be a part of the singular and not of the plural. Hence many false singulars with final *k* were formed; and the old regular singulars without *k*, which exactly corresponded to the Kindred forms in other languages, were replaced by these false forms:—

	Telugu Plural.	Telugu Singular.	Tamil Singular.
1	<i>ēnugulu</i> , elephants	<i>ēnugu</i>	<i>ānai</i> .
2	<i>pīnugulu</i> , corpses	<i>pīnugu</i>	<i>pinam</i> .
3	<i>aḍugulu</i> , feet	<i>aḍugu</i>	<i>aḍi</i> .
4	<i>maḍugulu</i> , folds	<i>maḍugu</i>	<i>maḍi</i> .
5	<i>koṅgulu</i> , branches or leaves... ..	<i>koṅgu</i>	<i>unkai</i> .
6	<i>elukalu</i> , rats... ..	<i>eluka</i>	<i>eli</i> .
7	<i>iṣṭukalu</i> , parrot	<i>iṣṭuka</i>	<i>kīṭi</i> .

In these cases the Telugu singular has a *k* or *g* which is not found in the Tamil singulars. But the plurals exactly correspond. So it is evident that the *k* of the Telugu singular belongs to the plural.

Other Spoken Dialects.

Malto, Brahui, and Kurukh have the same form in the singular and the plural as Old Tamil. (Vide L. S., pp. 412, 448 and 622.)

In the other dialects *ga* has worn out to *ga*, i.e., its final syllable *lu* is lost. Sometimes this *g* is added to the masculine singular ending *n*, and we have the plural *nga*. This is due to the extension of *ga* to the rational nouns also.

In Gōṇḍī the suffixes are *k* and *ng*, e. g., *kāḍi-k*, feet; *maṭṭā-ng*, mountains. When a word ends in *r* preceded by a long vowel, then *r* becomes *h*:—*māḍr*, daughters; *māḍhk*, daughters. Some are irregular:—*ālṭi*, rat; *ālṭk*, rats; *kāḷṭer-rk* is a double plural having *r* and *k*. (Vide L. S., p. 479.)

Korava, a dialect of Tamil, has *galu*, *ga*, *nga* as neuter plural suffixes. It has also rational suffixes, *māḍr* and *aru*: (L. S., p. 319) *dvānga*, cows; *māḍānga*, bulls.

Kaikāḍi and Burgaṇḍi (also dialects of Tamil) have *ang* as neuter plural suffix. Kaikāḍi has also *ga*:—*kudri*, horse; *kudriyāṅg*, horses; *nāy*, a dog; *nāyāṅg*, dogs. These dialects have no separate rational plural suffixes. The above suffixes are also used as epicene suffixes. (*Vide* L. S., pp. 334 and 343.)

To sum up, the neuter plural suffix of primitive or uncompounded nouns is *gaḷ* or *kaḷ* in Tamil and Malayalam, *gaḷ* and *kaḷ* in Canarese, *kuḷu* and *ḷu* in Tulu, *lu* in Telugu, and *k*, *ga*, or *ṅga* in Korava, Kaikāḍi, Burgaṇḍi, and Gōṇḍi. Brāhui has sometimes *t*. Malto, Kurakh, and Bruhai have the same form in the singular and the plural.

(b) *Neuter Plural Suffix in a.*

Besides the neuter plural in *gaḷ* with its varieties, we find in all the Dravidian languages a neuter plural in short *a*. But the following is the difference in use between the two suffixes:—

- (1) *Gaḷ* is the neuter plural suffix of primitive or uncompounded nouns, while *a* is the neuter plural suffix of compounded or derivative nouns.
- (2) *Gaḷ* has a tendency in most languages to replace the rational plural suffix, and is often found compounded with it, while *a* has remained purely a neuter plural suffix of compounded words.
- (3) *Gaḷ* is not used as the verbal suffix of plurality, while *a*, like other suffixes of derivative nouns (*aṅ*, *aḷ*, *ar*), is used also as a verbal suffix.

We shall now treat of its various forms in the different Dravidian dialects:—

Tamil.

In Old and Middle Tamil the neuter plural suffix of compounded nouns is *a*:—*ariya*, rare things; *śriya*, small things. This *a* very early became *ai*, as it is found in the demonstrative and the interrogative pronouns:—*avai*, they; *evai*, what; etc. Gradually this *ai* form was extended also to other words. Thus Old Tamil *ariya* and *śriya* became *areyavai* and *śreyavai* in Middle Tamil. In New Tamil *gaḷ*, the primitive neuter plural suffix, was added to *ai*. Thus we have, *avaigal*, *ariyavaigal*, etc.

Dr. Caldwell is right in thinking that *pala*, *śila*, *piṛa*, etc., when they are used as nouns, may contain the neuter plural suffix *a*. The final *a* of these words is not to be confounded with the adjectival suffix *a*.

Malayalam.

Malayalam faithfully preserves this suffix in its original form, *a*. We have, *ava*, they; *iva*, these; *eva*, what. We have also the double plural form *agaḷ*. Thus *avagaḷ*, *evagaḷ*, etc., are also found.

Canarese.

In Canarese this *a* becomes *u*, which in Sandhi becomes *vu* with the homo-organic consonant. Thus we have *avu*, they; *ivu*, these; *peṛavu*, others; *pallavu*, many things. In verbal forms, too, we find *u* (which becomes *vu*) ; e. g., *kēḷḍapuva*, they hear.

Tulu.

The Tulu demonstratives and interrogatives are so contracted that it is impossible to say if they contain this neuter plural suffix. But the existence of this *a* as a plural verbal suffix of neuters points out to the existence of the normal suffix *a* also in very early Tulu. Compare the following verbs; *muḷpuṇḍu*, it makes; *muḷpuṇa*, they make; *maḷtuṇḍu*, it made; *maḷta*, they made.

Double or Mixed Plural Suffixes.

For a long time (till about the 7th century) the distinction between the rational and irrational suffixes was carefully preserved. But gradually the rational suffixes *r*, *aru*, etc., were used to denote honorific singulars; and hence it became necessary to add to these words another suffix denoting plurality. The suffix that was used in all such cases was *gaḷ*. Thus we have in all languages a double or mixed plural, form: e. g., Tamil, *avargaḷ*, *dēvargaḷ*, etc. Malayalam: *avargaḷ*, etc. Canarese: *avargaḷu*, etc. Telugu: *vāraḷu* and *vāḷḷu*, etc. Tulu: In this, *r* has disappeared and we have, *ākulu* those men.

Further *kaḷ* or *gaḷ* was extended to neuter nouns as well. Thus we have *avaigal*, *evaigal*, etc., in Tamil; *avagaḷ*, *evagaḷ*, etc., in Malayalam; *avagaḷu*, etc., in Canarese and *aikulu*, they, in Tulu.

GABRIEL BOUGHTON AND THE GRANT OF TRADING PRIVILEGES TO THE ENGLISH IN BENGAL.

BY W. FOSTER.

Most writers on the early history of British trade in Bengal have repeated (with more or less reserve) the picturesque story according to which the concessions, that enabled the East India Company's servants to establish factories and to trade duty-free in that province, were obtained through the magnanimity of a surgeon named Boughton, who, having cured, first an imperial princess, and then one of the consorts of Prince Shujā, the Viceroy of Bengal, declined to receive any personal remuneration, but begged that in lieu thereof his fellow countrymen might be granted the commercial privileges they had long desired. The story has been traced by Sir Henry Yule (*Hedges' Diary*, Vol. III, p. 167) to Major Charles Stewart's *History of Bengal* (1813), where it is given as follows (p. 251):—

"In the year of the Hegira 1046 [A. D. 1636 in margin] a daughter of the Emperor Shah Jehan having been dreadfully burnt, by her clothes catching fire, an express was sent to Surat, through the recommendation of the vizier Assud Khan, to desire the assistance of an European surgeon. For this service the Council at Surat nominated Mr. Gabriel Boughton, surgeon of the ship *Hopewell*, who immediately proceeded to the Emperor's camp, then in the Dekkan, and had the good fortune to cure the young Princess of the effects of her accident. Mr. Boughton, in consequence, became a great favourite at Court; and, having been desired to name his reward, he, with that liberality which characterizes Britons, sought not for any private emolument, but solicited that his nation might have liberty to trade, free of all duties, to Bengal, and to establish factories in that country. His request was complied with, and he was furnished with the means of travelling across the country to Bengal. Upon his arrival in that province, he proceeded to Piplay; and, in the year 1048 [A. D. 1638 in margin] an English ship happening to arrive in that port, he, in virtue of the Emperor's firman¹, and the privileges granted to him, negotiated the whole of the concerns of that vessel without the payment of any duties. In the following year, the Prince Shujā having taken possession of the government, Mr. Boughton proceeded to Rajmahal, to pay his respects to his Royal Highness: he was most graciously received; and one of the ladies of the *haram* being then indisposed with a complaint in her side, the English surgeon was again employed, and had the good fortune to accelerate her recovery. Owing to this event, Mr. Boughton was held in high estimation at the Court of Rajmahal; and, by his influence with the Prince, was enabled to carry into effect the orders of the Emperor, which might otherwise have been cavilled at, or, by some underhand method, have been rendered nugatory. In the year 1050 [A. D. 1640 in margin] the same ship returned from England and brought out a Mr. Bridgeman and some other persons, for the purpose of establishing factories in Bengal. Mr. Boughton, having represented the circumstance to the Prince, was ordered to send for Mr. Bridgeman: that gentleman, in consequence, went to Rajmahal, was introduced to the Prince, and obtained an order to establish, in addition to that at Piplay, factories at Ballasore and Hoogly.² Some time after this event, Mr. Boughton died; but the Prince still continued his liberality and kindness to the English."

¹ Stewart explains that this was the *farmān* received at Surat in February, 1634, giving the English permission to trade in Bengal, using Piplay as their port of entry. (See *The English Factories in India*, 1634-36, p. XXXV.)

² Stewart here appends: 'See *East India Records*, Vol. XIV, p. 22'—a reference which no one has succeeded in explaining. There is no such series now at the India Office, nor is there any evidence of its having existed at the East India House; and it cannot be linked in any way with the Memorandum mentioned on the next page.

"This extract from Stewart," says Yule, "furnishes the earliest version that I have been able to find of this story in its completeness, and it has become the staple of the popular historians, but I cannot trace it to any accessible authority"; and after pointing out the impossibility of Boughton's deputation having had any connexion with the accident to the Princess Jahânârâ, he concludes: "If it be allowable to form a conjecture, mine would be that one of Stewart's native authorities may have 'combined the information' as to the lady's accident and Boughton's mission (the latter derived from some European source), and that Stewart had adopted this without inquiry."

Apparently Yule had not noticed that much the same account had been given by Orme in the second volume of his *History of the Military Transactions of the British Nation in Indostan*, published in 1778. Here (p. 8), speaking of Bengal, Orme says:—

"The trade of this country was opened to the English by means of a surgeon named Boughton, who in 1636 was sent from Surat to Agra to attend a daughter of the Emperor Shew Jehan, whom he cured, and the Emperor, besides other favours, granted him a patent to trade free of customs throughout his dominions, with which Boughton proceeded to Bengal, intending to purchase goods in this province and to carry them by sea to Surat. His patent would probably have been little regarded, if the Nabob of the province had not wanted his assistance to cure one of his favourite women, whom he likewise recovered, on which the Nabob prevailed on him to remain in his service, giving him an ample stipend, and confirming the privilege of trade which he had obtained at Agra, with a promise to extend it to all others of the English nation who should come to Bengal. Boughton wrote an account of his influence to the English governor at Surat, by whose advice the Company in 1640 sent two ships from England to Bengal, the agents of which, being introduced to the Nabob by Boughton, were received with courtesy and assisted in their mercantile transactions; and the advantages gained by this trial gave encouragement to prosecute the trade."

Clearly, Stewart did not take his version from this, for his is the more detailed account; but the resemblance between the two is sufficiently close to warrant our concluding that both made use of the same authority. What then was this common source? We are guided to an answer by an examination of the *Orme MSS.* in the India Office Library, where, among the materials used by the historian, will be found two copies (*India*, Vol. VII, p. 1726, and *O. V.* 12, p. 13) of an unsigned memorandum, dated February, 1685, on the origin of the East India Company's privileges in Bengal. To one of these Orme has prefixed a note that it was copied from a document "by an uncertain hand, who appears to have been one of the Company's agents in Bengal during the Agency of Job Chanock; which I, R. O., first discovered in the East India House, in a book intitled *Fort St. George Letters Received*, from the 28th July, 1687, to 18th February, 1687-88."

This reference is precise enough to enable us to trace the memorandum among the India Office records, in what is now *Factory Records: Fort St. George*, Vol. XXX (p. 35). The volume containing it is one sent home from Madras in 1688 for the information of the Company, and comprises (as noted by Orme) copies of letters received at that Presidency between July, 1687, and the following February. The document in question, though dated in 1685, is entered without comment among letters received in September, 1687; but there is a possible explanation of this. It follows a letter from Thomas Davies, the interloper, protesting against his being kept a prisoner; and, as it contains an accusation against him of being partly responsible for the troubles experienced

* I am indebted to Mr. S. C. Hill for this reference. My attention had, however, been previously drawn by Miss Anstey to the early copy among the records relating to Fort St. George from which Orme's transcript were made.

by the Company in Bengal, it may have been recorded at this point in justification of his detention. Otherwise, one may guess, it would never have been entered at all, since it was not in the nature of a letter. Of the fate of the original, by the way, nothing can be traced. Apparently it is no longer among the records at Madras.

The document is of such interest that it is worth quoting in full, premising that, while the spelling remains unaltered, as regards the punctuation and the employment of capital letters we follow modern methods.

*A brief accountt of the rice and tenor of the Honourable English East India
Companies priviledges, togēther [with] their losses of them
and their present case as to the customs.
Feb. Anno 1684 [i.e., 1685].*

About the year 1636 there was one Gabriel Boughton, a chyrurgeon, at Madrass (in the time of Agent Cockaine), who design'd home for England, and according took his passage upon the *Hopewell*, Captain Gage commander, and near the Cape mett with very bad weather and in the storm the said ship sprang a leak, which to save themselves they threw overboard their lading, and made for the Moritious; where they arrived and mett with the ship *Dolphin*, Captain Proud commander, which ship in bad weather had lost her masts; at which place both ships being fitted they went for Suratt. Mr. Boughton, haveing lost all that he had, tarried at Suratt; during which stay Assut Chaune, the Emperours Buxy, writt to Suratt for a chirurgeon to come to court; the Emperours daughter, by accident haveing her clothes set on fire, was burnt, for the cure of whom a chirurgeon was sent for. Mr. Boughton went and performed the cure. He was much made off, and allowed 7 rupies per diem and invited to serve the Emperour; but Mr. Boughton did not like to stay, and after some time travelled most part of India, and at last came down into Bengall. The Prince Shaw Sujah then residing at Rajamaule, Mr. Boughton went thither. He had been there but a little while, when he was taken notice off by a great person that had seen him at the Emperours court, while he was performing the cure upon the Emperours daughter. And at that time there was one of the Princes concubines, which woman the Prince greatly loved, had a great pain in her side, and could find no cure. The said great person acquaints the Prince that there was a chyrurgeon in the town that had wrought a great cure on the Emperours daughter; upon which the Prince sent for Mr. Boughton, who undertoke the cure and succeeded, curing the woman in a very short time; upon which Mr. Boughton was in very great favour and allowed by the Prince 10 rups. per diem. This Prince, Shaw Sujah, was the present Emperours elder brother, and had given him by his father the government and all the revenues of the provinces of Bengalla and Orissa. He offers Mr. Boughton, if he would trade, he should be free from paying of custom and all other duties, and gave Mr. Boughton two neshauins [*nishān*, an order] to that end. Mr. Boughton thereupon came down to Piply, and by a Moors ship then bound for Suratt writ to the President there and gave an account of all goods and merchandize that he could learn were here to be had. The President received the letter, and about two years after came a ship from England, whereof was commander Captain Brookhaven, and upon the account of Mr. Boughtons neshauins was free of all duties. He was at Hugly and bought severall goods and returnd; and after two year came the second time, and brought Mr. Bridgman Cheif, and severall others, to settle factories. And upon their arrivall Captain Brookhaven writt to Mr. Boughton, being then with the Prince at Rajamaule, that he was come to settle factories,

Mr. Boughton forthwith sent down his servant James Price to Hugly to fetch Mr. Bridgman up to the Prince; who accordingly went up, and was presented by Mr. Boughton to the Prince, to whom Mr. Bridgman made a present of some rarities; and Mr. Boughton took that opportunity to speak to the Prince for his neshahs for Mr. Bridgman to trade freely without the paying of custome or any other duties. The Prince gave it, upon Mr. Boughtons request; upon which neshah Mr. Bridgman settled factories at Ballasore, Hugly, etc., which lasted till the United Company broke up. When the United Company broke up, there was one Mr. Paul Walgrave Oheif of Bengall, who went from Ballasore over land to Metchlepatam [Masulipatam], and in the way was rob'd and lost the Princes neshah, with several perwannas [Parwana, a grant or order] grounded upon it. There was at that time a Company that went under the name of Maurice Thompsons Company here; for whom there was Mr. Billadge, Gardon and Chamberlaine, to whom joyned Mr. Blak, one that was the old Companies servant. But they haveing neither neshah nor perwanna, and Mr. Boughton dying about that time, they apply themselves to James Price, that was Mr. Boughtons servant and well acquainted at the Princes court, to endeavour to procure the Princes neshah; which said James Price undertook to do them what service he could, and went up with Mr. Billadge from Ballasore to Rajamaulle, and did sollicite for the Princes neshah now in our hands, which they said this present Company after them had and did hold those priviledges during the Prince Shaw Sujahs time. But it was but little time before the King, the youngest brother, by severall stratagems got the crown; which no sooner he did posses but he sought Shaw Sujahs (his brothers) life, sent a great army down to take him. Shaw Sujah fled to Arracca [i. e., Arakan] where tis said he was kill'd. The King made Meer Jumle (the Generall that came down with the army) Nabob. Trade being small, and the English few, by presents he allow'd the English to go on. He continued about four years. After him, about the year fifty-nine, came Daud Chawn [Dâud Khân] to be Nabob. Still, the trade being small, etc., he allow'd the English free trade, being presented. The next was Shaw Esta Chawn [Shâista Khân], the present Nabob, who by presents was conduced to connive at the English free trade for about 16 years. The same Shaw-Esta-Chawn being Nabob from the year 1660 to 1677, was then turn'd out. Then came Sultan Azum, the present Emperours son, to be the Nabob; and at that time was Hodge Shuffy Chaun [Hâji Sûfi Khân] Duan [i. e., Diwân] and a great freind to the English, who by applycation made to him did greatly favour the English in procuring the Princes neshah to be custome free, which was granted anno [blank]. But the Prince continued but for one year, and Shaw-Esta-Chawn, the present Nabob, return'd again; and returning (being a most covetous man) came exceeding eager now to make the best of his time. And finding that the Moors and Mogulls were not for his turne, being a lazy people and given to their pleasure, he finds out a crafty fellow, a Gentue [i. e., Hindu] (who of all men are most cruell when they gett in power), a person suited every way to the said Nabobs temper and inclination, whose name was Boolchaund [Balchand]. This person racks the people, gives the Companies affairs great disturbance; so that it was thought adviceable that a Vuckell [wakil, an agent] should be sent to endeavour to get the Kings phirmand [farmân, an order], they never haveing any law for the Companies priviledges; considering that the Nabob of Behar, residing in Battana [Patna], would never take any notice of any of the neshahs or perwannas of the Princes and Nabobs of Bengalla, but alwayes gave great disturbance. The latter end of anno 1678 a Vuckell was sent to the

Emperour, to get his phirmaund; who after some time had admittance to present his petition, which concerned principally those two things: first, that the English paying custome 2 per cent., and jeidge [*jizya*, poll-tax] 1½ per cent. at Surrat, they should be free of custom in all other places of his Empire; secondly, that there should be no rewannas [*rawānah*] or writing demanded of what goods or merchandize for quantity or quality the English ship of. The petition was received and accordingly there was drawn up a phirmaund and presented to the Emperour. The Emperour read it and, it being incerted according to the petition that, there being paid 2 per cent. custom and 1½ per cent. jeidge at Surrat, the English should be free of custome, etc., in all other places, and that no writing [be?] demanded of the English in any other place then Suratt, the former (*viz.*, 'should be free of custome in all other places') the King struck out with his own hand, and added 'let not one hinder or molest them.' The latter (*viz.*, 'that no writing should be demanded of the English in any other place') the Emperour struck that quit out and added nothing. This I find the Vuckell adviseth Mr. Vincent, who returns an answer to this effect: 'if he could not gett it as he would, should gett it as he could.' The Vuckeel procures the phirmaund at great expence and sends [it?], which arrivd here in anno 1680: which phirmaund was thought by many not of much value. A translate of said phirmaund follows:

In the name of God, amen. To all present and future rulers in Surrat that remain in the hopes of the Emperours favour. Be it known that at this happy birth of time it is agreed of the English Nation, besides their usuall custom of 2 per cent. for their goods, more 1½ jeidge or polemony shall be taken. Wherefore it is commanded that in the said place, from the 1st day of Shuvaal in the 23d year of our reign, of the said people there [should be three] and a half rupees per cent. of all their goods on account of custome and polemony be taken for the future; and [at?] all other places upon this account let no one hinder or molest them for custom, rawdarree, peashcum, phirmaish,⁴ and other matters by the Emperours court forbidden; not [nor?] to make any demands in these particulars; observe. Written the 23d day of the month Suffer in the year twenty three.

When the phirmaund came, though there was a dispute upon it, yet, Hodges Suffy Chaun being our friend, a perwanna was obtained of the Nabob and said Duan Hodgee Suffy Chaun for free passing our goodes upon the phirmaunde, interpreting the said phirmaund in our favour; and accordingly for the following years the Honble Companies affairs were not molested. But the next year Boolchund, having a copy of the said phirmand, puts a stop upon all affaires and gives great trouble, saying the phirmaund doth not at all concerne this place, it being directly to the Governours of Surrat, and the meaning was that those that paid custome at Surrat should not be molested in any other place, and if we would have a rewanna that we had paid custom at Surrat, he would not require it for what goods we imported; and thereupon sends a copy of the said phirmaund to the Nabob with his interpretation of it, and withall informs the Nabob the English, under a pretence that they were freed of custome by the Kings phirmaunde, give their dusticks [*dastak*, a pass] to the natives of the Kings subjects and vassalls, by which means the King was defrauded of his revenue. At which the Dutch set in and excite the Governour, alleadging they have paid four per cent. custome ever since they have been in the country, which amount to a very great sum; which was hard measure on them when the English go free. The Nabob writes all to the Emperour, and the effect was a husball hookum (or an order) from the

⁴ *Rahdārt*, transit dues; *peashcum*, presents; *farmāish*, commission.

Emperour to Hodjee Suffy Chaun, his Duan, to take of us $2\frac{1}{2}$ per cent. custome; which came down the begining of anno 1682, a little before Agent Hedges etc. arrivall, who found a stop upon all the Honourable Companies affairs. And that which confirmed the stop was Mr. Vincents complying with the orders, paying 5 per cent. custome, which was exacted from them. A little before Agent Hedges etc. arrival Mr. Vincent had dispatcht a Vukeel to court, who was proceeded as far as Pattana when Mr. Pitt in the *Crown* arriv'd, upon whose arrivall Mr. Vincent orders the Vukell to stay there till further order. When it was made known to the said Agent Hedges that there was a Vukeel going to court, he, having a design to go to Dacca, pleads the great expence, hath it collected, and calls a Consultation and there aggravates the expence and lenght of time etc., as may be seen in a Consultation September 25, 1682. And having framed his designs to serve himself, as well in that particular as many others, he dissembled matters so artificially that an honest mind could not entertain any thought of his hypocrisy; but it appeard by the event that to serve himself was his design, and therefore the Vukeel was remanded back. And to Dacca the said Agent goes and spends near 50,000 rs. and only obtains 7 months time (we giving in bills of entry at Hugly of all goods shipt off) to try what could be done in the procuring a phirmaunde (but did no more towards it then to trust the Nabobs promise to write on our behalf); and if a phirmaund could not be procur'd in said 7 months then he yeilded to pay custome etc.; and give [gave?] the security of a merchant at Dacca (which trap it was thought was laid for him), into whose hands was deposited 20,000 rs. for counter security. After the 7 months was some time expired and no phirmaund came, the said merchant (into whose hands was deposited the 20,000 rs.) paises the custome upon the tallicaes [*talika*] (or bills of entry), which were giving [sic] during the said 7 months, which was for the goods that went home per *Defence* and *Society* etc.: the depositing the 20,000 rs. being a contrivance to draw into the fact, that they might have it entered into the Kings books that we had yeilded to pay custome and so be a president for the future, presidents in all cases being what these people build greatly upon, which they always plead as we do prescriptions in England. This paying of custome, although it was endeavoured to be hid by the Agent, yet it was rumored, and I told the Agent I heard that custom was paid; which as appeared afterwards was a real truth, yet he the said Agent denied it with the greatest aservation. Before the next shipping I told him again I heard that the merchant had paid the custome; the Agent still denied it. After the *Prudent Mary* and the *Herbert* was gone, I told him I heard custome was paid for what we had given our tallicas for in 1683. He still denied, and the said Agent in the first generall by the *Golden Fleece*, at a Consultation, by reading the letters being put hard to it, with great aservation affirms [s] that custome was not paid, when 2 yeares successively he knew it was paid, the 20,000 rs. being a cover to the design; but before the *Golden Fleece* went away, in a second generall he acknowledges custom was paid for the 2 years past, and writes so to the Honourable Company. So that now 3 years successively custom hath been paid for what goods hath been entered; and that which is of vast prejudice to the Honourable Company, in that as well as in other respects, is Mr. Davis his offering to pay custom, as a motive to the procuring the Nabobs perwanna and his protection; who hath procured a perwanna upon those tearms, to build factories in, any place in Bengalla; and these Governours will not understand any difference of parties of the English, pretending more right one then the other.

From what I have gathered by searching into the rice and tenor upon which the Honourable Company have had and held their priviledges, and how now it stands with them, I shall note a few things as follows, viz. :—

- 1st That Shaw-Sujah, that first granted the English those priviledges they enjoyed, had by his father the government and all the revenues of Bengall and Orisa given him, and therefore might have [given ?] those priviledges as a right to the first English, but it could last no longer then his time.
2. That the Emperour hath never given any phirmaund (a phirmaund is an edict or law) but what is directed to the Governours at Suratt, the translate of which I have given your Honour.
3. Yet notwithstanding in the time of the severall Nabobs and Duans we have had the priviledges continued from time to time till anno 1682, with much strugling and great bribes.
4. That the Emperour hath given his order to the Duan that he shall take $3\frac{1}{2}$ per cent. of the English, according as it is paid at Surrat, except we bring a rewanna that custom is paid there.
5. That the Duan cann't dispence with the Kings order ; and the said Duan that now is, is a devout Musselman that will take no present to the value of a flower.
6. That custome hath been paid this 3 years according to Agent Hedges agreement with the Nabob, that if a phirmaund could not be procured in 7 months then he should pay it.
7. That the Dutch upon all occasions excite the Governours to take custom of us, alleadging their case, whom they (as they say) have as much reason to be free of custom as the English, and yet pay 4 per cent.
8. That Mr. Vincent, and after him Captain Alley paying custome, and at last Mr. Davis offering to pay $3\frac{1}{2}$ per cent., if they might have the Nabobs perwanna, which was granted in the name of the Ld. Lumly,⁵ was of great prejudic to the Honourable Company in this affair.

Since our present concern with this narrative is confined to its version of the Boughton legend, as current in Bengal about 1685, we shall say little or nothing regarding its other contents, except to note that they afford some grounds for thinking that the author was John Beard, who became Agent in Bengal in October, 1684, and died at Hugli in the following August. Whoever he was, as regards the earlier part of the story he probably depended on hearsay, and in certain details his information was demonstrably inaccurate. The opening date, for instance, is wrong. Andrew Cogan (here called Cockaine) was not Agent on the Coromandel Coast until the autumn of 1639; and it was in August, 1643, that the *Hopewell* (with Cogan on board) sailed from Madras for Bantam, where she arrived in the following November.

Assuming that, as our narrative declares, Boughton sailed with Cogan from Madras, the question arises whether he merely joined the ship at that place, or whether he had taken part in her earlier cruises. The former theory is more consonant with the text; but the entire absence of any reference in the extant records to his being employed on shore at Madras rather favours the view that he had been the ship's surgeon from the start, though no traces of his appointment can be found in the home records of the Company. On this hypothesis, it will be of interest to note that the *Hopewell* sailed from the Down on the last day of 1641, with Andrew Trumball as her master, and Francis Day in charge of her cargo. She was bound for Fort St. George, and duly reached that

⁵ This must have been the nobleman who was created Baron Lumley (in the peerage of England) in 1681, Viscount Lumley in 1689, and Earl of Scarbrough in 1690. He was probably a patron of the notorious interloper Alley, whose ship was named the *Lumley Castle*.

place on July 5, 1642. A fortnight later she sailed for Masulipatam and thence to Balasore, in the Bay of Bengal, where she spent three months, returning to Madras in December. On the 30th of that month she departed for Gombroon in Persia, arrived there in March, and got back to Madras on May 19, 1643. There had been continual disputes between Day and Trumball, and charges of cruelty were brought against the latter by many of the officers and crew, with the result that the Agent and Council at Fort St. George ordered the master on shore and sent the ship down the coast to Tranquebar without him. On her return (August 1643) Trumball was reinstated; but this produced a fresh hubbub, and Day positively refused to venture on board again. At last a solution was found for the difficulty: Cogan himself took command of the vessel for the voyage to Bantam, while Day remained at Fort St. George as Agent in his place. The scanty records of the time include several documents relating to the charges against Trumball. One of these (*O. C. Duplicates*, No. 1824) contains the latter's answer, in June, 1643, to certain accusations made by Day (not now extant), which evidently alleged, among other things, that the master had used the surgeon of the *Hopewell* 'in a cruell horrid manner.' To this Trumball replied that:—

"It is not soe. But the above said chirurgion havinge caused my servant to enter 8 pound in the pursers books to him for curinge (as he said) the runnings of the reynes, I questioned with him why he would have any dealinge with him that was my servant and not let me know of it, and to cause him to enter any money, which he, beinge another mans servant, could not doe. I said moreover, if he [had] acquainted me with it, I would have made him satisfaction. His reply [was] now it was entred in the booke, he had satisfaction. Whereupon I demanded whose the medecines were that he did use. He told me the Company did lay them in for his use. I told him, if the Company did lay them in for his use, yet they did not permitt him to sell them at such high rates. He made me answer verie proudly he would make what rates he thought fitt, and that it did not belonge to me to examine him in those particulers. I further asked him why he caried the medecines ashore now wee had noe sicke men there. He replied I should never know; which mov'd me, seeinge his infinite pride, to strike him 3 or 4 blowes with an inch rope; which I thinke was xoe more then I might doe."

Further on in the same document Trumball alludes to his having on another occasion "had some words" with the surgeon, who had refused to come near him, though his foot was giving him "extreame paine." There is also a reference to some complaint that Trumball sent his sick men ashore at Balasore without seeing that they had proper shelter and food; in reply to which he protests that he left the matter in the hands of the "chirurgion," who "never asked any thinge of me; but (as afterward I knew) tooke care to gett his owne chest and lumber into the boate." In none of these instances, however, is the name of the surgeon given; and so, unless some further evidence is forthcoming, it must remain doubtful whether they really relate to Boughton or to some predecessor of his.

After this digression, we return to our examination of the narrative. The *Hopewell* sailed from Bantam for England in January, 1644, under the command of Captain Yates (not Gage); but she had not got far on her way when she was forced by bad weather and her leaky condition to put into the Island of Mauritius. There, as stated in the narrative, she met the *Dolphin*, which had left Surat at the beginning of the year and had likewise been badly damaged in a storm. After refitting as best they could, the two ships went on to Madagascar and the Comoros; but then, finding themselves in no condition to complete the voyage to Europe, they made their way to Surat, which was reached in September, 1644.

Thus far the narrative appears to be in the main correct, though it must be confessed that in the extant records no trace can be found of Boughton's participation in the voyage. At

this point, however, the story runs right off the rails—how far may be seen by comparing the following extract from a letter addressed to the East India Company by their President and Council at Surat under date of January 3, 1645 (*India Office Records: O.C. 1905*), which gives the true story of Boughton's deputation to Agra. In excusing themselves for making a larger demand than usual for medical stores, the President and his colleagues explain that an unexpected call has been made upon their resources in this line:—

"Assalant Okaune, a very great Umbra [*umarā*], gracions with the King and our very good freind, haveing long importuned us to supply him with [a] chirurgeon, wee consideringe how advantageous itt may be unto you, and haveinge a fitt oportunity, one Gabriel Boughten, late chirurgeon of the *Hopewell*, being thereunto very well qualified and being willinge to stay, wee have thought fittinge to designe him to that service; where-with Assal [ant] Okaune is soe well pleased that lately, when Mr. Turner was to leave Agra, he accompanied Mr. Tash and Mr. Turner to the King, who honord them more then ordinary in a long conference he held with them, dismissing them with vests, and sending unto the President a firman and dagger; which not being yett received, wee know not what the former may import⁶ or the latters salew, but shall hereafter advise."

As will be seen, nothing is here said about the accident to the Princess Jahānārā, which, according to our narrative, was the immediate cause of Boughton's journey to Agra; on the contrary, we find that Asālat Khān (not Asad Khān, who was quite a different person) had long been importunate for an English doctor—doubtless to attend to his own infirmities—and that only the difficulty of finding one who could be spared, and who was willing to accept the employment, had prevented an earlier compliance with his desires. Moreover, apart from this evidence, it has been pointed out by Yule and others that the fire-accident occurred early in 1644—nearly a year before Boughton was despatched; while in any case, as the Court was then at Delhi, it would have been impossible to procure a European surgeon from Surat in time to be of any real service. We must conclude, therefore, that this part of the story is incorrect; and it is noteworthy that Bowrey's slightly earlier version (quoted below) says not a word about Boughton having had anything to do with the cure of the Princess. Further, in neither of them is it asserted that any *farmān* was granted to Boughton by the Emperor.

We next find the English surgeon at the court of Shāh Shujā, who was then in charge of the province of Bengal. Asālat Khān is said to have died in 1647; and this may have been the cause of Boughton's seeking a new patron. The account given in the narrative of his having cured a member of the Prince's *haram* may be accepted as probably correct, especially as it is corroborated to some extent by a further traditional account which Sir Henry Yule found in a MS. discourse by a Captain who traded in India about 1669-79.⁷ This account, as printed by Yule (*Hedges' Diary*, Vol. III., p. 183), may here be quoted. After noting that the English were custom-free throughout Bengal, Behar, and Orissa, it proceeds:—

"All which was procured by the ingenuitie of Mr. Gabriel Bowden, one of our owne nation. and a very eminent doctor of phisick, sometime doctor in ordinary to the great warrior"

⁶ No reference is made to the *farmān* in later letters, but it appears to have been one for which the factor, had applied, laying down the rates at which their export goods were to be valued at Surat.

⁷ The MS. has since been published by the Hakluyt Society under the title of *A Geographical Account of the Countries round the Bay of Bengal, 1689 to 1779, by Thomas Bowrey*. Sir Richard Temple, who edited the work, considered that the passage quoted above was Stewart's authority for his story of Boughton's mission; but, apart from the notable discrepancies between the two accounts, there is no evidence that Stewart was aware of the existence of Bowrey's manuscript, while on the other hand he expressly acknowledges his indebtedness to the East India House records.

Emir Jumla,³ who took a very great affection towards him, and was most courteous and free to him. And especially upon a notable cure of his owne lady performed (under God) by the doctor, the Nabob, callinge for him, ordered him att that instant to demand what he wold have given him or had most likeinge to and it should be granted in consideration of his loyal service and care of the best of his familie. The doctor, highly surprised with this great person's generositie, soone considered upon it, yett soe as not to be greedy of any present gaine (onely for himselfe), and now in the best of time requested that the English nation might settle factories in what parts of the kingdomes they pleased, and be free off all duties and customes, which then was four per cent. in and the like out for all the goods dealt in. The which was noe sooner demanded but as readily granted, with phyrmands in the Persian language that the English nation should hold that priviledge soe longe as they pleased to live and settle in these dominions, and many other rewards liberally bestowed upon the doctor (one beinge very rare amonge the Mahometants)."

It will be observed that the two narratives differ as to the nature of the privileges obtained by Boughton, Bowrey's account representing that they were general to the English, while the other implies that they were special concessions to Boughton himself, though they were made to cover the transactions of Brookhaven in his first voyage. The latter version is the more likely, and it is supported by a document quoted by Yule (*loc. cit.* p. 184) relative to Brookhaven's second visit. This is a set of instructions to James Bridgeman and other merchants, whom Brookhaven was sending up from Balasore (December, 1650) to start a factory at Hugli; and in them stress is laid upon the necessity of obtaining a *farmān* from Shāh Shujā for trade in Bengal—a clear proof that no general concession had yet been obtained from the Prince—and reference is made to certain promises received from "Mr. Gabriel Boughton, chirurgeon to the Prince," of assistance herein. The statement in our narrative that Bridgeman and his colleagues were successful in obtaining the desired grant is borne out by a letter from Madras dated January 14, 1652 (*O. C.* 2246), which says that "our freinds there [*i. e.*, in Bengal] have bin at the expence of 3,000 rups. at least to procure the Princes firmand for free trade in his dominions; which, if it can bee maintained in its full vigour will in short time quite [*i. e.*, quit] the charge." Presumably this was the *farmān* that was lost by Waldegrave; whereupon a fresh grant was procured by the interlopers Gawton and Billidge, *viz.*, the well-known *nishān* of April, 1656.

The loss of the *farmān* is narrated as follows in a letter from Madras to the Company dated November 10 and 22, 1656 (*O. C.* 2579):—

"Mr. George Gawton, who hath also settled a factory in Ballasore, with eight or nine assistants, and procured a new phirmand for trade, that of Your Worships being lost, together with all the Bay accompts and papers, by Mr. Waldegrave; who, being very sicke at the ships departure, could not come by sea but followed after by land, bringing the said phirmand, accompts, etc., with him, without leaving coppies behind in the factorie, recommended to the broker Narrana his charge, as hee ought to have done (having sent none by the ships) in regard of the dangers incident to soe long a journey and the troubles on the way, some of our English etc. people having byn robbd and wounded not many months before betweene Verasheroone and Vizagapatam; which

³ This is a mistake. Mir Jumla did not come to Bengal until after Boughton's death. The error may have been due to the fact that Mir Jumla, as mentioned later, confirmed Shāh Shujā's grant.

last place Mr. Waldegrave, accompanied with Capt. Durson and Thomas Wilson etc. servants having passed, about two daies journey on this side were sett on by other theeves, wounded, and robbed of all about them to their very clothes; in which disaster the said papers were lost, and could never since bee heard of, though Mr. Waldegrave himselfe staid some daies behind to make enquiry after them, and Mr. Winter since by our order sent purposely others to looke for them."

The date of Boughton's death is unknown. There is reason to believe that he was still alive in January, 1652, when two small vessels, in whose lading he had an interest, started from Bengal for Persia; but he was certainly dead by the summer of the following year. A letter from Paul Waldegrave at Balasore to the President at Surat, dated August 17, 1653 (*O.C.* 2336), referring to this venture, says:—

"Mr. Boughton had a great share therein, who died in debt to one Churmuil, a shroff in Puttanah [Patna], betweene 5 and 6,000 rupes. with its interest; and from whome wee have often received very many troublesome solicitacions for payment or securitie for that debt, hee [Boughton] being then under the nocion of the Companies servant and did their bussinesse in Puttanah that yeare."

Other claims were made upon the estate, particularly by William Pitt or Pitts, who had married "a Mogullana or Morish woman, the relict of Gabriell Boughton" (*O.C.* 2610). With this glimpse of Boughton's domestic arrangements we must here take our leave of him.

It would lead us too far to follow the unknown writer's account of transactions in Bengal subsequent to the viceroyalty of Shāh Shujā; and it must suffice to warn the reader that the dates—doubtless given from memory—are approximate merely, and that there is an evident animus on the part of the writer (whom we have already guessed to have been John Beard) against Agent Hedges. It is quite possible, by the way, that the note was penned for the information of President Gyfford, who came from Madras to displace Hedges and at his departure left Beard in charge of the Bengal factories.

We may conclude by citing an interesting passage in the Court Minutes of the East India Company, to which attention was first drawn by Sir Richard Temple in his edition of Bowrey's work (p. 234). It is from a report made to the Court on September 4, 1674, by a Committee specially appointed to investigate the question of trade in Bengal; and it gives the following account (based, it would seem, on hearsay mostly) of the origin of that commerce:—

"We have discussed with Mr. [Shem] Bridges and others concerning the phirmand or patent for trade granted the English by the Prince of Bengala; and we find that it was first procured by one Mr. Bowden, a chyrurgeon, and gave the English onely a libertie to trade, paying custom according to the King's phirmand, but was altered and made to pay noe custom according to the King's phirmand: that afterwards there was another phirmand, thought to be more advantageous to the trade of the English, procured by Mr. Gauton and Billidge, by which the English enjoyed the privilege of trading custom free (but still according to the King's phirmand) till the King [*sic*] fled out of Bengal: after which, and in Mr. Trevisa's time, the Nabob Mozam Cawne (formerly called Meere Jumbla) confirmed to the English the privilege of trading custom free, for all goods in and exported, by his perwanna: which privilege was again confirmed by Shaster Cawne, the present Nabob of Bengal, in Mr. Blake's time."

CONTRIBUTIONS TO PANJABI LEXICOGRAPHY.

SERIES III.

BY H. A. ROSE, L.C.S.

(Continued from p. 285.)

Dhaunchi: wheat liable to smut. Karnál S. R., 1880, p. 189.**Dhawan**: bellows. Sirsa S. R., 1883, p. 106.**Dhejo**: a widower when he marries again. Karnál S. R., 1880, p. 135.**Dhet** (*Artocarpus integrifolia*): the jack-fruit tree. Hoshiārpur S. R., p. 13.**Dhi dhain** (fr. *dhi*—a daughter and *dhaen* or *dhaen*—a girl of the village). Hence daughters of the village are called *dhi-dhaen*. Simla Hills.**Dhihālu**: a small earthen pot: a big one is called *hāndi*, and a middle sized one *hīndi*. The *dhihālu* used to carry small presents of curds, *ghi*, &c., which a man takes to a friend or a patron's house when he goes to visit him. Kāngra Gloss.**Dhingānā**: adj. violent, forcible.**Dhīng-dhīngane**: willy-nilly. *P. D.* p. 308.**Dhingīāria**: a peacock. Bauria *argot*.**Dhīngon jorī**: *Panjabi Dicty*, p. 309.**Dhingra**: buckwheat (*Cajanus bicolor*). Cf. *urhur* and *kundi*. Kāngra S. R., p. 25.**Dhīnkar**: a hedge of thorny bushes. Karnál S. R., 1880, p. 171.**Dhīngari**: a potsherd, *Panj. Dy.* p. 309.**Dhokkhā**: danger, *ib.* p. 310.**Dhok mārna**: to join the hands palm to palm and raise them to the forehead in salutation. Karnál S. R., 1880, p. 144.**Dhol**: *ek dhol*: a term applied to a turn of the whole water of a *kul*; "it is my *dhol*." When water is divided, the term would not be used. *Dhol dena*, to divert a stream into another channel. Kāngra Gloss.**Dhola**: a pair of scanty drawers worn by a bride. Karnál S. R., 1880, p. 180.**Dhon**: a tree whose leaves afford fodder. Kāngra S. R. (Lyal), p. 38.**Dhond**: the big wood pigeon. Kāngra Gloss.**Dhonitar**: *dhup khāl*: a *dhobi's* *ghāt* or place for washing clothes.**Dhonst**: a drummer. Kāngra S. R., p. 92.**Dhontu**: bellows. Sirmūr cis-Giri.**Dhotin**: a woman. Ludhiāna S. R., 1883, p. 150.**Dhouru**: a tambourine. Cf. *dhad*. Ludhiāna S. R., 1883, p. 70.**Dhowār**: *dohār*, *dojastī* land, as opposed to *bisand*; applied to rice land in which wheat is sown to be followed by rice: when left fallow, it would be called *bisand*. Kāngra Gloss.**Dhuan**: an order of *Uddāsīs*. Hoshiārpur S. R., p. 35.**Dhukar**: a variety of coarse, hardy rice sown on dry land. Kāngra S. R., p. 26.**Dhunch**: a censer (fr. *dhūp*, incense)—used in Pāngi.**Dhunka**: a large double-stringed bow with which ginned cotton is scutched. Cf. *pīnan*. Karnál S. R. 1880, p. 183.**Dhūp**: the plant *Dolomīora macrocephala*, used as incense in India and China. Kāngra S. R. (Lyal), p. 96.**Dhūp-dīp**: 'incense and light'; *ghi*, *gugal*, certain leaves, spices, etc., are mixed together to make *dhūp* and put on the fire to make an odorous smoke. *Dīp* is a light, generally a wick burning *ghi*. *Dhūp* is offered to a *drotā* and the place illuminated with *dīp*. Simla Hills.

- Dhupkhāl** : see *dhonitar*.
- Dhurah** : the middle-sized dove. Cf. *kowī* and *kamloa*. Kāngra Gloss.
- Dhūri** : thick mist or cloud. Kāngra Gloss.
- Dhurnā**, *dhurach*, *ghanerū* : a large spoon in which *dhūp* is burnt. Simla Hills.
- Dhusra** : a kind of maize with light yellow cobs intermixed with white grains. Cf. *dhuri* and *dagh*. Jullundur S. R., p. 122.
- Dialū** : *dayālū* = *dayāl*.
- Diāpan jag** : a movable festival, observed when any man is desirous of holding it. Brahmans are feasted and given clothes or money. A person having observed fasts on the *ikādshī*, *Ram-naumī*, *jann-ashtmi* days ceases to do so after performing a *diāpan jag*. Simla Hills.
- Dibar** : ill-drained low-lying land of poor quality, often water-logged. Cf. *chahn*. Hoshiārpur S. R., p. 70.
- Dihālū** : a large mango fruit. Inside like curds (*dahi*) and not stringy. Hoshiārpur S. R., p. 15.
- Dihār** : s. m. a holiday, festival.
- Diklu** : the marten cat. Kāngra Gloss.
- Dikra** : son. Bauria *argot*.
- Dinga** : a rake with long iron teeth. Cf. *phōra*. Karnāl S. R. 1880, p. 162.
- Dip**, *dap* : a fish trap, consisting of a basket with a small hole at the top; bait is put into it to attract fish. Kāngra Gloss.
- Dipi** : a small bridge (Lāhul), see *tranqari*.
- Ditta** : p.-part of *deudā*.
- Dihūdhī** : *dihūdhī* = *deudhī*.
- Diva** : a metal or earthen lamp. Sirmūr trans-Giri.
- Diwāri** : a little door or passage through a wall. Kāngra Gloss.
- Doda** : a cotton pod, p. 325.
- Dodhār** : (1) a house occasionally lived in to cultivate land at a distance from one's own house; (2) the house (?) where cattle go to graze on certain hills.
- Dodhia** : a small mango fruit, white inside like milk (*dādhi*). Hoshiārpur S. R., p. 16.
- Doerah** : a milk pot. Sirmūr trans-Giri.
- Dogar** : a good omen:—two water pots, one on top of the other. Karnāl S. R. 1880, p. 154.
- Dohār** : see *dhowār*.
- Dohki** : a small mango fruit, with a strong taste of turpentine. Hoshiārpur S. R., p. 15.
- Dohki** : a big spoon. Sirmūr trans-Giri.
- Dohli** : a grant of land set apart rent-free for the benefit of a temple, mosque or shrine, or a piece of land given rent-free to a *paṇḍit* or other member of a religious order. Gurgaon S. R. 1883, p. 88.
- Dohlidār** : a holder of a *dohli*, q. v. Gurgaon S. R. 1883, p. 88.
- Dohr** : a large fine blanket. Sirmūr cis-Giri.
- Dohra** : a man who puts the bundle of canes between the rollers. Hoshiārpur S. R., p. 82.
- Dohru** : a ladle for oil, *ghi*, &c. Kāngra Gloss.
- Dolendhi** : the day after the Holi festival. Cf. *phāg*. Karnāl S. R. 1880, p. 150.
- Dolera** : a wooden spoon with which *gur* is ladled out. Karnāl S. R. 1880, p. 182.
- Dhongār** : *salvadora oleoides*. Cf. *jāl*. Gurgaon S. R. 1883, p. 12.
- Dongwar** : a cut male sheep under 4 years of age—see under *bhed*.
- Dopahri** : breakfast—see under *datiālū*.

Dorā : a gown worn by women in winter ; it covers the whole body, fitting close under the neck. Kāngra S. R., p. 45.

Dosahi : a loose rich soil, quite as productive as the *Rohi*, for being lighter, all agricultural processes, ploughing, levelling and hoeing, are more easily carried on, and from its lightness the land is not so readily encumbered with weeds. Gujranwāla S. R., p. 25.

Dotli : a term used in Kullu to describe the grazing grounds round the villages. *Rirra* is also used. Kāngra Gloss.

Dotri : a young ewe which has not yet lambed—see under *bhed*.

Drabbar : a smooth grassy place or lawn. *Drap* is a species of grass. Kāngra Gloss.

Drap : a species of grass.

Drīkar : a village official, always a Gaddi by caste, who collected the *langokārd* (q. v.).

Drūn : see *darān*.

Duār-wāla : a menial who goes with the bridegroom, at the time of marriage—fr. *duār*, a door also called *putriār*. Churāh. Mono. : p. 107.

Dūbh : a grass (*cynodon dactylon*). Karnāl S. R., p. 13.

Dubbain (s. f.) : a great friend of.

Dubkia : a diver. Cf. *chaikan* and *dabolia*. Karnāl S. R. 1880, p. 159.

Duchāb : a low grass, which remains green all the year round and is eaten by cattle, it has long spreading roots which cover the ground in all directions and are difficult to eradicate. Sirsa S. R. 1883, p. 14.

Dudharchar opāhū : a tenant-farmer residing in another village. Cf. *kal chāk*, *bhatrī*, and *oprá*. Kāngra S. R. Review, p. 8.

Dudhi : a white beardless wheat. Cf. *dudh khāni*. Ludhiāna S. R. 1883, p. 113.

Dudh khāni : a white beardless wheat. Cf. *dudhi*. Ludhiāna S. R. 1883, p. 113.

Dadni : a milk pail. Jullundur S. R., p. 61.

Dugar : a sorcerer, see under *dan*.

Duhni : a milk-pot = *doerah*. Sirmūr cis-Giri.

Dulhā : bridegroom, -an, bride, wife.

Dūna : a vessel made of pottery, smaller than the *ghara*, for dipping water. Cf. *thilia* and *gharia*. Karnāl S. R. 1880, p. 121.

Dunun : wasan ; a garlic. Simla S. R., p. 46.

Dunggan : the ears of *jowār* and *bājra*. Sirsa S. R. 1883, p. 252.

Dupātera : a one-stringed musical instrument. Pāngi. (Dopātra).

Durri : a fish (*Pseudotropius mitchelli*). Karnāl S. R., p. 8.

Dwār : a door. Sirmūr.

Dwatan, or *dehl* : the beam on the floor between the door-posts on which the door shuts. Kāngra Gloss.

Ehhari : lit. a fly flap ; a blue flag on the top of the shrine of the *ghga* pir (the greatest of the snake-kings). Karnāl S. R. 1880, p. 152.

Ek hal kā sājji : a man who has contributed a full plough. Karnāl S. R., p. 112.

Ekār : a sugarcane, which resembles *dhaulū* (whiter, thicker and rather more easily peeled) only with dark coloured lines, the peel is harder, and there is less juice. Hoshiārpur S. R., p. 79.

Farolta : a small basket for holding grain. Simla S. R., p. 45.

Firohi (?) : a fine. Kāngra S. R., p. 68.

Fitā chalnā : to keep along a hill-side—see under *bunh*.

Gāba : a bud of the *jowār*. Karnāl S. R. 1880, p. 187.

Gabhīr = *gambhīr* : an ulcer, syn. *adīfā*.

Gad : a mud pillar. Sirsa S. R. 1883, p. 313.

- Gadā** : coarse unbleached country cotton cloth. Sirsa 1883, p. 155.
- Gadal** : a beam fixed to the vertical axis of the horizontal cogged wheel of a Persian well, to which the bullocks are yoked. Karnāl S. R. 1880, p. 160.
- Gadal** : fine mud. Karnāl S. R. 1880, p. 186.
- Gaddi** : a reddish insect which preys on the inside leaf of the arrow, thus stopping all growth. Cf. *sāra*. Jullundur S. R., p. 119.
- Gaddi** : a sheaf, or man's load of rice in straw. Kāngra Gloss.
- Gadel** : a snake (*Bungarus fuscatus*). Cf. *raond*. Jullundur S. R., p. 12.
- Gādū-vand** : see *tarophlā*.
- Gadwāla** : a felioe. Karnāl S. R. 1880, p. 158.
- Gadwāla** : a kind of brick. Karnāl S. R. 1880, p. 159.
- Gāhi, gāi** : a bear (Kullū), chidhā gāi, black bear—see under *bālī*.
- Gāhi** : a recess or shelf in a wall; *āla* is the common term. Kāngra Gloss.
- Gāhr** : the sides of the high Hīmalāyas, from the upper limit of the forests down to the grazing grounds about the highest villages, also a sheep-run in such a locality opposed to *nigāhr*, q. v. also called *kundli*. Kāngra Gloss.
- Gāi kī pūn** : the superstition under which cows and oxen were exempted from grazing-tax. Kāngra S. R., p. 24.
- Gaira** : a small bundle of corn. Karnāl S. R., p. 117.
- Gal lipaṭnā** : to embrace.
- Gal-perā,—e** : a disease of the throat: D. G. Khān. Syn. *sanghrī*.
- Gāla** : a share or portion, as in *ek-gāla pāni*, one allowance or share of water from a canal: *ek-gāla ghā*, one feed of hay for an ox. Kāngra Gloss.
- Galāna** : to speak or say. Kāngra Gloss.
- Galen (Gāḍi)** : any place where rocks and boulders lie in masses one over the other, a moraine. Kāngra Gloss.
- Gali** : the curved bearing of the beam of a sugar press, to which the oxen are fastened. Karnāl S. R. 1880, p. 161.
- Galla** : a hail-storm. Cf. *gola*. Ludhiāna S. R. 1883, p. 125.
- Galota** : a reel or spindleful of spun cotton (Mālwa).
- Gamina** : a messenger. Karnāl S. R., p. 118.
- Gāmro** : village. Bauria argot.
- Gand** : a part of a plough. Jullundur S. R., p. 109.
- Gandāla** : an iron for digging holes. Cf. *khuti*. Hoshiārpur S. R., p. 72.
- Gāndhi** : a grass (*Andropogon*). Karnāl S. R., p. 13.
- Gāndmāl** : the worst combination of stars at a child's birth. Ludhiāna S. R. 1883, p. 71.
- Gandra** : a grass found in ponds and depressions, very valuable for thatching and brooms: syns. *jhund* and *pani* (*anathenum mudricatum*): Rohtak.
- Ganlāha** : a small chopper, with a long handle, used to cut up sugar-cane into lengths. Kāngra Gloss.
- Ganna** : thick or close, as of a wood; opposed to *birla*, scanty or scattered. Kāngra Gloss.
- Ganthlī** : a kind of grass, (*eleusine flagellifera*. Cf. *bhobriya*, *chāmbār* and *khurimtiar*). Karnāl S. R., p. 13.
- Gāopun** : an offering of a cow. Sirsa S. R. 1883, p. 145.
- Gār** : a scar or slip of part of a hill-side. *Lhā* is also used. Kāngra Gloss.
- Garakha** : thunder. Kāngra Gloss.

- Garohi** : a fish (*Ophioccephalus gachua*). Karnâl S. R., p. 8.
- Garont** : a glacier (Gâdi). Kāngra Gloss.
- Garh** : a pan of clay. Karnâl S. R. 1880, p. 159.
- Garhāna, gorhakara** : the site where a house once stood—see under *ghindāra*.
- Garhi** : a small outlying hamlet in the village area in which are settled cultivators who till the surrounding land. Cf. *mājra*. Karnâl S. R., p. 76.
- Gharīb chāra** : a form of *sargudhī* marriage among the poor—an inexpensive form. Churāh.
- Gārna** (*carissa diffusa*) : Kāngra S. R., Lyall, p. 38.
- Garoi** : a worm. Kāngra Gloss.
- Gārri** : one who plays the *dopātra*, an instrument like a violin with only one string or wire, played with both hands on the string in Churāh and other parts.
- Garra** : roan (of a horse).
- Garūna** : an insect destructive to sugarcane. Hoshiārpur S. R., p. 81.
- Gāsh** : heavy rain (Kullū). Kāngra Gloss.
- Gat** : a bundle—see under *gatta*.
- Gatārū** : a numerous class who make a livelihood by buying corn in villages and carrying it on their backs into towns and selling it. Kāngra Gloss. from *gat*, *q. v.*
- Gatta** : a sheaf (of corn); a faggot of (wood) a truss (of hay). A bundle of anything wrapped in cloth is called a *gat*. Kāngra Gloss.
- Gauhin** : a small tree (*Premna mucronata*) : of no use except for firewood. Hoshiārpur S. R., p. 13.
- Gaula** : the crown of the sugarcane. Karnâl S. R. 1880, p. 181.
- Gaun** : the inclined plane on which the oxen run down from a well. Karnâl S. R. 1880, p. 161.
- Gawānr** : a pulse (*Dolichos psoraloides*). Karnâl S. R. 1880, p. 179.
- Gehna** : mortgage. Karnâl S. R., p. 111.
- Gelar** : a child born of a woman to her former husband = *piśhlag*. Karnâl S. R., p. 100.
- Gena** (? *Gahna*) : a jewel. Karnâl S. R. 1880, p. 125.
- Genr** : a disease of the stomach. D. G. Khān.
- Gesla** : a flail. Cf. *kutka*. Karnâl S. R. 1880, p. 173.
- Ghachol** : confusion or an erroneous account. Kāngra Gloss.
- Ghai** : a large seine used in very deep water. Karnâl S. R., p. 7.
- Ghalua** : a dip or depression in a ridge. Kāngra Gloss.
- Ghale** : Field pease ; very little grown; eaten as *dāl syn-kalac*. Simla S. R., 1883, p. 39.
- Ghan** : a hammer for breaking stones. Simla S. R., 1883, p. 45.
- Ghān** : a bundle of canes of sizes made up to be put in the sugar-press at once. *Gannedi ghān*. Kāngra Gloss.
- Ghandāra** : the ruins of a house; the place where a house stood is called *garhāna* or *garhakara*, if no walls remain standing. Kāngra Gloss.
- Ghaniṭṭā** = *gur* or *devā* : a man through whom a *deota*'s spirit speaks; a functionary of a *deota*. Chamba.
- Ghar** : the house of a rich man. Sirmūr.
- Ghārā** : a tenant who pays half the produce as rent. Cf. *adighāri*. Churāh.
- Gharethrū** : a wooden frame on which earthen vessels are kept. Jullundar S. R., p. 60.
- Gharia** : a vessel made of pottery, smaller than the *ghara*, for dipping in water. Cf. *thilis* and *dūna*. Karnâl S. R. 1880, p. 121.
- Ghar jawāl** : a custom, whereby a sonless man settles his daughter's husband (*jawālī*) in his house, as his heir. Karnâl S. R., p. 101.
- Gharti** : a handmill. Bauria *argot*.

Gharṛṛṛ: a cradle on ropes which serves as a bridge. *Jhūla* is used for both this and a rope suspension bridge. Kāngra Gloss.

Ghāt: husked barley. Sirsa S. R. 1883, p. 153.

Ghatti: the sand which comes out in lumps mixed with pieces of clay and *kanhar* when digging a well. Ludhiāna S. R. 1883, p. 98.

Ghazimard: violent death. Cf. *apgat*. Karnāl S. R. 1880, p. 153.

Ghidhi: past of *ghinnāṇā*, take.

Ghiu: = *ghen* 390.

Ghi gundoli: fennugreek (*Luffa*). Kāngra S. R., p. 25.

Ghighiānnā: to implore, beseech.

Ghimgat: the bosses and chains fastened to the front of the *orna* so as to fall over the face. Karnāl S. R. 1880, p. 125.

Ghona, ghoeṇa: to mount, ascend; *ghoigia*, gone up. Kāngra Gloss.

Ghoro: a horse. Bauria *argot*.

Ghorru: an inferior sort of sugarcane, having many joints and a great deal of leaf at the top, very hard and yielding much less juice than the others. Ludhiāna S. R. 1883, p. 110.

Ghūān: an instrument used for scaring animals. The mouth of a small earthen pot is covered with leather, a hole is made in the bottom of the pot and another in the leather, and through these holes a thong is passed. The latter being pulled backwards and forwards through the pot (in which some water is put), makes a terrifying sound. Cf. *hīngā*. Jullundur S. R., p. 108.

Ghūgi: a shroud. Cf. *guji*. Karnāl S. R. 1880, p. 136.

Ghūki (s. f.): insensibility, the state of being sound asleep.

Ghuinā: to blow (as wind). Amritsar 392.

Ghundā: a veil,—*khayā karnā* to lift the veil of a bride after the wedding, done first by the mother-in-law. Churāh.

Ghupa: a sieve for cleaning rice. Simla S. R., 1883, p. 44.

Ghurā: ogling. Ludhiāna.

Ghūrāl (on): a cattle-shed. Kāngra.

Gidānnā: causal of *girnd*; see *Gaddānnā* (P. D. p. 397).

Giddh: not Gh.

Gihūn: wheat. Simla S. R., 1883, p. 39.

Gilra: a goitered man. Kāngra Gloss.

Girāo parā: it is raining. Bauria *argot*.

Girjh: a vulture.

Girri: a heavy wooden roller. Cf. *ūd*. Karnāl S. R. 1880, p. 162.

Gitā: s. m., a pebble, p. 400.

Goa: the serow deer; *jingāl* is also used, and *yāmu* in Kullū. Kāngra Gloss.

Gobi: a kind of tobacco stronger than *desi* (a kind of tobacco) and more popular. Hoshiarpur S. R., p. 77.

Gochani: mixed crop of wheat and barley. Karnāl S. R. 1880, p. 193.

Gochui: a mixture of wheat and grain grown together. Rohtak.

Gōd līa: adopted. Ludhiāna S. R. 1883, p. 314.

Godal: a thorny bush; it is weighted with clods and drawn over the land to remove the grass and weeds. Karnāl S. R. 1880, p. 168.

Goglās: a variety of cobra. Jullundur S. R., p. 12.

Gohāra: a yard in which grass or straw is stacked. Kāngra Gloss.

Goharah : a hedged enclosure outside a village, in which the manure heaps are kept and the women bake the cowdung fuel. Cf. *wārah*. Ludhiāna S. R. 1883, p. 64.

Gohr : the real *gohr* is the road by which the cattle leave the houses to go out grazing. It is the big road in and out of a hamlet, and runs between fences. Kāngra Gloss.

Gohra : a large mango fruit, round like the balls made up of cleaned cotton. Hoshiārpur S. R., p. 15.

Gohral, *gohān*, a cattle-shed. Kāngra Gloss.

Gohth : a place where sheep are penned or collected for the night in the high ranges. Kāngra Gloss.

Goiyā, *gongmo* (Spiti) : snow pheasant—see *gulind*.

Gokrū : a grass. Cf. *bhākrī*.

Gola : a hail-storm. Cf. *galla*.

(To be continued.)

CORRESPONDENCE.

Oxford, 13th June 1911.

IN the June number of this Journal, p. 170, there is a valuable note by Professor K. B. Pathak on the historical implications in the passage of Vāmana's *Kāvyālaṅkāra sūtra-vṛtti*, which he quotes. In a footnote you rightly draw attention to an earlier note of M. M. Haraprasād Sāstri on the same subject. As to the implications, I am disposed, in the main, to agree with Professor Pathak's interpretation of the passage, that it contains a reference to the accession (*jāto bhūpatiḥ*) of Chandragupta II's son, Kumāragupta. I have no prints or manuscripts of Vāmana's work at hand, but it would seem that M. M. Haraprasād's reading of *Subandhu* is a mere conjecture, not supported by any manuscript evidence. The manuscript reading *Vasubandhu* is obviously a clerical error for *Vasubandhu*. As to M. M. Haraprasād's objection that "a Buddhist monk would not accept office" (of minister), does the term *sāchivya*, in the verse cited by Vāmana, necessarily refer to the ministerial office? May it not simply mean "companionship" or "friendship"?

But what concerns me more immediately is a point that arises out of Professor Pathak's interpretation. The verse, as translated by him, does not name the person to whom it refers. Is that a probable thing in a verse which refers to a person as "deserving congratulations on the success of his efforts"? One does not usually congratulate a person anonymously. It appears to me that M. M. Haraprasād Sāstri is right in taking the term *Chandraprakāśa* to be the name of the son of Chandragupta. But, then, what is the relation of this Chandraprakāśa to Kumāragupta? M. M. Haraprasād suggests the hypothesis that Chandragupta II had two sons, and that upon his death a civil war broke out between the two brothers, in which however Kumāragupta

was successful. This is quite possible; but so far as I know, there is no known historical evidence of any sort in support of it. And, in any case, the verse itself would seem to indicate that, if there was such a civil war of the two brothers, Chandraprakāśa was successful. For the verse says of him that he was *kṛitārtha-śrama*, i. e., successful in his endeavour. What endeavour? On the hypothesis, one naturally thinks of Chandraprakāśa's endeavour to secure the succession as against his brother Kumāragupta. Here one must observe the word *samprati* (now), in the verse. That word suggests an early date after the death of Chandragupta II, and M. M. Haraprasād might reply that Chandraprakāśa's success was quite transitory, and was soon superseded by that of Kumāragupta. But is there any real need for the hypothesis? Is it not much simpler to suppose that Chandragupta's son was known as Chandraprakāśa, before, upon his succession to the throne, he assumed the regnal name of Kumāragupta? Only upon this alternative hypothesis, the phrase *kṛitārtha-śrama*, successful in his endeavour, yields no satisfactory meaning. What was his endeavour in that case? Possibly there may be some, now not intelligible, explanation of it on the alliterations of the two phrases *kṛitadhiyām* and *kṛitārtha-śrama*.

On either hypothesis, however, we have the result of the fixation of the date of the composition of the verse within a brief interval, immediately after Chandragupta's death, either before Chandraprakāśa was displaced by his brother Kumāragupta, or before Chandraprakāśa assumed the regnal name Kumāragupta; that is to say, the date would be 413 A.D., to adopt Mr. Vincent Smith's chronology.

A. F. RUDOLF HOERNLE.

EARLY SOUTH INDIAN FINANCE.

BY C. HAYAVADANA RAO, B.A., B.L., F.R.A.I. (LONDON), MADRAS.

[It need not surprise anybody if no systematic attempt, on the lines of Mr. Thomas' well-known brochure on Moghul finance, has yet been made in regard to the revenue finance of the dynasties that have successively held sway over Southern India. Southern India has been fortunate, however, in the preservation of its ancient records, which consist mainly of lithic inscriptions, coins and palm leaf MSS. These and the writings of European travellers and missionaries in later times afford the necessary material for studying in some detail this important subject. What is presented here is, however, nothing more than a mere attempt in this field of inquiry; and I would fain see others, more able and more learned, take it up and throw fresh or additional light on it. I may here add that the present paper is an amplification of a brief note, now incorporated in the *Imperial Gazetteer* (Madras, Vol. I, p. 90), which I supplied, some time back, to Mr. W. Francis, I.C.S., formerly Superintendent of Gazetteer Revision in Madras and now Collector of Malabar.]

I.—The Cholas.

Of all the early rulers in Southern India, the Cholas are the only ones of whom anything definite is known. They are mentioned, together with the Pāṇdyas and Keralas, of whom we know as yet very little, as independent rulers as early as the 3rd century B. C. in the Aśoka inscriptions.¹ During the 11th and the following two centuries A. D., they ruled over the whole of what is now known as the Madras Presidency, the Provinces of Coorg and Mysore and the northern portion of Ceylon. The principal sources of their revenue are spoken of in their inscriptions as being of two kinds—external and internal. The former probably included all taxes on imports and octroi duties, and the latter all other kinds of revenue, besides the land tax. The other kinds of revenue included tax in money; the share of the village watchman; the share of the *Karnam* or village accountant; the unripe fruit in *Kārtiggai*; the tax on looms; the tax on trade; the tax on oil mills; the tax on goldsmiths; the dues on animals and tanks; the tax on water courses; tolls; tax on castes; the tax on weights; the fine for rotten drugs; the tax on bazaars; the salt tax; fishing rent; hedge tax; tax on collecting rents; and a good many others that have not yet been made out.² There were besides collected a number of fines and other unnamed minor taxes and rents.³ With this may be compared "the variety of vexatious taxes" imposed by Chikkadēvarāja, the greatest king of Mysore, in order to supplement the usual one-sixth share of the produce. Somewhat similar are the taxes recommended by Manu in his well-known Laws. The chief source, however, of state income was that derived from land revenue, and if that was not capable of direct increase, a number of petty imposts would, it was evidently thought, make up for it.

As to the actual share that Government took during these days in Southern India, an inscription of the Chola king Rājādhirāja, who ruled from about A. D. 1018 to A. D. 1052, praises him for taking "the sixth share of the produce of the earth," and incidentally compares him with Manu, who, it is well-known, recommends the taking of the sixth of the crops by the king, if not the eighth, or the twelfth part.⁴ King Adhirājendra, son of Virarājendra, who ruled from 1063 to 1070⁶, is also said to have "continually increased his great fame by following the laws of Manu."⁷ If from these praises we can infer anything, it is that some of their predecessors had deviated from the rule whose observance by their successors brought them fame. If such an inference is valid, as it certainly seems to be, then there is ground for believing Dr. Burnell when he says that the indigenous

¹ V. A. Smith's *Aśoka*, pp. 115 and 131. ² Dr. Hultzsch's *South Indian Inscriptions*, III. i. 38, 43, 111 and 117.

³ *Ibid.*

⁴ *South Indian Ins.* III. 57.

⁵ *Laws of Manu*, VII. 130, Dr. Bühler's Edition, in the *Sacred Books of the East Series*, pp. 233-7.

⁶ *Ep. Ind.*, VII., 9.

⁷ *South Ind. Ins.* III. i. 117.

Chola kings of the 11th century took about half the produce and Mr. Ellis when he more cautiously, and in all probability correctly, estimates that the tax was always more than the sixth or fourth, permitted by the Sanskrit lawyers.⁸ Over and above this proportion of land tax there were, as already stated, the extra taxes. Those forming the internal revenue were commuted during the reign of Virarājendra (1063-1070) to 1/10th of the gross produce paid in cash.⁹ Thus the total demand on land was, when the land tax was at 1/6th of the gross produce, 4/15th of the gross produce ($1/6 + 1/10 = 4/15$). If the land tax, however, was at 1/3—moderating the figures of Burnell to that of Ellis—then it would be about 13/30ths ($1/3 + 1/10 = 13/30$) excluding, in both the cases, the cost of cultivation. According to the latest calculations,¹⁰ the share now taken by the British in the Madras Presidency is well below 10 %, including all cesses and charges for water ; or exclusive of all charges for water the proportion falls to about 6 % or about 1/17th,¹¹ and even this includes a couple of cesses.¹² It would appear from this that the land taxation of the ancient Chola kings was over four times, if they took 4/15ths, and over 7 times if they took 13/30ths, heavier than the British taxation at the present day. Taking into account the purchasing power of gold, it would have been much greater. Unfortunately, there are no materials for forming a correct opinion of its purchasing power in those ancient days. The value of the Chola gold coins—Southern India having not much silver currency until the advent of Muhammadans¹³—is not known. Perhaps a rough approximation may be reached in this way. During the days of Rājarāja (985-1015) a *kāsu* passed for its weight in gold and was worth 2 *kalams* of paddy,¹⁴ though it exchanged in the days of Virarājendra, fifty years later, for about 4 *kalams*.¹⁵ In Rājarāja's time, therefore, a *kāsu* must have been worth about Rs. 2/- in modern currency, valuing a *kalam* of paddy on the average at Re. 1/-. It is stated in another inscription that two *kāsus* bought in the days of the same king 2 buffaloes, 2 cows, and 6 sheep. At the present day at the very least all these jointly would be worth about Rs. 40/-. It would appear from this that half a *kāsu*, or a rupee in modern currency, would in those days have bought ten times what it would buy now. That a *kāsu* may be worth about Rs. 2/-, may be inferred in another way. The rate of interest in Rājarāja's time is specifically stated to be 12½ per cent.¹⁶ During the time of Rājendra, his son, 1/8th *kāsu* is stated in a number of inscriptions to be the interest for a *kāsu*.¹⁷ At two rupees a *kāsu*, this comes to 12 per cent. ; so that the rate of interest had not in his reign risen above what it was during his father's reign, which is natural seeing that he immediately succeeded him.¹⁸

Payment in kind—an economic fallacy.

It might be imagined that a possible palliative to this high rate of assessment was that it was paid either in kind, gold, or both.¹⁹ This, however, involves an economic fallacy that is always forgotten but is easily laid bare. A little reflection shows that paying in kind could not have in

⁸ Burnell's *South Indian Palaeography*, 2nd Ed., p. 119.

⁹ *South Indian Ins.* III. i. 117. The internal revenues were, according to an inscription of that king, collected at the rate of 25 *kāsu* per 1,000 *kālam* of paddy. A *kāsu*, according to inscriptions of the time, bought 4 *kalams* of paddy. Thus, for every thousand *kalams*, the Government collection was one hundred *kalams*, i.e., 1/10th which was paid in cash.

¹⁰ *Land Revenue Policy of the Indian Government*, paras. 69 to 71.

¹¹ The Famine Commissioners of 1880, who were the only body who had the evidence of all India before them, estimate the land tax on the average throughout British India "at from 3 p. c. to 7 p. c. of the gross out-turn." See also *Indian Famine Commission Report*, 1901, paras. 260-67, for the latest figures in respect to certain parts of India.

¹² *Land Revenue Policy of the Government*, para. 68.

¹³ Sir Walter Elliot's *Coins of Southern India*, p. 37.

¹⁴ *South Ind. Ins.* II. 68.

¹⁵ *Ibid.* III. 117.

¹⁶ *Ibid.* II. i. 68.

¹⁷ *Ibid.* 95.

¹⁸ If *a priori* reasoning is permissible in a matter like this, it may be instructive to note here that rice sells at a price which is about six times what it sold sixty years ago.

¹⁹ *South Ind. Ins.* II. i. 42, 53; *et seq.*

any way diminished the heaviness of the burden. "Collecting the revenue in kind," says Sir Thomas Munro in one of his able minutes, "is a very clumsy, but very simple mode of realising it. No commutation is required, whether the crop is poor or abundant, a share can easily be taken, and Government can always draw from the ryot as much as he can possibly pay. The case is very different under money-rents. If the assessment is to be a fixed one—he means one fixed in money as contradistinguished from the fluctuating one in kind and not a perpetually fixed money assessment—it must be so moderate as to meet the contingencies of the seasons in ordinary times, and a more liberal share must therefore be allowed to the ryot than when he pays in kind; and the consequence is, that where the ryots pay a fixed money-rent, they are usually more substantial than when by a share of the crop."²⁰ Elsewhere Sir Thomas Munro thus balances the advantages and disadvantages of the system of payment in kind and shows clearly that payment in kind itself discloses the heaviness of the assessments.—"The system of paying in kind, a share of the produce as the Government rent, is also well adapted to the same state of things, because Government is always sure of obtaining half of the produce, or whatever its share may be, from the ryot, whether the crop be scanty or abundant, and because the ryot is also sure of not being called on for rent, when the crop has entirely failed, and he is, perhaps, unable to pay. Such a system is better calculated to save the ryot from being oppressed by demands which he cannot pay, than to enable him to become wealthy. This protection to the ryot from payment of revenue in a season of calamity is the only advantage which appears to belong to the system; but it is an advantage which could be necessary only under a rigid system and would not be wanted under a more liberal one of assessment. The very existence of such a system in Arcot and other districts where it is prevalent, is a proof that, however light Indian revenue may be in the theories of Indian writers, in practice it has always been heavy. Had the public assessment, as pretended, ever been, as in the books of their sages, only a sixth or a fifth, or even only a fourth of the gross produce, the payment of a fixed share in kind and all the expensive machinery requisite for its supervision, never could have been wanted. The simple plan of money assessment might have been at once resorted to, in the full confidence that the revenue would every year, in good and bad seasons, easily and punctually be paid. No person who knows anything of Indian revenue can believe that the ryot, if his fixed assessment were only a fifth or a fourth of a gross produce, would not every year, whether good or bad, pay it without difficulty, and not only do this, but prosper under it, beyond what he has ever done at any previous period. Had such a moderate assessment ever been established, it would undoubtedly have been paid in money, because there would have been no reason for continuing the expensive process of making collections in kind. It was because the assessment was not moderate, that assessments in kind were introduced or continued; for a money-rent equivalent to the amount could not have been realised one year with another."²¹ He winds up with the conclusion that there is no ground, either from tradition or from record, or from the present state of the country, for believing that a moderate land-tax was ever at any time throughout India the principle of its revenue system.²² Nothing more, perhaps, is necessary to show the uncommon general acuteness of Sir Thomas Munro than these few sentences of his, written when epigraphical and other historical researches had not yet made known to us the really high rate of assessments that prevailed during the days of the Cholas and their Hindu and Muhammadan successors.

²⁰ *Minute on Northern Circars* printed in Sir A. J. Arbutnot's *Selections from Sir Thomas Munro's Minutes* I. 206, where, however, *contrivance* is plainly a misprint for *commutation*. See *E. I. House Selections* III, paras. 23 to 28.

²¹ *Minute on the state of the country and condition of the people*. Arbutnot's *Minutes of Sir Thomas Munro*, I. 246-7.

²² *Ibid.* 249.

His theoretic reasoning has a strong substratum of truth underlying it, and the conclusions which he reached by it are thus shown to be invulnerable. It is important that we should bear in mind these remarks of his, since the system of payment in kind continued in Southern India down to its final cession in 1801 and during the later Hindu and Muhammadan times degenerated into the worst engine of oppression in the hands of renters who forced the Government share upon unwilling ryots below the market rates. More than this, its effects were of the most demoralising character. It led, as between renters and cultivators, to mutual cheating and common ruin. The practical difficulties that beset its adoption in modern days, as advocated by certain writers, are admirably summed up by the Government of India in its resolution on the Land Revenue Policy of the Government.²³ No one, aware of the history of payment in kind and the worst abuses to which it had been in the past put, would ever hazard a word of its renewal, since such a retrograde step would involve the exhuming of a system of oppression that has been rightly buried deep and the raising of the assessments all round. Some of its evils seem to have been noticed by the Chôla kings as early as the 11th century A. D. One of them, Vīrarājendra, commuted a portion of the Government share into a money payment, as already stated, but his later Hindu and Muhammadan successors instead of following it up, were only too glad to do away with it and fall back on the system of payment in kind, which always afforded the amplest scope for oppression and rack renting, for which they seem to have had quite a genius. Payment in money is the best *British* factor in the Land Revenue system in India and though its inception in the beginning of the 18th century entailed a great deal of hardship on the poorer cultivators, which was always met by liberal remissions, owing to the remarkable fall in prices that took place then through the insufficiency of the currency of the country,²⁴ its subsequent and general effect on their well-being and improvement by its characteristic security and certainty has been too great to be superseded by an essentially archaic system which in modern times would inflict several hardships without any compensating benefits.

Chôla assessment, then, ranging as it did between at least 13/30ths and 4/15ths of the gross produce and being paid as it was partly in kind, was from 4 to 7 times heavier than the British assessment of the present day. That the petty imposts of their times were felt vexatious and heartily detested is apparent from the praises bestowed on king Kulōttunga Chôla I, who ascended the throne about 1070 A. D., and abolished most of them and got the popular sobriquet of Sungandavittā Kulōttunga Soladeva or "the Kulōttunga Chôla who abolished the tolls."²⁵ At the same time he seems to have recouped the loss thus sustained by a revision of the land assessments. He made a re-survey of the lands in 1086, about the time of the famous Domesday Survey in England²⁶ and revised the assessments. The old survey of the lands, which was correct to 1/52, 428, 800,000 of a *vēli* (6 2/3 acres), or 1/50000 of a square inch,²⁷ had been made during the reign of, if not prior to, Rājārāja,²⁸ the greatest of Chôla kings, who ruled from about A. D. 985. It would follow from this that as early as the days of Chôla kings, temporary and not permanent settlement was the rule. Even in the matter of collections and remissions on reasonable occasions of the land tax, the Chôla kings seem to have been more rigorous than the British in modern times. Thus, we see Rājārāja sternly ordering the sale of the lands of defaulters²⁹ and Vikrama Chôla, one of his successors, who ruled a century later, refusing the expected remission even when the crops had been totally destroyed by *Vis major*, e. g., destructive floods.³⁰

²³ Paras. 16 to 17.

²⁴ See an able article on the subject in the now defunct *Bombay Quarterly Review*, for April 1857.

²⁵ *Epigraphy Report*, for 1900-1 p. 9.

²⁶ Bawden's *Domesday*, Introd. 12.

²⁷ *Epigraphy Report* 1899-1900, p. 11; *South Ind. Ins.*, II. 62. A *vēli* = $6\frac{24}{121}$ acres, see Mr. Venkayami Bow's *Tanjore District Manual*, 315.

²⁸ *South Ind. Ins.* III. i, *Et passim*; *Epigraphy Report* for 1899-1900, page 11, and *Madras Review*, VIII, p. 112.

²⁹ *South Ind. Ins.*, III, i.

³⁰ *Epigraphy Report*, 1899-1900, para. 24.

II.—Vijayanagara Kings.

During the 14th and the succeeding two centuries, the Hindu kingdom of Vijayanagar was supreme all through Southern India.³¹ The prime-minister of the first king Harihara I (1336-1348),³² was Mādhava, the celebrated dialectician. He composed a work on law and government, which is still extant.³³ It was intended as a manual for the officers of the newly created State and is founded on the text of Parāśara, with a copious commentary by Mādhava, for which reason it is known as *Parāśara-Mādhaviyam* or *Vidyāranya-Smṛiti*, from Vidyāranya, or Forest of Learning, the surname of Mādhava. In this treatise Mādhava assigns the usual one-sixth as the royal share of the crop. But this share he was desirous of converting from a grain to a money payment and established fixed rules for the conversion, founded on the quantity of land, the requisite seed, the average increase and the value of the grain. "The result," says Col. Wilks, the well-known historian of Mysore,³⁴ "literally conforms with the law of the Digest, viz., one-sixth to the king, one-thirteenth to the Brahmins, one-twentieth to the gods, the rest to the proprietor. It is unnecessary to enter farther into this detail, than to state that thirty is the whole number on which the distribution is made: of which it is calculated that fifteen or one half is consumed in the expenses of agriculture and the maintenance of the farmer's family. The distribution of the remaining fifteen stands thus:—

"The sovereign one-sixth of the gross produce	...	...	...	...	...	5
To the Brahmins one-twentieth	...	...	...	...	...	1½
To the gods one-thirtieth	..	...	...	...	...	1
Remains proprietor's share, which is exactly ¼th	...	...	...	...	...	7½"

The share of the temples and Brahmins was collected by the State and paid over by it, so that the share payable by the land-holder was really ¼th of the estimated gross produce,³⁵ and of the result of the rules laid down for the conversion into money, Wilks remarks³⁶:—"It is evident that Harihara Rāja called in the aid of the Shastras for the purpose of raising the revenue and did actually raise it exactly 20 per cent. by his skill in applying that authority to his calculations, the result of the whole being that he received one *ghatti* pagoda for 2½ *kuttis* of land, the same sum having been paid for 3 *kuttis*." The Bombay High Court describe the transaction as a thinly-veiled violation of the law³⁷ and states that although he affected to adhere to the Shaster, he exceeded the prescribed limit of ¼th of the gross produce.³⁸ This system, according to Wilks, continued in South Canara, a province of the Vijayanagar kingdom, until 1618, when the hereditary governors declared themselves independent and imposed an additional 50 per cent. on the whole revenues.³⁹ Even before that, it appears from the information extracted by Buchanan, who travelled in these parts about 1807, from a hereditary village accountant of North Canara, that according to the valuation of Krishnarāja, king of Vijayanagar between 1509-1530,⁴⁰ while the tax on rice lands was ¼th of the gross produce, that on cocoanut was quite half the supposed gross produce.⁴¹

³¹ Sowell's *A Forgotten Empire*, 5.

³² *Ibid.*, 25-8.

³³ A portion of it, the section on Inheritance, was translated by the late Dr. Burnell and published in Madras under the name of *Daya Vāhāga*, in 1838.

³⁴ *Historical Sketches*, Madras Ed. I, 94-5.

³⁵ Munro in his Minute on the "Condition and Assessment of South Canara" (Arbuthnot I, 63-4), writing in 1800 after careful local inquiries and examination of official papers. Wilks published his first volume just before the battle of Waterloo.

³⁶ *Loc. cit.* I, 95.

³⁷ Canara Land Assessment Case, p. 84.

³⁸ *Ibid.* p. 120.

³⁹ *Loc. cit.* I, 95.

⁴⁰ Sowell's *A Forg. Emp.*, 120.

⁴¹ Buchanan's *Journey through the countries of Mysore, Canara and Malabar* (Ed. 1807), III, 170-2.

If this was the system followed in a province like Canara, far away from the capital of the kingdom, we may take it that it was far more rigorous in near-lying tracts. At any rate, it seems pretty probable that Harihara I. and his successors would have stuck to the system propounded by their first prime-minister, who, according to tradition and inscriptions, was chiefly instrumental in bringing their kingdom into existence.⁴² More than this, Wilks would seem to infer that the latter's work *Parāśara-Mādhaviya*, was written at the instance of the first Vijayanagara king rather than for them. However that may be, it appears that more than even what is declared in Mādhava's text was usually taken by Kṛishṇarāya, if we may believe the incalculable extent of his revenues, as stated by his foreign contemporaries. For instance, Domingos Paes, the Portuguese trader, who sojourned in Vijayanagar about 1520,⁴³ gives the following summary of the revenue resources of Kṛishṇarāya:—"Should any one ask," he says, "what revenue this king possesses, and what his treasure is that enables him to pay so many troops"⁴⁴—Paes says, he maintained continually a million fighting troops, of which 35,000 were cavalry in armour, besides many elephants⁴⁵—"since he has so many and such great lords in his kingdom, who, the greater part of them, have themselves revenues," I answer thus:—"These captains, whom he has over these troops of his, are the nobles of his kingdom; they are lords, and they hold the city, and the towns and villages of the kingdom; there are captains amongst them who have a revenue of a million and a million and a half pardaos⁴⁶, others a hundred thousand pardaos, others two hundred, three hundred or five hundred thousand pardaos, and as each one has revenue so the king fixes for him the number of troops he must maintain, in foot, horse, and elephants. These troops are always ready for duty whenever they may be called out and wherever they have to go; and in this way he has this million of fighting men always ready Besides maintaining these troops, each captain has to make his annual payment to the king, and the king has his own salaried troops to whom he gives pay. He has eight hundred elephants attached to his person, and five hundred horses always ready in his stables, and for the expenses of these horses and elephants he has devoted the revenues that he receives from the city of Bisnaga. You may well imagine how great these expenses may be, and besides these that of the servants, who have the care of the horses and elephants; and by this you will be able to judge what will be the revenue of this city."⁴⁷ Besides these captains and lords having large territories and great revenues, the king, adds Paes, had vassal kings, and that whenever a son or a daughter was born to him all his nobles offered him a present of money and jewels of price as also on his each birthday: He moreover adds that Kṛishṇarāya, after retaining enough for his expenses and for "the expenses in the houses of his wives" of whom he had "near him twelve thousand," put in his treasury "every year ten million pardaos."

⁴² Sewall's *A Forg. Emp.* 19, 20, 21. See also pp. 299-300, where the Portuguese trader, Nuniz, in his *Chronicle* written about 1536-37, gives the same story.

Rice's *Mysore*, I, 344-45.

Burnell's *Dāyavibhāga* of Madhava Introd. X and XI.

Fleet in *J. B. B. and R. A. S.* XII, 340.

Fleet in *Indian Antiquary* IV, 206. Mādhava's brother Sāyana was also minister to Kampa, who reigned between A. D. 1343 and 1355.

Sewall's *A Forg. Emp.* 28.

Fleet in *J. (Bomb.) B. R. A. S.* XII, 339. In the Colophon of *Mādhaviya-dhātuvṛtti*, Sāyanāchārya is described as "the prime-minister of Sangama, the son of Kampa, monarch of the Eastern, Southern and Western Oceans; the son of Māyana; and the uterine brother of Mādhava." See Roth's Ed. of Wilson's Works, V, 192 note.

⁴³ Sewall's *A Forg. Emp.* Introd. vi.

⁴⁴ *Ibid.* pp. 281-82.

⁴⁵ *Ibid.* pp. 147 to 151, for some very interesting remarks by Sewall on the immense armies employed by Indian kings.

⁴⁶ Pagodas; a pagoda, according to Yule and Burnell being of the value of, at the period treated of, about 4 s. 6d. See Hobson Jobson, p. 637, and Sewall's *A Forg. Emp.* 270-71, f. n. 2.

⁴⁷ Sewall's *A Forg. Emp.* 280-81.

If we take it that his savings represented a third part of his income, of which, if we again suppose, only one-third came from land, then the land revenue of Krishnarāya would come to about ten million pardaos, an estimate which very well agrees with the statement of another Portuguese trader. Nuniz, writing about sixteen or seventeen years after Paes (1536-37), portrays in his interesting *Chronicle* how the poor cultivators suffered through the exactions of the Vijayanagar renters. "The kings of this country," says he,⁴⁸ "are able to assemble as many soldiers as they want, as they have them there at their kingdom and have much wealth wherewith to pay them. This king Chitarao (Achutarāya, 1530-1542) has foot-soldiers paid by his nobles and they are obliged to maintain six lakhs of soldiers, that is, six hundred thousand men, and twenty-four thousand horses, which the same nobles are obliged to have. These nobles are like renters, who hold all the land from the king, and besides keeping all these people, they have to pay their costs; they also pay to him every year sixty lakhs of pardaos as royal dues. The lands, they say, yield a hundred and twenty lakhs, of which they must pay sixty to the king, and the rest they retain for the pay of the soldiers and the expenses of the elephants which they are obliged to maintain. For this reason the common people suffer much hardship, those who hold the land being so tyrannical." It would seem to follow from this that although early Vijayanagar kings may have, in accordance with Mādhava's text, taken only the then enhanced quarter share of the gross produce in money, the later kings seem to have quite disregarded it and took full one-half in money. At any rate, it seems clear from Nuniz's narrative that the net land revenue of the Vijayanagar kingdom, which included the whole of what is now the Madras Presidency and the Province of Mysore, with the exception of Ganjām, Vizagapatām, Godāvari, and the northern portion of Kistna district, which never even nominally came under their rule, was about 120 lakhs of pardaos, or 12 millions of pardaos, which roughly agrees with our inference from Paes's narrative that the land revenue of Krishnarāya might have been about 10 millions of pardaos. Taking the pardao, or pagoda, which was at the period treated of equal to 4s. 6d., at Rs. 8½, we see that the Achyutarāya's land revenue amounted to 42 millions of rupees. But the purchasing power of the rupee then was greater than what it is now. Nuniz says⁴⁹ "that in the markets they give twelve sheep for a pardao, and in the hills they give 14 or 15 for a pardao," viz., about 4½ annas for a sheep. The present price of a sheep, when and where it could be got cheapest, is at least Rs. 2½ or 40 annas. In other words, the purchasing power of the rupee then was about ten times what it is now. During the time of Krishnarāya, about 16 years before, it seems to have been a little less. Paes⁵⁰, writing about 1520, says that in the city of Vijayanagar—in the country they gave one more—they gave three for a coin worth a *vintem*, which is equal to 17/20 of a penny. A fowl now, when it is cheapest, costs about 4 annas, which sum during the time of Paes would have brought at least 8 fowls. The difference, thus, in the purchasing powers of the rupee between the times of Krishnarāya and Achyutarāya, separated as they were by a period of over 15 years, is not very great. Taking, then, the purchasing power of the rupee at ten times what it is now, Achyutarāya's total net land revenue would come to about 420 millions of rupees. The total land revenue at present of the Madras Presidency is about 63½ millions, or excluding the land revenues of Ganjām, Vizagapatām, Godāvari and Northern Kistna, and including that of Mysore it is less than 60 millions.⁵¹ It seems

⁴⁸ Sewell's *A Forg. Emp.*

⁴⁹ Sewell's *A Forg. Emp.*, 375.

⁵⁰ *Ibid.* 257.

⁵¹ *Madras Administration Report*, for 1901-02. Total land revenue, inclusive of cesses, of the whole Presidency, is Rs. 6,52,99,814. (Pages 5 and 117.)

The following is the average land revenue, inclusive of cesses, of the Districts noted in the text, for the three years ending 1901-2:—

Ganjām	...	17.99 lakhs.
Vizagapatām	...	19.25 "
Godavari	...	71.61 "
Kistna	...	71.33 "

(one half the amount taken into calculation.) (See *Ibid.* p. 82.)

The latest figure available for Mysore is that for 1894-95. The total land revenue for that year is stated to be Rs. 95,57,323. (See Rice's *Mysore*, I. 790.)

to follow from this that Vijayanagar taxation was about seven times that of the British, or about 42 per cent., an estimate that agrees with the former inference that the later Vijayanagar kings quite disregarded Mūdhava's injunction of $\frac{1}{4}$ th of the gross produce paid in cash, and had in practice taken 50 per cent. of it. It would be much more, if we deduct from the present British revenue the amounts realised from the cesses and that derived from land that has since been reclaimed from the proverbial forest land of Southern India, and exclude also that resulting from the territories that form integral portions of the Presidency but which during the times of the Hindu kingdom were only nominally part of it and as such in fact brought no revenues at all. No wonder then that the renters of lands, of whom there were in all more than 200 in number,⁵² were tyrannical and that the common people, as Nuniz feelingly complains, suffered much hardship. It would further appear from a Vijayanagar inscription of about A. D. 1455⁵³ that the fees of the village establishment were paid from the share of the cultivator. That inscription records the exempting of a number of villages from the taxes that they usually paid to the Government. Those enumerated are "the prime-minister's quit-rent, the *karnam's* quit-rent, the dues on animals, trees and tanks, and all other dues"—how many more we do not know. In all probability, most of the petty imposts of the Chola period continued undisturbed throughout the Vijayanagar and the succeeding periods of Muhammadan rule when they were unduly multiplied and absorbed in the general system—Mohaturpha and Sayer. At any rate, tolls seem to have brought a good amount to the Vijayanagar exchequer. Of the principal streets of Nāgalāpūr,⁵⁴ the present town of Hospet, in Bellary District, built by Kṛishṇarāya in honour of his favourite wife, Nuniz writes,⁵⁵ "it yields forty-two thousand pardaos of duties for things which enter into it, the duties in this land being very great; since nothing comes through the gates that does not pay duty, even men and women, as well as headloads and all merchandise." Of the gates leading to "the city of Bisnaga," he says,⁵⁶ "this gate is rented out for 12,000 pardaos each year, and no man can enter it without paying just what the renters ask, country folk as well as foreigners." Nor could any one well evade this exaction, since the gate was well guarded by 1,000 men.⁵⁷

(To be continued.)

GOVERNOR RICHARD BOURCHIER.

BY WILLIAM FOSTER.

THE acquisition by the India Office of a half-length portrait (attributed to George Dance, Junior) of Richard Bouchier, Governor of Bombay, revives the memory of a half-forgotten worthy, and will perhaps justify the publication of a few notes upon a career that presents many points of interest.

There were Bouchiers or Bowchers in India in the late seventeenth and early eighteenth century, and probably the subject of this sketch was related to one or other of these; but the connexion has not been traced. Nor has it been discovered when and where he was born. Mr. Forrest, however, in his *Selections from the Bombay Records, Home Series* (Vol. I, p. xliv) says that Bouchier was sixty-one when he became Governor of Bombay; and this would indicate 1688 or 1689 as the year of his birth.

His name does not occur in the East India Company's records until October, 1718, when he applied to the Directors for permission to reside at Madras as a Free Merchant. His request was granted on November 26; and on the 3rd of the following month he was

⁵² Sewall's *A Forg. Emp.*, 389.

⁵³ *Ibid.* 363-34.

⁵⁴ *South Indian Inscriptions*, i. 119.

⁵⁵ *Ibid.*, 366.

⁵⁶ Sewall, *loc. cit.*, 333 and f. n. 1.

⁵⁷ *Ibid.*

authorised to carry out with him 2,000*l* in foreign bullion. He seems now to have engaged in what was termed 'the country trade,' *i. e.*, from port to port in the East. In June, 1721, he wrote from Gombroon (Bandar Abbas) to the Company, complaining of his treatment by the Agent there; while a Madras list of 1724 includes his name among the 'seafaring people in Bengall service.'

In 1725 Bouchier was at home, and (doubtless at the instance of his friends) was appointed (December 31) by the Directors Sixth in Council at Fort William in Bengal. He reached Calcutta on July 6, 1726, and was made Export Warehouse Keeper (and Member of Council) at 40*l*. per annum. This post he retained for six years, and then came a sudden blow. In July, 1732, arrived a letter from the Court of Directors, dismissing President Deane (who, however, had already relinquished office) and most of his Council, for sending home goods of an unsatisfactory quality. Bouchier thus found himself thrust out of office at a time when he had reached the rank of Second in Council and might reasonably look forward to becoming in his turn the President and Governor of Fort William.

Of the events of the next few years we know little; but it is certain that Bouchier remained in Calcutta and that at some unascertained date he was appointed Master Attendant there. A Calcutta tradition—preserved by *Asiaticus* in his *Ecclesiastical and Historical Sketches respecting Bengal*—ascribed to him the building of the Charity School House (which afterwards became the home, first of the Mayor's Court and then, for a time, of the Supreme Court); and this, it was said, he made over to the East India Company on condition that a sum of Rs. 4,000 was paid annually in return to support a Charity School and for other benevolent purposes. The tradition has, however, been shown by Archdeacon Hyde (*Parochial Annals of Bengal*, p. 91) to be erroneous, though it is possible that Bouchier contributed generously to the foundation of the Charity School (about 1731).

Evidently Bouchier had powerful friends in London, for, on February 18, 1743, the Court of Directors, at the instance of his uncle, George Harrison, appointed him to succeed Mr. Whitehill as Chief of Anjengo, on the Malabar Coast—one of the best posts in the Western Presidency. This decision was communicated to Bouchier by the Bengal Council on August 4, and on December 5 (having presumably spent the interim in winding up his affairs at Calcutta) he resigned the post of Master Attendant. He took up his appointment at Anjengo a few months later, and for the next five years we hear little of him. One little point may, however, be mentioned. He must have been acquainted with Sterne's 'Eliza,' who was born at Anjengo in April, 1744; and the acquaintance was doubtless renewed when in 1758 she married Daniel Draper, then Secretary to the Bombay Government.

It would seem that Bouchier's management of affairs at Anjengo gave satisfaction to the Directors, for on March 15th, 1749, they wrote to Bombay appointing him second in Council there, and directing him to proceed at once to the Presidency to take up his new post. In November, 1750, he succeeded Mr. Wake as President and Governor of Bombay and held the office until February, 1760—a period of rather more than nine years. The chief event of his governorship was the capture of Gheria from Tulaji Angria by Clive and Watson. Clive, by the way, complained bitterly of the way in which he had been treated by Bouchier, who had omitted to consult him in the case of a court martial upon a military officer; but his remonstrance only provoked a severe snub from the Governor and Council.

Bouchier went home in 1760, and apparently settled in Sussex. In his later years, it would seem, financial misfortunes overtook him, for he is stated to have died penniless and insolvent. According to the *London Magazine* for 1770 (p. 642), the date of his decease was December 4 of that year.

He was twice married. On November 25, 1723, he espoused at Calcutta a 'Mrs. Sarah Hawkins.' Eight children were born in rapid succession, and then, on February 12, 1739, Mrs. Bouchier died, aged 35 years, and was buried in the churchyard of St. John's, Calcutta, where a tablet to her memory now lies embedded at the base of the Charnock monument. A year later (February 6, 1740) Bouchier was married (again in Calcutta) to Elizabeth, widow of Joseph Badman. A daughter, Arabella, was baptised at the same place in November, 1742, and the couple had at least one other child (William), born at Anjengo on June 27, 1745. Elizabeth Bouchier died in August, 1756, and was buried in the Bombay Cathedral.

Most of Bouchier's sons went to India. Edward, the eldest, became a Writer in the Company's service at Dacca, but died before completing his twentieth year. Richard, the second, was allowed, while still a lad, to proceed to Calcutta 'to be of service to his father there.' Charles, the third, may be confidently identified with the Madras Writer of that name, who rose to be Governor of Fort St. George, 1767-70; while James, the fifth, became a Member of the Madras Council. George, the fourth son, obtained a Bombay Writership, but died after about nine years' service.

From the foregoing sketch, it will be seen that Bouchier just missed being Governor of Fort William, and actually became Governor of Bombay, while he had a son who, a little later, was Governor of Madras. Such a conjunction was surely unique.

CONTRIBUTIONS TO PANJABI LEXICOGRAPHY. SERIES III.

BY H. A. ROSE, I.C.S.

(Continued from p. 264.)

Gotan: the women, visited by the bridegroom's father, who are of his own gens and live in the village, and are given one rupee each. Karnál S. R. 1880, p. 132.

Golena, golnan: white clay used for plastering walls of houses, also called *chū chik*. The place where clay is dug for such purposes is called a *mīthāna*. In Núrpur, *makol*. Kāngra Gloss.

Goli kt sat: a fatal disease and there is no remedy for it; it seems to be anthrax fever, and the swellings which appear on the animal's body are ascribed to coagulation of the blood. Sirsā S. R. 1883, p. 301.

Got kūdāla: a wedding ceremony in which the women of the family all eat rice, sugar and *ghs* out of the same dish with the bride and thus admit her into the family or clan. Sirsā S. R. 1883, p. 167.

Goth: (1) a level place on which a flock is penned at night on a *dhār*: (2) = *dhār*, *q. v.* Kāngra S. R. (Lyll.), p. 41.

Greh (in Kullū): evil influence or bad luck, hence *aigār*, unlucky, uncanny; *e. g.*, it is unlucky to mention the cuckoo till its voice is heard. Kāngra Gloss.

Guji: a shroud. Cf. *ghūgi*.

Gul: core. Jullundur S. R., p. 122.

Gul: askew (beams in an upper storey not laid parallel to those in the lower storey are so called). Ludhiāna.

Gulā: bread, made thick and lumpy.

Gulābi: a fish (*Bolagoha*). Karnál S. R., p. 8.

Guldār: a snake (*Daboia Russellii*). Jullundur S. R., p. 12.

Guliāt: heads of sugarcane, which are broken off and given to cows as food. Kāngra Gloss.

- Gulind**: the snow pheasant, called *goiyā* or *gongmo* in Spiti. Kāngra Gloss.
- Gulli**: a groove near the edge of the potter's *chāḱ* (wheel). Karnāl S. R. 1880, p. 200.
- Gunch**: a fish (*Bagarius yarrelli*). Karnāl S. R., p. 8.
- Gundiālī**: an edible arum. Cf. *arbi*.
- Gūne**: lots. Sirsa S. R. 1883, p. 405.
- Gunthi**: a ring. Karnāl S. R. 1880, p. 125.
- Gupha**: a grotto or cave scooped out of solid rock. *Kuḷ* is a cave under a rock. Kāngra Gloss.
- Gural**: the Himalayan chamois (Kullū), see *pīj*.
- Gurijāna**: to lie down. Bauria *argot*.
- Gurūwān**: a greyish-yellow caterpillar, which eats the young shoots as they spring up. Jullundur S. R., p. 119.
- Gyāl**: a man who has died without a son. Cf. *ūt*. Karnāl S. R. 1880, p. 149.
- Gyās devuthni**: the eleventh of Kārtik. Karnāl S. R. 1880, p. 146.
- Ḥabbar**: a field or bit of cultivated land, generally with a depreciatory application. Kāngra Gloss.
- Ḥabrū**: land lying in small plots among boulders. Cf. *abrū*.
- Ḥaddin**: conj., however. (Potwār.)
- Ḥagāl**: betrothal (= *sagāl*). Bauria *argot*: *Ex.*: *hinda ḥagāl karī awiyen*, 'let us have him betrothed'; *ḥagāl kare awiye*, 'let us arrange a marriage.'
- Ḥāhū**: = *sāhū*. Bauria *argot*.
- Ḥal chāk**: a tenant-farmer residing in another village. Cf. *bhatī*, *oprd* and *dudharcha opāl*. Karnāl S. R., p. 8.
- Ḥalāri**: the handle of a plough. Kāngra Gloss.
- Ḥaladhāt**: the day of the first *bān* (ceremonial oiling). Karnāl S. R. 1880, p. 128.
- Ḥalai**: land. Karnāl S. R. 1880, p. 168.
- Ḥalas**: the beam of a plough. Ludhiāna S. R. 1883, p. 99.
- Ḥalatar**: the first day's service (*jowārī*, *q. v.*) taken at ploughing time.
- Ḥalbāh**: a ploughman. Hoshiārpur S. R., p. 53.
- Ḥalela**: (*Terminalia chebula*) a tree. Cf. *harar*. Hoshiārpur S. R., p. 12.
- Ḥaler**: a small place built to put ploughs in; also applied to the day when neighbours join to plough one man's land, eating at his expense. Such service is generally done in turn or for a man of influence, or a friend (see *jowārī*). Kāngra Gloss.
- Ḥales (Gaḍi)**: the halting place below a pass on a high range from which the push across the pass is made. Kāngra Gloss.
- Ḥālis**: a beam passed through a mortice in the middle of a plough, to which the yoke is fastened. Karnāl S. R. 1880, p. 162.
- Ḥalkahā** = *halkai* (P. D. p. 425).
- Ḥallar**: bastard. Pāngi.
- Ḥallar**: illegitimate birth. Kāngra Gloss.
- Ḥallu**: an effect of cold which attacks buffaloes only. Cf. *tilla*. Ludhiāna S. R. 1883, p. 134.
- Ḥalud**: the process of constant weeding and hoeing; when a couple of feet high, the ground between the plants is ploughed up. Hoshiārpur S. R., p. 78.
- Ḥān**: an impermeable stratum of whitish clay. Sirsa S. R. 1883, p. 13.
- Ḥānda**: an appraiser or *kan-karnewāla*. Kāngra Gloss.

Hānda: a lizard—see *sānda*. *Bauria argot*. Ex. *hānda mārwā geiyo*, he has gone to slay *sāndas*.

Handa: a wooden pot in which milk is churned. *Sirmūr trans-Giri*.

Handal: a conical bag net with very fine meshes, used for catching small fry in running water. *Karnāl S. R.*, p. 7.

Haṇḍhāunā: to keep, harbour.

Handi, see *kauri*.

Handi: a big earthen pot; *hāndā*, a middle-sized one: see under *dhikdā*.

Handna: to trudge on foot. *Kāngra Gloss*.

Hāndo: lizard. Cf. *sānda*. *Sirsa S. R.* 1883, p. 124.

Handār: an officer on a *hola*, whose duty it is to let on the water. *Kāngra S. R.* (Lyall.), p. 33.

Hanwāri: a fish (*Mugil corsula*). *Karnāl S. R.*, p. 8.

Hār: fields scattered here and there, forming the rest of a holding. *Kāngra S. R.* (Lyall.), p. 21.

Hāra: snake: *Bauria argot*.

Hārā: a sort of oven in which milk is heated. *Sirsa S. R.* 1883, p. 152. *Karnāl S. R.* 1880, p. 21.

Harar: (*Terminalia chebula*) a tree. Cf. *halela*.

Harar: a small mango fruit like the fruit of the *Harar*. *Hoshiārpur S. R.*, p. 15.

Harwa: a snake. Cf. *takwa*. *Jullundur S. R.*, p. 12.

Hargand: a crop of rice when ripe. *Hoshiārpur S. R.*, p. 89.

Hargi: an iron staff. *Simla Hills*.

Harh: *Terminalia chebula*. *Kāngra S. R.*, p. 21.

Hari: hither: *Bauria argot*. Ex. *hari dūi jā, hami thāin jā*, come hither.

Harkāri: vegetables, *Bauria argot*.

Harkarn: the sum paid, in addition to the marriage expenses, by a man who abducts a man's wife, to her husband. *Dhāmī*.

Haro: here. *Bauria argot*.

Harriāban: a wild wood. *Hissār S. R.*, p. 15.

Harū: a snake. *Sirsa S. R.* 1883, p. 124.

Hāt: seven. *Sirsa S. R.* 1883, p. 124.

Hatarki: a leather glove faced with iron for beating the canes in a sugar press. *Karnāl S. R.* 1880, p. 182.

Hathāi: a guest-house. Cf. *chaupāl*. *Sirsa S. R.* 1883, p. 176.

Hathangna: commutation for *begār* or *corvée*. *Bilāspur*.

Hathrā: a frame made of mud and straw, something like a cage, in which lamps are sometimes put at the *Diwālī* festival. *Sirsa S. R.* 1883, p. 144.

Hathiār: the second son's share (a weapon or implement) in the inheritance. *Churāh*.

Hāti: a flat piece of wood with which boiled juice of sugarcane put to cool is worked about. Cf. *hātwa*. *Karnāl S. R.* 1880, p. 182.

Hatth jārnā: to lose.

Hātwa: a flat piece of wood with which boiled juice of sugarcane put to cool is worked about. Cf. *hāti*. *Karnāl S. R.* 1880, p. 182.

Hazira: a tomb. *Ludhiāna S. R.* 1883, p. 36.

Hāziri: a small saucer of pottery in which lamps are floated in honour of *Khawājā Khizr*; also used for eating from and as a cover. Cf. *khwājiri*. *Karnāl S. R.* 1880, p. 122.

- Hela** : special *bagār* or *corvée*, leviable for repairs to roads and buildings, providing supplies for the Rānā when on tour, or State guests, and on special occasions, such as a wedding or a death in the Rānā's family. Kuthar.
- Hen** : (Gāḍi) an avalanche or fall of snow. Kāngra Gloss.
- Hent** : (Gāḍi) a drift of snow in a gorge or ravine. Kāngra Gloss.
- Heri** : a caste which collects *kino* (resin which exudes from the *dhāk* tree). It came from the East. Karnāl S. R., p. 10.
- Heri hūi** : a widow married again. Karnāl S. R. 1880, p. 136.
- Herna** : to see. *Kaddi-herā* ? when did you see it ? Kāngra Gloss.
- Hiāli** : supper. Keonthal
- Hik** : the chest, breast. Kāngra Gloss.
- Hilsā** : a fish (*Engraulis telara*). Karnāl S. R., p. 8.
- Hindok** : a handsome tree—found in the Jhajjar tahsil of Rohtak.
- Hingo** : a thorny tree or a shrub (*Balanites ægyptica*), Rohtak (*Balanites roxburghii*). Karnāl S. R., p. 9.
- Hisān** : = ihsān.
- Hittu** : s. m. friend, well-wisher.
- Hiund** = **Hiundhā** : winter; from *hiun*, snow. Kāngra Gloss.
- Hodh-karna** : ploughing over young rice to destroy weeds, &c., or ploughing between rows of Indian corn. Kāngra Gloss.
- Hoghār, ughār** : the first ploughing; *jhel*, second ploughing; any subsequent ploughing is called *siyan*, from *sen*, moisture, the object being to thoroughly mix wet and dry together. Kāngra Gloss.
- Holdnā** : a practice of killing weeds in rice, by ploughing up and turning over the crop, weeds and all; the weeds alone suffer, but the rice springs up again. Kāngra S. R., p. 27.
- Hole** : roasted gram. Karnāl S. R. 1880, p. 190.
- Hondki** : cooking pot. Cf. *Handa*. Sirmur trans-Giri.
- Horna** : to stop, to countermand. Kāngra Gloss.
- Hubbi** : a camel ailment, the neck swells and the mouth waters and the animal ceases to wag his tail. Sirsa S. R. 1883, p. 306.
- Hudhār** = **udhār**.
- Hūi jāna** : to sleep. Bauria *argot*.
- Hūngā** : an instrument used for scaring animals. See *ghūān*.
- Hūr** : pig. Bauria *argot*.
- Ibhān** : now. Kāngra Gloss.
- Iddā** : *adv.* see *aidd*, so much.
- Ikk** = **hikke**, see next.
- Ikke** : *adv. loc.* of *ikk*, for one thing. Cf. Panjabi Dicty. p. 443.
- Ikkowār** : *adv.* at once.
- Iklāna** = **iklappā**. (P. D. p. 467.)
- Īn** : the flying sonirel. The name is used in Lāhul and Spiti for the marmot. Kāngra Gloss.
- Iniche** : this way. *Uniche*, that way. Kāngra Gloss.
- Irna** : fuel. Sirsa S. R. 1883, p. 404.
- Jabar** : moist low-lying land, very good for sugarcane and rice. Hoshiārpur S. R., p. 69.
- Jabrā** : (*fem. jabrī*) an old man or woman. In Kullū *Kāprū*, (*fem.*) *Kāprī*. Kāngra Gloss.
- Jāch** : a festival. Kāngra S. R., p. 98.

Jadolan : a ceremony observed when for the first time a boy's hair is cut or a girl's ear and nose are bored for a ring. It is observed round about Kumharsain at the Matrî Deval temple of Âdsnakti. Simla Hills.

Jagannu : a torch of pine or cedarwood splinters. Kāngra Gloss.

Jagjūp : a picture of Ganesh carved on a piece of stone or wood and set up in a house when completed, i. q., *wdstū* (? *ddstū*) (S. *Vastu*, the deity of a house.). Kāngra.

Jahar = jahir (P. D. p. 467).

Jahir pir : the greatest of the snake kings. Cf. *bāgarwāla*.

Jāhlu : when, at the time when; *tāhlu*, then; *khālu*, at what time. Kāngra Gloss.

Jāhra : the handle of a spade or *koddī*. Kāngra Gloss.

Jakat : a little boy; *munu* is also used; *munī*, of a girl. Kāngra Gloss.

Jalākri : the woodcock; also called *lan kui* or *naddilu*; but all the three names are loosely used. Kāngra Gloss.

Jalal : much the same as *jabar* (moist low-lying land, very good for sugarcane and rice). Cf. *sebr*. Hoshiārpur S. R., p. 70.

Jaljogan : a female spirit of a well or spring which is believed to cast spells over women and children and has to be propitiated with sacrifice. Chamba.

Jamdar : a spear. Simla Hills.

Jamna : right hand. Sissa S. R. 1883, p. 124.

Jamoi : a tree (*Eugenia operculata* and *jambolana*). Karnāl S. R., p. 9.

Jan : a wedding guest. Churāb.

Janāl : wedding. Churāb.

Janās, Junās : a married woman. Kāngra Gloss.

Janda : the board for making irrigation beds. Hoshiārpur S. R., p. 72.

Jandalwāsa : a place fixed for the residence of the guests of the bridegroom's party. Cf. *dāndalwāsa*. Karnāl S. R. 1880, p. 130.

Jāni, jānji : the superior form of marriage in Pāngi.

Janna : a man; *ek janna*, a solitary man; *do janna*, two men together; *kitniān jannān*, how many women are there? Kāngra Gloss.

Japet : the influence of a malevolent deity. Cf. *opri*. Karnāl S. R. 1880, p. 145.

Jarri : steady fine rain or drizzle.

Jaswālā : (*adj.*) praiseworthy, reputable.

Jatālī : a messenger or watchman of a *kothī* appointed by a *rājā*. Kāngra S. R., p. 80.

Jathāl, jethāl : wife's elder sister. Kāngra Gloss.

Jāthenjo : a *mela* held on the *Purn māshī* (full moon) day in the month of Jeth every year, Simla Hills.

Jātre-re-so : the dancing lawn or arena of a temple. Kāngra S. R., p. 92.

Jauchani : a mixed crop of gram and barley. Karnāl S. R. 1880, p. 193.

Jaunchi : a weed. Ludhiāna S. R. 1883, p. 9.

Jaunda : a platform. See *daunja*.

Jausara : a snake (*Daboia Russellii*). Cf. *guldār*. Jullandar S. R., p. 12.

Jawainia : a large mango fruit, smells like aniseed (*ajwain*). Hoshiārpur S. R., p. 13.

Jawālā jātrā : a fair held at long intervals, probably only once in the reign of a chief. It is held at Rashot, Chāmbal, Jogshā near Rathāl Kufar and Matrî Deorā, on an auspicious day in the month of Baisākh. Simla Hills.

Jawāsa : a tree (*Alhagi maurorum*). Karnāl S. R., p. 9.

Jel, jhel : a second ploughing of a field; the first is called *hoghār*. Kāngra Gloss.

- Jelā** : powerful, from bodily strength or any other reason. *Kāngra Gloss.*
- Jera** : a pitchfork with 6 teeth. *Karnāl S. R. 1880, p. 162.*
- Jeth-wāhag** : eldest son's share (the best field). *Churāh.*
- Jethāl** : wife's elder sister = *jathāl*.
- Jhagāla** : a secret receptacle for treasure built in a house. *Karnāl.*
- Jhagga** : a large blanket (?) *Sirmūr.*
- Jhajja** : (Gāḍī) a steep hillside overgrown with long grass, bushes, etc., and hard to get along.
- Jhājri** : a kind of earthenware *hugga*. *Sirmūr cis-Girt.*
- Jhāl** : a lining of woven withies of *jhāo* or *simbhālū* or *tūnt* for lining the lower part of a *kacha* well. *Karnāl S. R. 1880, p. 160.*
- Jhālī** : a rope net for carrying fodder. *Karnāl S. R. 1880, p. 163.*
- Ṗ Jhalo nā** to arrest : *Bauria argot.* Ex. *hapāhī jhaloan awe, kara para hathāī jā.* The constable is coming to arrest, let us escape.
- Jhalra** : a necklace of 14 rupees. *Karnāl S. R. 1880, p. 125.*
- Jhaluhana** : to singe, burn.
- Jhāmb** : a dredge. *Karnāl S. R. 1880, p. 159.*
- Jhanjhiro** : a tree. *Rohtak.*
- Jhāoli** : a vessel made of pottery, flatter and smaller than the *daggā* (q. v.), with a mouth broad enough to admit the hand, for grain and flour. *Karnāl S. R. 1880, p. 121.*
- Jhāre** : a small, prickly bush, which grows in abundance on the waste land of most villages. Cf. *mallah*. *Ludhiāna S. R. 1883, p. 8.*
- Jharpala** : a scrub, the *zizyphus nummularia*. *Rohtak.*
- Jharri** : drizzle (Gāḍī). Cf. *megh*.
- Jhatt langghnā** : to spend a moment, pass any time (add to P. D. p. 497).
- Jhawāliyo** : a cooking vessel; Ex. *jhawāliyo le awiyo, harhāri meliye.* Bring a cooking vessel and put the vegetables into it. *Bauria argot.*
- Jheau** : a measure of grain, equal to 2 *ser* *kachha* of cleaned rice, or $2\frac{1}{2}$ of *dhān*.
- Jhel, jel** : second ploughing—see under *hoghār*.
- Jhik jānā** : to go down—see under *bunh*.
- Jhinwā** : a good variety of rice. *Kāngra S. R., p. 26.*
- Jhoka** : a man who tends fire. *Hoshiārpur S. R., p. 82.*
- Jhoka** : a fireman who feeds the furnace for boiling juice of sugarcane. *Karnāl S. R. 1880, p. 182.*
- Jhokar** : *Capparis horrida*. Cf. *hins*. *Gurgaon S. R. 1883, p. 12.*
- Jholā** : a gust of wind.
- Jhona** : a second-class rice. *Hoshiārpur S. R., p. 88.*
- Jhugla** : a shirt. *Karnāl S. R. 1880, p. 124.*
- Jhūla** : a rope bridge. Cf. *'ald*.
- Jhund** : see *gandra*.
- Jhundar** : a rude and primitive method of extracting juice from sugarcane; cattle are not employed, but strong active youths, and the cane is compressed by the sudden closing of two frames of wood. *Kāngra S. R., p. 27.*
- Jhūnditor** : cutting down bushes and grubbing up stumps. *Karnāl S. R. 1880, p. 168.*
- Jhuttna** = *jhutna*, add to P. D., p. 505.
- Jī akkna** : to be vexed, annoyed.
- Jī kā sājji** : a man who contributes only personal labour. *Karnāl S. R., p. 112.*
- Jichtāl** : (s. f.) annoyance.

Jiddal : adj. perverse.

Jidhari, jidhiari : on the day when ; *tidári*, on that day ; *kiddri* what day. Kāngra Gloss.

Jikkar : (Gāqī) a thicket or jungle of trees and bushes hard to penetrate.

Jindh, jindha : the stubble of corn in a field ; also called *kānki*. Kāngra Gloss.

Jingāl : the *sardo* deer—see *god*

Jinjarāra : the ceremony of a woman's second marriage.

Jinsāl : an army tax. Kāngra S. R. (Lyal.), p. 33.

Jiyāch : a *jātra* : used in the Sanch *pargana* of Pāngi.

Jogia : a short red wheat of good quality. Karnāl S. R. 1880, p. 189.

Johal : the bed of an old drainage channel. Cf. *vāl* and *vāhal*. Sirsa S. R. 1883, p. 12.

Johar : marsh and waste land, moist with springs ; when cultivated with rice, it is called *nad*. Kāngra Gloss.

(To be continued.)

MISCELLANEA.

RĀJPŪTS AND MARĀTHĀS.

IN the *Journal of the Royal Anthropological Institute*, Volume XL., January-June 1910, Mr. Crooke deals with the kindred topics of Rājput and Marāthās, and claims to establish the contention that the term Rājput denotes a status rather than a caste. Into the question of the accuracy of this contention, I do not propose to enter. So far as it goes, the evidence adduced is good. But a remark seems called for in connection with his description of the Marāthās as the higher status group "of the Kunbi or Kurmi, a tribe widely spread in Northern and Western India." It is true, as I have remarked in the *Census Report of Bombay*, 1901, Chapter VIII, that Marāthās are divided into a lower or cultivating class known as Kunbis, who, when asked their caste, will describe themselves as Marāthās, and a higher social group which may be called Marāthās proper, claiming Kshatriya rank. But if Mr. Crooke had been asked to push his investigations further in the Bombay Deccan, he would have hesitated to describe the mass of Marāthās as of the Kunbi tribe. So far as I can ascertain, the term *Kunbi* is just as much a 'status' term as Rājput, and means little more than a cultivator. In the Kanarese parts of the Bombay Presidency, the corresponding term is '*vakkul*.' Kunbis in the Deccan, who describe themselves as Marāthās, probably have an exceedingly mixed origin. At the present day, Kolis who take to cultivation are termed Kunbis, and can readily become merged in the Marāthā Kunbi caste. An interesting side-light on the value of the term *Kunbi* when applied to Marāthās is thrown by the

results of Mr. J. A. Saldanha's investigations into the tribes and castes of the Sāvāntvādi State of the Bombay Presidency. The remoteness of this little State from the more accessible Konkan and Deccan tracts in which Marāthās are commonly found, tends to confer a special value on the results of Mr. Saldanha's enquiries. Writing in the *Journal of the Bombay Anthropological Society*,¹ he says :—

"One seldom or never hears the name *Kunbi* applied to Marāthā Shudra cultivators or used by them in Sāvāntvadi. In the *Bombay Gazetteer* (Volume X), no separate caste of *Kunbi* is mentioned as existing in the Sāvāntvadi State. Here many communities, which in the Ratnagiri and other neighbouring districts are classed separately from Marāthās, namely, *Kunbis* and *Bandes*, *Ghadis*, *Lads*, *Bhavins*, *Guravas*, rejoice in the name of Marāthā."

This tends to support my contention that *Kunbi* is an occupational term, as applied to the lower division of Marāthās, and does not, as suggested by Mr. Crooke, represent a distinct tribe.

I hope to show later, in dealing with the results of the Ethnographic Survey of Bombay, what the chief constituent elements of the Marāthās are. They are likely to prove more heterogeneous than has hitherto been supposed. At present I have no reason for holding that they can correctly be described as consisting largely of a *Kunbi* tribe.

R. E. ENTHOVEN.

August 18th, 1911.

¹ Volume VIII, p. 7, p. 502.

EARLY SOUTH INDIAN FINANCE.

BY C. HAYAVADANA RAO, B.A., B.L., F.R.A.I. (LOND.), MADRAS.

(Continued from p. 272)

III.—Nāyaks of Madurā.

AFTER the crushing defeat inflicted by the combined Deccan Muhammadans on the Hindu kings of Vijayanagar at Talikota in 1565,⁵⁸ their kingdom broke up into several independent principalities,⁵⁹ their former governors now founding independent hereditary royal families. One of these was the Nāyak kings of Madurā, who ruled over the modern districts of Madurā, Tinnevely, Trichinopoly, and part of Salem, for about two centuries,⁶⁰ (1559-1741 A. D.). Father Vico, one of the Madurā Jesuit Mission, writing in 1611, sketches for us their revenue administration:—"The king or Grand Nāyaker of Madurā," says he,⁶¹ "has but few domains which depend immediately on him, that is to say, which form his property (for in this country, the great are sole proprietors, and the people are only tenants or farmers); all the other lands are the domains of a multitude of petty princes or tributary lords; these latter have each in his own domains the full administration of the police and of justice, if justice there is at all, they levy contributions which comprise at least the half of the produce of the lands; of this they make three parts, the first of which is reserved as tribute to the Grand Nāyaker; the second is employed in supporting troops, which the lord is bound to furnish him; the third belongs to the lord. The grand Nāyakers of Madurā, like those of Tanjore and Gingee, are themselves tributaries of Vijayanagar, to whom they pay, or ought to pay, each one an annual tribute of from six to ten millions of francs. But they are not punctual in their payment; often they delay, and even sometimes refuse insolently; then Vijayanagar arrives or sends one of his generals at the head of a hundred thousand men to enforce payment of all arrears, with interest, and in such cases, which are frequent, it is the poor people who are to expiate the fault of their princes; the whole country is devastated and the population is either pillaged or massacred." This letter shows that the subordinate princes, to whom the lands had been given, took "at least the half of the produce of the lands." It also shows the enormous amount that the Nāyaks derived from land. According to it the three viceroyalties of Madurā, Tanjore, and Gingee were each bound to pay a tribute varying from six to ten millions of francs or between £240,000 and £400,000 to the Vijayanagar sovereign, and if the Madurā province, which was the most extensive of those named, paid the higher sum, it is apparent that the revenue taken from the ryots of that province must have been at least three times that sum or £1,200,000 or about 18½ lakhs of rupees. In fact, most of the lands included in the Madurā province were in the hands of Poligars, who, it is stated, paid to the local viceroys only one-third of the revenues of their *pōlaiyams*, and out of this one-third, the viceroys had to pay the tribute after defraying their own expenses. The Madurā province, as already stated, comprised the present districts of Madurā, Tinnevely, and part of Salem. The land revenue of these districts aggregates now about 120½ lakhs of rupees only⁶², and

⁵⁸ Sewall's *A Forg. Emp.*, 199.⁵⁹ *Ibid.* 219.⁶⁰ *Madurā District Manual*, Part III, pp. 83 and 239.⁶¹ *Ibid.* 149-150.⁶² *Madras Administration Report for 1901-2* gives the following average land revenue, inclusive of cesses, for the three years ending 1901-2:—

Madurā	34'34 lakhs.
Tinnevely	31'88 "
Trichinopoly	24'07 "
Salem	27'23 "

(See p. 82.)

when it is remembered that in the 16th and 17th centuries much of the country now under cultivation was covered with forest and that the purchasing power of the precious metals was several times higher than it is at present, and that the present land revenue includes cesses, we might form an idea of the large share of the gross produce which the Nāyaks took as revenue.⁶³ Perhaps, a possible approximation of the intensity of Nāyak land assessment may be reached in this way. Father Martin, writing in 1713, says that 8 *marakāls* of rice could in ordinary seasons be bought for one *fanam* and would keep a man in food for more than fifteen days. Mr. Nelson, the Editor of the *Madura District Manual*, takes a *fanam* as equal to 2½*d.* and a *marakāli* to be of twelve pounds weight. From these data, he deduces that the purchasing power of the rupee, at the commencement of the 18th century, would have been more than forty times what it is now.⁶⁴ Mr. Srinivāsa Rāghavaiyengar, author of the *Memorandum on the Progress of the Madras Presidency during the last Forty Years of British Administration*, estimates it even more moderately. If the quantity of rice required, says he, by a person be 3 lb. *per diem*, that required for fifteen days would be 45 lbs. Even if this reduced quantity be worth 2½*d.*, the price would have been 480 lbs. *per rupee* or 1/12 of the price at the present time: in other words, the purchasing value of the rupee would have been in the beginning of the 18th century twelve times what it is now. If the purchasing power of the rupee was even half as much as this in the beginning of the 17th century, when Father Vico wrote, then Nāyak land revenue would amount to six times 120 lakhs of rupees, or, making allowance for the difference in area, Nāyak assessment was over nine times the actual British taxation of the present day, *i. e.*, over 50 per cent. of the gross produce. This estimate would seem to agree with the other statement of Vico that Nāyak feudatories took "at least half of the produce of the lands." Besides the land revenue there were the usual imposts on every kind of profession and art; land customs; plough tax; ferry-boat tax; free labour service, etc.⁶⁵

IV.—Nāyaks of Coimbatore.

The Nāyak Government of Coimbatore seems to have been even worse. A Jesuit missionary letter of the first half of the 17th century describes its rulers as "considering themselves rather owners of the people, and their kingdom as a vast farm to be operated upon. While they are of unbounded energy and acuteness in extorting from their subjects the utmost possible revenue, they are wholly blind, careless, and weak in the matters of order, justice, and repression of crime."⁶⁶ Another letter speaks of it as a "mere tyranny and a mass of confusion and disorder."⁶⁷

Nor was the administration of Tanjore under the Marāṭhā rulers, who held it for about a century and a quarter (1674—1799),⁶⁸ any way better. The deplorable condition of the ryot in 1683, when Venkājī, the first of the dynasty and brother of the celebrated Sivājī, the founder of the Marāṭhā power in India, was king, is thus alluded to in a letter of the well-known but ill-fated Jesuit Missionary John De Britto,⁶⁹ who was an eye-witness of what he wrote. "Tanjore," he says, "is in the possession of Ekōji (Venkājī) with the exception of a few provinces which have been seized by the Marava." Here is a short sketch of the administration of this country. Ekōji appropriates four-fifths of the produce. This is not all. Instead of accepting these four-fifths in kind, he insists that they should be paid in money; and as he takes care to fix the price himself much beyond that which the proprietor can realise, the result

⁶³ *Madura Dt. Manual*, Part III, 149-156.

⁶⁴ *Ibid.* 155-56.

⁶⁵ *Madura Dt. Manual*, Part III, 153-155.

⁶⁶ *Coimbatore Manual*, 89-90, quoting *Mission De Madura*, II, 384.

⁶⁷ *Ibid.* 90, quoting *Mission de Madura*, II, 6.

⁶⁸ *Tanjore Manual* (Dewan Bahadur T. Venkasaṃi Rao's Edn.), p. 730.

⁶⁹ *Madura Dt. Manual*, Part III, 151, quoting *Mission de Madura*.

is that the sale of the entire produce does not suffice to pay the entire contribution. The cultivators then remain under the weight of a heavy debt; and often they are obliged to prove their inability to pay by submitting to the most barbarous tortures. It would be difficult for you to conceive such an oppression, and yet I must add that this tyranny is more frightful and revolting in the kingdom of Gingee. For the rest this is all I can say, for I cannot find words to express all that is horrible in it." This letter shows that Venkaji took full 80 per cent. of the gross produce as revenue, leaving only 20 per cent. to the cultivators. On the accession of Rājā Pratāpsing in 1741, the cultivators enjoyed 29 per cent. of the *pisānam* (staple crop), which required additional labour in watering.⁷⁰ The rate for the former was raised by him and his successors till it amounted to 40 per cent. in the time of Amirsing.⁷¹ These rates applied solely to cultivation under river irrigation. In regard to wet cultivation under rain-fed tanks, the *vāram* varied from 50 to 60 per cent. of the gross produce.⁷² Besides the regular land assessment, there were several cesses, the names, nature, and extent of as many as twenty-seven of them being known.⁷³

V.—Nawabs of Arcot.

The conquest of Bijāpur and Golkondā by Aurangazib by 1687⁷⁴ opened the way for Marāṭhā raids into the south of India. But that paritanical Mogul would not desist from making the south an integral portion of his empire.⁷⁵ Mogul thus followed in the wake of the Marāṭhā and the state of the country, towards the end of the 17th and the beginning of the 18th centuries, was truly distressing. Zulifkār Khān, the Mogul general in the south, was employed in a course of incessant and destructive warfare. "The express statement," says Wilks,⁷⁶ "of nineteen actions fought and three thousand coss (6,000 miles) marched by this officer in the course of six months only, may afford some faint idea of the wretchedness in which the unfortunate inhabitants were involved during that period, and these miseries of war, in the ordinary course of human calamity, were necessarily followed by a long and destructive famine and pestilence." Within this period, Zulifkar Khān made three different expeditions to the south of the Cauvery, levying heavy contributions on Tanjore and Trichinopoly. Both the Marāṭhā and the Mogul fleeced the cultivators, who often had no alternative but to give up their occupation and turn freebooters themselves. Shortly after, followed the war in the Coromandel (174-1761) between the rival Nawābs of Arcot, aided by the rival *subadars* of the Deccan and the French and the English on opposite sides. This ended in the Treaty of Paris of 1763 which recognised Muhammad Ali as the Nawāb of the Carnatic, though to the close of the century the country knew no rest through the devastating invasions of Haider Ali, the usurper of the Mysore throne. The territories, over which Muhammad Ali's rule, nominal or actual, extended, were divided into the four *Subhās* of Arcot, including the present districts of North Arcot, South Arcot, Chingleput, which was in 1763 granted as a *jāghīr* to the East India Company; Trichinopoly, to which in 1774 was added by conquest the Marāṭhā kingdom of Tanjore; Madurā, including the present Tinnevely district; and lastly Nellore. The system of administration introduced by the Nawābs of the Carnatic was utterly destructive of the ancient village institutions of Southern India.⁷⁷ To each of the *Subhās* was appointed a Fanzdār,⁷⁸ or Military Governor, who exercised the supreme authority of the State in it as the chief officer and representative of the Nawāb. During early times he

⁷⁰ *Tanjore Dt. Manual*, 473, quoting *Report of the Tanjore Commissioners of 1798*.

⁷¹ *Ibid.*, 477.

⁷² *Ibid.*, 479.

⁷³ *Ibid.*, 482, 483, and 487.

⁷⁴ See Lane Polo's *Aurangazib in the Rulers of India Series*, 183.

⁷⁵ *Ibid.*, 190.

⁷⁶ *Historical Sketches*, etc., I., 135.

⁷⁷ See *Nellore Dt. Manual*, 481, and *North Arcot Dt. Manual*, I, 117-8.

⁷⁸ Caldwell's *History of Tinnevely*, 125; *Nellore Dt. Manual*, 482.

was usually a Muhammadan and almost always a favourite of the Nawâb. The revenues of each *Subhâ* were farmed out in large portions, never less than taluks, or sometimes even whole *Subhâs*, to renters,⁷⁹ who paid the revenue sometimes to the Fauzdâr and sometimes direct to the Nawâb's court.

"All the demands of the State were" writes an authority,⁸⁰ "in this manner farmed out to the highest bidder, whose hope of profit, therefore, lay in what he could extort from the people. The uncertainty of his position—liable as he was to be ejected at the caprice of the Nawâb—made the renter neglectful of developing or fostering the resources of his charge, which it would have been his interest to do had his tenure been more permanent. His aim was simply to get as much out of the country as he could; to conceal what he got; and to pay the Nawâb or his agents as little as possible. The renters, on obtaining the rent, had to pay a *Nazrana* or benevolence to the Nawâb, and another to the Fauzdâr; and if it became notorious that the renter had made a good thing of his contract, or if the Nawâb wanted money, extra *Nazrdâs* were, from time to time, demanded. If the renter could not or would not pay, either the rent was given to another, or the demand was discontinued, and the holder of the Nawâb's orders vested with full power to recover the amount any way he could. The renters when pressed by the Government, tightened the screw on the sub-renters, generally the head inhabitants of villages; and these in their turn, recouped themselves at the expense of the other inhabitants, who were the ultimate sufferers. The Fauzdâr, whose power was the only check on the renters, leant to their side as being those who could pay best, so that the inhabitants got scant justice. Even this slight check disappeared in the last quarter of the 10th century when the misgovernment of the Carnatic reached its height under Muhammad Ali and Umdat-ul-Umra. Then whole provinces were leased out and the Fauzdâr and head-renter were often the same person. This was repeatedly the case in Nellore.⁸¹ Under these circumstances the last resource of the inhabitants was flight. Large numbers were thus driven from their villages and took refuge either in the Ceded Districts, Madras, or the Company's territory in the Northern Circars. The renters themselves, when hard pressed by the Nawâb, adopted a similar course. When the Fauzdâr was also renter, the speculation and corruption that took place under the other system were doubled. All the demands from all the sources of the revenue and all payments on account of the Nawâb, were then in the hands of the renters. Tankas or orders for money, which the Nawâb used to issue on the renters, were unpaid, but credits were taken in the accounts; so also for the pay of the Nawâb's troops stationed in the district which had never been disbursed; for pensions, which were paid to the generality of the recipients for from three to six months of the year; and in short, fraud and extortion flourished, of course, under a government by unscrupulous speculators. "The oppression of the under-renters (usually heads of villages)," says the Fifth Report,⁸² "principally consisted in levying private contributions on frivolous pretences; in under-assessing lands in the occupation of themselves, their relations, or friends, and making up the differences by an over-assessment of the other village cultivators, more especially those who were the poorest, and therefore unable to protect themselves; in forcing the poorer ryots to cultivate their lands and to perform for them, free of charge, various

⁷⁹ *North Arcot Dt. Manual*, I, 119; *Garstin's South Arcot Dt. Manual*, 233; *Moore's Trichinopoly Dt. Manual*, 179; *Nellore Dt. Manual*, 462; *Nelson's Madura Dt. Manual*, III, 274, 277, 280, and IV, 4 et seq.; *Caldwell's Tinnevely*, 125-6. As to Chingleput, see *Orme's Indostan*, II, 368, 562, and *Chingleput Dt. Manual*, 231. Also see Fullerton's *View of the English Interests in India*, 192-3, 138, 245-6, and 248-252 particularly.

⁸⁰ "M. C. S." in the *Nellore Dt. Manual*, p. 482-4.

⁸¹ So it would appear in the other *Subhâs* also. See Fullerton's *View of the English Interests in India*, p. 248-252.

⁸² *Fifth Report of the Parliamentary Committee for the East India Affairs*, 1813.

other services; in monopolizing the produce of the several villages, which they afterwards disposed of at an advanced price; and in applying to their own use the allowances and requisites of the *pagodas* and village servants, by which the parties were deprived of their rights, or the inhabitants, as was often the case, were obliged to make good the loss." "They also secured for themselves, either for tillage or pasture, the best lands of the village. Thus the mass of the people were ground down, nothing beyond a bare subsistence left them, and improvement in their condition was impossible."⁸³ An equally harrowing picture is drawn by Colonel Fullerton, who was Commander of the Southern Army of the Coromandel Coast during the years 1782-4, of the southern districts under the management of these wretched "inferior instruments (the renters) who are eager to perpetuate oppression, and to enforce unusual measures by unprecedented means."⁸⁴ In these circumstances it would be nothing less than strange if the Nawab's officers did not take what they chose for the Government share. Even if they wanted authority of a written test they would have found one in the *Hedaia* which states, "The learned in the law allege that the utmost extent of tribute is one half of the actual product, nor it is allowable to exact more. But the taking of a half is no more than strict justice and is not tyrannical, because, as it is lawful to take the whole of the person and property of infidels and distribute them among the Mussalmans, it follows that taking half their incomes is lawful *a fortiori*."⁸⁵ It is, however, more than doubtful if ever they consciously acted on the principle so openly asserted as that, for their radical defect was not so much a system founded upon avarice and cruelty but the lack of any system whatsoever that was compatible with good government.⁸⁶ The effect was, however, all the same. The State share was in theory one half of the gross produce,⁸⁷ and the collection was farmed out to unscrupulous renters, who as the biggest bidders, had every inducement to fleece the poor cultivators as much as they could, so much so that the latter deemed themselves fortunate if they held back stealthily a bare subsistence for themselves. "The renters preferred to a moderate and fixed money rent, a large share of the crop, which by extortion they could increase, and which they could realise more easily than a proportionate money rent; while the ryots, as they afterwards often showed when the proportionate money rent was introduced, preferred a system, under which by deceiving the renter and abstracting the produce, they could easily secure better terms for themselves."⁸⁸ Renters on the coast," says Colonel Fullerton, "have not scrupled to imprison reputable farmers, and inflict on them extreme severity of punishment, for refusing to accept of *sixteen in the hundred as the portion* out of which they were to maintain a family, to furnish stock and implements of husbandry, cattle, feed, and all expenses incident to the cultivation of their lands." Thus, in the present North Arcot district the rapacity of the renters had been so great that it was only in a few *jāgīr* villages that the ryots got their full proportion of *adram*, while in Government villages sometimes the whole produce had been seized by the renters or the Nawab's servants. In others, the cultivators received one to three parts out of ten, instead of the customary four or five. Their share was in fact often "only what they could conceal or make away with."⁸⁹ In Trichinopoly, as a general rule, the crops were equally divided between the Nawab's government and the cultivators, after a deduction of 5 per cent. of the gross produce had been made for reaping expenses. But, since the allowances, paid to the village establishment, which varied from 23 to 28 per cent of the

⁸³ *Nellore Dt. Manual*, 484.

⁸⁴ *Loc. cit.*, 248-252. See also *Chingleput District Manual*, 231.

⁸⁵ *Hedaia*, Bk. IX, chap. 7, quoted in Wilks' *Historical Sketches*, 101-102. "This text was written in the sixth century of Hijera, and had undoubtedly been," says Wilks, "the chief rule of action since that period."

⁸⁶ Sir Thomas Munro rejects, after a lengthy argument, the view that assessments were low under ancient Hindu Governments and were raised by Muhammadan rulers. See his *Minute on the State of the Country and the Condition of the People*. Arbuthnot's *Munro*, I, 237-75.

⁸⁷ Col. Fullerton, a contemporary of the times, is explicit on this point. See his *View*, 249.

⁸⁸ "M. C. S." in the *Nellore Dt. Manual*, 477.

⁸⁹ *North Arcot District Manual*, I, 119.

gross produce, were paid by the cultivators alone from their share, they had really only about 23 per cent. As regards lands under dry cultivation, the demands were made in a most arbitrary manner, and were invariably increased if the out-turn of the crops happened to be better than usual. The sale of grain, moreover, was a strict monopoly, the price being fixed by the manager. All importation was forbidden, and it was an offence punishable by exorbitant fines, even to lend a neighbour such small quantities of grain as he might require for his immediate support. The grain was taken from the cultivators at the rate of 7 and 8 *fanams*⁸⁰ per *kalam*, and sold back to them from Government granaries kept in different parts of the district, at 9 and 10 *fanams* per *kalam*. When Mr. Wallace, the first Collector of Trichinopoly, settled the Government revenue, he had to base his settlement on the prices of grain prevailing in the neighbouring districts, as its natural prices in the Trichinopoly district itself could not be ascertained in consequence of the Government monopoly in it which had long been subsisting there.⁸¹ Tanjore, which was in the Nawâb's possession during the years 1774-5, was almost ruined, as Schwartz, the well-known Lutheran Missionary, puts it in a letter to his English friends in 1799, by his "inhuman exactions."⁸² In 1774-5, the year of his sole management, the Nawâb extorted from the landholders no less than eighty-one lakhs of rupees—a sum not yet reached with all the development of the natural resources of the country under the influence of peace and improved administration in the course of more than a century of British rule.⁸³ The highest revenue exacted by the Marâthâs of Tanjore was 57½ lakhs of rupees, and that was by Râjâ Pratâpsing in 1761.⁸⁴ In Tinnevely from 1770 to 1780, the usual grain rents prevailed, and the Nawâb's Government took 60 per cent. of the gross out-turn of the wet land; and from 1780 to the end of the century 50 per cent. after deducting before the division some small cultivation expenses, besides ready-money cesses of varying amounts.⁸⁵ In Nellore, the Nawâb took 55 per cent. while the village fees absorbed 3½ per cent., leaving only 41¼ per cent. to the ryots.⁸⁶

Besides the income derived from the land, the Nawâb had various other sources of revenue, all of them of a ready-money character, by which he squeezed out the poor inhabitants of their last coins. This was in general known as the "Sayer" or miscellaneous revenue and, as usual, rented out to the highest bidders. It comprised the duty on salt, transit duties collected at inland stations on all kinds of merchandise, personal and professional taxes, called *Moturpha*, sometimes levied on houses or shops and sometimes as a poll tax, on merchants, weavers, oilmakers, fishermen, goldsmiths, brass-smiths, dyers, painters, cotton-spinners, etc., all assessed on no fixed principles; and the export and import duties. The evil of renting the transit duties tended to the multiplication of stations where they were exacted, so much so that in some cases they were erected three miles off each other on the same road. "So unsupportable," complains Colonel Fullerton, "is this evil, that between Negapatam and Palghatcherry, not more than three hundred miles, there are about thirty places of collection; or, in other words, a tax is levied every ten miles upon the produce of the country." But their number was not so great a check on the trade as the uncertainty and variation of rates. The effect was, the trade was checked very greatly. No enterprises involving the transport of goods for long distances could be undertaken, as the profits would be swallowed up in customs; and the variation of rates rendered a safe calculation of profits impossible. That such a system, or rather the want of it, such as this, should have the effect of

⁸⁰ 30 *fanams* made a *pajoda*; so that a *fanam* equalled 1 anna and 10½ pies of our present currency.

⁸¹ *Trichinopoly District Manual* (1st Edn.), pp. 180-1, quoting Mr. Wallace's Settlement Report for Fasli, 1211 (1801-2).

⁸² Wilks' *Historical Sketches*, I, Appdx. 523, *et seq.*

⁸³ The average land revenue for the 3 years ending 1901-2, including cesses of Tanjore, is 64.48 lakhs. See *Madras Administration Report* for 1901-2, pp. 82, *et seq.*

⁸⁴ *Tanjore District Manual*, 1st Edition, pp. 810 and 467. ⁸⁵ *Tinnevely Manual*, 70-1. ⁸⁶ *Nellore Manual*, 47.

diminishing the revenue is only what was to be expected.⁵⁵ "In short," says the authority already quoted, "the Mussalman rulers seem, like the man in the fable, to have done their best to kill the goose with the golden eggs."⁵⁶ No wonder then that the revenues of the Nawāb for the last twenty years of his management in Nellore steadily declined.⁵⁷ Nor was it better in any way of the other *Subhds.* Everywhere it was the same tale of cruel oppression and worse rack renting. The rapacity of the renters in every department of the revenue pauperised the people and left the cultivating masses nothing but their ploughs and cattle. The moneyed class was conspicuous by its absence. Trade was paralysed, and there were few indeed who lived by it. Irrigation was everywhere neglected, and roads there were none, properly so called. The confusion and uncertainty of revenue system; the oppression of renters; the fraud and venality which had infected all ranks, the poverty of the cultivators, who were nine-tenths of the community; the stagnation of the trade and manufacture consequent on restrictive taxation and general insecurity; the depredations of Poligārs and Kāvalgars, the supposed guardians of the public security; the total want of a system of judicature, all these, in the words of the authority⁵⁸ already quoted, combined everywhere in the Nawāb's territories to produce a state of things which was wretched in the extreme and from which the country has not, despite the peace and progress of over a century under the ægis of British rule, yet recovered.

Summary.

To sum up:—Between the 11th and the 13th centuries A. D., the Chōlas, who ruled over the whole of what is at present known as the Presidency and a good deal even beyond it, took between 13/30ths and 4/15ths of the gross produce from the cultivators, for the Government share. This is about from 4 to 7 times greater than the proportion taken by the British Government at the present time, which is less than 6 per cent. or 1/17th of the gross produce. The proportion taken by the Chōlas would be much greater than that of the British, if we but considered the greater purchasing power of the precious metals then than it is now. Their other revenues were derived from a number of petty imposts which invaded every calling and occupation, and must have been a great impediment to the growth of commerce and enterprise. One of their later kings, who ruled between 1063 and 1070 A. D., commuted a portion of the Government share into a money payment, while another successor of his abolished most of the vexatious taxes and resurveyed the lands—the first survey having been carried out at least a century before—about 1086 A. D., the time of the famous Domesday survey in England, and recouped the loss sustained by a revision of land assessments. Thus, the principle of temporary and not permanent settlements seems to have been adopted by the ancient Chōlas, and considering the praises bestowed upon the particular kings who carried out these reforms, there is every reason to believe that the people preferred a little addition to their land assessments to the retention of the oppressive imposts. In the matter of collection and remission, the Chōlas seem to have been more rigorous than their British successors, refusing, as they did, even the expected remission when the crops had been destroyed wholesale by *vis major*.

On the decay of the Chōlas came the Vijayanagar kings. From about the middle of the 14th century to 1565 their supremacy was undisputed throughout southern India and Mysore. The early kings, if we may believe the treatise on law and government, written by their first Prime Minister, Mādhava, who was, according to unvarying tradition, chiefly instrumental in bringing their kingdom into existence, raised the land tax to $\frac{1}{4}$ of the gross produce, which was paid in cash and was exclusive of the fees absorbed by the village establishment, which was met from the cultivators' share. Their later successors of the sixteenth century disregarded the tax and practically raised it to

⁵⁵ Nellore District Manual, 435-8.

⁵⁶ *Ibid.*, 433.

⁵⁷ *Ibid.*, 489.

⁵⁸ Nellore Manual, 494-5.

one-half. Their land revenue for the whole of the Madras Presidency and Mysore, except the districts of Ganjām, Vizāgapatām, Godāvarī, and the northern part of Kistna, which never came under their survey, was, according to the chroniclers, Paes and Nuniz, who visited Vijayanagar about 1520 and 1586-7, about 120 lakhs of pagodas. This in modern currency would be worth about 420 millions of rupees, the purchasing power of the rupee being about ten times what it is now. Allowing for the difference in area under cultivation, this means that Vijayanagar taxation was over seven times what the British is at present, or over forty-two per cent of the gross produce, taking the land revenue of the Madras Presidency, with the exception of the excluded districts and Mysore, according to the latest available statistics, at about sixty millions of rupees. But since the fees of village establishment and the expenses of the cultivation, as of necessity, were met from the cultivators' share, he would be left with a proportion, which, by the exactions of the renters, amongst whom the country was parcelled out, would only be reduced to a bare subsistence. Hence it is that Nuniz feelingly complains that "the common people suffer much hardship, those who hold the lands being so tyrannical." Besides the income derived from lands, the Vijayanagar kings had many other sources of revenue. The collection of tolls alone seems to have brought enormous sums to the treasury.

On the break of the Vijayanagar kingdom after the battle of Talikota, its former governors became everywhere independent. The **Nayaks of Madura** were one of these, and they ruled over the present districts of Madurā, Tinnevely, and Trichinopoly, besides a part of Salem. Their feudatories, amongst whom the country was divided, according to a Jesuit letter of 1611, took "at least the half of the produce of the land." Their land revenue, according to the same letter, seems to have been about £1,200,000, or 180 lakhs of rupees. The purchasing power of the rupee in the beginning of the 18th century would, from another Jesuit letter, appear, on the most moderate calculation, to be about twelve times what it is now. If it was only half as much—the probabilities are it might have been greater—in the beginning of the 17th century, then Nāyak land revenue would, in modern currency, be about 1,080 lakhs of rupees.²² The present land revenue of these districts jointly amounts to about 120½ lakhs. Allowing for the difference in area and for the cesses included, Nāyak land revenue of the present day is over 50 per cent., which quite agrees with the other statement in the Jesuit letter that the Nāyak feudatories took "at least half of the produce of the lands." The Nāyak government of Coimbatore is described in a third Jesuit letter as a "mere tyranny and mass of confusion and disorder." The other sources of Nāyak revenue were the usual vexatious imposts on every kind of profession and art; land customs; fishery; plough-tax; ferry-boat tax, etc. They also exacted free manual labour. **Tanjore under the Marāṭhas** fared no better. The celebrated Jesuit missionary De Britto says, in one of his letters, that Venkājī, the founder of the dynasty, exacted four-fifths of the produce and insisted on its payment in money at a rate fixed by himself. The result of his thus extorting 80 per cent of the gross produce was that the sale of the entire produce did not suffice to meet the whole contribution. There were, besides the land revenue thus exacted, several cesses, the nature and extent of as many as 27 being known.

The decline of Nāyak power in the south prepared the way for Muhammadan conquest. The conquest of Bijāpur and Golconda by the Mogul emperor, Aurangzib, opened the line for predatory Marāṭhā marches, followed up by Mogul generals to put them down. Both Marāṭhā and Mogul conquerors fleeced the inhabitants everywhere during the end of the 17th and the beginning of the 18th centuries. The establishment of the **Nawab of Arcot** was a fresh beginning towards settled government and order, but the war of succession that followed in the Carnatic soon after, during the years 1749-1761, between the rival Nawābs, aided by the rival

²² 120½ lakhs includes the revenue for the whole of Salem, whereas only a part of it was under the Nāyaks. Moreover, the area under cultivation has increased since Nāyak times.

Subhedars of the Deccan and the French and the English nations on opposite sides, postponed it to a later date. However, Muhammad Ali was recognised as Nawáb in 1763, and that indeed was a step gained towards security and order in the south. But his system of government in the four Subhas—Arcot, Trichinopoly, Madurá, and Nellore—was entirely destructive of the ancient village institutions of the country, and conducted as it was through rapacious renters, was the worst kind of tyranny that was compatible with the name of government. In theory, the land tax was the now usual one-half of the gross produce paid in kind. But the rapacity of the renters reduced the other half of the cultivator to almost nothing. In the vigorous language of Colonel Fullerton, a contemporary of the times, "the renters on the coast did not scruple to imprison reputable farmers, and to inflict on them the extreme severity of the punishment, for refusing to accept of sixteen in the hundred as the portion out of which they were to maintain a family, to furnish stock and implements of husbandry, cattle, feed, and all expenses incident to the cultivation of their lands." "Their share, in fact," writes another authority, was often "only what they could conceal, or make away with." The system of renting, which pervaded every department of public revenue, pauperised the masses, paralysed trade, wracked irrigation, and in general produced a state of things which was wretched in the extreme and from which, despite the peace and progress of over a century, under the ægis of British rule, the country has not yet thoroughly recovered.

CONTRIBUTIONS TO PANJABI LEXICOGRAPHY.

SERIES III.

BY H. A. ROSE.

(Continued from p. 280, Vol. XXXIX.)

Johári: the ceremony at which the bride's mother puts the *tika* on the bridegroom's forehead and gives him one rupee and two *laddús*; other women also feed him. Karnál S. R. 1880, p. 132.

Johl, johal: a long field or strip of low land sunk below the ordinary level. Kāngra, Gloss.

Jokham: risk. Sirea S. R. 1883, p. 191.

Jol: a long strip of land running between two banks or ridges of rock. Kāngra Gloss.

Jongra, jongla: a yoke for oxen. Kāngra Gloss.

Joth: a pass in the high Himālayas; also applied generally to a great range.

Jowārā, jowāri: (1) a bee or alternate gathering of neighbours to do some farm work such as *lunfi* (reaping), *nidāi* (weeding) on one holding. The proprietor finds food and drink and sometimes music for all present; a bee to cut grass is often called a *kharodi*; (2) *jowāri*, a form of service, consisting of one day's work (*halatar*) at ploughing time, another (*danretar*) at reaping, and a third at *karoti*, or mowing time. Kāngra S. R. (Lyall), p. 45.

Ju = jo (P. D., p. 516).

Jūa: a yoke consisting of a straight piece of wood which rests against the humps of the oxen, 4 small pegs keeping it from shifting laterally. Karnál S. R. 1880, p. 162.

Jūa: to fix the yoke to the plough. Karnál S. R., p. 116.

Jūa ki angūthi: a yoke-ring sent by the bridegroom's father to the bride's house shortly before the wedding. Karnal S. R. 1872-80, p. 130.

Jubar: a plain. Simla Hills.

Jugti: carefully.

Jūh: waste land near the house and home fields where the cattle graze every day. Kāngra Gloss.

- Jul** : scales of metal. Simla S. R., 1883, p. 46.
- Jun** : a measure = 16 *kāt* = 24 *sera*. Simla S. R., 1883, p. 44.
- Jun, jo** : wife (Kullā) see *lāri*.
- Jūn** : a weight = 16 *paththas* or 24 *sera*. Cf. *kāin*. Jabhal, p. 28.
- Junās** : a married woman = *jandā*.
- Juphlota** : *Croton tiglium*. Kāngra S. R., p. 22.
- Jura** : a bundle into which growing sugarcane is tied up when it shows any tendency to droop. Karnāl S. R. 1880, p. 181.
- Jūti** : a handful of seedlings. Karnāl S. R. 1880, p. 185.
- Kabār** : a weed. Karnāl S. R., 1880, p. 168.
- Kacha** : the strip of land in the immediate vicinity of the river liable to annual inundation Cf. *mānd*. Ludhiāna S. R., 1883, p. 3.
- Kachā pār** : the hole in which the cylinder of the well is to be sunk, dug in the sand. Jullundur S. R., p. 100.
- Kachhālī** : a vessel flatter and smaller than the *daggā* (q. v.), with a mouth for grain and flour broad enough to admit the hand. Cf. *jhākrā* and *jhāolī*. Karnāl S. R., 1880, p. 121.
- Kachhālū** : see *handā* : Sirmūr eis-Giri.
- Kachhrālī** : see *kādh*.
- Kāchwa kā sājjī** : a man in the *lāna* who has contributed a half plough. Karnāl S. R. p. 112.
- Kaddū** : the operation of watering the ground and ploughing up and harrowing it while under water, till the field is turned into mud. Jullundur S. R., p. 124.
- Kadeini** : a kind of coarse sieve, with a smaller mesh than the *khareina*. Simla S. R., 1883, p. 46.
- Kadhālī** : a carpenter's workshop : a *lohār's* (is called ?) *harnālī*.
- Kadrān** : porridge made of *kōda* or *mandwa* flour. Simla S. R., 1883, p. 40.
- Kadroli** : *chapattis* made of *kōda* or *mandwā* flour. Simla S. R., 1883, p. 40.
- Kadu** : broadcast sowing : to steep the seed of rice in water for two or three days and then scatter it broadcast in the mud. Cf. *kadwān*. Hoshiārpur S. R., p. 88.
- Kadwān** : broadcast sowing : see *kudu*.
- Kāg** : a fish (*Belone canela*). Cf. *kawwū*. Karnāl S. R., p. 8.
- Kāg** : smut produced by east winds with cloudy damp weather. It attacks wheat especially ; and also *jauār* and sometimes barley. But it is, as a rule, sporadic in the two latter. Cf. *kāgwa*. Karnāl S. R., 1880, p. 180.
- Kāgan dora khelna** : the game in which the bride and the bridegroom are seated, on opposite sides of a dish into which water and various articles are put, and the bride unfastens the strings on the wrist and ankle of the bridegroom, while he does the same for her, and the bridegroom's brother's wife takes them and throws them into the water. Then the bride and bridegroom dip their hands into the dish and take out what they can find, and the brother's wife takes the articles and throws them into the water again. Sirsā S. R., 1883, p. 167.
- Kāgwa** : smut produced by east winds. See *kāg*.
- Kāhī**, (*adj.*) green, grass-green.
- Kāhkar** : land in which *kāhī* grass grows, as on a *ḍela*, beside a river.
- Kāhlu** : a spirit which lives in the mountains and when angry causes landslips. It must be appeased with sacrifices. Chamba.
- Kahu** : half a *gaddi*, or sheaf of corn given to village servants at harvest usually. Kangra Gloss.
- Kāhū** : a kind of sugarcane. Hoshiārpur S. R., p. 79.
- Kaimb** : a tree only useful for shade. Ludhiāna S. R., 1883, p. 8.
- Kāin** : a weight = 16 *paththas*, i. q. *jūn*.

- Kainohwa** : an earth-worm. Sirsa S. R., 1883, p. 20.
- Kaimal** : a timber tree. (P. i. q., *kaimbal*, Odina wodier.) Kangra S. R., p. 22.
- Kaindu** : a tree. *Diospyros montana*. Karnal S. R., p. 9.
- Kair** : a tree. (*Capparis aphylla*). Karnal S. R., p. 3.
- Kait, kayat** : an accountant appointed by a *rajd*. Kangra S. R., p. 80.
- Kaj** : a funeral feast. Sirsa S. R., 1883, p. 85.
- Kaju** : why? Kangra Gloss.
- Kaka** : father's younger brother. Sirsa S. R., 1883, p. 121.
- Kakal** : paper. Kangra Gloss.
- Kakkar** : *Rhus kukursinghi* : a timber tree, yielding a very handsome yellow-grained wood. Cf. *kakkrain*, and P. D., p. 535. Kangra S. R., p. 22.
- Kakra** : a large long mango fruit. Hoshiarpur S. R., p. 16.
- Kakra** : *Podophyllum emodi*, a good wood for boxes. Simla S. R., 1883, p. 48.
- Kakrain** : a timber tree. See *kakkar*.
- Kakrola** : the *koklde* pheasant, also called *qudgias* in Kullu, or *Ban kironk*, i. e., forest watchman. Kangra Gloss.
- Kala** : a mango fruit having a dark coloured skin. Hoshiarpur S. R., p. 15.
- Kalash** : a snake (*Cullaphis Maclellandii*). Jullundur S. R., p. 12.
- Kalak** : a method of paying menials. Karnal S. R., p. 116.
- Kalao** : midday meal. Keonthal.
- Kalar** : soil with a large mixture of sand (not applied to brackish land, as in the Punjab plains). Kangra Gloss.
- Kalar, lunch** : see under *datidit*.
- Kalari** : an earthen vessel, into which the juice of the cane flows as it exudes. Hoshiarpur S. R., p. 82.
- Kala bathu** : *Amaranthas*. Simla S. R., 1883, p. 40.
- Kalbans** : a fish (*Labeo calbasu*). Karnal S. R., p. 8.
- Kalchingari** : the ordinary red wheat, so called because its ear (*chingar*) gets a dark colour when ripe. Sirsa S. R. 1883, p. 284.
- Kalhā** : s. m. quarrel, dispute.
- Kali tngli** : 'black finger,' the catcher in hide-and-seek. Sirsa S. R., 1883, p. 206.
- Kalona** : a second class rice. Hoshiarpur S. R., p. 88.
- Kaloti** : see *khelothi*.
- Kalea** : a little earthen pot. Sirsa S. R., 1883, p. 163.
- Kamana** : a screen. Sirsa S. R., 1883, p. 158.
- Kamasbal** : a plant similar to the *bhakal*; the fruit yields an oil, edible and used for lamps. Simla S. R., 1883, p. 48.
- Kamdari** : a *patwar* cess. Kuthar.
- Kameli** : a blanket. Sirmur trans-Giri.
- Kamil, Kemble (?)** : a tree whose leaves afford fodder. Kangra S. R. (Lyal), p. 38.
- Kamloa** : the big dove. Kangra Gloss.
- Kamrakh** : *Averrhoa carambola*. Hoshiarpur S. R., p. 16.
- Kamri** : a short overcoat fastening with a flap at the side. Cf. *mirsdi*. Karnal S. R., 1880, p. 123.
- Kan** : a measure, $4\frac{1}{2}$ yards in length, = 52 *chappas* or fists.
- Kan-bah** : a wielder of the *kan* (fr. *bahnd*), a measurer or surveyor. Kangra S. R. (Barnes), p. 48.

- Kan** : the share of the produce taken by estimate of the yield. Karnāl S. R., p. 105.
- Kanaila** : an iron nail or ring. Simla Hills.
- Kanāli** : a large flat saucer for cooking in and eating from. Cf. *kānda*. Karnāl S. R., 1880, p. 121.
- Kan-perl** : see *baḥ* (*perā* appears to mean 'lump').
- Kanāra** : white, very soft and juicy sugarcane. Hoshiārpur S. R., p. 79.
- Kanash** : alder (*alnus*), only used for firewood. Simla S. R., 1883, p. 43.
- Kanch kudhi** : guessing the whereabouts of a hidden *kauri* with forfeits. Gurgaon S. R., 1883, p. 60.
- Kanchli** : bodice. Cf. *āngī*. Sirsa S. R., 1883, p. 155.
- Kandai** : a tree (*Argemone mexicana*). Cf. *khari* and *satiyāndsi*. Karnāl S. R., p. 9.
- Kandai** : a tree (*Solanum xanthocarpum*). Cf. *chipat*. Karnāl S. R., p. 9.
- Kandū** : a swelling below the ears. Jullundur.
- Kanger** : a tree (*pistachia intergerima*). Rohtak.
- Kāngna khelna** : the bride unties the *kāngna* or a knotted sacred thread, which the Brahman tied round the boy's wrist before he started, and he undoes hers. Karnāl S. R., 1880, p. 133.
- Kānga** : a tree whose leaves afford fodder. Kāngra S. R. (Lyall), p. 38.
- Kāngu** : (*Flacourtia sapida*), a tree. Hoshiārpur S. R., p. 13.
- Kanhīrā** : s. m. oleander, (*nerium odoratum*).
- Kanjul** : s. m. fem. *kanjli*, a partridge.
- Kānki** : straw of wheat, stubble, see *jindh*. Kāngra Gloss.
- Kanku** : a white beardless wheat. Cf. *mundri*. Hoshiārpur S. R., p. 74.
- Kanouji** : late sown barley. Ludhiāna S. R., 1883, p. 114.
- Kanni** : along with. Kāngra Gloss.
- Kans** : a kind of grass, used chopped up for fodder. Rohtak.
- Kāns** : *saccharum spontaneum*. Gurgaon S. R., 1883, p. 14.
- Kansua** : a caterpillar which attacks young cane. Ludhiāna S. R., 1883, p. 126.
- Kanti** : a locket. Karnāl S. R., 1880, p. 125.
- Kantla** : a broad necklace made of chains. Karnāl S. R., 1880, p. 125.
- Kanuri** : — an ornament worn on that part, add to P. D. p. 552.
- Kaphar, kupphar** : a small pool of water in a hollow. Kāngra Gloss.
- Kapni** : a sort of cover made of pottery. Karnāl S. R., 1880, p. 121.
- Kappan** : a sort of cover made of pottery. Karnāl S. R., 1880, p. 121.
- Kappra-latta** : clothes. P. D., p. 554.
- Kar** : a rent or tax; a fee of 4 or 5 *thimīs* per *topa*, which proprietors take from the tenants' share of the grain; in many places also called *koroh*. Kāngra Gloss.
- Kār** : walking round in exorcism. Shāhpur.
- Kārā** : adj. = *khara* : P. D., p. 555.
- Kara** : the bank which surrounds a mass of cultivation. Cf. *Kot*. Karnāl S. R., 1880, p. 171.
- Karāch** : a spoon. Simla Hills.
- Kārah** : a portion of the booty set aside for the heirs of the slain. Hissār S. R., p. 10.
- Karākā** : force. P. D., p. 556.
- Karāl** (*Buchinia variegata*) : a tree. Cf. *Kachnār*. Hoshiārpur S. R., p. 14.
- Kārānu** ? : an agricultural implement. Simla S. R., 1883, p. 45.
- Karāri** ? : Simla S. R., 1883, p. 45.

Karāsni or **kharāsni** : the recitation of *mantras* morning and evening by a *pujāri* before a *deotā*. Simla Hills.

Karat : the cultivator's share, as opposed to *sat*, the Rājā's share. Kāngra S. R. (Lyal). p. 31.

Karbi : *bājra* straw. Sirsa S. R., 1883, p. 158.

Karda : a fee payable to a landlord. Cf. *panchotra*.

Karda : a commission charged for a loan and added on to the amount actually advanced. Jullundur S. R., p. 72.

Karhan : a peasant. Bauria *argot*.

Karlathi : a variety of soil. Gujranwalla S. R., p. 25.

Karonk : a village watchman or messenger. Kāngra Gloss.

Karoti : the third day's service (*jowāri* *q. v.*), taken at morning time.

Kart : in Kullu : *kort*. The wild goat commonly called in books the *ther*. The female is called *meh* or *mehi*. Kāngra Gloss.

Kartā : a vessel made of pottery, smaller than a *baroli* (*q. v.*) with spouts, used to carry milk to the fields. Karnāl S. R., 1880, p. 121.

Karūmbli : (*s. f.*) lobe of the ear.

Kas : a square stack of rice in bundles. Kāngra Gloss.

Kashara : a wooden cup. Sirmūr trans-Giri.

Kashi : a large hoe. Simla S. R., 1883, p. 45.

Kasi : a handful of corn or anything else. Kāngra Gloss.

Kaslanā : to store up grain in straw. Kāngra Gloss.

Kasoli : a tiny one-handed spade used as a hoe. Karnāl S. R., 1880, p. 163.

Kasora : a platter, made of pottery, used once at feasts and thrown away. Cf. *kasori*, *sarai*, and *sardnu*. Karnāl S. R., 1880, p. 121.

Kasori : a platter made of pottery, used once at feasts and thrown away. Cf. *kasora*, *sarai*, and *sardnu*. Karnāl S. R., 1880, p. 121.

Kassi : a spade. Karnāl S. R., 1880, p. 162.

Kasumbia : a small mango fruit having its outer colour like safflower (*kasumb*). Hoshiārpur S. R., p. 15.

Kasūn : who ? Bauria *argot*. *Ex* : 'who is there ?' *kasūn e ?*

Katak : a raid made by a large expedition of two or three hundred men, some of them mounted on ponies. Sirsa S. R., 1883, p. 31.

Katāra : a tall thistle-like plant with a yellow flower. Cf. *kateli* and *satyanās*. Sirsa S. R., 1883, p. 16.

Kateli : a tall thistle-like plant with a yellow flower. Cf. *katāra* and *satyanās*. Sirsa S. R., 1883, p. 16.

Katera : a Jāt. Hārni *argot*. Ludhiāna S. R., 1878-83, p. 150.

Kathan = **Kathan**. P. D., p. 568.

Katherti : a peach tree. Simla S. R., 1883, p. 42.

Kathewat : *Indigofera heterantha* ; a small shrub ; leaves used as fodder for sheep and goats. Simla S. R., 1883, p. 44.

Katkana : the revenue management. Ludhiāna S. R., 1883, p. 163.

Kathla : a necklace of gold. Cf. *torā*. Sirsa S. R., 1883, p. 157.

Kāthra : a wooden plate. Sirmūr cis-Giri.

Katni : a work-basket in which rolls of cotton to be spun are placed. Jullundur S. R., p. 69.

- Kauni, kangni** : *Pennisetum italicum*, an Autumn grain. Simla S. R., 1883, p. 40.
- Kaur ohhamb** : like *chahn* (ill-drained low-lying land of poor quality, often waterlogged, but with an admixture of saltpetre). Hoshiarpur S. R., p. 70.
- Kauri** : a band of silver cowries, worn by women, going up the parting of the hair, and fastening to pins on the back. Karnāl S. R., 1880, p. 125.
- Kauri** : an earthen vessel for sugarcane juice, oftener called *handi* or *rasūn*. Kangra Gloss.
- Kawal, akhwāl** : a paved road going straight up a hill. Kangra Gloss.
- Kawnk** : the ruddy sheldrake. Cf. *sarkhāb*. Ludhiāna S. R., 1883, p. 14.
- Kawwa** : a fish. See *Kāg*. Karnāl S. R., p. 8.
- Keh** : a place covered thickly with pebbles or small boulders. Kangra Gloss.
- Kela** : a long mango fruit like a plantain (*kela*), with a small stone. Hoshiarpur S. R., p. 15.
- Kelār** : a cedar forest. See under *lāndār*.
- Kemble (?)** : See *kāmil*.
- Kemlu** : the sour lime. Simla S. R., 1883, p. 42.
- Keor** (*Holar antidysentericum*) : Kangra S. R., p. 22.
- Kesari** : a large mango fruit, in colour like saffron (*kesar*). Hoshiarpur S. R., p. 15.
- Ketal** : the bed of a river consisting of sand and stone, no grass. Kangra Gloss.
- Ketla** (*Dungarus caeruleus*) : a snake. Cf. *kzrait*. Hoshiarpur S. R., p. 18.
- Ken** : a kind of bean grown in marshy lands, often mixed with barley. Hoshiarpur S. R., p. 78.
- Kewali** : counting grains in order to ascertain the deity to be appeased. Karnāl S. R., 1880, p. 146.
- Khabli** : a lawn, from *khabbal*, lawn grass. Kangra Gloss.
- Khabre** : adv. perhaps, who knows? Loc. of *khavar*.
- Khadauru** : ? *kadenru*, *Taxus baccata*, the yew. Simla S. R., 1883, p. 43.
- Khadhā** } irreg. past part. of *Khānā*.
- Khāhda** }
- Khādū** : a ram. *bhey*, a ewe. Simla Hills.
- Khaggar** : a bull. Cf. *bijar*.
- Khaggnā** : to cough.
- Khāhara** : a shoe. Bauria *argot*.
- Khai** : a ravine. See *khdī*.
- Khāi huā** : to eat. Bauria *argot*.
- Khakhra** : father-in-law. Cf. *susra*. Sirsa S. R., 1883, p. 124.
- Khakhū** : mother-in-law. Cf. *sāsū*. Sirsa S. R., 1883, p. 124.
- Khakkar** : the barking deer. Kangra Gloss.
- Khāl** : a hollow or cutting made by water, big or little; *khola* or *khdī* are words of similar origin applied to ravines, &c. Kangra Gloss.
- Khāla** : an old river channel. Karnāl S. R., p. 4.
- Khālja** : gum, of the *chir* pine, *kail* or *kelon* trees. Simla Hills.
- Khaltu** : a leather bag, made of goat's skin, to hold 8 to 10 *seers*. Simla S. R., 1883, p. 46.
- Khambar** (*s. m.*) : the flat disks which, connected by string (*bair*), form a spinning wheel.
- Khambi** : a diver. Cf. *kīlia*. Karnāl S. R., 1880, p. 169.
- Khamra** : a wide-mouthed vessel. Sirmūr trans-Giri.
- Khān**, (*s. f.*) : a mine, quarry.

- Khandhā** : a flock of sheep or goats. *Kāngra Gloss*.
- Khande di pahal** : an initiatory ceremony, in which a two-edged dagger (*khandā*) is used ; performed by Sikhs. *Jullundur S. R.*, p. 51.
- Khanēvar** : a decorative wooden frame attached to the ridge of a pent. *Sirmūr*.
- Khāni** : *adv.*, over and above.
- Khanor**, *Pavia indica* : horse chestnut. *Simla S. R.*, 1883, p. 42.
- Khantu** : a small *khānda*, or box, to hold 2 to 4 *mans*. *Simla S. R.*, 1883, p. 46.
- Khāp** : a faction. *Karnāl S. R.*, p. 79.
- Khar** : leaves of the *saccharum sara*. *Hoshiārpur S. R.*, p. 16.
- Khār** : manure. Cf. *khāt kūra*. *Karnāl S. R.*, 1880, p. 164.
- Khar** = 20 *jūn*. *Simla S. R.*, 1883, p. 44.
- Khara** : any government official. *Hārni argot*. *Ludhiāna S. R.*, 1883, p. 15.
- Kharāngni** : court-yard. *Sirmūr*.
- Kharāshū** = 2 *khār*. *Simla S. R.*, 1883, p. 44.
- Kharshu**, **Kharu** : *Quercus semecarpifolia*. *Simla S. R.*, 1883, p. 43.
- Kharelina** : a coarse sieve, see *kadelni*. *Simla S. R.*, 1883, p. 46.
- Kharen** or *khin* : dues—when a *deotā* is invited by anyone, the host gives a feast to the people who come with the *deotā*. This word is used in *Sarāj*; in *Shadhoch* the word used is *phanel*. *Simla S. R.*
- Kharot** : hail (*Gādi*). Cf. *an* and *akhānet*.
- Kharetar** : a grass or hay preserve. *Kāngra S. R.* (*Lyall*), pp. 8 and 36.

(To be continued.)

MISCELLANEA.

SIR WILLIAM H. SLEEMAN.

The Catalogue of the Indian Court at the Festival of Empire gives the good news that Captain J. L. Sleeman, Royal Sussex Regiment, B. East, is writing a full memoir of his illustrious ancestor, famous for his suppression of thugges (*thagi*) and his well-known books. Captain

Sleeman will be grateful to any one who will assist him by the loan of letters or papers.

Several valuable manuscripts written by Sir William Sleeman, and sundry interesting relics connected with him were exhibited in cases 86 to 92. They included two charts showing the relationship of the Thag families.

V. A. S.

BOOK-NOTICE.

THE BRAHMANAIC SYSTEMS OF RELIGION AND PHILOSOPHY. By M. T. NARASIMHIENGAR, B.A., M.R.A.S., CENTRAL COLLEGE, BANGALORE. Reprinted from the Quarterly Journal of the Mythic Society, Bangalore, for April, 1911. Printed at the S. P. C. K. Press, Church Road, Madras, N.O. 1911.

MR. NARASIMHIENGAR'S well-written pamphlet is intended as a contribution to the study of the Vedānta from the point of view of a Hindu who prefers the school known by the name of Viśiṣṭādvaita or 'qualified monism' as followed by the Śrī-Vaiṣṇava Brāhmanas. According to him most European scholars erroneously identify the Vedānta teaching with the school known by the name of Advaita, or 'monism', as taught by Śaṅkarāchārya, and

generally accepted by the Smārta community among the Brāhmanas, which recognizes only one entity called *Brahman* or *Ātman*, and holds the world to be unreal. The third Vedāntist school, that called *Dvaita*, or 'Dualism', which is followed by the Mādhva Brāhmanas, teaches that the three entities—matter, soul, and God—are by nature distinct from one another, so that no two of them can ever be identified.

The author gives numerous classified quotations to prove that the theories of all the three schools can be supported by texts from the *Upanishads*, and evidently is of opinion that the apparent discrepancies can be reconciled only by adopting the views of the Viśiṣṭādvaita school, which

maintains the existence of natural differences between the three entities—matter, soul, and God—while regarding the Supreme Being (*Param-ātman*) as inseparably united with matter and souls, the universe of matter and souls forming the body of the Supreme Being. "The attributes of God", he observes, "are as real as God Himself; that is, the universe is not unreal." Mr. Narasimbiengar, although holding that 'every object in the universe is pervaded by the All-pervading God (Vishnu)', considers the term 'Indian Pantheism', commonly applied to Vedāntist philosophy, to be misleading. It seems to me that a teacher who maintains that "every object in the universe is pervaded by the All-pervading God" may be described as 'a pantheist' with perfect correctness. If that doctrine is not 'pantheism,' I have no notion what that term means.

Mr. Narasimbiengar begins his discourse by remarking that "to treat of *Religion* separately from *Philosophy* is, from the Hindu point of view, an impossible task." Maintaining this attitude throughout he tacitly assumes the divine authority of the *Upanishads* and other Hindu scriptures, and must be regarded as addressing Hindus rather than the world of scholars in general, and as appealing to authority rather than to pure reason.

He sums up as follows the points of agreement between the three schools of Hindu Vedāntists:—

(1) All the three systems are based upon the authority of the *Śrutis* (the *Upanishads*), the *Smritis*, the *Itihāsas*, and the *Purāṇas*.

(2) All believe that the beginningless *karma* is the cause of worldly bondage, and that the soul will undergo birth after birth until the whole of *karma* is exhausted.

(3) All recognize that the study of the Vedānta is essential for the attainment of *Jñāna* (wisdom) which serves as a passport to the Heavenly Abode.

(4) *Bhakti* or Love of God is the most perfect means of salvation according to all the three systems.

(5) Image-worship is an essential feature of all the Brahmanic systems; and *Nārāyaṇa* (Vishnu), in various forms, is generally worshipped, as the Supreme Being by all the three sects.

(6) The Spiritual Preceptor is the mediator between the individual soul and God; and is revered as equal to God in several respects.

(7) Divine Grace alone can ultimately secure salvation, as human efforts by themselves will be fruitless.

(8) All recognize that salvation consists in the attainment of Brahman, which is Eternal Bliss.

It being inconceivable that any European could accept the whole of those eight propositions, which would require him to admit the authority of the Hindu scriptures, to receive the *karma* doctrine as axiomatic, to worship Hindu images, and to attach himself to a *guru*, it appears to be impossible for any European to declare himself an adherent of the Vedāntist philosophy, which is so inextricably mixed up with the practice of Hindu religion. If that view be correct, it is easy to understand why Hindu philosophy on its own account is unable to attract the serious notice of the teachers of philosophy at English universities. An Englishman may be a follower of Aristotle, Plato, Kant, or Hegel, but he cannot be expected to become a Hindu in order to enrol himself in the ranks of the Vedāntists.

Mr. Narasimbiengar approaches the *Upanishads* as the older Christian commentators approached the Bible, with a firm conviction that all passages in the sacred writings, however contradictory in appearance, are reconcilable and must be reconciled. He states his attitude frankly in the words:—"Every Vedantic scholar should admit that the *Upanishads* are, as a whole, a consistent embodiment of philosophical thought; and any interpretation given of them, can be considered sound, only if such interpretation is capable of elucidating all the passages in the *Upanishads*, as giving a consistent idea throughout." The application of such a principle to a literature, the work of many authors, and probably extending over several centuries, cannot but produce forced interpretations, such as we are familiar with in the pages of Biblical commentators.

Some Indian Vedāntists, I believe, cherish the hope that the teachings of the Vedānta will give birth to a universal religion fitted to supersede all the existing religions of the world. But it is plain that such dreams cannot be realized if the philosophy is presented, after Mr. Narasimbiengar's method, as inseparably bound up with purely Hindu beliefs and practices and as resting on the postulate that the *Upanishads*, whatever be the date or authorship of each, form one consistent whole.

V. A. S.

INDIAN PAINTING AT THE FESTIVAL OF EMPIRE, 1911.

BY VINCENT A. SMITH.

The contents of the Indian Court at the Festival of Empire in the grounds of the Crystal Palace, assembled by Colonel Hendley, C.I.E., with infinite trouble in the face of great difficulties, comprised many beautiful and interesting objects, fully described in the *Guide and Catalogue*.¹ The most important, although not, perhaps, the most popular exhibits were those contributed by Dr. M. A. Stein, C.I.E., and Mrs. Herringham, illustrating the early history of Indian painting. Readers of the *Indian Antiquary*, who have not enjoyed opportunities of visiting the Festival of Empire or perusing the *Guide and Catalogue* may be glad to have some account of those two remarkable exhibits. We begin with Mrs. Herringham's contribution of 26 new copies of the Ajanṭā fresco paintings.

Ajanṭā Pictures.

"These copies from the Ajanṭā frescoes," Mrs. Herringham writes, "were made by myself and one English [Miss D. Larcher] and several Indian painters during the winter seasons of 1909-10 and 1910-11² Previous copies have shown all the blemishes and holes in the plaster. We have thought it advisable, for the sake of the beauty of the composition and of intelligibility, to fill up the smaller holes. But though some people may call this a restoration, altering our work from literal copies to studies, I think we may claim that this omission of damage has been done very cautiously, and the unfinished look of the copies is the consequence of our restoring so little. A copy of a damaged picture must necessarily look like the copying of a badly painted or unfinished one. In reality, the technique of the original work is so sure and swift and perfect, that we, none of us, were good enough executants to repeat it"

Probably every part of every chamber was originally painted or intended to be painted. The principal remains now are in Viharas I, II, XVI, and XVII, and Chaityas IX, X, XIX. . . . The aisles formed by the columns are to some extent thrown into sections by occasional piers, but except this there are no divisions between the paintings, nor are they surrounded by ornamental borders.

The paintings represent the tale or incidents in a sort of continuous manner. The same personages appear twice or more times, only grouped variously, according to the subject. There are what one might call nucleus points—points of interest in the narration, and there is a certain amount of connecting links. The transition from episode to episode is managed by such a device, among many, as a man looking through or guarding a doorway, sometimes by the continuousness of the pictorial architectural background. The impression is not so much that the walls were surfaces to be decorated, but that they offered precious space on which the legends might be depicted for the edification of the devout."

¹ 'Festival of Empire; Imperial Exhibition, Indian Section; Guide and Catalogue'; on sale at the Festival, price one shilling. Copies probably could be procured still either from the printers, Bemrose & Sons, Ltd., of Derby and London, or from Colonel Hendley, C.I.E., of 4, Loudoun Road, St. John's Wood, London, N. W. The special articles on Indian painting by Mrs. Herringham, Dr. Stein, and other contributors give the little book permanent value.

² The Indians were Nandalal Bose, Samarendra Nath Gupta, Asit Kumar Haldar, and Syed Ahmed, the last named being helped by his students.

The pictures illustrate events in the life of Prince Gautama Buddha and the more popular of the Jātaka stories, namely, the stories of the Buddha's previous incarnations, perhaps also some scenes of semi-mythological history. Incidentally they illustrate the court life and popular life of the time as told in the romances and plays.

The pictures certainly spread over 200 years from 450 to 650." Some of the earliest, in caves IX and X, now, I believe, vanished, may have been executed before the Christian era. The figures of Buddhas on the pillars of Cave X, which still exist, exhibit various forms of the nimbus and a style of drapery which suggest recollections of the Gandhāra school of sculpture. Those figures may date from the fourth, or possibly the fifth century. But most of the paintings may be confidently assigned to the sixth century or the first half of the seventh. All the works copied under Mrs. Herringham's direction from Caves I, II, and XVII may be dated, I think, between A. D. 500 and 650.

In the *Burlington Magazine* for June, 1910, Mrs. Herringham published novel and valuable criticisms on the technique and æsthetic merits of the Ajantā frescoes, of which the principal passages are quoted in my *History of Fine Arts in India and Ceylon*. In the *Guide and Catalogue of the Indian Court* she has added further observations of much interest, some of which may now be cited. It is greatly to be desired that Mrs. Herringham should record her description and estimates of the frescoes in a convenient, systematic, and permanent form. The publications on the subject are all painfully fragmentary and incomplete.

The older accounts by Griffiths and other writers make little attempt to distinguish different styles in the frescoes. According to Mrs. Herringham's expert judgment, "there are at least twenty different kinds of painting. Some pictures recall Greek and Roman composition and proportions, a few late ones resemble the Chinese manner to a certain extent, but the majority belong to a phase of art which one can call nothing except Indian, for it is found nowhere else. In one respect the composition is unlike most Chinese painting, for there is not much landscape. The figures occupy the field, often grouped in a manner which recalls the alto-rilievo of sculpture

Nearly all the painting has for its foundation definite outlines, generally first on the plaster a vivid red, corrected and emphasized as the painting proceeded with black or brown. The outline is in its final state firm but modulated and realistic, and not often like the calligraphic sweeping curves of the Chinese and Japanese. The drawing is, on the whole, like mediæval Italian drawing

The quality of the painting varies from sublime to grotesque, from tender and graceful to other quite rough and coarse. But most of it has a kind of emphatic, passionate force, a marked technical skill very difficult to suggest in copies done in a slighter medium.

To me the art is of a primitive, not decadent nature, struggling hard for fresh expression. The artists had a complete command of posture. Their seated and floating poses, especially, are of great interest. Their knowledge of the types and positions, gesture and beauties of hands is simply amazing. Very many racial types are rendered; the features are often elaborately studied and of very high breeding, and one might call it stylistic breeding. The drawing of foliage and flowers is very beautiful. In some pictures very considerable impetus of movement of different kinds is well suggested. Some of the schemes of colour are very remarkable and interesting and there is great variety. There is no other fine portrayal of a dark-coloured race by themselves."

Mrs. Herringham's informal observations, while sufficient to call attention to many matters deserving of close study, are obviously far from constituting a complete critique, even if read with her earlier and almost equally informal contribution to the *Burlington Magazine*. Considering that the Ajanṭa frescoes are the most important series of ancient paintings extant, with the exception of those at Pompeii, it is lamentable that no good account of them exists. Dr. Burgess did what he could to describe them in his *Notes* published in 1879, and that work is still the most systematic description of the paintings. But it is very meagre and illustrated only by outline sketches. Mr. Griffiths' fine volumes of reproductions published by the India Office, although containing much valuable description and criticism, are very far from furnishing a complete treatise on the subject.

A large part of the pictures described by Burgess and Griffiths has disappeared since they wrote, and each year the task of composing an adequate account of the frescoes becomes more difficult. Mrs. Herringham's notes add much to our knowledge of the subject, while leaving ample room for more exhaustive treatment, and all students of Indian art should be grateful to her for her disinterested labours. She has generously presented her copies to the 'India Society,' a small association recently formed for the purpose of studying and encouraging Indian art. The Society has at present no rooms of its own, and will, I presume, deposit Mrs. Herringham's valuable gift in some public institution. Her copies, being to some small extent restorations, are far more pleasing and easily intelligible than the more rigidly accurate facsimiles of earlier copyists.

We are, I fear, still unlikely to see for a long time yet a worthy Indian Museum established and properly administered in London. So far as I know, nothing has been done to carry out the project of such a museum, which has been freely talked about. If such an institution ever comes into being, Mrs. Herringham's gift to the Indian Society should form one of the choicest treasures of the collection.

A large series of one hundred photographs taken during last winter [apparently 1910-11] by M. Victor Golobew of Paris was exhibited as Nos. 307-310 in the Indian Court. These excellent photographs of the Ajanṭa frescoes should be studied in connexion with Mrs. Herringham's copies, and it is desirable that sets of them should be acquired by the Indian Museum, Calcutta, and the Indian Section of the Victoria and Albert Museum.

*Specimens from Dr. Stein's Collection of Ancient Buddhist Pictures and Embroideries
discovered at a site near Tun-huang, on the western confines
of the Chinese Province of Kan-su.*

Four large cases in the Indian Court were filled with select specimens from the large collection made at Tun-huang which is the joint property of the Government of India and the Trustees of the British Museum. The art objects and an extensive library comprising many thousands of manuscripts in Chinese, Tibetan, Sanskrit, old Turkish, and other languages came to light by the accidental discovery of a small walled-up chapel in one of the many cave-temples known collectively as 'the Halls of the Thousand Buddhas.' Conclusive evidence proves that the chapel was walled up very early in the eleventh century. Nothing, consequently, can be later than A. D. 1020. As a matter of fact, most of the contents of the chamber are much older, dating from the time of the T'ang Dynasty, that is to say,

from the seventh to the ninth century of the Christian era. One of the paintings on silk (No. 32) bears a Chinese inscription dated A. D. 892. Some of the Chinese manuscripts are still more ancient.

It is obvious that even a preliminary examination of such a vast mass of confused and partially damaged material must take a long time, while the thorough study of the manuscripts will provide work for generations of scholars. The paintings on silk alone number about three hundred, and the greatest care and skill are required for opening them out and preparing them for critical examination. Description and criticism of the paintings must be tentative and incomplete until the whole collection has been examined in the light of the accompanying documents. The 68 items shown at the Festival of Empire have been described summarily by Dr. Stein in the *Guide and Catalogue*. We propose to bring his principal observations to the notice of our readers.

Nearly all the paintings are executed on a fine gauze-like transparent silk, but a few are on paper.

Most of them fall readily into two classes, namely, (1) oblong banners provided with triangular head-piece and streamers on each side, with wood or bamboo strainers attached; and (2) larger paintings intended to be hung on temple walls or gateways.

The subjects of the wall-pictures are the familiar scenes of Buddhist legend—the dream of Māyā, the departure from Kapilavastu, incidents in heaven, and so forth. The banners, painted on both sides, are chiefly occupied by effigies of Bodhisattvas, Lōkapālas, and Dharmapālas, generally Chinese in style, but based on Indian tradition. A few are distinctly Indian in style.

The paintings comprise specimens of considerable beauty and aesthetic merit, and like the objects brought home by Dr. Stein from his first expedition, show the influence of Chinese, Persian, Indian, Tibetan, and Greek art. They enable us to form some notion of what the lost mediæval paintings of India must have been like, and so help to fill up the wide gap between the latest paintings at Ajantā dating from the seventh century and the Indo-Persian painting introduced by Akbar about A. D. 1570.

The cases at the Festival of Empire included remarkable examples of ancient embroidery belonging to the same period as the pictures on silk and paper. Dr. Stein points out that “the multi-coloured patterns woven into them present the most striking resemblance to patterned silk fabrics found in Egyptian tombs of the early Christian and Byzantine period, and showing a type of decoration usually known as ‘Sassanian,’ and supposed to originate in Mesopotamia or Western Persia.” In support of this general statement the description of No. 54 may be quoted:—

“54—Manuscript wrapper—roughly made of silk fragments stiffened with paper, lined with silk, and with coarse cotton tapes for tying. Outer edges and triangular flap made of fragments of rich silk brocade of Sassanian design. On pink ground large elliptical cartouches, bordered with double rows of overlapping petals, contain two winged bulls with abundant manes, facing each other on salmon-coloured field. Elliptical lotuses fill spaces between large cartouches. Two roughly cut strips of extremely fine silk tapestry are attached to centre panel. Style of weaving is identical with that of the Copts of the third century A. D., and of the ancient Peruvians, and closely resembles that of the Gobelin factory.”

THE DATES FOR THE EARLY PRINCES OF THE PRESENT JODHPUR FAMILY.

BY D. R. BHANDARKAR, M.A., POONA.

IN pp. 181-183, *ante*, I have given an account of the memorial stone of Sihâ Râthod found at Bîghû. The transcript of the inscription engraved on it, which was therein given, was based on an impression supplied to me, which was not quite satisfactory. The stone has now been removed to the Tawarikh Mahkma, Jodhpur, where it is open to inspection. And an excellent inked impression of it has now been kindly sent to me by Pandit Ramkaran. The transcript which I now give here may therefore be considered final.

1. ओ ॥ संवत् १३३०
2. कार्तिक वदि १२ सोम-
3. वरि रडडा श्रीसित-
4. कवर सुनु सीसो दे-
5. बलोके गतः सो [ले]-
6. क पारवति^१: सस्वार्ये दे-
7. वली स्थापिता (वा) करापिबुद्ध^२ भवतः^३

It will be seen that the historical conclusions which I have already drawn are in no way affected. Only the reading of the last two lines, which are of no importance, is definitely settled.

No reliable dates have so far been known of the early princes of the Jodhpur dynasty. Consequently, it is impossible to over-rate the importance of the date V. S. 1330 for Sihâ, especially as he was the founder of that dynasty. A second date has now been brought to light by the same disinterested antiquarian, Nannurâm Brahmbhat, but it is for Dhûhâda, grandson of Sihâ. The date is Samvat 1366, and Dhûhâda is called a son of Âsvatthâma, according to the impression supplied to me. Whatever the form of the last name here intended may be, there can be no doubt that it is the same as Asothama of Tod's *Annals of Mârwar* (*Annals and Antiquities of Rajasthan*, Vol. II, p. 14). The inscription is on a memorial stone found at Tirsinghari in the Pachbhadrâ district.

BUDDHIST PARALLELS TO PARSİ HUMATA-HUKHTA-HUVARSHTA.

BY G. K. NARIMAN, RANGOON.

"His thought is quiet, quiet are his word and deed, when he has obtained freedom by true knowledge, when he has thus become a quiet man."

Commenting on this verse of the Pâli *Dhammapada*, Max Müller proceeds to show that "this very natural threefold division, thought, word and deed, the *trividha-dâra*, or the three doors of the Buddhists, was not peculiar to the Buddhists or unknown to the Brâhmanas," and somewhat lukewarmly adds that "similar expressions have been shown to exist in the *Zend-Avesta*." (S. B. E., X, 28.)—(The reference to Hardy's *Manual* will be found at page 513 of the second edition. Max Müller's p. 494 refers probably to the first ed.)

That good thought, word and deed are of the essence of Zarathushtrianism is a commonplace of comparative religion, and the Parsis rightly glory in this tenet of paramount ethical importance. What I would call attention to is that it is possible to exaggerate the value of this doctrine as an ethical asset peculiar to the Parsis and confined more or less to the doctrines of the *Avesta* alone.

^१ Here the *visarya* is evidently intended for a *virâma* १.

^२ This stands for करापिबुद्ध

On the contrary, it is inculcated with almost equal insistence in the younger Vedic literature and the Brāhmaṇa scriptures and the Buddhist writings. (A. Weber: *Indische Streifen* I, 209. Brunnhofer: *Urgeschichte der Arier* I, 192 seq. Tiele: *Geschichte der Religion im Alterthum* II, 330).

It seems to me that the frequency with which this triad is alluded to, and the wealth of variety of manner in which it is emphasised in the Buddhist sacred books, deserves to be better studied by those who are misleading the Parsis that their Avestaic *humata-hukhta-huvarshta* is a spiritual monopoly all their own.¹

I will only premise that the citations here produced are but a fraction of what can be produced and that they were ticked off in a fresh hurried re-reading of a few Pali and Sanskrit Buddhist works. I have quoted the setting and the context at certain length so as not to deprive the originals by truncation of their rugged unconventional attractions. It would be easy to compose quite a charming little anthology of Buddhism merely by stringing together those passages which are instinct with the spirit of thought, speech and act that are good.²

Him I call indeed a Brahman who does not offend by body, word or thought, and is controlled on all these three points.—*Dhammapada*: 391.

Even if he commit a sinful deed by his body or in word or in thought he is incapable of concealing it; for to conceal is said to be impossible for one that has seen the state of Nirvāṇa. This excellent jewel is found in the Assembly, by this truth may there be salvation.—*Suttanipāta*, *Chullavagga*: 11.

He who is not opposed to any one in word, thought or deed, who after having understood the Dharma perfectly longs for the state of Nirvāṇa,—such a one will wander rightly in the world.—*Suttanipāta*, *Sammaparibbajaniyasutta*: 7.

And in which way is it, Siha, that one speaking truly could say of me: "The Samana Gotama denies action; he teaches the doctrine of non-action; and in this doctrine he trains his disciples?" I teach, Siha, the not-doing of such actions as are unrighteous either by deed or by word or by thought; I teach the not-bringing about of the manifold conditions of heart which are evil and not good. In this way, Siha, one speaking truly could say of me "The Samana Gotama denies action. . . ." I teach, Siha, the doing of such actions as are righteous by word or by thought.—*Vinaya-Piṭaka Mahāvagga*: VI, 31, 6.

I deem, Siha, unrighteous actions contemptible whether they be performed by deed or by word or by thought; I proclaim the doctrine of the contemptibleness of falling into the manifold conditions of the heart which are evil and not good.—*Mahāvagga*: VI, 31, 7.

I teach, Siha, that all the conditions of heart which are evil and not good, unrighteous actions by deed, by word and by thought must be burnt away.—*Mahāvagga*: VI, 31, 8.

And what is it that gives rise to legal questions of offence? There are six origins of offence that give rise to legal questions of offence. There is an offence that originates in deed, but not in word, nor in thought (and so on till all the possible combinations are exhausted with mathematical precision after the approved Buddhist method).—*Chullavagga*: IV, 14, 6.

¹ Vide Koppen: *Religion des Buddha*: 1, 445.

² I have limited my references to a few Buddhist works with which I am more or less familiar; but that the Jaina Scriptures also inculcate the same principle is equally remarkable. See Jacobi's *Jaina Sūtras*: I, XXVI and p. 230: "Henceforth the Venerable Ascetic Mahāvīra was houseless, circumspect in his walking, circumspect in his speaking, circumspect in his begging, circumspect in his accepting anything, in the carrying of his outfit and drinking vessel; circumspect in his thoughts, circumspect in his words, circumspect in his acts: guarding his thoughts, guarding his words, guarding his acts. . . ."

For the doctrine of the three *Guptā*, as they are called by the Jains; see *S. B. E.*, XLV, 50, 130, 160, 93 and 107.

A Bhikshu who warns another should, Upāli, when he is about to do so consider thus: "Am I pure in the conduct of my body, pure therein without a flaw, without a fleck? Is this quality found in me or is it not?" If, Upāli, the Bhikshu is not so, there will be some who will say to him: "Come, now, let your reverence continue still to train yourself in matters relating to the body"—thus will they say. (The same exhortation is repeated separately with reference to speech and mind.)—*Chullavagga*: IX, 5, 1.

And was not Sāriputra the Elder, O king, the best man in the whole ten thousand world systems, the Teacher of the world, himself alone excepted? And he who through endless ages had heaped up merit and had been re-born in a Brāhmaṇ family, relinquished all the delights of the pleasures of senses, and gave up boundless wealth, to enter the Order according to the teaching of the Conqueror, and having restrained his actions, words and thoughts, by these thirteen vows, became in this life of such exalted virtue that he was the one who, after the Master, set rolling on the royal chariot-wheel of the Kingdom of Righteousness in the religion of Gotama, the Blessed One.—*Milinda-Panha*: end of Ch. IX.

Through the merits of good theories virtuous men who understand noble knowledge go to heavenly worlds from their self-restraint as regards body, speech and thought.—*Buddhacharita*: XVI, 25.

But all they who do good with their body, who do good with their voice, who do good with their mind, they love themselves. And although they should say thus: "We do not love ourselves," nevertheless they do love themselves. And why do I say so? Because, whatever a man would do to one whom he loved, that they do to themselves. Therefore they love themselves.—*Saṃyutta-Nikāya*: iii, 1, 4.

Suppose, O Monks, one does evil with his body, does evil with his voice, does evil with his mind—*Ānguttara-Nikāya*: III, 35.

Permit me, Lord, give me absolution from all my faults committed in deed or word or thought.—*Portion of Buddhist Confession*.

So it appears, O Monks, that ye are distressed at, ashamed of, and loathe the idea of life in heavenly beauty, heavenly happiness, heavenly glory; that ye are distressed at, ashamed of, and loathe the idea of heavenly power. But much more, O Monks, should ye be distressed at, ashamed of, and loathe doing evil with the body . . . with the voice . . . with the mind.—*Ānguttara-Nikāya*: III, 18.

As everything he did in thought, speech and action was purified by his love, most of the animals given to wickedness were like his pupils and friends.—*Jātakamālā*: VI, 8.

But the lack of mercy is to men the cause of the greatest disturbance, as it corrupts the action of their minds, and words and bodies no less with respect to their families than to strangers.—*Jātakamālā*: XXVI, 40.

All that we are is the result of what we have thought. It is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.—*Dhammapada*: 2.

From thought, I say, proceeds deed; after having thought, a man puts into effect a noble speech or act.—*Ānguttara-Nikāya*: Vol. III, 415.

In deed was I well-behaved, so in words, so in thoughts; all thirst is finally quenched: extinguished I am; all put out.—Uttara's song: *Therīgāthā*.

Those who weary of the three perfections (*pradhāna*) and their accompaniment, become hermits and (take up) cool dwelling places, their bodies, speech and minds all well controlled, knowing the proper way to comport themselves;—they are truly Bhikshus.—*Buddhist sūtras from the Tibetan*, Ante, Vol. XII, p. 308.

Steadily observing the tenfold way of virtuous action in body, speech and thought, and turning away from spirituous liquors, you will feel a sincere joy in this virtuous life.—*Suḥrillekha*, the epistle of Nāgārjuna to King Udayana (*Journal of the Pali Text Society*, 1886).

Since then you must die in this manner (in uncertainty as to your fate) take the lamp of the three merits to give you light, for alone you must enter their endless darkness which is untouched by sun or moon.

Commentary : The three kinds of merits are those of body, speech and thought.—*Suḥrillekha* : p. 21.

A monk kills a wild goose and is reprimanded with a sermon ending in "A Brother ought to hold himself in control in deed, word and thought."—*Jāṭaka* : No. 276.

Le Buddha a enonce comment du corps, de la bouche, et des pensees decoulent les trois sortes de Karmans.—Huber's French translation of the Chinese version of Kumārajīva's *Sātrālaṅkāra* from the original Sanskrit of Āśvaghoṣa.

Tīn-ināni bhikkhave mon-yyāni. Katamāni tīni?

Kāya-moneyyam vacā-moneyyam mano-moneyyam.—

Itivuttaka 64, quoted by Minayeff in his *Recherches sur le Bouddhisme h. g.*; see also his next note from the *Abhidharma-kośavyākhyā*.

त्रिविधं कायिकं कर्म वचसा च चतुर्विधम् ।

मनसा चिप्रकरणेन तत्सर्वं वेश्याम्यहम् ॥

कायकृतं वाचाकृतं मनसा च विचिन्तितम् ॥

कृतं द्वाविधं कर्म तत्सर्वं वेश्याम्यहम् ॥

Sikshāsamuchohaya, p. 163.

It is not possible, O Monks, it is without a foundation that one with good thoughts, words and deeds should have a fortune undesirable, joyless and cheerless.—*Āṅguttara-Nikāya* : *Eka Nipāṭa* : 20.

Les trois occupations sont celles du corps (kāya-karma), de la bouche (vacā-karma), et de la pensée (citta-karma).—*Chavannes* : *Voyages des pelerins Bouddhistes* : p. 171.

Samañña-phala Sutta, etc., translated by Rhys Davids in his "Dialogues of the Buddha," pp. 57-8, 72, 103, 202, 221, 269, 279.

Seydel notes this "astonishing similarity" and refers to *Lalita-Vistāra*, Chap. 5, and to the Chinese Sutra of the 42 Articles.—

Seydel : *Evangelium von Jesu in seinem verhältnissen zu Buddhasage und Buddha-Lehre* : pp. 202, 213.

And I know that those beings possess of good conduct in body, speech and mind, not upbraiding the elect ones, but right believers, incurring the karma of right belief, rise again, upon the dissolution of the body after death—some in the world of weal and paradise, and some among the human; while those beings possess of bad conduct in body, speech and mind, upbraiders of the elect ones, false believers, incurring the karma of false belief, do rise again, upon the dissolution of the body after death, either in the realm of ghosts or in the wombs of brutes, or in the damnation, woe and perdition of hell.

"O soul, through thoughtlessness thou didst not right in body, speech and mind. Verily, O soul, they shall do to thee according to thy thoughtlessness. Moreover, this wickedness was not done by mother or father, brother or sister, friends or companions, relatives or kinsfolk; neither by philosophers, Brahmins or spirits: by thee the wickedness was done, and thou alone shalt feel its consequences."—*Majjhima-Nikāya* : 180.

CONTRIBUTIONS TO PANJABI LEXICOGRAPHY.

SERIES III.

BY H. A. ROSE.

(Continued. from p. 295.)

- Khari** : a tree. Cf. *kandai*.
Kharkana : *accharum sara*. Hoshiarpur S. R., p. 16.
Kharkar : s, m., noise, disturbance.
Kharkhair : the demoiselle crane (*Anthropoides virgo*). Ludhiāna S. R., 1883, p. 13.
Kharodi : a bee held for cutting grass. See under *jowārd*.
Kharot : a lock. Ludhiāna S. R., 1883, p. 150.
Kharsa : the hot season, including Phāgan, Chet, Baisākh and Jeth. Karnāl S. R., 1880, p. 166.
Kharsana : (*crotalaria burbia*).
Kharsu : a second class rice. Hoshiarpur S. R., p. 88.
Khartua : a weed (*Chenopodium murale*).
Khata : a well. Ambāla.
Khata : a mango fruit having bad colour and acid (*khata*) taste. Hoshiarpur S. R., p. 15.
Khata ānā : to swell (*of millet*). Karnāl S. R., 1880, p. 122.
Khatalat : a small thorny tree. Simla S. R., 1883, p. 48.
Khatam : a rite.
Khati : an underground grain-pit. Ambāla.
Khati : a ditch. Sirsa S. R., 1879-83, p. 406.
Khatna : circumcision. Ludhiāna S. R., 1878-83, p. 71.
Khatola : a small stool made of a wooden frame covered with netted string. Karnāl S. R., 1880, p. 121.
Kheir (P ai) : a tree, whose leaves afford fodder. Kangra S. R. (Lyall), p. 38.
Khaul : a festival held in the *puranmās* or full-moon day of Māgh in Pāngi.
Khawar : = khabar.
Khelothi, kaloti : the grain which *kamīns*, artizans, &c., get from the threshing-floor. Kangra Gloss.
Khep : a crate.
Khera : literally a village, the god of the homestead or village. Cf. *bhāmā*. Karnāl S. R., 1880, p. 148.
Kheshri : cloth pieced, used as a *langot*. Sirmūr cis-Giri.
Khetri : an allotment of land to a *mahr*. Bilāspur.
Khetar : a big field. Cf. *Khetrā*. Kangra Gloss.
Khetrpālī : literally field-nourisher, a god. Cf. *Bāairen*. Karnāl S. R., 1872-80, p. 148.
Khetru : a small field.
Khich : demand. Cf. *māng*. Sirsa S. R., 1879-83, p. 189.
Khili : a wooden bearing on which the *chāt* (wheel) of the potter rests. Cf. *taola*. Karnāl S. R., 1872-80, p. 200.
Khili : uncultivated land, applied to land which has fallen out of cultivation. Kangra Gloss.
Khind, khinda, khindola : a counterpane or coverlet and mattress made of rags stuffed between. Kangra Gloss. Cf. § 288.

- Khindāna** : sowing the seed broadcast. Cf. *phānt*. Karnāl S. R., 1872-80, p. 169.
- Khinna** : to tattoo. Cf. *godna*. Karnāl S. R., 1872-80, p. 125.
- Khip** (*leptadenia spartium.*) : Rohtak. Cf. *Panjabi Dy.*, p. 599.
- Khirmi** (*mimusops elengi*) : a tree. Hoshiārpur S. R., p. 14.
- Khisar** : a very poor sandy soil. Cf. *str.* Hoshiārpur S. R., p. 70.
- Khiyān** : where ? Bauria *argot*. Ex. : *khiyān jāi ho* ? where are you going ?
- Khiyānti** : whence ? Bauria *argot*. Ex. *khiyānti dī ho* ? ' whence have you come ? '
- Khoga** : a narrow shell. Sirsa S. R., 1879-83, p. 20.
- Khoi** : the crushed cane. Karnāl S. R., 1872-80, p. 182.
- Khola** : a hollow or ravine. See *khd̄l*.
- Khonai** : digging, as opposed to ploughing, which is not possible in all fields. Kāngra Gloss.
- Khorāti** : a small plot of waste land, reserved as a hay-field in the rains. Opposed to *kharetar* which is a large plot. Kāngra Gloss.
- Khori** : a measure used for *ghī* = 6 *chitāks*. Simla S. R., 1883, p. 44.
- Khorō** : lame. Cf. *pānīla*. Bauria *argot*.
- Khowāra** : a place, whence earth is taken for plastering houses. Kāngra Gloss.
- Khrangrela** : a thicket of snow rhododendron. See under *bāndr*.
- Khūd** : a furrow. Karnāl S. R., 1872-80, p. 168.
- Khuddu khundi** : a game exactly the same as hockey, each side trying to drive the ball with clubs through its opponent's goal. Cf. *dājī*. Sirsa S. R., 1879-83, p. 206.
- Khumandi** : a sugar-cane (*saccharum officinarum*). Kāngra S. R., p. 25.
- Khūn** : an allotment (Rājgiri). See *bher*, p. 31.
- Khūr** : a roof = *chhd̄t*. Sirmūr.
- Khurohna** : a metal spatula for turning bread. Cf. *koncha* and *patta*. Karnāl S. R., 1872-80, p. 121.
- Khuria** : (*quercus semicarpifolia.*) i. q. *khareu*. P. D., p. 587. Kāngra S. R., p. 21.
- Khurnā** : to melt.
- Khurpi k̄ā sājī** : a sharer of the hoe ; a woman not of the family or any of the landed proprietors admitted into a *lāna*. Karnāl S. R., p. 112.
- Khurwa** : land irrigated by well. Sirsa S. R., 1879-83, p. 12.
- Khuta** : a mud receptacle for *dhās*. Karnāl S. R., 1872-80, p. 164.
- Khuti** : an iron for digging holes. Cf. *gandla*. Hoshiārpur S. R., p. 72.
- Khutua** : to circumcise. Sirsa S. R., 1879-83, p. 171.
- Khwājiri** : a small saucer of pottery in which lamps are floated in honour of Khwājāh Khizr, also used for eating from and as a cover. Cf. *hājiri*. Karnāl S. R., 1872-80, p. 122.
- Kian** : why ? Kāngra Gloss.
- Kidhron** : *adv.*, on one side, in some parts.
- Killa** : a basket like a *kilta*. Simla S. R., 1883, p. 45.
- Kilta** : a basket, carried on the back. Simla S. R., 1883, p. 45.
- Kilu** : who ?
- Kilia** : a diver. Cf. *khambi*. Karnāl S. R., 1872-80, p. 169.
- Kimu** : the mulberry tree, *moras serrata*. Simla S. R. 1883, p. 42.
- Kināra** : a variety of cane, has a rather soft fibre, which fits it for being eaten. It is of a yellowish colour with green lines. Jullundur S. R., p. 118.
- Kinnā** : (*diospyros tomentosa*) a tree. Hoshiārpur S. R., p. 12.
- Kino** : the resin which exudes from the *dhāk* tree. Karnāl S. R., p. 10.
- See under *dhāk pac'ā*.

- Kirat ghaṭā** : s. m., ingratitude.
- Kiri** : the basket-work lining of cotton stems put inside a cart to carry manure. Karnāl S. R., 1872-80, p. 162.
- Kirsān** : a tenant who lives in the village but not on the land. See *adheo*.
- Kitha** : where ? Bauria *argot*.
- Kitwā** : *adj. int.*, what share ? (Potwār).
- Kiyār** : when ? Bauria *argot*. Ex. : *kiyār di ho ?* 'when did you arrive ?'
- Kleshai** : jungle-fowl (Kullū). Cf. *kolsa*.
- Kochbi** : a bag-net with a handle for catching small fish. Kangra Gloss.
- Kodāl** : a spade. Kangra Gloss.
- Kohal** : a granary. Kangra.
- Kohla** : a stream irrigating land in the hills. Hoshiārpur S. R., p. 79.
- Kohli** : the canal watchman. Kangra Gloss.
- Koki, kutki** : whither ? In Kullū, *oke, koks, toke*, here, where, there ; *okena, tokena*, thence, hence.
- Kokri** : maize. *Zea mais*. Cf. *chuli*. Kangra S. R., p. 25.
- Kola** (? *khold*, q. v.) : a ravine ; *kopa* is also used by the Gaddis. Kangra Gloss.
- Kolā** : a plot of rice land 5-10 *ghumḍas* in area. Kangra S. R. (Lyal), p. 32.
- Kolsa** : the common kallege pheasant ; also called *kleshai* in Kullū. Kangra Gloss.
- Konālī** : a wooden plate. Sirmūr trans-Giri.
- Koncha** : a metal spatula for turning bread. Cf. *palta* and *khurchna*. Karnāl S. R., 1872-80, p. 121.
- Konwi** : the part of the high Himalayas above the limits of forests. Kangra Gloss.
- Kopa** (Gādī) : a ravine = *kold*.
- Kor** : the first watering to the young crop. Karnāl S. R., 1872-80, p. 170.
- Koroh** (?) : = *kar*, q. v.
- Koss** : *adj.* lazy, slack. Kamm *koss*.
- Kotālī** : a boundary pillar, also called *dehri*. Kangra Gloss.
- Kotān** : where ? Kangra Gloss.
- Kotānki** : some place or other. Kangra Gloss.
- Kotela** : a mallet ; see under *bhattan*.
- Kotha** : an interior wooden cylinder sunk below the water-level as a preventive in the well. Jullundur S. R., p. 101.
- Kothari** : a small back room. Sirmūr.
- Kothela** : a wooden club used for crushing clois. Cf. *bhukran* and *bhurota*.
- Kothi** : a large wooden box, which can hardly be moved by three or four men (made in Jubbal). Sirmūr trans-Giri.
- Kothiāla** : the treasurer or storekeeper of a *kothi* appointed by a *rajdā*. Kangra S. R., p. 80.
- Koṭho** : a house. Bauria *argot*.
- Koti** : a receptacle for grain made of rings of adobe, built up into a cylinder. Karnāl S. R., 1872-80, p. 121.
- Kowāna** : to call, summon. Kangra Gloss.
- Kowī, kohī** : the small dove. Cf. *dhurah*.
- Kowin** : a class of *dhār* or pasture ground, lying in bare rocky ground above the line of forest (Bihlū), elsewhere called *nigāhr*. Kangra S. R. (Lyal), p. 41.
- Krat** (? *karat*) : the remaining half of the grain, taken by the tenant, *sat* being the first (owner's) half. Kangra S. R. (Lyal), p. 46.

- Kuchhak**: *pron. and adj.*, some, any; a diminutive of *Kuchh*.
- Kud**: a cave or hollow place under a rock. In Kullu, *rowdr*. Kāngra Gloss.
- Kudi kamini**: a ground-rent. Sirsa S. R., 1879-88, p. 409.
- Kuh sitṭṭā**: to kill.
- Kukri**: maize: syn. *makki* and *ohhali*. Simla S. R., 1883, p. 89.
- Kokri**: the cobs of maize. Cf. *dhāta*. Karnāl S. R., 1872-80, p. 173.
- Kuktu**: a small *hugga*. Sirmūr cis-Giri.
- Kulah**: pea; *i. q. matar*. Kāngra S. R., p. 24.
- Kulan**: a species of crane. Karnāl S. R., p. 6.
- Kulat or kolath**: *Dolichos uniflora*: horse gram. Simla S. R., 1883, p. 40.
- Kulia**: a tiny pot, made of pottery, used for offerings and in play. Karnāl S. R., 1872-80, p. 122.
- Kulia**: the fine little earthen pots put at wedding by a Brāhman in the sacred enclosure. Karnāl S. R., 1872-80, p. 181.
- Kulhār**: a granary. Keonjhal? Kuthār.
- Kulhariya**: a small earthen urn. Sirsa S. R., 1879-88, p. 159.
- Kuller**: a saline substance, consisting chiefly of sulphate of soda. Jullundur S. R., p. 2.
- Kulli**: s. f.: a hut, house.
- Kumantr**: bad advice.
- Kulu, kelt**: the *Cedrus deodara*, *i. q.*, *kelon*, *P. D.*, p. 573. Kāngra S. R., p. 21.
- Kuluna**: a variety of coarse, hardy rice sown on dry land. Kāngra S. R., p. 26.
- Kumodh**: a good variety of rice. Kāngra S. R., p. 26.
- Kūn (Kulla)**: who; *kosra*, of whom; *kosbi*, to whom; *kosna*, from whom.
- Kunan**: a small stack of grass. Cf. *kundali*.
- Kund**: a pool or deep hole in a stream backed by rocks or a steep bank; if not so backed, it would be called an *āl*.
- Kundali**: a rice stack round in shape, made of bundles; if of straw only, *phalur*; of grass, small, *kunan*. Kāngra Gloss.
- Kundi**: buckwheat (*Cajanus bicolor*). Cf. *urhur* and *dhingra*.
- Kūndī**: a crooked iron mace used by chelas. Pangwāl.
- Kūndli**: the part below the *konwi*, in the upper forests. These two words are only used by the Rihlu shepherds; *nigāhr* and *gāhr* are the common terms.
- Kundra**: an earthen pot in which *gaugati* is boiled. Sirmūr trans-Giri.
- Kundra**: the stack in which the great millets are piled up. Karnāl S. R., 1872-80, p. 172.
- Kuneri**: a piece of clay of the shape of an inking pad. Karnāl S. R., 1872-80, p. 200.
- Kunear**: *Cassia fistula*. Kāngra S. R., p. 22.
- Kunja**: a variety of wheat with a long straw and full ear, of somewhat inferior grain. Karnāl S. R., 1872-80, p. 189.
- Kunjra**: a heap of rice straw. Karnāl S. R., 1872-80, p. 164.
- Kūp**: a circular receptacle made of wisps of straw, wound spirally round and round upon a foundation of cotton stems for preserving and packing *bhās*. Karnāl S. R., 1872-80, p. 164.
- Kupālī**: a camel ailment due to a growth on the brain which causes the animal to keep its head constantly raised in the air. Sirsa S. R., 1879-88, p. 306.
- Kupphar**: a small pool = *aphar*.

- Kūra** : a threshing floor. *Kāgra S. R.*, p. 30.
Kurā : *adj.* vexed : *kure mathe rahind.* to be vexed.
Kurh : a cattle-shed in the *jāgal*. *Kāgra Gloss*.
Kurhal : a shed for cattle. *Kāgra S. R.*, p. 44.
Kurhe-ke-bāch : distribution of the land revenue over the fire-places (*kurhā* or *chūla*). *Hissar S. R.* 1875, p. 10.
Kurchhi : a brass ladle. *Sirsa S. R.*, 1879-83, p. 166.
Kūri : a grass (*Eragrostis*). *Karnāl S. R.*, p. 13.
Kuri : a bamboo hook for raking together corn on the threshing floor, &c. *Kāgra Gloss*.
Kuril : *adj.* sour, bitter (temper), *i. q.*, *karwā*.
Kurm : family.
Kurṃni : related by marriage.
Kurri : a dung-heap. *Karnāl S. R.*, 1872-80, p. 164.
Kurria : lit. he of the dung-hill, the name of the next son of a mother, after she has lost one by small-pox. *Karnāl S. R.*, 1872-80, p. 150.
Kurumbh : a timber tree (*Nauclea cadamba*). *Kāgra S. R.*, p. 22.
Kūt : bruise. *Sirsa S. R.*, 1879-83, p. 121.
Kutba : a constable or stranger. *Ludhiāna S. R.*, 1878-83, p. 150.
Kutbār : a granary, *syn.* *doharoti*. *Sirmūr*.
Kutra : a hairy red caterpillar, very destructive to the young shoots of maize, but fortunately it only appears for twelve or fourteen days in the beginning of the rains and then disappears. *Hoshiarpur S. R.*, p. 78.
Kyāmal, *Odina wodier* : a tree. *Cf. kāmāl*. *Hoshiarpur S. R.*, p. 13.
Kyut : medlar. *Kāgra S. R.*, p. 22.
Lā : a pass (Tibetan).
Lāb : the system of taking out the rice plants of the nursery and sticking them in the mud after the *kaddā* operation has been performed. *Cf. lāir*. *Jullundur S. R.*, p. 124.
Lāb : the process of sowing rice by raising seedlings. *Hoshiarpur S. R.*, p. 88.
Lābhwand : *adj.* useful, profitable.
Lachakdār : taste, liking.
Lāg lūt : a fine or compensation for eloping with an unmarried girl, in the eastern part of *Churāh*. *Chamba*.
Lāhna : a number of fields rented in one holding. *Ludhiāna S. R.*, 1878-83, p. 128.
Lāhr : the enclosed area round the homestead. *Kāgra S. R.*, p. 34.
Lāhri : a small plot of garden land, more precisely *lāhru sowāru* : *lāhri bāsi*, etc., the whole site of the house and garden ; *lāhriāna*, a cess on the *lāhri*. *Kāgra S. R.* (Lyall.), pp. 35 and 36.
Lāhru : a small plot of land attached to a house, in which flowers, &c., are grown. *Kāgra*.
Laichi : a small mango fruit, that grows in clusters and said to smell like cardamum (*ilaichi*). *Hoshiarpur S. R.*, p. 16.
Lāir : the system of taking out the rice plants of the nursery. *Cf. lāb*. *Jullundur S. R.*, p. 124.
Lāira : the produce of new cultivation of the year. *Cf. Modā*. *Mahlog*.
Lakhola : a plaster shelf ; see *dhari*.
Lakola : an *ālā* or niche in a wall. *Kāgra Gloss*.
Lāl : a very hardy and productive wheat of good quality. *Karnāl S. R.*, 1872-80, p. 189.
Laler : a large and sweet mango fruit, in shape like the cocoanut. *Hoshiarpur S. R.*, p. 15.
Lātri : a thin, red hardy sugarcane ; *opp.* to *dhāula*. *Rohtak*.
Lālri : a variety of sugarcane having a hard, thin, red cane, very hardy, and will not spoil even if the cutting be long delayed ; but not very productive of juice. *Karnāl S. R.*, 1872-80, p. 180.

Lamahāta (?), a prophet of lower grade, who passes on oracles given through a deity's inspired representative to his worshippers if many of the latter are of low caste. Oldham, *Sun and Serpent*, p. 94.

Lāmni: reaping. Karnal S. R. 1872-80, p. 172.

Lān: the straw of the great millets with the ear and grain. Karnal S. R. 1872-80, p. 172.

Lānā: the combination of all the people of a village in cultivating their lands. Hissar S. R., p. 10.

Lānā: an association of households or individuals to conduct the agriculture of the whole tract. Each member contributes oxen or labour, or both, and the whole *lānā* works jointly and cultivates certain lands of which some of the members of the association have the disposal, whether as owners or tenants. Karnal S. R., p. 112.

Langāna: a stile = *charolid*.

Lango-kard: lit. 'crossing-tax,' a tax or due paid to the native government on account of the spring and autumn grazing. Kangra S. R. (Lyal), p. 41.

Langri: a raft made of the *beran* on the festivals of Holi and Diwāli, for setting it afloat on the tank with a lamp on it in honour of Khwāja Khizr. Karnal S. R. 1872-80, p. 148.

Langri: the placing of an offering with a lighted lamp on it on some moonlight night while the moon is still on the wax at a place where four roads meet. Cf. *nagdi*. Karnal S. R. 1872-80, p. 146.

Lāo: a strong rope made of san fibre by which the *charas* (leather bucket) is drawn up. Karnal S. R. 1872-80, p. 160.

Laphi: a porridge, made of the grain of the *bātha* (*Amaranthus*) roasted and ground. Simla S. R. 1883, p. 40.

Lar: a ram—see under *bhed*.

Lar bhir: enmity.

Larnā bhīṇā: to quarrel: *latthā* past. part. irreg. (?)

Lārā: fem. i.

Lari: the striker of a well. Jullundur S. R., p. 100.

Lari: wife. *Swāni* or *voti* is used by Rājputā; *jo* or *jun* in Kullū; *cheori* in Plach (Sarāj).

Lārki: a kind of net for catching doves.

Larumbi: the female barber who accompanies the bride when she is to travel. Karnal S. R. 1872-80, p. 182.

Lāt: the crusher in a sugar press. Karnal S. R. 1872-80, p. 161.

(To be continued.)

MISCELLANEA.

SOME NOTES ON THE BODLEIAN SANSKRIT MANUSCRIPT CATALOGUE, VOLUME II.

THE following notes embody some of the corrigenda and addenda, which I have made in reading the second volume of the Catalogue of Sanskrit Manuscripts in the Bodleian Library. This volume was begun by Professor M. Winternitz, and completed by Mr. A. B. Keith. In many respects, it is fully worthy of the high reputation which these scholars have earned; and this excellence renders more regrettable the

defect that will be indicated in the following lines, to wit, a very inadequate knowledge of Jain *protopography* and of the dialect and modes of writing used by scribes, which is especially marked in the errors and omissions of the index.

Page 120, col. 2. The scribe "Leśa Rbhima-vijaya" is an impossible monster. Read in the colophon *tao-chiṣyaleṭa-r.°-Bhṭmavijaya*, "his insignificant disciple Rṣi Bhimavijaya." The terms *ṣiṣyaleṭa*, literally "scrap of a disciple," and *rṣi*, used for a Jain ascetic, are quite common.

Page 131, col. 1. "Sāgaramiśra" is another person who owes his existence to a misreading. The colophon gives his name correctly as Mātisāgara, who is known from other sources. The words mean: "belonging to the Lecturer K., disciple of the Mahopādhyāya Mātisāgara, in the Upakeśa fraternity."

Page 131, col. 2. The word *myendra* is not part of a name. It is to be connected with the preceding word: *gaṇi-myendra* means merely a noble *gaṇi* or Dean.

Page 132, col. 2. *Śrīpattana* is certainly not Patna; it means *Aṃbīlāḍ* or *Anahilla-pattana* in Gujarāt.

Page 133, col. 1. The opening words of article 1140 seem to be a mistake, for, something like "Hemachandra's commentary Śabdānuśāsana-vṛtti on his own Śabdānuśāsana."

Page 166, col. 1. Is there a distinct Tulu character?

Page 169, col. 1. For "Voudhyeśvariprasād," read "Vindhyeśvariprasād."

Page 169, col. 2. For "Zainul Abuddin," read "Zain ul-Ābidn."

Page 181, col. 2. "Vārāma" is another *chimera bombinans in vacuo*. The manuscript itself rightly reads *maṣārāma*, a good Hindi name (for an example see Garcin de Tassy, Vol. II, p. 302); the compilers of our Catalogue apparently take *me* for *mayā*, and make up an imaginary "Vārāma" from the remainder.

Page 192, col. 2. "Jaḍubharata" is a mistake. "Jaḍu" has nothing to do with *Yadu*, and could not by any possibility be a "prakritism" for the latter word. The right form is *Jaḍubharata*. The tale comes from the *Viṣṇu-purāṇa*, and is well-known in South India.

Page 208, col. 2. The work noticed in article 1346 is identical with that by Padmasāgara described in Mitra's Notices, Vol. IX., p. 81.

Page 215, col. 1. It does not seem reasonable to identify the pious Jain scribe Jagarāma with the Saiva author Jagarāma, when they come from different religious ancestries, and have only a name in common.

Page 219, col. 1. In line 10 from bottom there is a wrong division of words. Read *Meghabhāryāsa Viriṭi*, i.e., *Meghabhāryāsa Viriṭi*, "Megha's wife was named Viri." The latter name is common among Jains.

Page 219, col. 2. "Lelākhyā" is not a name, but a compound. The name is *Leta* (if the reading is right), to which is added *ākhyā* in the usual sense of *śākhā*.

Page 220, col. 1. In Kṣamākalyāna's pedigree, the name of his guru has been omitted at the head of the article. The Sanskrit quoted further down in the column clearly shows that the pedigree is: Jinalābha, Amṛtadharmavācaka, Kṣamākalyāna.

Page 221, col. 1. If we may judge by the index, this colophon has not been understood. The sense is as follows: The manuscript was written at *Asimganj* on the banks of the Ganges, by a "Yatīśa" whose name is not clear (perhaps *Jita-sobhāgī*), by the grace of the blessed *Cintāmaṇi*; the Yati *Sundaravijaya* appended his sign manual to attest that it was a true copy. "Cintāmaṇi" here and in Weber, *loc. cit.*, is the *Tīrtapaṅkara Pārśvanātha*, not a patron, as the compilers imagine; cf. p. 228, col. 1, and p. 237, col. 1.

Page 222, col. 2. Is not "Guṇaprabha" an error for "Guṇabhadra"?

Page 223, col. 1. The authorship of this commentary is doubtful; Mitra, Notices, VIII, p. 174, is not by any means "decisive for Ratnaśekhara's authorship." The compilers omit to mention that Mitra, Notices X, p. 151, describes a manuscript of the *avacāri* with a colophon ending with the words *lilekha Tilakodaya*; and it seems to me very likely that *Tilakodaya* (*Udaya-tilaka*?) was not only the scribe, but also the compiler of the gloss, as so often happened in the making of *avacāris*.

Page 226, col. 1. I do not understand the interrogation in line 23 from the top. All that is wrong is a misplaced *anusvāra*; read *Yatindra-vara-Shajakirttaya*.

The colophon of this article 1383 seems to have been quite misunderstood. It means apparently that *Salajakirtti* had two "brothers," *Śrīvardhana* and *Vararatna*, whose disciples were *Nemarāṅga* and *Kanakarāṅga*. The latter's disciple, *Dānaviśāḥ*, was guru of *Kṣamākamala*, *Vidyāśoma*, *Gaṇeśa*, and *Lacchirāma*, for whom the manuscript was written.

Page 227, col. 2. "Śrītajayapamhuta-stotra" is obviously a mistake for the well-known *Tijayapabutta-stotra*, commonly ascribed to *Abhaya-deva*.

Page 223, col. 1, sect. 11. The *darsana* here mentioned has nothing to do with the portraits in the preceding pages of the manuscript. It means a visit to a temple and adoration of the idols.

Page 228, col. 2. There seems no reason for classing the *Jicarapamāhātmya* of *Harināya*

among Jain works. It appears to be a purely Vaiṣṇava book.

Page 237, col. 1. For "Khaṇḍe Lavāḥ" read "Khaṇḍelavāḥ." The family is well known.

The names "Holāde," "Pāṭamaḍe," etc., given in the index, are incorrect; the letters *de* stand for *devī*.

One would hardly think it necessary to point out that *Hariṣṭjogya* means "intended for the use of Hariṣṭ," if the index did not present us with the interesting entry "*Hariṣṭjogya*, recipient of manuscripts from Pāṭamaḍe."

Page 241, col. 2. The colophon means that Pūjā and his wife Pūjalā-devī had a son Mānasimha, whose wife Devakī, a pious laywoman (*Śrāvikā*), made a present of this book. The compilers have failed to see that *d* is an abbreviation for *devī*, and that *dharma-patnī* means "lawful wife," and they have hence created the imaginary "Pūjalāde," "Pūmjā-dharma," etc.

Page 241, col. 2. For "Allauddin" read "Alā-ud-Dīn."

Page 245, cols. 1-2. Among the manuscripts of the *Samyaktva-kaumudī* mentioned, that described by Mitra, Notices, VIII, p. 231, has apparently been overlooked.

Page 296, col. 1. In article 1543, read "Vastupāla."

Page 297, col. 1. In article 1543, the mysterious *gānyānavijayena* is perhaps an abbreviated way of writing *gaṇinā Jñānavijayena*, in popular spelling.

Page 304, col. 2. The colophon of article 1568 seems to mean that the manuscript was copied by Gaṅgādās for the use of Māidās.

Page 318, col. 1. If this colophon is correctly reported, it seems to mean that the scribe's name was Keśo, and that he worked for the service of "Kanakamṛgarāja" (i.e. probably Kanakasimha).

L. D. BARNETT.

CORRESPONDENCE.

DEAR SIR,—ON p. 264, *ante*, in connection with Professor Pathak's Note on Vāmana's *Kṛtyāṅkara-sūtraṭṭī* on p. 170 of the same Journal, Dr. Hoernle says incidentally that Mahāmahōpādhyāya Haraprasāda Śastry's reading of *Subandhu* seems to be a mere conjecture, not supported by any manuscript evidence. I venture to think that there is enough manuscript evidence in support of M. M. Haraprasāda Śastry's reading. One of the manuscripts used for the *Kōvyamūlā* edition of Vāmana's work (see p. 32) has the reading—*kṛita-dhīyām-ity-asya cha Subandhu-sāchivīyōpa-kshēpa-paratvāt*. A palm-leaf manuscript, written in Grantha characters, found in the Madras Oriental Manuscripts Library, reads thus:—*kṛita-dhīyām-ity-asya Subandhu° &c.* It may also be mentioned here that the above Library contains four more manuscripts of the same work, two on palm leaves and two on paper, written in Grantha, Telugu and Nāgarī characters, in all of which, curiously enough, a different reading, namely, *kṛita-dhīyām-ity-asya budha° &c.*, is given. One of them has likewise the reading *chanda-prabhāḍe* in place of *chandra-prakāśe* of the other manuscripts. It will thus be seen that in none of the manuscripts of this Library is found the reading *Vasubandhu*. The reading *budha*, unless

it can be taken for the name of a person, which is very doubtful, is not satisfactory, since there can be no *upakshēpa* or allusion here.

The case is, however, different with the reading *Subandhu*. In the well-known 10th verse of the introduction to his *Vāsavadattā*, Subandhu mourns the death of Vikramāditya, i.e., Chandragupta II, who was apparently his patron. And there is nothing unreasonable in supposing that he became the minister of Chandragupta's son Kumārāgupta. But it may be urged against this supposition that Subandhu, who mentions Udyōtakara and, according to some manuscripts, Dharmakīrti's work, could not have been a contemporary of Kumārāgupta (A.D. 413-455). This argument will no doubt carry much weight if the dates that have been assigned to those authors by some scholars can be accepted as finally settled. Such, however, does not appear to be the case. It is just possible that the half-verse given by Vāmana is a quotation from the introductory portion of some drama, giving the *Sātradhāra*'s words. The reading *chanda-prabhāḍa* is noteworthy in view of the controversy about the term *chandra-prakāśa*.

R. NARASIMHACHARI.

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THE FOLKLORE OF GUJARAT

NATURE POWERS

CHAPTER I

BESIDES the higher-grade deities, whose worship is enjoined and treated of in the Shāstras and Purānas, numerous other minor deities, none of whom however find a place in the Scriptures, are worshipped by the lower classes. The principle underlying the whole fabric of the worship of these minor deities, who for the most part are the spirits of dead ancestors or heroes, has more in it of fear for their power of harming than of love for their divine nature. All untoward occurrences in domestic affairs, all bodily ailments and unusual natural phenomena, inexplicable to the simple mind of the villager, are attributed to the malignant action of these nameless and numerous spirits, hovering over and haunting the habitations of men.¹ The latent dread of receiving injuries from these evil spirits results in the worship by the low-class people of a number of *devas* and *mātās*, as they are called. The poor villager, surrounded on all sides by hosts of hovering spirits, ready to take offence, or even to possess him, on the smallest pretext, requires some tangible protector to save him from such malign influences.¹ He sets up and enshrines the spirit that he believes to have been beneficent to him, and so deserving of worship, and makes vows in its honour, often becoming himself the officiating priest. Each such deity has its own particular *thānak* (*sthāna*) or locality. Thus there is hardly a village which has not a particular deity of its own. But in addition to this deity, others in far off villages are generally held in high esteem.¹

There are a number of ways in which these lower-class deities can be installed. Their images are made either of wood, stone, or metal.² No temples or shrines are erected in their honour.³ An ordinary way of representing them is by drawing a trident, (*trishūl*, a weapon peculiar to god Shiva) in red lead and oil on an upright slab of stone on a public road, on any dead wall, on the confines of a village, or a mountain side, or a hill top, in an underground cellar, or on the bank of a stream.⁴ Some people paint tridents in their own houses. The *trishūl*, or trident, may also be made of wood, in which case its three points are plastered with red-lead and oil and covered with a thin coating of tin.⁵ Sometimes carved wooden images in human shape, daubed over with red-lead and oil, are placed in a small wooden chariot or in a recess about a foot square. In some shrines two brooms or whisks of peacock's feathers are placed on either side of the image.⁶ A slight difficulty overcome or a disease remedied by a vow in honour of any of these deities offers the occasion for an installation, and in all future emergencies of the same kind similar vows are observed. A *mātā* installed to protect a fortress or a street is called a *Gadheri Mātā*, and the worshippers of a fortress, or street, mother are known as *Pothias*.⁷ At the time of installation flags are hoisted near the dedicated places. A troop of dancers with jingling anklets recite holy verses, while the *bhava*, exorcist-priest, performs the ceremonies. Generally installations are frequent during the

¹ Khan Bahadur Fazlullah and Mr. K. D. Desai.

² The Deputy Educational Inspector, Gohelwad.

³ The Deputy Educational Inspector, Gohelwad.

⁴ Mr. K. P. Joshi, Schoolmaster, Limbdi.

⁵ Mr. D. K. Pandya, Schoolmaster, Dhank.

⁶ Mr. N. D. Vora, Schoolmaster, Rajpara.

⁷ Mr. M. D. Vyas, Shastri, Bhayavadur.

Navarātra* holidays when, if no human-shaped image is set up, a *trishūl* at least is drawn in red-lead and oil.¹ Some of these evil deities require, at the time of their installation, the *balidān* (sacrifice or oblation) of a goat or a he-buffalo. Also, when a spirit is to be exorcised, the symbol of the familiar spirit of the exorcist is set up and invoked by him.¹ After the installation, no systematic form of worship is followed in connection with them.² Regular forms are prescribed for the *real* gods of the Purānas. But upon these the low-caste people are not authorised to attend.

Still, in practice there are two forms of worship: ordinary or *sāmānya-pūjā* and special or *viśeṣha-pūjā*.³ Ordinary worship is performed by bathing the deity—which can be done by sprinkling a few drops of water over it—burning a ghi, or an oil, lamp before it, and by offering a cocoanut and a pice or a half-anna piece. The last is taken away by the *bhūva*, or priest, who returns generally half or three-quarters of the cocoanut as a *prasād* of the god.

There are no particular days prescribed for such worship, but Sundays and Tuesdays would seem to be the most favoured.⁴ On such days, offerings are made for the fulfilment of a vow recorded in order to avoid a *bādhā*, or impending evil. In the observance of this vow the devotee abstains from certain things, such as ghi, butter, milk, rice, juvar, betelnut till the period of the vow expires. When a vow is thus discharged, the devotee offers flowers, garlands, incense, food or drink according to the terms of his vow.⁵ The *dhūpa*, i.e., burning incense of *gūgal* (balsamodendron) is one of the commonest methods of worship.

The days for special worship are the Navarātra holidays, the second day of the bright half of Āshādh, the ninth month of the Hindu Calendar,⁶ Divāsā⁶ or the fifteenth day of the dark half of Āshādh, and Kālī-chaudas⁷ or the fourteenth day of the dark half of Āshvin, the last month; besides other extraordinary occasions when a spirit has to be exorcised out of a sick person.

The Navarātra days are said to be the most auspicious days for devī-worship. People believing in the power of the *mātās* observe fast on these days. Most of them at least fast on the eighth day of the Navarātra known as *Mātā-ashtamī*, taking only a light meal which consists of roots, as a rule, especially the suran (*Amorphophallus campanulatus*), and of dates and milk.⁸ On the Navarātra days red-lead and oil are applied to the images of the devis, and a number of oblations, such as loaves, cooked rice, *lāpsi*, *vadān*† and *bāklā*§ are offered.⁹ The utmost ceremonial cleanliness is observed in the preparation of these viands. The corn is sifted, cleaned, ground or pounded, cooked, treated with frankincense, offered to the gods and lastly partaken of before sunset, and all these operations must be performed on the same day; for the offerings must not see lamp-light.¹⁰ Girls are not allowed to partake of these offerings. All ceremonies should be conducted with much earnestness and reverence; otherwise the offerings will fail to prove acceptable to the *mātās* or devis.¹⁰

On *Mātā-ashtamī* and *Kālī-chaudas* devotees sometimes offer rams, goats or buffaloes as victims to the devis or devas in addition to the usual offerings of *lāpsi*, *vadān* and *bāklā*.¹⁰ The night of *Kālī-chaudas* is believed to be so favourable for the efficacious

* The first nine days of Āshvin, the last month of the Gujarat Hindu Calendar, known otherwise as *Mātānā dāhadā-mātā's* days. The influence of the *mātās* is very strong in these days.

¹ Mr. K. D. Desai.

² The Deputy Educational Inspector, Gohelwad.

³ Mr. N. D. Vora, Schoolmaster, Rajpara.

⁴ Mr. N. D. Vora, Schoolmaster, Rajpara.

⁵ *Lāpsi* is coarse wheat-flour fried in ghi and sweetened with molasses or sugar.

⁶ *Vadān*—bean flour—generally of gram or peas—is allowed to remain in water with spices until the paste acquires a sufficient degree of consistence, when it is rolled into small biscuit-sized balls and fried in oil.

⁷ *Bāklā* are small round flat cakes of dry boiled beans.

⁸ Mr. N. D. Vora, Schoolmaster, Rajpara.

⁹ Mr. M. D. Vayas, Shastri, Bhayavadur.

¹⁰ Mr. K. D. Desai.

¹¹ Mr. B. K. Dave, Schoolmaster, Kotda-Sangani.

¹² Mr. K. D. Desai.

¹³ Mr. N. M. Dave, Schoolmaster, Sankū.

recitation (*sādhana*) of certain *mantras*, mysterious incantations possessing sway over spirits, that *bhuvās* (exorcists) leave the village and sit up performing certain rites in cemeteries, on burning-ghats, and in other equally suitable places where spirits are supposed to congregate.¹

On Divāsā, the last day of Āshādh, the ninth month, low-caste people bathe their gods with water and milk, besmear them with red-lead and oil, and make offerings of cocoanuts, *lāpsi*, *bāklā* of *adād* (*Phan-solens radiatus*) or *kansār**. Particular offerings are believed to be favoured by particular deities : for instance, *khichdo* (rice and pulse boiled together) and oil, or *tavo* (flat unleavened loaves) are favoured by the goddess Meldi, boiled rice by Shikotar and *lāpsi* by the goddess Gātrād.²

On these holidays, as well as on the second day of the bright half of Āshādh the devotees hoist flags in honour of the spirits, and play on certain musical instruments producing discordant sounds. Meanwhile *bhuvās*, believed to be interpreters of the wills of evil spirits, undergo self-torture, with the firm conviction that the spirits have entered their persons. Sometimes they lash themselves with iron chains or cotton braided scourges.³ At times a *bhuva* places a pan-full of sweet oil over a fire till it boils. He then fries cakes in it, and takes them out with his unprotected hands, sprinkling the boiling oil over his hair. He further dips thick cotton wicks into the oil, lights them and puts them into his mouth and throws red-hot bullets into his mouth, seemingly without any injury.⁴ This process secures the confidence of the *sevaks* or followers, and is very often used by *bhuvās* when exorcising spirits from persons whose confidence the *bhuvās* wish

to gain. A bowl-full of water is then passed round the head of the ailing person (or animal) to be charmed, and the contents are swallowed by the exorcist to show that he has swallowed in the water all the ills the flesh of the patient is heir to.⁴

In the cure of certain diseases by exorcising the process known as *utār* is sometimes gone through. An *utār* is a sacrificial offering of the nature of a scapegoat, and consists of a black earthen vessel, open and broad at the top, and containing *lāpsi*, *vadān*, *bāklā*, a yard of *atlas* (dark-red silk fabric), one rupee and four annas in cash, pieces of charcoal, red-lead, *sorro* (or surmo-lead ore used as eye-powder), an iron-nail and three cocoanuts.⁴ Very often a trident is drawn in red-lead and oil on the outer sides of the black earthen vessel.⁵ The *bhuva* carries the *utār* in his hands with a drawn sword in a procession, to the noise of the jingling of the anklets of his companions, the beating of drums and the rattling of cymbals. After placing the *utār* in the cemetery the procession returns with tumultuous shouts of joy and much jingling of anklets.⁶

Sometimes *bhuvās* are summoned for two or three nights preceding the day of the *utār* ceremony, and a ceremony known as *Dānklān-beswān* or the installation of the *dānklā*⁷ is performed. (A *dānklā*[†] is a special spirit instrument in the shape of a small kettle-drum producing, when beaten by a stick, a most discordant, and, by long association, a melancholy, gruesome and ghastly sound—K. B. Fazlullah).

Many sects have special deities of their own, attended upon by a *bhuva* of the same order.⁸ The *bhuva* holds a high position in the society of his caste-fellows. He believes himself to be possessed by the *devi* or *mātā* whose attendant he is, and declares,

¹ Mr. N. M. Dave, Schoolmaster, Sanka.

* *Kansār* is coarse wheat-flour cooked in three times as much water and sweetened with molasses or sugar and taken with ghi.—B. L. Dave, Schoolmaster, Kotda-Sangani.

² The Deputy Educational Inspector, Gohelwad.

⁴ Mr. N. D. Vora, Schoolmaster, Rajpara.

⁶ Mr. N. D. Vora, Schoolmaster, Rajpara.

⁷ Mr. Girijashankar Karunashankar, Schoolmaster, Songadh.

⁸ Mr. Jagannath Hirji, Schoolmaster, Chok.

³ Mr. G. K. Dave, Schoolmaster, Sultanpore.

⁵ Mr. B. K. Dave, Schoolmaster, Kotda-Sangani.

[†] A *dānklā* is otherwise known by the name of *dūg-dudūoon*.

while possessed by her, the will of the *mātā*, replying for her to such questions as may be put to him.¹ The devis are supposed to appear in specially favoured *bhuvās* and to endow them with prophetic powers.²

The following is a list of some of the inferior local deities of Gujarat and Kathiawar :—

(1) Suro-pūro.—This is generally the spirit of some brave ancestor who died a heroic death, and is worshipped by his descendants as a family-god at his birthplace as well as at the scene of his death, where a pillar (*pālio*) is erected to his memory.³

(2) Vachhro, otherwise known by the name of Dādā (sire).—This is said to have been a Rajput, killed in rescuing the cow-herds of some Chārāns, who invoked his aid, from a party of free-booters.⁴ He is considered to be the family-god of the Ahirs of Solanki descent, and is the sole village-deity in Okha and Baradi Districts.⁵ Other places dedicated to this god are Padānā, Anīālā, Taluka Mengani,⁶ Khajurdi, Khirasarā and Anida.⁷ He is represented by a stone horse, and Chārāns perform priestly duties in front of him.⁸ Submission to, and vows in honour of, this god, are believed to cure rabid-dog-bites.⁹

(3) Sarmālio commands worship in Gondal, Khokhāri and many other places. Newly-married couples of many castes loosen the knots tied in their marriage-scarves as a mark of respect for him.* Persons bitten by a snake wear round their necks a piece of thread dedicated to this god.⁹

(4) Shītalā is a goddess known for the cure of small-pox.—Persons attacked by this disease observe vows in her honour. Kālāvād and Syādlā are places dedicated to her.⁹

(5) Ganāgor.—Virgins who are anxious to secure suitable husbands and comfortable

establishments worship this goddess and observe vows in her honour.⁹

(6) Todālīā—She has neither an idol nor a temple set up in her honour, but is represented by a heap of stones lying on the village boundary—Pādāl or Jāmpā. All marriage processions, before entering the village (Sānkā) or passing by the heap, pay homage to this deity and offer a cocoanut, failure to do which is believed to arouse her wrath. She does not command daily adoration, but on occasions the attendant, who is a Chumvālīā Koli, and who appropriates all the presents to this deity, burns frankincense of *gugal* (balsamodendron) and lights a lamp before her.¹⁰

(7) Buttāya also is represented by a heap of stones on a hillock in the vicinity of Sānkā. Her worshipper is a Talabdia Koli. A long season of drought leads to her propitiation by feasting Brāhmans, for which purpose four pounds of corn are taken in her name from each threshing floor in the village.¹⁰

(8) Surdhan.—This seems to have been some brave Kshatriya warrior who died on a battlefield. A temple is erected to his memory, containing an image of Shiva. The attending priest is an Atit.¹⁰

(9) Ghogho.—This is a cobra-god worshipped in the village of Bikhijada having a Bajana (tumbler) for his attending priest.¹⁰

(10) Pir.—This is a Musalman saint, in whose honour no tomb is erected, the special site alone being worshipped by a devotee.¹⁰

(11) Raneki is represented by a heap of stones, and is attended upon by *chamārā* (tanners). Her favourite resort is near the Dhedvādā (i.e., a quarter inhabited by sweepers). A childless Girasia is said to

¹ Mr. Jethabhai Mangaldas, Schoolmaster, Gondal.

² Mr. D. K. Pandya, Schoolmaster, Dhank.

³ Mr. L. G. Travadi, Schoolmaster, Upleta.

⁴ Mr. H. R. Pandya, Schoolmaster, Khirasarā.

⁵ Mr. D. K. Pandya, Schoolmaster, Dhank.

* Two pieces of cloth, a shouldercloth and a scarf are cast over the bridegroom and the bride, and they are tied together by a knot. It is the unloosening of this tie which is here referred to.—Mr. K. D. Desai.

¹⁰ Mr. N. M. Dave, Schoolmaster, Sānkā.

² Mr. Nandlal Kalidas, Schoolmaster, Chhatrāsā.

⁴ Mr. H. R. Pandya, Schoolmaster, Khirasarā.

⁶ Mr. D. K. Pandya, Schoolmaster, Dhank.

⁸ Mr. L. G. Travadi, Schoolmaster, Upleta.

have observed a vow in her honour for a son, and a son being born to him, he dedicated certain lands to her; but they are no longer in the possession of the attendants.¹

(12) Hanuman.—On a mound of earth there is an old worn-out image of this god. People sometimes light a lamp there, offer cocoanuts and plaster the image with red-lead and oil. A *sādhu* of the Mārāgi sect, a Koli by birth, acts as *pujari*.¹

(13) Shaktā (or shakti).—This is a Girasia goddess attended upon by a Chumvālī Koli. On the Navarātra days, as well as on the following day, Girasias worship this goddess, and if necessary observe vows in her name.¹

(14) Harsidh.—Gāndhavi in Bardā and Ujjain are the places dedicated to this goddess. There is a tradition connected with her that her image stood in a place of worship facing the sea on Mount Koyalo in Gandhavi. She was believed to sink or swallow all the vessels that sailed by. A Bania named Jagadusā, knowing this, propitiated her by the performance of religious austerities. On being asked what boon he wanted from her, he requested her to descend from her mountain-seat. She agreed on the Bania promising to offer a living victim for every footstep she took in descending. Thus he sacrificed one victim after another until the number of victims he had brought was exhausted. He then first offered his

four or five children, then his wife and lastly himself. In reward for his self-devotion the goddess faced towards Miani and no mishaps are believed to take place in the village.²

(15) Hinglaj.—This goddess has a place of worship a hundred and fifty miles from Karachi in Sind, to which her devotees and believers make pilgrimage.²

In the village of Jāsdān, in Kathiawar, there is an ancient shrine of Kālu-Pir in whose memory there are two sepulchres covered with costly fabrics, and a large flag floats over the building. Both Hindus and Musalmans believe* in this saint, and offer cocoanuts, sweatmeats and money to his soul. A part of the offering being passed through the smoke of frankincense, burning in a brazier near the saint's grave in the shrine, the rest is returned to the offerer. Every morning and evening a big kettle-drum is beaten in the Pir's honour.³

Other minor deities are Shikotār, believed by sailors to be able to protect them from the dangers of the deep;⁴ Charmathvati, the goddess of the Rabarīs;⁵ Macho, the god of the shepherds;⁶ Meldi, in whom Vaghries (bird-catchers) believe;⁷ Pithād, the favourite god of Dheds;⁸ Dhavdi, who is worshipped by a *hajām* (barber).⁹ Khodiar,¹⁰ Gēla,¹¹ Dādamo,¹² Kshetrapāl,¹³ Chāvad,¹⁴ Mongal,¹⁵ Avad,¹⁶ Pālan,¹⁷ Vir

¹ Mr. N. M. Dave, Schoolmaster, Sānkā.

² Mr. D. K. Pandya, Schoolmaster, Dhānk.

* The tendency to fraternise as much in belief as in nationality is a notable feature of Indian life. The saying goes:—Hindu Musalmān ek Rām bijō Rehman. The Hindu and Musalmān are not far apart; one is the follower of Rām, the other of Rehman (the most compassionate—a Kurānic name of Allah). Again says another proverb: The Hindu and Musalmān are as closely connected as the breast and the skirt of a garment (Hindu nē Musalmān molī dāman jo vehevār). The Hindu pays homage to the Pir, the Muslim repays the compliment by holding some of his Hindu brother's lower class deities, such as Vaital and Kālī and Ambā, in awe. The Hindu worships and breaks cocoanuts before the Moharram *taazias*—the Musalmān responds by showing a sneaking sort of a regard for the Holi, whom he believes to have been a daughter of the patriarch Abraham. This reciprocal good fellowship in time of political agitation, like those of the Indian Mutiny, results in the "chapati", or unleavened bread loaf, being considered a symbol to be honoured both by Muslim and Hindu: and in more recent times, as during the plague troubles in Allahabad and Cawnpore, shows itself in the Muslim garlanding the Hindu on a holiday, and the Hindus setting up sherbat-stalls for Musalmāns on an Id day.—Khan Bahadur Fazlullah.

³ Mr. J. N. Patel, Schoolmaster, Jāsdān.

⁴ Mr. Jagannath Hirji, Schoolmaster, Chok.

⁵ Mr. O. A. Mehta, Schoolmaster, Lakhapadar.

⁶ Mr. J. D. Khandhar, Sayala.

⁷ Mr. N. D. Vora, Rajpara.

⁸ Mr. Nandlal Kalidas, Schoolmaster, Chhatrasā.

⁹ Mr. N. J. Bhatt, Moti Marad.

¹⁰ Mr. N. M. Dave, Sānkā.

Vaital,¹ Jālio,¹ Gadio,¹ Paino,¹ Parolio,¹ Sevalio,¹ Andharo,¹ Fulio,¹ Bheravo,¹ Ragantio,¹ Chod,² Gātrad,² Mammai and Veral.³ There are frequent additions to the number, as any new disease or unusual and untoward incident may bring a new spirit into existence. The installation of such deities is not a costly concern,⁴ and thus there is no serious check on their recognition.

The sun, the beneficent night-dispelling, light-bestowing great luminary, is believed to be the visible manifestation of the Almighty God,⁵ and inspires the human mind with a feeling of grateful reverence which finds expression in titles like *Savitā*, Life-Producer, the nourisher and generator of all life and activity⁶.

He is the chief rain-sender⁷; there is a couplet used in Gujarat illustrative of this belief. It runs:—"Oblations are cast into the Fire : the smoke carries the prayers to the sun; the Divine Luminary, propitiated, responds in sending down gentle showers." "The sacred smoke, rising from the sacrificial offerings, ascends through the ethereal regions to the Sun. He transforms it into the rain-giving clouds, the rains produce food, and food produces the powers of generation and multiplication and plenty. Thus, the sun, as the propagator of animal life, is believed to be the highest deity."⁸

It is pretty generally believed that vows in honour of the sun are highly efficacious in curing eye-diseases and strengthening the eyesight. Mr. Damodar Karsonji Pandya quotes from the Bhagvadgītā the saying of Krishna:

प्रभास्मि शशिसूर्योः

"I am the very light of the sun and the moon.*" Being the embodiment or the fountain of light, the sun imparts his lustre either to the bodies or to the eyes of his devotees. It is said that a Rajput woman of Gomātā in Gondal and a Brahman of Rajkot were cured of white leprosy by vows in honour of the sun.⁸ Similar vows are made to this day for the cure of the same disease. Persons in Kathiawar suffering from ophthalmic disorders, venereal affections, leucoderma and white leprosy are known to observe vows in honour of the sun.⁹

The Parmār Rajputs believe in the efficacy of vows in honour of the sun deity of Māndavrāj, in curing hydrophobia.¹⁰

Women believe that a vow or a *vrāt* made to the sun is the sure means of attaining their desires. Chiefly their vows are made with the object of securing a son. On the fulfilment of this desire, in gratitude to the Great Luminary, the child is often called after him, and given such a name as Suraj-Rām, Bhānu-Shankar, Ravi-Shankar, Adit-Rām.¹¹

Many cradles are received as presents at the temple of Māndavrāj, indicating that the barren women who had made vows to the deity have been satisfied in their desire for a son, the vows being fulfilled by the present of such toy-cradles to the sun. In the case of rich donors, these cradles are made of precious metal.¹²

At Mandvara, in the Muli District of Kathiawar, the Parmār Rajputs, as well as the Kāthis, bow to the image of the sun, on their marriage-day, in company with their newly-married brides.¹² After the birth of

¹ Mr. N. D. Vora, Rajpara.

² Mr. G. K. Dave, Sultanpore.

³ Mr. K. D. Desai.

⁴ Mr. K. D. Desai.

⁵ Mr. M. D. Vyas, Schoolmaster, Bhayavadur.

⁶ Cf. Allāho nūr-us-samāwātiwal ard, mathalo nurihi-ka miskatin bihā nusbāh—Koran.

Allāh ! He is the light of the Heavens and the Earth. The likeness of His Light being similar to a lamp in a glass.—Fazlullah Latfullah.

⁷ Mr. Jethabai Mangaldas, Schoolmaster, Gondal ; and Damodar Karsonji, Schoolmaster, Dhbank.

⁸ Mr. B. K. Dave, Schoolmaster, Kotda-Sangani.

⁹ Mr. N. D. Vora, Rajpara.

¹⁰ The Deputy Educational Inspector, Gohelwad.

¹¹ Mr. D. K. Pandya, Dhbank.

¹² Mr. N. M. Dave, Sanka.

¹³ Mr. N. M. Dave, Sanka.

a son to a Rajputani, the hair on the boy's head is shaved for the first time in the presence of the Māndavrāj deity,* and a suit of rich clothes is presented to the image by the maternal uncle of the child.¹

The sun is सर्वज्ञ the observer of all things and nothing can escape his notice.² His eye is believed to possess the lustre of the three Vedic lores, viz., Rigveda, Yajurveda and Sāmaveda, and is therefore known by the name of वेदवर्ण. The attestation of a document in his name as Sūrya-Nārāyaṇa-Sākshi is believed to be ample security for the sincerity and good faith of the parties.³ Oaths in the name of the sun are considered so binding that persons swearing in his name are held to be pledged to the strictest truth.⁴

Virgin girls observe a *vrat*, or vow, called the 'tīlī-*vrat*' in the sun's honour, for attaining अखंड सौभाग्य—eternal exemption from widowhood. In making this *vrat*, or vow, the votary, having bathed and worshipped the sun, sprinkles wet red-lac drops before him.⁵

According to Forbes's Rāsmālā, the sun revealed to the Kāthis the plan of regaining their lost kingdom, and thus commanded their devout worship and reverence. The temple named Suraj-deval, near Thān, was set up by the Kāthis in recognition of this favour. In it both the visible resplendent disc of the sun and his image are adored.⁶

People whose horoscopes declare them to have been born under the *Sūrya-dashā*, or solar influence, have from time to time to observe vows prescribed by Hindu astrology.⁷

Cultivators are said to observe vows in honour of the sun for the safety of their cattle.⁸

The following are some of the standard books on sun-worship:—

(1) Aditya-hridaya—literally, the Heart of the Sun. It treats of the glory of the sun and the mode of worshipping him.

(2) Brihadāranyakopanishad and Mandukya-Brahmans—portions of Yajur-veda recited by Vedic Brahmins with a view to tender symbolic as well as mental prayers to the sun.

(3) Bibhrād—the fourth chapter of the Rudri.

(4) A passage in Brāhman—a portion of the Vedas, beginning with the words स्वयंबूरसि Thou art self-existent—is entirely devoted to Sun-worship.⁹

(5) Sūrya-Purāṇa—A treatise relating a number of stories in glorification of the sun.

(6) Sūrya-kavacha.¹⁰

(7) Sūrya-gīta.

(8) Sūrya-Sahasranama—a list of one thousand names of Sūrya.¹¹

It is customary among Hindus to cleanse their teeth every morning with a wooden stick, known as *dātān†* and then to offer salutations to the sun in the form of a verse which means: "Oh God, the *dātāns* are torn asunder and the sins disappear. Oh the penetrator of the innermost parts, forgive us our sins. Do good unto the benevolent and unto our neighbours." This prayer is common in the mouths of the vulgar laity.¹²

Better educated people recite a shloka, which runs: "Bow unto Savitri, the sun, the observer of this world and its quarters, the eye of the universe, the inspirer of all energy, the holder of a three-fold person-

* A similar custom is observed in Gujarat. Unfortunate parents, who have lost many children, vow to grow the hair of their little children, if such are preserved to them, observing all the time a votive abstinence from a particular dish or betelnut or the like. When the children are 3 or 5 or 7 years old, the vow is fulfilled by taking them to a sacred place, like the temple of Ranchhodji at Dakor, to have their hair cut for the first time. This vow is known as bābari in Southern Gujarat.—K. D. Desai.

¹ Mr. N. M. Dave, Sanka.

² Mr. Jethabhai Mangaldas, Gondal.

³ Mr. K. D. Desai.

⁴ Mr. N. M. Dave, Sanka.

⁵ Mr. M. M. Rana, Barton Female Training College, Rajkot.

⁶ Mr. G. K. Dave, Schoolmaster, Sultanpore.

⁷ Mrs. Raju Ramjee Kanjee, 2nd Assistant, Girls' School, Gondal.

⁸ Mr. D. K. Pandya, Dhhank.

⁹ Mr. Girijashankar Karmeshankar, Schoolmaster, Songadh.

¹⁰ Mr. M. M. Rana, Rajkot.

¹¹ The Hindus use the tender sprigs of the Nim or Babul trees for tooth-brushes. After they have done duty as brushes they are cloven into two and the tenderest part is used as a tongue-scraper.—Khan Bahadur Fazlullah.

¹² Mr. N. M. Dave, Sanka.

ality (being an embodiment of the forms of the three gods of the Hindu Trinity, Brahma, Vishnu and Maheshvar)—the embodiment of the three Vedas, the giver of happiness and the abode of God.¹

After his toilet a high-caste Hindu should take a bath and offer morning prayers and *arghyas* to the sun.² The *Trikāla-Sandhyā* is enjoined by the Shāstras on every Brahman, i.e., every Brahman should perform the *Sandhyā* thrice during the day: in the morning, at mid-day and in the evening. The *Sandhyā* is the prayer a Brahman offers, sitting in divine meditation, when he offers three *arghyas* to the sun and recites the Gāyatrī mantra 108 times.³

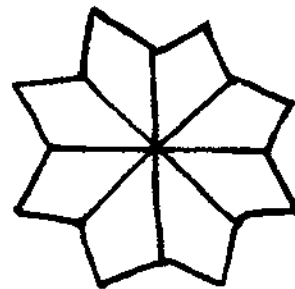
The *arghya* is an offering of water in a spoon half filled with barley seeds, sesamum seeds, sandal ointment, rice, and white flowers. In offering the *arghya* the right foot is folded below the left, the spoon is lifted to the forehead and is emptied towards the sun after reciting the Gāyatrī mantra.⁴ If water is not available for offering the *arghyas*, sand may serve the purpose. But the sun must not be deprived of his *arghyas*.⁵

The Gāyatrī is the most sacred mantra in honour of the sun, containing, as it does, the highest laudations of him.⁶ A Brahman ought to recite this mantra 324 times every day. Otherwise he incurs a sin as great as the slaughter of a cow.⁷ Accordingly a Rudrākṣmālā, or a rosary of 108 Rudrākṣh beads, is used in connecting the number of Gāyatrīs recited.⁸ It is exclusively the right of the twice-born to recite the Gāyatrī. None else is authorised to recite or even to hear a word of it. Neither females nor Shūdras ought to catch an echo of even a single syllable of the Gāyatrī mantra.⁹

A ceremony, called Sūryopasthān, in which a man has to stand facing the sun with his hands stretched upwards at an angle towards

the sun, is performed as a part of the *sandhyā*.⁹

Of the days of the week, Ravivar, or Sunday is the most suitable for Sun worship¹⁰. Persons wishing to secure wealth, good-health and a happy progeny, especially people suffering from disorders caused by heat and from diseases of the eyes, barren women, and men anxious for victory on the battlefield, weekly observe vows in honour of the sun, and the day on which the vow is to be kept is Sunday.¹¹ It is left to the devotee to fix the number of Sundays on which he will observe the *vrat*, and he may choose to observe all the Sundays of the year.¹² On such days the devotees undergo ceremonial purifications by means of baths and the putting on of clean garments, occupy a reserved clean seat, light a ghi-lamp and recite the Aditya-hridaya-pāṭha, which is the prescribed mantra for Sun worship.¹³ Then follows the Nyāsa, (न्यास) in the recitation of which the devotee has to make certain gestures (or to perform physical ceremonies). First the tips of all the four fingers are made to touch the thumb as is done in counting. Then the tips of the fingers are made to touch the palm of the other hand. Then one hand is laid over the other. Then the fingers are made to touch the heart, the head, the eyes, and the hair in regular order. The right hand is then put round the head and made to smite the left.¹³ An *ashtadala* or eight-cornered figure is drawn in *gula*,



¹ Mr. N. M. Dave, Sanka.

² Mr. K. D. Desai.

³ The Deputy Educational Inspector, Gohelwad.

⁴ Mr. N. D. Vora, Rajpara.

⁵ Mr. M. D. Vyas, Shastri, Bhayavadur. ¹⁰ Mr. K. P. Joshi, Limbdi, and L. D. Mehta, Mota Devalia.

¹¹ Mr. N. D. Vora, Rajpara, and Mr. B. K. Dave, Kotda-Sangani. ¹² Mr. B. K. Dave, Kotda-Sangani.

¹³ Mr. Nandlal Kalidas, Schoolmaster, Chhatrasā

² The Deputy Educational Inspector, Gohelwad.

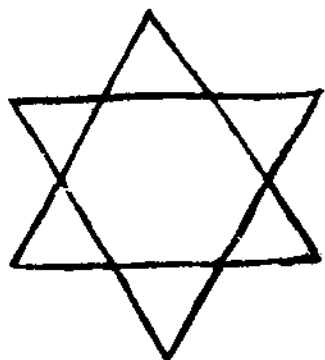
⁴ Mr. Jethalal Anūpram, Schoolmaster, Aman.

⁶ Mr. K. D. Desai.

⁸ Mr. K. D. Desai.

(red powder) and frankincense, red ointment and red flowers are offered to the sun.¹ Durvā grass is also commonly used in the process of Sun worship.²

Sometimes a hexangular figure is drawn



instead of the *ashtadal*, a copper disc is placed over it and the sun is worshipped by Panchopachar or the five-fold ceremonials.³ Of all ceremonials a namaskār is especially dear to the sun.⁴ It is said :—

नमस्कारमिदं सानुर्जलधारमयः शिवः ।

परोपकारमिदं विष्णुर्गन्धर्वो भोजनमयः ॥

A namaskār or bow is dear to the sun; a stream of water (pouring water in a small stream over Shiva's idol) is dear to Shiva; benevolence to Vishnu and a good dinner to a Brahman.⁴

In observing vows in the sun's honour on Sundays, the following special foods are prescribed in particular months :⁵—

(1) In Kārtika, the first month, the devotee is to take only three leaves of the Tulsi or the holy basil plant.

(2) In Mārgashīrsha, the devotee may only lick a few pieces of candied sugar.

(3) In Pausa, the devotee may chew three stalks of green darbha grass.

(4) In Māgha, a few seeds of sesamum and sugar mixed together may be swallowed.

(5) In Phālguna, a consecrated draught of curds and sugar may be drunk.

(6) In Chaitra, people should break their fasts with a little ghi and molasses.

(7) In Vaishākha, the only satisfaction allowed to those observing the *vrat* is to lick their own palms three times.

(8) In Jyeshtha, the fast is observed simply on three *anjalis* or palmfuls of pure water.

(9) In Ashādhā, three chillies may be eaten.

(10) In Shrāvana, only cow-urine and molasses are tasted.

(11) In Bhādrapada, cow-dung and sugar are partaken of.

(12) In Āshvina, the application of chandan (sandal wood) either in the form of an ointment or of powder.

Only a few very pious and enthusiastic devotees observe all Sundays in the above manner. In average cases, the devotee allows himself rice, ghi, sugar, milk, i. e., white food, the restriction being only as to colour.⁵

People observing vows in honour of the sun take food only once during the day, and that too in *bājas* or dishes made of *khākhara* (or *palāsh*) leaves. This is considered one of the conditions of worship, there being some mysterious relation between Sūrya and the *khākhara*.⁶

If the Pushya Nakshatra happens to fall on a Sunday, the worship of the sun on that day is believed to be most efficacious in fulfilling the desires of the devotees.⁷

Of the days of the month, the seventh day of both the bright and the dark halves of each month⁸ and the Amāvāsya day, i. e., the last day of a Hindu calendar month,⁹ are set apart for Sun-worship. The ceremonies of the worship are the same as those on Sundays. In fact, in almost all the observances in connection with the sun the same ceremonials are to be gone through. Very often a Brahman recites the pātha direct-

¹ Mr. K. P. Joshi, Schoolmaster, Limbdi.

² Mr. B. K. Dave, Schoolmaster, Kotda-Sangani.

³ Mr. Girijashankar Karunashankar, Schoolmaster, Songadh.

⁴ Mr. Nandlal Kalidas, Schoolmaster, Chhatrasa.

⁵ The Deputy Educational Inspector, Gohelwad.

⁶ Mr. K. P. Joshi, Limbdi.

⁷ Mr. G. K. Bhatt, Songadh.

⁸ Mr. D. K. Shah, Charadavah.

⁹ Mr. N. D. Vora, Rajpara.

ing his hosts or hostesses to perform certain ceremonial gestures. On the last of the number of days which the devotee has decided to observe, the *vrat* is celebrated and Brahmans are feasted. This celebration of the *vrat* is known as *vratajavavun*.¹

The special occasions for Sun-worship are the Sankrānti days and the solar eclipses.

In each year there are twelve Sankrānti days on which the sun moves from one sign of the zodiac to another. Sun-worship is performed on all these Sankrāntis, but Makara-Sankrānti, which falls on the 12th or 13th of January, is considered the most important.² The uttarāyana-parvan falls on this day, i. e., the sun now crosses to his northern course from his southern, and the time of that Parvan is considered so holy that a person dying then directly attains salvation.³ On this day, many Hindus go on a pilgrimage to holy places, offer prayers and sacrifices to the sun, and give alms to Brahmans in the shape of sesamum seeds, gold, garments and cows.⁴ Much secret, as well as open, charity is dispensed,⁵ grass and cotton-seeds are given to cows, and *lāpsi** and loaves to dogs.⁶ Sweet balls of sesamum seeds and molasses are eaten as a *prasād* and given to Brahmans, and dainties such as *lāpsi* are partaken of by Hindu households, in company with a Brahman or two, who are given *dakshinā* after the meals.⁶

On solar eclipse days, most of the Hindu sects bathe and offer prayers to God. During the eclipse the sun is believed to be combating with the demon Rāhu, prayers being offered for the sun's success. When the sun has freed himself from the grasp of the demon and sheds his full lustre on the earth, the people take ceremonial baths, offer prayers to God with a concentrated

mind, and well-to-do people give in alms as much as they can afford of all kinds of grain.⁷

The Chāturmās-vrat, very common in Kathiawar, is a favourite one with Hindus. The devotee, in performing this *vrat*, abstains from food on those days during the monsoons on which, owing to cloudy weather, the sun is not visible. Even if the sun is concealed by the clouds for days together, the devout votary keeps fasting till he sees the deity again.⁸

Barren women, women whose children die, and especially those who lose their male children, women whose husbands suffer from diseases caused by heat, lepers, and persons suffering from ophthalmic ailments observe the vow of the sun in the following manner.⁹ The vows are kept on Sundays and Amāvāsyā days, and the number of such days is determined by the devotee in accordance with the behests of a learned Brahman. The woman observes a fast on such days, bathes herself at noon when the sun reaches the zenith, and dresses herself in clean garments. Facing the sun, she dips twelve red karan flowers in red or white sandal ointment and recites the twelve names of Sūrya as she presents one flower after another to the sun with a bow. † On each day of the *vrat*, she takes food only once, in the shape of *lāpsi*, in *bajas* of khākharā or palāsh leaves; white food in the form of rice, or rice cooked in milk is sometimes allowed. She keeps a ghi-lamp burning day and night, offers frankincense, and sleeps at night on a bed made on the floor.¹⁰

People who are declared by the Brahmans to be under the evil influence (*dashā*) of Sūrya, observe vows in the sun's honour and go through the prescribed rites on Sundays. Such persons take special kinds of food and engage the services of priests to recite

¹ Mr. K. D. Desai.

² Mr. G. K. Bhatt, Schoolmaster, Songadh.

³ Mr. N. J. Bhatt, Moti-Murad.

⁴ Mr. Ranchhodji Becher Pandya, Shastri, Jelpur, Sanskrit Pāthashālā.

⁵ Mr. M. M. Rana, Rajkot.

⁶ Wheat flour fried in ghi with molasses.

⁶ Mr. K. D. Desai.

⁷ Mr. M. M. Rana, Rajkot.

⁸ Mr. K. D. Desai.

⁹ Mr. N. D. Vora, Schoolmaster, Rajpara.

† The names are: 1 Āditya, 2 Divākar, 3 Bhāskar, 4 Prabhākar, 5 Sahasrānshu, 6 Trilochan, 7 Hari-tāshva, 8 Vibhāvasu, 9 Diyākrit, 10 Divādarshatmakā, 11 Trimūrti, 12 Sūrya.

Mr. N. D. Vora, Rajpara.

holy texts in honour of the sun. If all goes well on Sunday, Brahmans, Sādhus and other pious persons are entertained at a feast. This feast is known as *vrat-ujaravun*. Some persons have the sun's image (an ashtadal) engraved on a copper or a golden plate for daily or weekly worship.¹

On the twelfth day after the delivery of a child, the sun is worshipped and the *homa* sacrifice is performed.²

If at a wedding the sun happens to be in an unfavourable position according to the bridegroom's horoscope, an image of the sun is drawn on gold-leaf and given away in charity. Charity in any other form is also common on such an occasion.³

A Nāgar bride performs sun-worship for the seven days preceding her wedding.⁴

In Hindu funeral ceremonies three *arghyas* are offered to the sun, and the following mantra is chanted⁵ :—

अदित्यो भास्करो भानु रविः सूर्यो दिवाकरः ।
पञ्चम स्मरेन्नित्यं महापातकनाशनम् ॥

It means—one should ever recite the six names of the Sun, Aditya, Bhāskar, Bhānu, Ravi, Surya, Divākar, which destroy sin.

The sun is also worshipped on the thirteenth day after the death of a person, when *arghyas* are offered, and two earthen pots, containing a handful of raw *khichedi*—rice and pulse—and covered with yellow pieces of cotton are placed outside the house. This ceremony is called *gadāso bharvo*.⁶

Rajahs of the solar race always worship the rising sun. They also keep a golden image of the sun in their palaces, and engage learned Brahmans to recite verses in his honour. On Sundays they take only one meal and that of simple rice (for white food is most acceptable to the sun).⁷

Circumambulations round images and other holy objects are considered meritorious and

to cause the destruction of sin.⁸ The subject has been dwelt on at length in the *Dharma-sindhu-grantha*, *Vratarāja*, and *Shodashopachāra* among the *Dharma-Shāstras* of the Hindus.⁹

The object round which turns are taken is either the image of a god, such as of Ganpati, Mahādev or Vishnu¹⁰ or the portrait of a *guru*, or his footmarks engraved or impressed upon some substance, or the *agni-kunda* (the fire-pit),¹¹ or the holy cow¹², or some sacred tree or plant, such as the *Vad* (banyan tree), the *Pipal* (*ficus religiosa*),¹³ the *Shami* (*prosopis spicigera*), the *Amba* (mango tree), the *Asopalava* tree (*Polyalthia longi folia*),¹⁴ or the *Tulsi* (sweet basil) plant.

It is said to have been a custom of the Brahmans in ancient times to complete their daily rites before sunrise every morning, and then to take turns round temples and holy objects. The practice is much less common now than formerly.¹⁵ Still, visitors to a temple or an idol, usually are careful to go round it a few times at least (generally five or seven). The usual procedure at such a time is to strike gongs or ring bells after the turns, to cast a glance at the *shikhar* or the pinnacle of the temple, and then to return.¹⁶

Women observing the *chāturmās-vrat*, or the monsoon vow, lasting from the eleventh day of the bright half of Ashādh (the ninth month) to the eleventh day of the bright half of Kārtik (the first month) first worship the object, round which they wish to take turns, with *pañchāmrit* (a mixture of milk, curds, sugar, ghi and honey). The number of turns may be either 5, 7, 21 or 108. At each turn they keep entwining a fine cotton thread and place a *pendā*¹⁷ or a *banlāsāṭ* or a betel-leaf or an almond, a cocoanut, a fig or some

¹ Mr. G. K. Dave, Sultanpur.

² Girijashankar Karanashankar, Schoolmaster, Songadh.

³ Mr. Chhaganlal Motiram, Wala Taluka.

⁴ Mrs. Raju Ramjee Kanjee, Girls' School, Ganod.

⁵ Mr. R. B. Pandya, Jetpur Sanskrit School.

⁶ Mr. D. K. Pandya, Dhank.

⁷ Mr. D. K. Pandya, Schoolmaster, Dhank.

⁸ Milk and sugar ball.

⁹ Mr. H. M. Bhatt, Schoolmaster, Ganod.

¹⁰ Mr. H. M. Bhatt, Schoolmaster, Ganod.

¹¹ Mr. R. B. Pandya, Jetpur, Sanskrit School.

¹² Mr. D. K. Pandya, Schoolmaster, Dhank.

¹³ Mr. J. D. Khandhar, Sayala.

¹⁴ Mr. N. D. Vora, Rajpara.

¹⁵ Mr. N. D. Vora, Schoolmaster, Rajpara.

¹⁶ A sugar cake.

other fruit before the image or the object walked round. These offerings are claimed by the priest who superintends the ceremony.¹ When a sacred tree is circumambulated, water is poured out at the foot of the tree at each turn.²

During the month of Shrāvan (the tenth month) and during the Purushottama (or the intercalatory) month, men and women observe a number of vows, in respect of which, every morning and evening, they take turns round holy images and objects.³

People observing the *chāturmas-vrat* (or monsoon vow), called *Tulsi-vivāha* (marriage of Tulsi), worship that plant and take turns round it on every eleventh day of both the bright and the dark halves of each of the monsoon months.⁴ The *gau-trat-vrat* (gau = cow) necessitates perambulations round a cow, and the *Vat-Sāvitri-vrat* round the Vad or banyan tree. The banyan tree is also circumambulated on the *Kapilashashthi* day (the sixth day of the bright half of Mārgashīrsha, the second month) and on the *Amāvāsyā* or the last day of Bhādrapada (the eleventh month).⁵

Women who are anxious to prolong the lives of their husbands take turns round the Tulsi plant or the banyan tree. At each turn they wind a fine cotton thread. At the end of the last turn, they throw red lac and rice over the tree and place a betelnut and a pice or a half-anna piece before it.⁶

The *Shāstras* authorise four *pradakshinās* (or perambulations) for Vishnu; three for the goddesses, and a half (or one and a half)⁷ for Shiva.⁸ But the usual number of *pradakshinās* is either 5, 7, 21 or 108. In taking turns round the image of Vishnu, one must take care to keep one's right side towards the image, while in the

case of Shiva, one must not cross the *jalādhari** or the small passage for conducting water poured over the Shiva-linga.⁹

Sometimes in *pradakshinās* the votary repeats the name of the deity round which the turns are taken while the priest recites the names of the gods in Shlokas.¹⁰ Sometimes the following verse is repeated.¹¹

पापीऽहं पापकर्माऽहं पापात्मा पापसंभवः ।

बाहि मां पुण्डरीकाक्ष सर्वपापहरो भव ॥

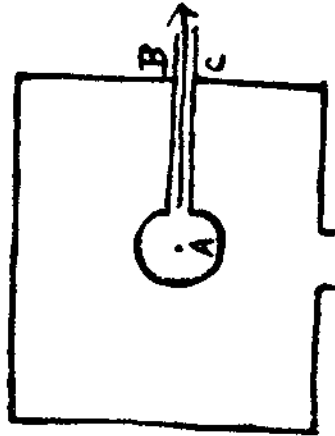
वानि कानि च पापानि जन्मांतरकृतानि च ।

तानि तानि विनश्यन्तु प्रदक्षिणपदपदे ॥

'I am sinful, the doer of sin, a sinful soul and am born of sin. O lotus-eyed One! protect me and take away all sins from me. Whatever sins I may have committed now as well as in my former births, may every one of them perish at each footstep of my *pradakshinā*.'

The recitation and the turns are supposed to free the soul from the *phera* of *lakh-choryasi*†. Alms are given many times to the poor after *pradakshinās*.¹²

The reason why *pradakshinās* are taken during the day is that they have to be taken in the presence of the sun, the great everlasting witness of all human actions.¹³



¹ Mr. N. D. Vora, Schoolmaster, Rajpara.

² Mr. D. K. Pandya, Dhbank.

³ Mr. Jeram Vasaram, Schoolmaster, Jodia.

⁴ Mr. H. M. Bhatt, Ganod.

⁵ See figure above. A shows Shiva's image: the arrow-head, the *jalādhari* which a person is not to cross. He is to return from the point B in his first round and from the point C in his half turn. Thus B C remains uncrossed. The circle round A shows the *Kūṭi*, place wherein god Shiva is installed.—K. D. Desai.

⁶ Mr. G. K. Dave, Sultanpore.

⁷ Hindus believe that a soul has to go through a lac and eighty-four thousand transmigrations before it attains final emancipation. The cycle of 1,84,000 births is called the *phera* of *lakh-choryasi*.—K. D. Desai.

⁸ Mr. N. M. Dave, Sankā.

⁹ The Deputy Educational Inspector, Gohelwad.

¹⁰ Mr. P. L. Mehta, Schoolmaster, Luvania.

¹¹ Mr. M. H. Raval, Ganod.

¹² The Deputy Educational Inspector, Gohelwad.

¹³ Mr. D. K. Pandya, Schoolmaster, Dhbank.

As all seeds and vegetation receive their nourishment from solar and lunar rays, the latter are believed in the same way to help embryonic development.¹

The heat of the sun causes the trees and plants to give forth new sprouts, and therefore he is called 'Savita' or Producer.² Solar and lunar rays are also believed to facilitate and expedite delivery.³ The medical science of the Hindus declares the Amāvāsya (new-moon day) and Pūrṇima (full-moon day) days—on both of which days the influence of the sun and the moon is most powerful—to be so critical for child-bearing women as to cause, at times, premature delivery.⁴ Hence, before delivery, women are made to take turns in the sunlight and also in moonlight, in order to invigorate the foetus, thus securing that their delivery may be easy. [The assistance rendered by solar rays in facilitating the delivery is said to impart a hot temperament to the child so born, and that by the lunar rays a cool one.]⁵ After delivery, a woman should glance at the sun with her hands clasped, and should offer rice and red flowers to him.⁶ Sitting in the sun after delivery is considered beneficial to women enfeebled by the effort.⁷ It is a cure for the paleness due to exhaustion⁸, and infuses new vigour.⁹

The Bhils believe that the exposure of a new-born child to the sun confers upon the child immunity from injury by cold and heat.¹⁰

The practice of making recently delivered women sit in the sun does not seem to be

widespread, nor does it prevail in Kathiawar. In Kathiawar, on the contrary, women are kept secluded from sunlight in a dark room at the time of child-birth, and are warmed by artificial means.¹¹ On the other hand, it is customary in many places to bring a woman into the sunlight after a certain period has elapsed since her delivery. The duration of this period varies from four days to a month and a quarter. Sometimes a woman is not allowed to see sunlight after child-birth until she presents the child to the sun with certain ceremonies, either on the fourth or the sixth day from the date of her delivery.¹²

A ceremony called the Shashthi-Karma is performed on the sixth day after the birth of a child, and the Nāmkaran ceremony—the ceremony of giving a name—on the twelfth day. The mother of the child is sometimes not allowed to see the sun before the completion of these ceremonies.¹³ Occasionally, on the eleventh day after child-birth, the mother is made to take a bath in the sun.¹⁴

Exactly a month and a quarter from the date of delivery a woman is taken to a neighbouring stream to offer prayers to the sun and to fetch water thence in an earthen vessel. This ceremony is known as Zarmā-zaryan.¹⁵ Seven small betel-nuts are used in the ceremony. They are carried by the mother, and distributed by her to barren women, who believe that, by eating the nuts from her hand, they are likely to conceive.¹⁶

¹ Mr. D. K. Pandya, Dhbank.

² Mr. N. D. Vora, Rajpara.

³ Mr. Jethalal Anupram, Schoolmaster, Ainan.

⁴ Mr. D. K. Pandya, Schoolmaster, Dhbank.

⁵ Mr. N. D. Vora, Rajpara.

⁶ Mr. K. P. Joshi, Schoolmaster, Limbdi.

⁷ Mr. Chhaganlal Motiram, Schoolmaster, Wala Talu.

⁸ Mr. B. K. Dave, Kotda-Sangani, and the Schoolmaster, Movaiyam.

⁹ Mr. K. D. Desai.

¹⁰ Mr. N. M. Dave, Sānkā.

¹¹ Mr. D. K. Pandya, Schoolmaster, Dhbank.

¹² Mr. R. B. Pandya, Jetpur Sanskrit School.

¹³ Mr. N. J. Bhatt, Moti-Murād.

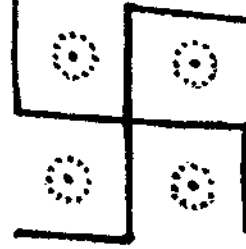
¹⁴ Mr. D. K. Shah, Schoolmaster, Charadwa.

¹⁵ Mr. Nandlal Kalidas, Schoolmaster, Chhatrāse.

¹⁶ The Deputy Educational Inspector, Gohelwad.

In difficult labour cases, *chakrāvā* water is sometimes given to women. The *chakrāvā* is a figure of seven cross lines drawn on a bell-metal dish, over which the finest white dust has been spread. This figure is shown to the woman in labour: water is then poured into the dish and offered her to drink.¹ The figure is said to be a representation of *chitrangad*.² It is also believed to be connected with a story in the *Mahābhārata*.³ Subhadrā, the sister of god Krishna and the wife of Arjuna, one of the five Pāndavas, conceived a demon, an enemy of Krishna. The demon would not leave the womb of Subhadrā even twelve months after the date of her conception, and began to harass the mother. Krishna, the incarnation of god, knowing of the demon's presence and the cause of his delay, took pity on the afflicted condition of his sister and read *chakrāvā*, (*Chakravayūha*) a book consisting of seven chapters and explaining the method of conquering a labyrinthine fort with seven cross-lined forts. Krishna completed six chapters, and promised to teach the demon the seventh, provided he came out. The demon ceased troubling Subhadrā and emerged from the womb. He was called Abhimanyu. Krishna never read the seventh chapter for then Abhimanyu would have been invincible and able to take his life. This ignorance of the seventh chapter cost Abhimanyu his life on the field of Kuru-kshetra in conquering the seven cross-lined labyrinthine forts. As the art of conquering a labyrinthine fort when taught to a demon in the womb facilitated the delivery of Subhadrā, a belief spread that drinking in the figure of the seven cross-lined labyrinthine fort would facilitate the delivery of all women who had difficulties in child-birth.³

The figure *Swastika* (literally auspicious), drawn as shown below, is an auspicious



sign, and is believed to be a mark of good luck and a source of blessings. It is one of the sixteen line-marks on the sole of the lotus-like feet of the god Ishwar, the Creator of the Universe.⁴ The fame of the good effects of the Swastika figure is said to have been first diffused throughout society by Nārād-Muni, as instructed by the god Brahma.⁵

Various conjectures have been made concerning the origin of this figure. The following explanation is found in a work named *Siddhāntsar*. The Eternal *Sat* or Essence, that has neither beginning nor end nor any maker, exhibits all the religious principles in a *chakra* or a wheel-form. This round shape has no circumference; but any point in it is a centre; which being specified, the explanation of the whole universe in a circle is easy. Thus the figure ⊙ indicates the creation of the universe from *Sat* or Essence. The centre with the circumference is the womb, the place of creation of the universe. The centre then expanding into a line, the diameter thus formed represents the male principle, *linga-rūp*, that is the producer, through the medium of activity in the great womb or *mahā-yoni*. When the line assumes the form of a cross, it explains the creation of the universe by an unprecedented combination of the two distinct natures, animate and inanimate. The circumference being

¹ Mr. R. B. Pandya, Jetpur Sanskrit School.

² Mr. K. D. Desai.

³ Mr. D. K. Pandya, Schoolmaster, Dihank.

⁴ Mr. D. K. Shah, Charadwa.

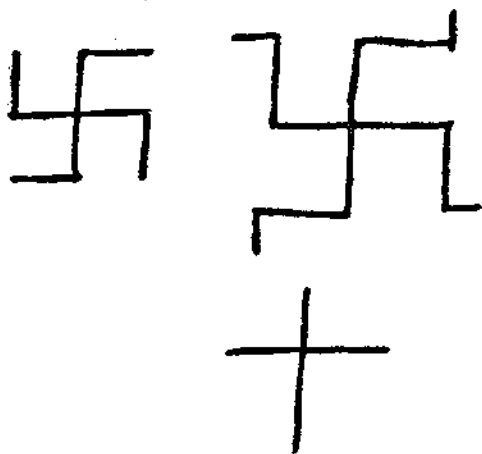
⁵ Mr. N. D. Vora, Schoolmaster, Rajpara.

removed, the remaining cross represents the creation of the world. The Swastika, or Sathia, as it is sometimes called, in its winged form (卐) suggests the possession of creative powers by the opposite natures, animate and inanimate.¹

Another theory is that an image of the eight-leaved lotus, springing from the navel of Vishnu, one of the Hindu Trinity, was formerly drawn on auspicious occasions as a sign of good luck. The exact imitation of the original being difficult, the latter assumed a variety of forms, one of which is the Swastika.²

Some people see an image of the god Ganapati in the figure. That god being the master and protector of all auspicious ceremonies has to be invoked on all such occasions. The incapacity of the devotees to draw a faithful picture of Ganapati gave rise to a number of forms which came to be known by the name of Swastika.³

There are more ways than one of drawing the Swastika, as shown below, but the



original form was of the shape of a cross. The first consonant of the Gujarati alphabet, *ka*, now drawn thus ૬, was also

originally drawn in the form of a cross (+). Some persons therefore suppose that the Swastika may be nothing more than the letter ૬ (*ka*), written in the old style and standing for the word *kalyāṇ* or welfare.⁴

Though the Swastika is widely regarded as the symbol of the sun, some people ascribe the figure to different deities, viz., to Agni,⁵ to Ganpati,⁶ to Laxmi,⁷ to Shiva,⁸ besides the sun. It is also said to represent Swasti, the daughter of Brahma, who received the boon from her father of being worshipped on all auspicious occasions.⁹ Most persons, however, regard the Swastika as the symbol of the sun. It is said that particular figures are prescribed as suitable for the installation of particular deities: a triangle for one, a square for another, a pentagon for a third, and the Swastika for the sun.¹⁰ The Swastika is worshipped in the Ratnagiri district, and regarded as the symbol as well as the seat of the Sun-god.¹¹ The people of the Thana district believe the Swastika to be the central point of the helmet of the sun; and a vow, called the *Swastika-vrat*, is observed by women in its honour. The woman draws a figure of the Swastika and worships it daily during the Chaturmās (the four months of the rainy season), at the expiration of which she presents a Brahman with a golden or silver plate with the Swastika drawn upon it.¹²

A number of other ideas are prevalent about the significance of the Swastika. Some persons believe that it indicates the four directions;¹³ some think that it represents the four *mārgas*—courses or objects of human desires—viz., (1) Dharma, religion; (2) Artha, wealth; (3) Kām, love; (4) Moksha, salvation.¹⁴ Some again take it to be an image of the ladder

¹ Mr. N. J. Bhatt, Schoolmaster, Moti-Murād.

² Mr. H. R. Pandya, Schoolmaster, Khirasarā.

³ Mr. D. K. Pandya, Schoolmaster, Dhbank.

⁴ Mr. D. K. Shah, Charadwa.

⁵ Mr. D. K. Shah, Charadwa.

⁶ The Schoolmaster, Pendhur, Ratnagiri.

⁷ Mr. Jethabhai Mangaldas, Schoolmaster, Gondal.

⁸ Mr. K. P. Joshi, Schoolmaster, Limbdi.

⁹ Mr. Girijashankar Karunashankar, Schoolmaster, Songadh.

¹⁰ Mr. H. R. Pandya, Khirasarā.

¹¹ The Schoolmaster, Chank, Kolaba.

¹² Mr. N. M. Dave, Sānkā.

¹³ The Schoolmaster, Anjār.

¹⁴ Mr. Girijashankar Karunashankar, Schoolmaster, Songadh.

leading to the heavens¹. Others suppose it to be a representation of the terrestrial globe, and the four piles of corn placed in the figure, as shown below (p. 16) represent the four mountains, Udayāchala, Astāchal, Meru and Mandārāchala.² The Swastika is also believed to be the foundation-stone of the universe.³

The Swastika is much in favour with the gods as a seat or couch, and as soon as it is drawn it is immediately occupied by some deity.⁴ It is customary therefore to draw the Swastika on most auspicious and festive occasions, such as marriage and thread ceremonies, the first pregnancy ceremonies and the Divali holidays.⁵ In the Konkan the Swastika is always drawn on the *Antar-pāt*, or the piece of cloth which is held between the bride and the bridegroom at the time of a Hindu wedding.⁶ And at the time of the *Punyāha-wāchan*, a ceremony which precedes a Hindu wedding, the figure is drawn in rice and is worshipped.⁷ Throughout the *Chāturmas* some persons paint the auspicious Swastikas, either on their thresholds or at their doors, every morning.⁸

On the sixth day from the date of a child's birth, a piece of cloth is marked with a Swastika in red lac, the cloth is stretched on a bedstead and the child is placed upon it.⁹ An account of this ceremony is to be found in the treatises *Jayantishastra*, *Jātakarma*, and *Janakālaya*.⁹

Before joining the village-school, little boys are made to worship *Saraswati*, the goddess of learning, after having installed her on a Swastika, in order that the acquisition of learning may be facilitated.⁹

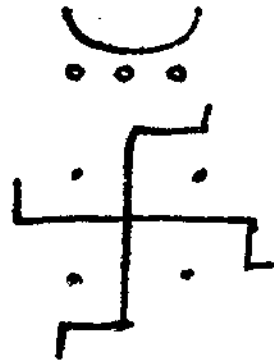
A Brahman host, inviting a party of brother-Brahmans to dinner, marks the figure one (?) against the names of those who are eligible for *dakshinā*, and a Swastika against

the names of those who are not eligible. These latter are the *yajamāna*s or patrons of the inviting Brahman, who is himself their *pūjya*, i. e., deserving to be worshipped by them. A *bindu* or dot, in place of the Swastika, is considered inauspicious.¹⁰

The Swastika is used in calculating the number of days taken in pilgrimage by one's relations, one figure being painted on the wall each day from the date of separation.¹⁰

It is said that the Swastika when drawn on a wall is the representation of *Jogmāya*, *Jogmāya* is a Natural Power, bringing about the union of two separated beings.¹¹

The Jains paint the Swastika in the way noted below and explain the figure in



the following manner:—The four projectors indicate four kinds of souls: viz., (1) *Manushya* or human, (2) *Tiryach* or of lower animals, (3) *Deva* or divine, (4) *Naraki* or hellish. The three circular marks denote the three *Ratnas* or jewels, viz., (1) *Jñān* or knowledge, (2) *Darshana* or faith, (3) *Charita* or good conduct; and the semi-circular curve, at the top of the three circles, indicates salvation.¹²

¹ Mr. L. D. Mehta, *Motā Devālā*.

² The Schoolmaster, *Agashi* and *Arnālā*.

³ Mr. *Girijashankar Karunashankar*, *Songadh*.

⁴ Mr. D. K. Pandya, Schoolmaster, *Dhbank*.

⁵ Mr. M. H. Raval, *Vanod*.

⁶ Mr. *Girijashankar Karunashankar*, *Songadh*.

⁷ The Schoolmaster, *Ganod*.

⁸ Mr. T. D. *Khāndbār*, Schoolmaster, *Sayala*.

⁹ The Schoolmaster, *Mith-bāo*, *Ratnagiri*.

¹⁰ Mr. *Jethalal Anupram*, Schoolmaster, *Amav*.

¹¹ Mr. D. K. Pandya, *Dhbank*.

¹² Mr. K. D. *Desai*.

Every Jain devotee, while visiting the images of his gods, draws a Sathia (Swastika)¹ before them and places a valuable object over it. The sign is held so sacred that a Jain woman has it embroidered on the reticule or *kothali* in which she carries rice to holy places.*

'I am the very light of the sun and the moon,' observes Lord Krishna in his dialogue with Arjuna², and the moon also receives divine honours like the sun. Moon-worship secures wealth, augments progeny, and betters the condition of milch-cattle.³ The suitable days for such worship are the second and the fourth days of the bright half of every month (Dwitiya or Bij and Chaturthi or Choth, respectively) and every full-moon day (Purnima or Punema). On either of these days the devotees of Chandra (the moon) fast for the whole of the day and take their food only after the moon has risen and after they have seen and worshipped her.⁴ Some dainty dish such as *kansār*, or plantains and puris⁵, is specially cooked for the occasion.

A sight of the moon on the second day of the bright half of every month is considered auspicious. After seeing the moon on this day some people also look at silver and gold coins for luck.⁶ The belief in the value of this practice is so strong that, immediately after seeing the moon, people refrain from beholding any other object. Their idea is that silver, which looks as bright as the

moon, will be obtained in abundance if they look at a silver piece immediately after seeing the moon.⁶ Moon worship on this day is also supposed to guarantee the safety of persons at sea.⁷ In the south, milk and sugar is offered to the moon after the usual worship, and learned Brahmans are invited to partake of it. What remains after satisfying the Brahmans is divided among the community.⁸ On this day, those who keep cattle do not churn whey nor curd milk nor sell it, but consume the whole supply in feasts to friends and neighbours.⁸ The Ahirs and Rabaris especially are very particular about the use of milk in feasts only: for they believe that their cattle are thereby preserved in good condition.⁹

The fourth day of the dark half of every month is the day for the observance of the *chaturthi-vrat* (or *choth-vrat*). This *vrat* is observed in honour of the god Ganpati and by men only. The devotees fast on this day, bathe at night after seeing the moon, light a ghi lamp, and offer prayers to the moon. They also recite a *pāth* containing verses in honour of Ganpati, and, after worshipping that god, take their food consisting of some specially prepared dish. This *vrat* is said to fulfil the dreams of the devotees.¹⁰

The day for the *chaturthi-vrat* in the month of Bhādrapad (the 11th month of the Gujarati Hindus) is the fourth day of the bright half instead of the fourth day of the dark half¹¹, and on this day (Ganesh

¹ Mr. Girijashankar Karunashankar, Songadh.

* The Swastika is found at Pompeii and in the Greek 'key' pattern. It is also found on Persian and Assyrian coins and in the Catacombs at Rome. It is to be seen on the tomb of the Duke of Clarence, who was drowned in a butt of Malmsey wine, at Tewkesbury, and occurs in Winchester Cathedral, where it is described as the fyle-foot.—R. E. E.

² Mr. D. K. Pandya, Schoolmaster, Dhbank. Compare a similar idea in the Kurān in the chapter An Nur (the Lights): "Allah is the Light of the Heavens and the Earth. The semblance of his light is the nyche wherein there is a light."—K. B. Fazlullah.

³ Mr. J. A. Jani, Schoolmaster, Aman.

⁴ Mr. N. D. Vora, Schoolmaster, Rajpara; and Mr. B. K. Dave, Schoolmaster, Kotda-Sangani.

† Kansār is coarse wheat flour sweetened with molasses and cooked in water until the whole quantity of water is absorbed and taken with ghi.

‡ Puris are cakes of fine wheat flour, fried in ghi.

⁶ Mr. K. D. Desai.

⁸ The Schoolmaster, Rajpara.

¹⁰ Mr. K. P. Joshi, Limbdi, and B. K. Dave, Kotda-Sangani.

⁵ Mr. D. K. Pandya, Dhbank.

⁷ Mr. D. K. Pandya, Dhbank.

⁹ Mr. K. P. Joshi, Limbdi.

¹¹ Mr. G. K. Bhatt, Songadh.

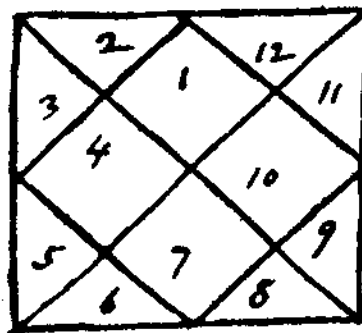
Chaturthi*) the moon is not worshipped. The very sight of her is regarded as ominous, and is purposely avoided.¹ The story is that once upon a time the gods went out for a ride in their respective conveyances. It so happened that the god Ganapati fell off his usual charger, the rat, and this awkward mishap drew a smile from Chandra (the moon). Ganpati, not relishing the joke, became angry and cursed Chandra saying that no mortal would care to see his face on that day (which happened to be the fourth day of the bright half of Bhādrapad). If any one happens to see the moon even unwittingly on this day, he may expect trouble very soon.² There is one way, however, out of the difficulty, and that is to throw stones on the houses of neighbours. When the neighbours utter abuse in return, the abuse atones for the sin of having looked at the moon on the forbidden night. The day is therefore called (in Gujarat) *Dagad-choth*, i. e., the Choth of stones.³

On the fourth day of the dark half of Phālgun (the 5th month of Gujarati Hindus) some villagers fast for the whole of the day and remain standing from sunset till the moon rises. They break their fast after seeing the moon. The day is, therefore, called *ubhi* (i. e., standing) *choth*.⁴

Virgins sometimes observe a vow on Poshī-Punemā or the full-moon day of Pausa (the 3rd month of the Gujarati Hindus). On this day a virgin prepares her evening meal with her own hands on the upper terrace of her house. She then bores a hole through the centre of a loaf, and observes

the moon through it, repeating while doing so a verse† which means : O Poshī-Punemadi, *khichadi* (rice and pulse mixed together) is cooked on the terrace, and the sister of the brother takes her meal.⁵ The meal usually consists either of rice and milk or of rice cooked in milk and sweetened with sugar, or of *kansār*. She has to ask the permission of her brother or brothers before she may take her food ; and if the brother refuses his permission, she has to fast for the whole of the day.⁶ The whole ceremony is believed to prolong the lives of her brothers and her future husband. The moon is also worshipped at the time of *griha-shānti*, i. e., the ceremonies performed before inhabiting a newly-built house.⁷

If the moon is unfavourable to a man born under a particular constellation, on account of his occupying either the 6th, the 8th or the 12th square in a *kundali*† (see below)



prayers are offered to the moon ; and if the occasion is a marriage, a bell-metal dish, full of rice, is presented to Brahmins.⁸

* All observers of the *Chaturthi-vrat* worship the god Ganpati on this day, and offer him one thousand trifoliate sprouts of *dūrva* (*cynodon dactylon*). The dish specially prepared for the occasion is *Golana-lādu*—sweet-balls of wheat flour fried in ghi and mixed with molasses.—Mr. N. M. Dave, Sānkā.

¹ Mr. N. M. Dave, Sānkā.

² Mr. K. D. Desai.

† The original is—

Poshi Poshī Punemadi,
Agāshe rāndhī khichadi,
jame bhāini benādi.

³ The Schoolmaster, Kotda-Sangani and The Schoolmaster, Jodia.

⁴ Mr. R. B. Pandya, Jetpur Sanskrit School.

⁵ The Deputy Educational Inspector, Gohelwad.

⁶ The Schoolmaster, Vanod.

⁷ Mr. L. D. Mehta, Schoolmaster, Mota-Devalia.

† A *Kundali* is an astrological diagram of the position of planets at any particular time. The number in the diagram change their positions according to the position of planets at any given time.—Mr. D. Desai.

⁸ Mr. Chhaganlal Motira, Wala Taluka.

The appearance of the moon and the position of the horns of her crescent at particular times are carefully watched as omens of future events. Cultivators believe that if the moon is visible on the second day of the bright half of Āshādh (the 9th month of Gujarati Hindus), the sesamum crops of that season will be abundant; but if the moon be hidden from sight on that day, the weather will be cloudy during the whole of Āshādh, and will prove unfavourable to vegetable growth.¹ If the moon appears reddish on a Bij day (or the second day of the bright half of a month), and if the northern horn of the crescent be high up, prices in the market are believed to rise; if, on the other hand, it is low, it prognosticates a fall in prices. If the two horns are on a level, current prices will continue.¹

Similarly, the northern horn of the crescent, if it is high up on the Bij day of Āshādh, augurs abundant rainfall; if it is low, it foreshadows a season of drought.²

If the moon presents a greenish aspect on the full-moon day of Āshādh, excessive rains may be expected in a few days; if on that day she rises quite clear and reddish, there is very little hope of good rains; if she is partly covered by clouds when she rises and then gets clear of the clouds, and then again disappears in the clouds in three *ghadis*,* three *poḥors*,* or three days, rain is sure to fall.³

If on the 5th day of the bright half of Chaitra, the moon appears to the west of the Rohini constellation, the prices of cotton are believed to rise; if to the east, they are said to fall; and if in the same line, the current rates are believed to be likely to continue.⁴

The Bij (2nd day) and the ninth day of Āshādh (the 9th month of the Gujaratis and the 4th month of the Hindus of the Deccan) falling on a Sunday is a combination that foretells excessive heat. If they

fall on Wednesday, intense cold is said to be the result. Their occurring on a Tuesday, threatens absence of rains, and on a Monday, a Thursday or a Friday, foreshadows excessive rainfall.⁵

Thunder on Jeth-Sud-Bij, or the second day of the bright half of Jyeshtha, is a bad omen and threatens famine.⁶

The spots on the moon have given rise to numerous beliefs, mythological as well as fanciful. One of them is that they are the result of a curse, pronounced by the sage Gautama on Chandra, Indra, the god of rain, was infatuated with the charms of Ahalyā, the wife of Gautama, and with the help of Chandra laid a cunning plot to gain his ignoble object. Accordingly, one night, Chandra set earlier than usual and Indra assumed the form of a cock and crowed at midnight in order to deceive Gautama into the belief that it was dawn, and therefore his time for going to the Ganges to perform his religious services. The trick was successful, and the holy sage being thus got rid of, Indra assumed the form of Gautama himself and approached Ahalyā, who was surprised to see her husband (as she thought) so quickly returned. The wily god allayed her suspicions by explaining that it was not yet time for the morning ceremonies, and thus enjoyed the favours due to her husband. Gautama, in the meanwhile, finding the water of the Ganges cool and placid, and discovering that it was not yet dawn, returned to his hermitage. On reaching home he detected the treachery of Indra, who tried to escape in the disguise of a tom-cat. The exasperated sage then cursed Indra, Chandra and his wife: Indra to have a thousand sores on his person, Ahalyā to turn into a stone, and Chandra to have a stain on his fair face.⁷

Another mythological story is that Daksha Prajāpati, the son of Brahmā, gave all his

¹ Mr. N. M. Dave, Sānkā.

* One *ghadi* is equal to 24 minutes and one *poḥor* (prahara) lasts for three hours.

³ Mr. M. P. Shah, Schoolmaster, Zinzuwada.

⁴ Mr. M. P. Shah, Schoolmaster, Zinzuwada.

⁷ The Schoolmasters of Dbbank, Rajpara and Limbdi.

⁵ The Schoolmaster, Khāndhār.

⁶ The Schoolmaster, Khāndhār.

⁴ Mr. N. M. Dave, Sānkā.

⁶ Mr. N. M. Dave, Sānkā.

twenty-seven daughters in marriage to Chandra, who was inspired with love for one of them only named Rohini, the most beautiful of them all. The slighted twenty-six sisters complained to their father, Daksha, of Chandra's preference for Rohini. Daksha in anger cursed Chandra to be attacked by consumption (which is supposed to be the reason of the waning of the moon) and his face to be marred by a stain.¹

The curse of Gautama and the curse of Daksha are also supposed to be reasons of the waxing and the waning of the moon.

Another belief regarding the moon-spots is that when the head of Ganapati was severed by Shiva's trident, it flew off and fell into the chariot of the moon. The spots are either the head itself² or are due to drops of blood fallen from the flying severed head.³

The spots are also said to be explained by the fact of the image of god Krishna or Vishnu* residing in the heart of the moon who, as a devotee of Vishnu, holds his image dear to his heart.⁴

The moon is often called *mrigāṅka* (lit. deer-marked) and *mriga-lāṅchhana* (lit. deer-stained); and a further explanation of the spots in this connection is that the moon-god took into his lap a strayed deer, out of compassion, and thus his lap became stained.⁵ Jains believe that in the nether parts of the moon's *vimān* or vehicle, there is an image of a deer whose shadow is seen in the spots.⁶

Some persons declare the spots to be a *shami* tree (*prosopis spicigera*).⁷ The belief of the masses in Gujarat is said to be that the spot on the moon's disc is the seat of an old woman, who sits spinning her wheel

with a goat tethered near her.⁸ If the droppings of the goat were to fall on earth, departed souls would return to the earth.⁹

It is said that a child and a tree are never seen to grow except during the night. Such growth is therefore held to be due to lunar rays.¹⁰ As all trees, plants, etc., thrive owing to the influence of the moon, the moon-god is called the lord of herbs. The moon is also a reservoir of nectar and is called *Sudhākar*, i. e., one having nectarine rays.¹¹ As the lord of herbs, the moon-god is supposed to have the power of removing all diseases that are curable by drugs, and of restoring men to health.¹²

Persons suffering from white leprosy, black leprosy, consumption and diseases of the eyes are believed to be cured by the observance of the *Bij* and *Punema* vows.¹³ Consumption in its incipient and latter stages is also said to be cured by exposure to the rays of the moon.¹⁴ Constant glimpses of the moon add to the lustre of the eyes.¹⁵ On the *Sharad-Punema*, or the 15th day of the bright half of Ashvin (the last month of the Gujaratis and the 7th month of the Deccani Hindus), tailors pass a thread through their needles in the belief that they will thereby gain keener eyesight.¹⁶

A cotton-wick is exposed to the moon on *Sharad-Punema*, and is afterwards lighted in oil poured over the image of Hanūmān. The soot, which is thus produced, if used on the Kali-chandas day—the fourteenth day of the dark half of Ashvin—is said to possess much efficacy in strengthening the eyesight and also in preserving the eyes from any disease during the ensuing year.¹⁷

Sweetened milk or water is exposed to moonlight during the whole of the night of

¹ The Schoolmaster, Rajpara.

² The Schoolmaster, Dadvi.

³ The Schoolmaster, Lilapur.

* Throughout the Hindu Scriptures, Vishnu and his incarnations are described as being of *Shyamavarna* or dark complexion.—Mr. K. D. Desai.

⁴ The Schoolmaster, Dadvi.

⁵ The Deputy Educational Inspector, Halar.

⁶ Mr. K. P. Joshi, Limbdi.

⁷ The Schoolmaster, Lilapur.

⁸ Mr. Nandlal Kalidas, Chhatrasa.

⁹ Mr. M. P. Shah, Zinzuwada.

¹⁰ The Mistress of Rajkot Civil Station Girls' School.

¹¹ Mr. Nandlal Kalidas, Chhatrasa.

¹² Rao Sahib Shelke and the Shastri of Bhayavadar.

¹³ The Schoolmaster, Rajpara.

¹⁴ The Schoolmaster, Dhhank. He refers to the books *Vratarāj* and *Pathyapathya* on this point.

¹⁵ The Deputy Educational Inspector, Halar; and the Schoolmaster of Chauk, Kolaba.

¹⁶ The Schoolmaster, Jodia.

¹⁷ The Schoolmaster, Kolki.

Sharad-punema (the full-moon day of Ashvin) in order to absorb the nectarine rays of the moon, and is drunk next morning. Drinking in the rays of the moon in this manner is believed to cure diseases caused by heat as well as eye-diseases, and it similarly strengthens the eyesight and improves the complexion.¹ Sugar-candy thus exposed and preserved in an air-tight jar is partaken of in small quantities every morning to gain strength and to improve the complexion.² The absorption of the lunar rays through the open mouth or eyes is also believed to be of great effect in achieving these objects.³

Once upon a time the gods and demons, by their united efforts, churned the ocean and obtained therefrom fourteen *ratnas* or precious things.* These were distributed among them. Lakshmi, the *kaustubha* jewel, the Shārngā bow and the conch-shell fell to the share of Vishnu, and the poison, *Halāhal visha*, was disposed of to Shiva. Only two things remained, *sudhā*, or nectar, and *surā* or liquor. To both gods and demons the nectar was the most important of all the prizes. A hard contest ensuing between them for the possession of it, the demons, by force, snatched the bowl of nectar from the gods. In this disaster to the gods, Vishnu came to their help in the form of Mohini—a most fascinating woman—and proposed to the demons that the distribution of the immortalising fluid should be entrusted to her. On their consent, Vishnu or Mohini, made the gods and the demons sit in opposite rows and began first to serve the nectar to the gods. The demon Rāhu,

the son of Sinhikā, fearing lest the whole of the nectar might be exhausted before the turn of the demons came, took the shape of a god and placed himself amongst them between Chandra (the moon) and Sūrya (the sun). The nectar was served to him in turn, but on Chandra and Sūrya detecting the trick, the demon's head was cut off by Vishnu's discus, the *sudarshana-chakra*. Rāhu however did not die; for he had tasted the nectar, which had reached his throat. The head and trunk lived and became immortal, the former being named Rāhu, and the latter Ketu. Both swore revenge on Chandra and Sūrya. At times, therefore, they pounce upon Chandra and Sūrya with the intention of devouring them. In the fight that ensues, Chandra and Sūrya are successful only after a long contest, with the assistance of the gods, and by the merit of the prayers that men offer⁴.

The reason of the eclipse is either that Chandra and Sūrya bleed in the fight with Rāhu and their forms get blackened⁵; or that the demon Rāhu comes between the two luminaries and this earth, and thus causes an eclipse⁶; or because Rāhu obstructs the sun and the moon in their daily course, and this intervention causes an eclipse⁷; or because Rāhu swallows the sun and the moon, but his throat being open, they escape, their short disappearance causing an eclipse.⁸

Besides the mythological story, there is a belief in Gujarat that a *bhangi* (scavenger or sweeper), creditor of the sun and the moon, goes to recover his debts due from them, and that his shadow falling against either of them causes an eclipse.⁹

¹ The Schoolmasters of Rajpara, Limbdi, and Ibhrampur.

² Mr. K. D. Desai.

³ The Shastri of Jetpur, Pathashala.

* The following Sanskrit verse mentions all of them:—

लक्ष्मीः कौस्तुभपारिजातकसुरा धन्वंतरिचन्द्रमा ।
गावः कामरुहः सुरेश्वरगजो रत्नादिदेवाङ्गनाः ॥
अश्वः सममुखो विषं हरिधनुः संखोऽमृतं चांबुधेः ।
रत्नानीह चतुर्दश प्रतिदिनं कुर्वन्तु वो मंगलम् ॥ १ ॥

Rao Saheb P. B. Joshi.

⁴ The Schoolmasters of Jodia, Dhank, Songadh, Rajpara, and Limbdi.

⁵ The Schoolmaster of Khirāsara.

⁶ Mr. D. K. Pandya, Dhank.

⁷ Mr. Laxmichand Hemji, Vasāwad

⁸ Mr. G. K. Bhatt, Songadh.

⁹ Mr. K. P. Joshi, Limbdi.

A third explanation of the eclipse is that the sun and the moon revolve round the Meru mountain, and the shadow of the mountain falling upon either of them causes an eclipse.¹

It is believed amongst Hindus that eclipses occur when too much sin accumulates in this world.² Most Hindus regard an eclipse as ominous, and consider the eclipse period to be unholy and inauspicious. The contact of the demon Rahu with the rays of the sun and the moon pollutes everything on earth. Great precautions therefore become necessary to avoid pollution.³ A period of three *pohars** (*prahars*) in the case of the moon, and of four in the case of the sun, before the actual commencement of an eclipse, is known as *vedha*, i. e., the time when the luminaries are already under the influence of the demon. During this period and during the time of an eclipse people observe a strict fast. Anyone taking food within the prohibited period is considered *sutaki* or ceremonially impure, as if a death had happened in his family.⁴ An exception is, however, made in the case of children, pregnant women and suckling mothers who cannot bear the privation of a strict fast. From the beginning of an eclipse to its end, everything in the house is believed to be polluted, if touched.⁴

As the sun and the moon are believed to be in trouble during an eclipse, people offer prayers to God from the beginning of the *vedha* for their release. It is the custom to visit some holy place on an eclipse-day, to take a bath there, and to read holy passages from the Shastras. Some people, especially Brāhmans, sit devoutly on river-banks and offer prayers to the sun.⁴ Much secret as well as open charity is given at the time of an eclipse. But the receivers

of charity during the actual period of an eclipse are the lowest classes only, such as *bhangis*, *mahārs* and *māngs*. When an eclipse is at its full, these people go about the streets giving vent to such cries as *āpō dān chhutē chānd* (give alms for the relief of the moon!).⁵

Among the gifts such people receive are cotton clothes, cash, grain such as sesamum seeds, *udad*, pulses, and salt.⁶ The gift of a pair of shoes is much recommended.⁷ Sometimes a figure of the eclipsed sun or moon is drawn in *juari* seeds and given away to a *bhangi*.⁸

Although the period of an eclipse is considered inauspicious, it is valued by those who profess the black art. All *mantras*, incantations, and *prayogas*, applications or experiments, which ordinarily require a long time to take effect, produce the wished for result without delay if performed during the process of an eclipse.⁹

If a man's wife is pregnant, he may not smoke during the period of an eclipse lest his child become deformed.¹⁰ Ploughing a farm on a lunar-eclipse day is supposed to cause the birth of *chāndrā*-children, i. e., children afflicted by the moon.¹⁰

After an eclipse Hindus bathe, perform ablution ceremonies and dress themselves in clean garments. The houses are cleansed by cowdunging the floors, vessels are rubbed and cleansed, and clothes are washed, in order to get rid of the pollution caused by the eclipse.¹¹ Unwashed clothes of cotton, wool, silk or jute, according to popular belief, do not become polluted.¹¹ The placing of *darbha* grass on things which are otherwise liable to pollution is also sufficient to keep them unpolluted.¹²

Brahmans cannot accept anything during the impious time of an eclipse, but after it

¹ Mr. K. P. Joshi, Limbdi.

² Mr. Laxmichand Hemji, Vasāwad.

³ Mr. D. K. Pandya, Dhhank.

⁴ The Schoolmasters of Jodia and Songadh.

⁵ Mr. N. D. Vora, Rajpara.

⁶ Mr. K. D. Desai.

⁷ Mr. D. K. Pandya, Dhhank.

⁸ Mr. K. D. Desai.

⁹ A *pohar* or *prahar* is equal to three hours.

¹⁰ Mr. Khan Bahadur Fazlullah.

¹¹ Mr. K. D. Desai.

¹² Mr. G. K. Bhatt, Songadh.

¹³ The Schoolmaster of Jodia.

is over, alms are freely given to them in the shape of such costly articles as fine clothes, gold, cattle and the like.¹

After an eclipse Hindus may not break their fast till they have again seen the full disc of the released sun or the moon. It sometimes happens that the sun or the moon sets *gherāyalā* (while still eclipsed), and people have then to fast for the whole of the night or the day after, until the sun or the moon is again fully visible.²

There is a *śloka* in the *Jyotiṣa-Śāstra* to the effect that Rāhu would surely devour Chandra if the *nakṣatra*, or constellation of the second day of the dark half of a preceding month, were to recur on the Purnima (full-moon day) of the succeeding month. Similarly, in solar eclipses, a similar catastrophe would occur if the constellation of the second day of the bright half of a month were to recur on the Amāvāsya (the last day) of that month.³ The year in which many eclipses occur is believed to prove a bad year for epidemic diseases.⁴

The Jains do not believe in the Hindu theory of *grahana* (or the eclipse).⁵ Musalmans do not perform the special ceremonies beyond the recital of special prayers and even these are held to be supererogatory.⁶

With the exception that some people believe that the stars are the abodes of the gods,⁷ the popular belief about the heavenly

bodies seems to be that they are the souls of virtuous and saintly persons, translated to the heavens for their good deeds and endowed with a lustre proportionate to their merits.⁸ And this idea is illustrated in the traditions that are current about some of the stars. The seven bright stars of the constellation *Saptarshi* (or the Great Bear) are said to be the seven sages, Kashyapa, Atri, Bhāradwāj, Vishwāmitra, Gautama, Jāmadagni and Vasishtha, who had mastered several parts of the *Vedas*, and were considered specialists in the branches studied by each, and were invested with divine honours in reward for their proficiency.⁹ Another story relates how a certain hunter and his family, who had unconsciously achieved great religious merit, were installed as the constellation *Saptarshi** (or the Great Bear). A hunter, it is narrated in the *Shivarātri-māhātmya*, was arrested for debt on a *Shivarātri*† day, and while in jail heard by chance the words 'Shiva, Shiva' repeated by some devotees. Without understanding their meaning, he also began to repeat the same words, even after he was released in the evening. He had received no food during the day, and had thus observed a compulsory fast. In order to obtain food for himself and his family, he stationed himself behind a *Bel*‡ tree, hoping to shoot a deer or some other animal that might come to quench its thirst at a neighbouring tank. While adjusting an arrow to his bowstring,

¹ Mr. D. K. Pandya, Dhank.

² Mr. D. K. Shah, Charadwāh.

³ The Schoolmaster, Jodia.

⁴ Mr. M. M. Rana, Barton Female Training College, Rajkot.

⁵ Mr. Nandlal Kalidas, Chhatrasa, and Mr. M. M. Rana, Barton Female Training College, Rajkot.

⁶ Mr. Motichand Vasanji Doshi, Kāluwad.

⁷ I believe the name of the constellation is wrongly given: it ought to be *Mriga*. One of the stars in this group, known as 'Sirius', in Western astronomy, is often called *Vyādha* (i. e., the hunter).—Mr. K. T. Gupte.

The *Mrig* constellation is also said to represent the goddess *Saraswati*, who had assumed the form of a gazelle in order to escape the amorous grasp of *Brahmā*, her father. While the deer in the *Mrig* constellation is *Saraswati*, the *Ardra* constellation is *Mahādev* who had followed to chastise *Brahma*, who also is seen as the *Brahma* constellation.—Mr. N. M. Dave, Sānkā.

† The thirteenth day of both the bright and dark halves of a month, sacred to the worship of god *Shiva*.

‡ The three-leaf-clusters of this tree are loved by the god *Shiva* if put upon his image.—Mr. K. D. Desai.

⁸ Mr. K. D. Desai.

⁹ Mr. T. D. Khandhar, Sayala.

* Khan Bahadur Fazlullah.

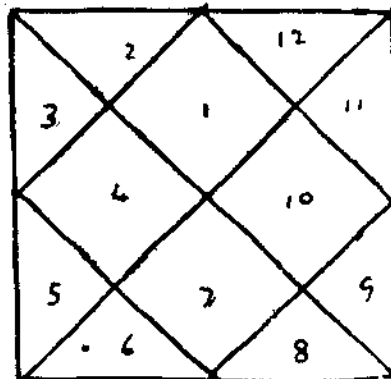
he plucked some leaves out of the thick foliage of the tree and threw them down. The leaves, however, chanced to fall on a *Shivalinga* which happened to stand below, and secured for him the merit of having worshipped god Shiva with Bel-leaves on a *Shivrātri* day. He was also all the while repeating the god's name and had undergone a fast. The result was that not only were his past sins forgiven, but he was placed with his family in heaven.¹

Similarly, Dhruva, the son of king Uttānapād, attained divine favour by unflinching devotion, and was given a constant place in the heavens as the immovable pole-star.²

According to Hindu astrology, there are nine *grahas** or planets, twelve *rāshis*† or the signs of the zodiac and twenty-seven *nakshatras*‡ or constellations. Books on astrology explain the distinct forms of the *nakshatras*. For instance, the Ashvini constellation consists of two stars and presents the appearance of a horse. It ascends the zenith at midnight on the *purnima* (the 15th day of the bright half) of Ashvin (the first month of the Gujarati Hindus). The constellation of Mrig consists of seven stars, four like the legs of a sofa and three others under them in a line. All these twenty-seven groups of stars reach the zenith at midnight on particular days in particular months; and the months of the Hindu calendar are named after them.³

All planets influence the life of a person, one way or the other, according to their

position in the heavens at the time of his birth. A *kundali*, i. e., a figure like the one



shown here, is drawn by astrologers to illustrate the respective positions of the planets. The twelve squares of the diagram represent the twelve signs of the zodiac, and the positions of the planets in different squares influence persons in different ways. Ravi (the Sun), Budha (Mercury) and Shukra (Venus) occupy one *rāshi* for one month; Chandra (the Moon) occupies a *rāshi* for 135 *ghadis*,† i. e., two days and a quarter; Mangal (Mars) for one month and a half; Guru (Jupiter) for thirteen months; Shani (Saturn) for two years and a half, and Rāhu for a year and a half. This is their normal and ordinary motion. But if they take an abnormal course and move either too fast or too slow, they finish their revolution through a *rāshi* within a shorter or a longer period.⁴

If the planet Guru (Jupiter) occupies either the 1st, 3rd, 4th, 6th, 8th, 10th, or 12th, square of a *kundali*, it is said to bring about rupture with friends, pecuniary wants, and an increase in the number of enemies.⁵

¹ Mr. D. K. Pandya, Dhbank.

² Mr. N. M. Dava, Sānkā.

* The nine *grahas* are, Ravi (the Sun), Chandra (the Moon), Mangal (Mars), Budha (Mercury), Guru (Jupiter), Shukra (Venus), Shani (Saturn), and Rāhu and Ketu.

† The names of the twelve *rāshis* are:—1 Mesha (Aries), 2 Vrishabha (Taurus), 3 Mithun (Gemini), 4 Karka (Cancer), 5 Sinha (Leo), 6 Kanyā (Virgo), 7 Tulā (Libra), 8 Vrishchika (Scorpio), 9 Dhanu (Sagittarius), 10 Makara (Capricornus), 11 Kumbha (Aquarius), 12 Mina (Pisces).

‡ The following are the twenty-seven *nakshatras*:—1 Ashvini, 2 Bharani, 3 Kritikā, 4 Rohini, 5 Mrig, 6 Ardra, 7 Punarvasu, 8 Pushya, 9 Ashlesha, 10 Magha, 11 Pūrvā-phālguni, 12 Uttara-phālguni, 13 Hasta, 14 Chitrā, 15 Swāti, 16 Vishākha, 17 Anurādhā, 18 Jyeshthā, 19 Mūl, 20 Pūrvāshādhā, 21 Uttarāshādhā, 22 Shravana, 23 Dhanishtha, 24 Shatātārakā, 25 Pūrvābhādrapada, 26 Uttarābhādrapada, and 27 Revati.

³ Mr. D. K. Pandya, Dhbank.

⁴ Mr. Motchand Vasantji Doshi, Kālāwad.

† One *ghadi*=24 minutes.

⁵ The Schoolmaster, Dadul.

If Shani (Saturn) occupies the 1st, 2nd, 4th, 5th, 7th, 8th, 9th, or the 12th square in a man's *kundali*, it causes despondency of mind, family quarrels, imminent injuries from foes, and pecuniary wants.¹

The presence of Mangal (Mars) in the 3rd, the 6th, or the 11th square is auspicious.¹

Of the nine planets, Budha, Guru, and Chandra are benevolent, Mangal and Ravi are neither benevolent nor baneful; and Shani, Rāhu, and Ketu are downright malevolent.² Each planet has a story connected with it concerning its benevolence or malevolence, and showing also the way to secure its propitiation. For instance, the malevolence of Shani drove King Vikrama to unknown countries, and subjected him to grave calamities. On the advice of a wise man, however, he observed the Saturday-vows and thus overcame his difficulties.³

When a planet is unfavourable to a person, it has to be propitiated by vows, and the person who is under its evil influence often lays upon himself the obligation of abstaining from particular articles of food or from wearing certain articles of clothing for a certain number of days.⁴ Particular days of the week are set apart as appropriate for the worship of particular planets, and, on such days, the person keeping the vow observes a fast and worships the planet through the medium of a Brāhman.⁵ For instance, *vrats* or vows are observed on Tuesdays in honour of Mangal (Mars), when an image of the planet, engraved on a golden dish, is worshipped, and the person observing the vow takes food consisting of wheat only, and that too, only once during the day. This mode of fasting is followed for a number of consecutive Tuesdays prescribed by an astro-

loger; and on the last Tuesday, when *pūrṇahuti** is offered, Brāhmins are feasted and *dakshinā* is given to them. A piece of red cloth and some corn are used in the installation of the planet; these and the golden engraving are carried away by the priest.³

Similarly, in propitiating Rāhu and Ketu the same ceremonies are gone through: only, instead of wheat, *mag* (*Phasolens mungo*) is eaten by the devotee. In the same way Shani (Saturn) is said to favour the diet of *adād* (or lentils); Guru (Jupiter) inclines to *chanā* (or gram), while Shukra (Venus) favours *cholā* (*dolichos sinensis*).³

Certain for us or figures, called *mandats*, are favoured by particular *grahās*, and are drawn in their honour in worshipping them. Different things, too, are given in charity in honour of different planets.⁶

All the nine *grahas* and the twenty-seven nakshatras are worshipped on the occasion of the *Griha-Shanti* ceremony, which is performed before occupying a newly erected building.²

It is considered inauspicious to hold a marriage ceremony while Shukra (Venus) is invisible. In such a case, however, the ceremony may be performed after setting up and worshipping a small golden image of the planet.²

Of the stars, the constellation of *saptarshi* is perhaps the one most often worshipped. Its worship forms a part of the ceremonies performed on the occasion of investing boys with the sacred thread⁷ and also of the ceremonies of marriage. The worship of the *saptarshi* on marriage occasions is believed to be an attestation of the marriage, and to secure the benign care of the *saptarshi* for the couple. The form of worship is sometimes as follows: a red and white piece of

¹ The Schoolmaster of Dadvi.

² M. H. Raval, Vanod.

³ N. D. Vora, Rajpara.

⁴ D. K. Pandya, Dbhānk.

⁵ I. e., a handful of rice, ghi, cocoanuts, and some other objects are cast into the fire as an offering.

⁶ N. M. Dave, Sānkā.

⁷ Hirji Monji, Ganod.

⁸ Gangaram Tribhowandas, Lilapur.

cloth is stretched on the ground, bearing an image of the *saptarshi* over it; wheat and rice are scattered over the cloth, a ghi-lamp is lighted, and red lac and flowers are offered to the image.¹ Another form of worship is to mark seven red-lac-dots on a *pātlā* or a wooden stool, and to place seven pice and seven betel-nuts thereon. After worshipping the seven pice, the bridal pair are made to take four turns round the stool, touching the stool with their great toes at every turn. A proverb runs to the effect that, whatever may happen to the couple, still the seven pice of *satpati* (i. e., the ceremony described) are secure.² A third process is to form seven small piles of *kamod*,* on each of which, successively, the bride places her right foot while the bridegroom removes each pile one by one.³

The fifth day of the bright half of Bhādrapad (the eleventh month of the Gujarati Hindus) is observed as a day of worship in honour of the *saptarshi* group. People observe a fast on that day. Brāhmins set up seven *chāts*† in honour of the seven sages, adding an eighth in honour of Arundhati, the wife of Vasishtha, and worship them by *shodashopachār* (i. e. sixteen-fold ceremonial). The worship is said to secure felicity for departed souls.⁴

The *saptarshi* are also annually worshipped by Brāhmins on cocoanut-day (the 15th day of the bright half of Shrāvan) on the occasion of changing their sacred threads. Hindu seamen also worship the constellation on the same day.⁵

In the performance of the *Nīl-parvān* ceremony, which is held to propitiate the spirits of departed ancestors, and which requires a

calf and a heifer to be married, an entertainment being simultaneously given to one hundred and eight Brāhmins, and on the occasion of Vastu or the ceremonies performed before or at the time of occupying a newly-built house, burnt offerings and worship are offered to the *saptarshi*.⁶

Every Brāhman must offer *arghyas*‡ to, and worship, the *agastya* constellation, in a hut of *darbha*§ and *kāsada*,§ within seven days from the date of its appearance. Failure to make this offering brings pollution on him for seven months, and disqualifies him from performing any of the rites or ceremonies prescribed by the Shastras.⁷

Married couples are made to look at the Pole star immediately after the Hymenal knot is tied by the priest, in the hope that they may be as long-lived or as inflexible or unmoved by the ups and downs of life.²

The twelfth day after the death of a person, known as *Tārā-bāras* (or the star-twelfth) is kept as the day of star-worship by the relatives of the deceased, when one member of the family observes a fast on that day in honour of the deceased, and takes food only after worshipping the stars at night. It is customary on this day to give up the use of bronze vessels and to give them away in charity.⁷

Just as persons carrying or accompanying a corpse to the cemetery are considered *sutaki* (under ceremonial impurity), so those who witness this rite are also considered unclean : but they are purified by a sight of the stars.⁸

Young girls watching the starry sky at night recite a verse which means, "I worshipped the star-spangled firmament first and

¹ K. P. Joshi, Limbdi.

² The Schoolmaster of Khirasarā.

³ B. K. Dave, Kotda-Sangani.

⁴ Kalyanji Bhaishankar, Kolki, and R. B. Pandya, Jetpur. ⁵ G. K. Bhatt, Songadh.

* A superior kind of rice.

† *Arghya* is an offering of water in a spoon filled with barley seeds, sesamum seeds, sandal ointment, rice, and flowers.

§ Two varieties of sacred grass, used in thatching roofs.

⁶ R. B. Pandya, Jetpur Sanskrit Pathashālā.

⁷ D. K. Pandya, Dhhānk, and N. M. Dave, Sānkā.

⁸ Jairam Vasaram, Jodia.

† Twisted braids of *darbha* grass.

then my lover *Ābhlā dābhlā Kankunā dābhlā** — “Ye stars! blind the prowling thief and seize him if he tries to steal away, and your blessings on my lord confer!”¹

The *Rohini* and *Kṛitika* constellations, popularly known as *Gadli*, are supposed to indicate the rise and fall in the cotton-market.²

The dimmest star of the *saptarshi* group foretells the death of a person within six months from the date on which it becomes invisible to him.³ Again, if a man cannot perceive the *saptarshi* or the galaxy in the sky, it is considered such a bad omen that his end is believed to be near at hand.⁴

The rainbow is believed to be the bow of *Indra*, the god of rains, and is therefore called ‘*Indra-dhanushya*.’ We see it when *Indra* draws his bow to release the rains from the *rākshasas* (demons);⁵ or, when successful in bringing down rain, *Indra* manifests his glory by drawing a bow;⁶ or when in the struggle for supremacy between Summer and the rainy season, *Indra* draws his bow to defeat Summer.⁷

It is also believed that when *Rāmachandra*, the hero of the *Rāmāyana*, adjusted an arrow to the bow of *Shiva*, to compete for the hand of *Sītā* in the *swayamvara* (or maiden’s-choice marriage) celebrated by her, the bow was split into three pieces, which ever since present themselves as rainbows in the sky.⁸

The rainbow is popularly regarded as an indication of good or bad rainfall according

as it appears at particular hours and in particular directions. If a rainbow appears in the east a speedy rainfall is expected; if on the other hand it is seen in the west, rainfall is apprehended to be distant.⁹ Some people, however, believe the contrary, i.e., they regard the appearance of a rainbow in the west as an indication of good rains, and in the east as a sign of scarce rainfall.¹⁰ Perhaps both ideas are reconciled by a third belief according to which the appearance of a rainbow in a direction facing the sun, indicates the proximity of rain.¹¹

If a rainbow is seen at sunset or sunrise just before the commencement of rain the fall of rain will be excessive; but if it appears after rainfall, the rain will probably cease.¹² According to some persons the appearance of a rainbow in the morning portends a drought.¹³ There is, however, a popular saying to the effect that were the *kachbi*, i. e., the rainbow, to be seen at sunrise in the west, it foretells great floods before nightfall.⁷

The sight of a rainbow is sometimes regarded as a bad omen. Some believe that it shortens a man’s life and brings misfortunes to him.⁴ Others believe that it is calamitous to a man’s relations by marriage, especially to the mother-in-law, who is sure to lose her power of hearing.¹⁴ People sometimes clash earthen vessels against one another to avert the evils which are to be feared from a rainbow.¹⁵ It is also said that the sight of the whole of the rainbow is a good omen:

¹ Odhowji Avichal, Lākhāpadar.

² The Deputy Educational Inspector of Gohelwad.

³ L. D. Mehta, Mota Devalia.

⁴ N. M. Dave, Sānkā.

⁵ D. K. Pandya, Dhank.

⁶ The Schoolmaster of Luvāria.

⁷ The Schoolmaster of Khandhar.

⁸ Mr. M. M. Rana, Barton Female Training College, Rajkot.

* Meaningless terms.

† *Indra* has full sway over the twelve *meghas* (or clouds), of which *Shāmaghana* is the greatest. *Indra* directs them to pour down waters in whatever regions he likes. At the time of the deluge he lets loose all the twelve *meghas* under the lead of *Shāmaghana* and thus brings about the destruction of this world.—N. D. Vora, Rajpara.

⁹ Talakshi Dharamsi, Khandhar.

¹⁰ Hirji Monji, Ganod.

¹¹ Nandlal Kalidas, Chhatrāsā.

¹² The Schoolmaster of Pālānvār.

¹³ K. P. Joshi, Limbdi.

¹⁴ Mr. Kaiyanji Bhaishankar, Kolki.

¹⁵ Mr. R. B. Pandya, Jetpur.

but the sight of a part, however large, is inauspicious.¹

According to the *Puranas*, the milky way or *ākāsh-gangā* is the celestial river Gangā which was brought down by Bhagirath to the earth.² King Sagar once performed an *ashwa-medha*³ sacrifice, when, according to custom, he let loose a horse, and sent his sixty thousand sons with it. Indra, jealous of the growing power of Sagar, stole the horse and concealed it in the hermitage of Kapila, when the sage was deeply absorbed in religious meditation. The sixty thousand sons of Sagar followed it to this asylum, where they taunted and insulted the sage, believing him to be the thief. Kapila, who was ignorant of the theft, opened his long-closed eyes in anger, emitting sparks of flame from them, and destroyed the sons of Sagar together with the whole of their army. Bhagirath, the grandson of Sagar, propitiated the sage, and on his advice practised religious austerities in honour of Shiva for the purpose of bringing down the River Gangā from heaven. Through the kindness of God Shiva, Bhagirath was at last successful in bringing the celestial river down to this world; and with the water of the river he revived the sons of Sagar. The River Gangā (i. e., the Ganges) in this world is therefore also known by the name of Bhāgirathi. It is this heavenly river which we see as the milky way.³ Like the sacred Ganges on the earth, the river Gangā in the

celestial regions is held in great respect by the gods⁴ and purifies the heavenly bodies, just as the earthly Ganges washes away the worst sins of mortals.¹

Some people, however, believe the milky way to be the track by which the holy Ganges descended from heaven to earth.⁵

Another belief is that the God Vishnu, at the time of his Vāman (or Dwarf) incarnation, touched the *ina* (i. e., the Egg) in his third footstep and thus caused a flow of waters, which is known as *ākāsh-gangā*.⁶ Some suppose the milky way to be a ladder leading to the heavens.⁷ Astrologers call it *Vatsā*, a fictitious creature with numerous horns, mouths, and tails.⁸ According to another belief, the milky way consists of two *rekhas*—lines—one of sin and the other of good and meritorious actions. The length of one line compared to the other betokens the predominance of good or evil as the case may be.⁹ The milky way is also supposed to be the track left by the *rath* or car of Rāmachandra.¹⁰

Ākāsh-ganga or the milky way is said to consist of one crore and eighty lacs of stars.¹¹ If a man cannot perceive the milky way in the sky, his end is believed to be near at hand.¹²

The Musalmāns declare the milky way to be the track formed by the footstep of the horse of the Prophet Muhammad, on the occasion of his night-journey to Heaven.⁷

¹ Mr. D. K. Shah, Charadwah.

² Mr. Jairam Vasaram, Jodia, and B. K. Dave, Kotda-Sangani.

³ Mr. Vallabh Ramji, Mendardā.

⁴ Mr. Nandlal Kalidas, Chhatrasa.

⁵ Mr. Jairam Vasaram, Jodia.

⁶ Mr. D. K. Pandya, Dhbank.

⁷ Mr. G. K. Bhall, Songadh.

⁸ Mr. N. D. Vora, Rajpara.

⁹ Mr. Jethalal Anupram, Aman.

¹⁰ Mr. N. M. Dave, Sānkā.

¹¹ Mr. K. B. Fazlullah.

¹² Mr. Hirji Monji, Ganod.

* When a king desired to be *Chakravarti*—Sovereign of all India—he used to perform a horse-sacrifice, and a horse was let loose with a copper-plate fastened to its head with the name of the king engraved upon the plate. The horse moved in front followed by the king's army. Those who were not willing to acknowledge the suzerainty of the king challenged his army by seizing the horse. Such a horse-sacrifice, if successfully completed, threatens the power of Indra, who is therefore said to be very jealous and to create obstacles to the performance of such sacrifices—K. D. Desai.

The occasion for earth-worship most frequently arises when anything is to be built upon its surface. At the time of setting the *manek-stambha*, or the first pillar of a marriage-bower or a bower for a thread-ceremony,¹ before commencing the construction of wells, reservoirs, and tanks¹ and in laying the foundation-stone of a house, a temple, or a sacrificial pit,² or of a street, a fortress, a city, or a village,³ or of any constructive work raised upon or made under the ground, certain ceremonies, called *khat-muhurt* or *khat-puja*, are performed. The earth-mother is then worshipped in the manner prescribed in the *Shastras*, to propitiate her against interruptions in the completion of the work undertaken. The owner or the person interested in the new construction pours a little water on the earth where the foundation-pit is to be dug, sprinkles red lac and *gulal* (red powder), places a betel-nut and a few precious coins, and digs out the first clod of earth himself.⁴ Some of the things offered to the earth at the time of *khat-puja* are *panchamrit*,⁵ betel-nuts, betel-leaves, *pancharatna* (or the five kinds of precious things, namely, gold, silver, copper, coral, and pearls), a bowl and green garments.² Under the influence of particular *rashis* (signs of the zodiac), particular corners of the building under construction are required to be dug in the *khat-muhurt* ceremonies.³ For instance, a little digging in the north-west corner is believed to be favourable to the

constructor who happens to be under the influence of *Sinha* (Leo), *Kanyā* (Virgo) and *Tulā* (Libra): in the north-east corner, if under the influence of *Prishchika* (Scorpio), *Dhanu* (Sagittarius) and *Makar* (Capricornus): in the south-east corner if under the sway of *Kumbha* (Aquarius), *Min* (Pisces) and *Mesha* (Aries): in the south-west corner in the case of *Urishabh* (Taurus), *Mithun* (Gemini) and *Kark* (Cancer).³ After the worship of the earth-mother, sugar or molasses is distributed among neighbours, bystanders and relatives, in token of the auspiciousness of the occasion.⁵ An image of Ganpati is worshipped in a copper-dish, this is buried underground, and a brick is laid on it when starting the work of construction.³ In setting up the *manek-stambha* on marriage occasions, a small earthen bowl is filled with milk, curds, turmeric, *dūrvā-sprouts*† and *mag* seeds (*phasoleus mungo*), and buried in the ground after being sprinkled over with red lac and rice.⁶

The ceremonies appertaining to *khat-muhurt* are treated of at length in a book called *Dharma-sindhu*.⁷ They are believed to secure durability of construction.⁴

On the *Dasarā*‡ day or the 10th day of the bright half of *Āshvin* (the last month), *Rājās* go out in state with their ministers and subjects to worship the earth-mother and the holy *shami* tree (*prosopis spicegera*). A wetted plot of ground is first dug over with pikes, *javālā* (tender wheat plants) and

¹ Mr. N. D. Vora, Rajpara.

² Mr. N. M. Dave, Sānkā.

³ The Schoolmaster of Dadvi.

⁴ The Schoolmaster of Gondal Taluka.

⁵ A mixture of milk, curds, ghi, honey and sugar.

[†] *Durvā* is a kind of sacred grass.

[‡] On the *Dasarā* holiday, which is also known as *Vijayādashmi*, Hindus take special dishes, dress themselves in their best garments and go out of towns and villages to worship the earth-mother and the holy *shami*, with *javālā* stalks, a few of which are inserted in the folds of their head-dress as auspicious tokens. In towns and big cities a procession is formed, conducted by some city magnate or a native chief riding an elephant. They go in state to the place of worship, and after the completion of the worship a goat or a he buffalo preferably the latter, is killed, and a salvo of three to seven or more cannon is fired. People then return home and prostrate themselves before their elders, and receive from them a handful of candied sugar, a betel-nut and leaf, with blessings for long-life and prosperity. Such blessings are considered likely to prove effective.—K. D. Desai.

⁷ Mr. D. K. Pandya, Dhbank.

⁴ Mr. Talakshi Dharashi, Sayala.

⁶ Mr. Jairam Vasaram, Jodia.

shami leaves are then mixed with the muddy earth, and small balls of the mixture are made. A pice and betel-nut are placed in each ball, and they are presented to the worshipper as a mark of good luck. Travellers carry such balls with them on their journeys for luck. Kings carry the same to obtain success on the battle-field. The Pāndavas had such balls with them on the field of Kurukshetra when they obtained a victory over the Kauravas.¹ The balls are also used as *pastānā*.^{*} The *javālā* in the balls are taken out and allowed to grow in an earthen vessel filled with clay and manure till they reach a span in height, when they are taken up and used.²

Earth-worship is performed before burying treasure underground, and also when a marriage-procession, at the time of returning, reaches the limits of the bridegroom's village.³

In some places, virgins worship the plot of ground on which the *Holi* is lighted, for about ten or twelve days after the *Holi* holiday.⁴

Another occasion for earth-worship is the third day of the bright half of Chaitra (the sixth month), on which day Vishnu saved the earth in his Varāha (or Boar) incarnation, when it was being carried to the nether regions by the demon Shankhāsura.⁵

On the eighth day of the bright half of Māgh and also of Āshvin (the fourth and the last month respectively), *naivedya* (an oblation of food) is offered to the earth-mother, and is then used as her *prasād* (gift). No

cooked food is allowed to fall on the ground on this day: even the leavings after meals are given away to cows.⁶

When any ceremony is to be performed on the earth's surface, as much of the spot as is required for the ceremony is cleansed by watering it and plastering it with cow-dung. A betel-nut and a pice are then placed on it as the *Chādū* or rent of the spot.⁷

On those occasions when *dakṣiṇā* is given to Brāhmins outside the village limits, worship of the earth-mother is performed by pouring milk on the ground, and by placing seven betel-nuts and seven single copper-pieces thereon.⁸

Some ambitious Brāhmins dig earth from near the roots of a banyan tree after offering prayer to the earth, and out of it, make an image of *Parthivamar*—Lord of the Earth—hoping thereby to obtain wealth. The same ceremony, if observed near the roots of a pipal tree (*ficus religiosa*), is believed to confer wealth and male issue.⁹

When Vishnu killed the demons Madhu and Kaitabha, the earth was strewn with their flesh and marrow (*mēda*). Therefore the earth is called *medenī*, and for the same reason is unclean, and no holy objects are allowed to touch it.¹⁰ Another explanation is that the earth was rendered unclean because blood was shed on its surface in the combat of the demon Vritrasura with the god Indra.¹⁰

The things polluted by a contact with the earth are either objects which are to be

¹ Mr. N. D. Vora, Rajpara.

² Mr. H. M. Bhatt, Ganod.

³ Mr. B. K. Dave, Kotda-Sangani.

⁴ Mr. Nandlal Kalidas, Chhatrasā, and the Schoolmaster of Jagdān.

⁵ The Schoolmaster of Pātānvāv.

⁶ Mr. Laxmichand Hemji, Vasāvad.

⁷ Mr. Jairam Vasaram, Jodia.

⁸ Mr. Talakshi Dharashi, Sayala.

⁹ The Schoolmaster of Sultanpur.

¹⁰ Mr. Madhowji Tulsiram, Movaiya.

* Some Hindus, when intending to go on a journey, consult an astrologer as to the *muhurt* or auspicious hour for setting out. If they do not happen to leave their place at the prescribed moment, they put a *pastānā*—some of the articles to be carried by them in their journey—such as a suit of clothes or a box, in a neighbor's house as a token of their having set out at the stated time.—K. D. Desai.

dedicated to gods, such as sandal-wood ointment, *panchamrit*,* the leaves of the *bel* tree (*Aegle marmelos*), *tulsi* leaves (leaves of the holy or sweet basil plant), betel-leaves and flowers;¹ or objects which are sacred because of their having been dedicated to the gods, including *tirtha*² or water used in bathing the images of gods†; or things which are by nature so holy that it is improper to place them on the bare earth; for instance, images of deities, water of the sacred Ganges or the Jumna,³ any holy writ,⁴ a conch-shell and even gold.⁵ Cooked food also deserves respect, as it supports the lives of men, and it is sinful in a Hindu to let it lie on the bare ground. Any irregular conduct in this respect arouses the wrath of the Annadeva (or the food, deity).⁶

It is, however, maintained by some that the reason why certain things, such as materials of worship, are not allowed to touch the earth, is that the earth itself being a deity, such things would be dedicated to this deity by a contact with the earth and would thus become incapable of any further use, as things that are dedicated to one deity cannot again be offered to another.⁷

During the course of the recitation of mantras (holy hymns) in honour of Vishnu and Mahadeva; on the occasion of offering prayers to the *grahas* (planets) for their propitiation; and on occasions like *Vishnu-yāga*,† *Mahārudra*,‡ *Shatahandi*, *Gayatri*, *purushavachana*§ and *Brāhmana-varuna*|| the devotee or the sacrificer and the priest

sleep on *darbha* grass or on clean woollen blankets, spread on the bare ground.¹

Other occasions for sleeping on the floor are the days of the observance of certain *vrats* or vows; such as, the *Divāsā* or the 15th day of the dark half of *Ashādh* (the ninth month), the *Jamnāshṭami* or the 8th day of the dark half of *Shrāvana* (the tenth month), the days of *Goatrad*, a *vrat* lasting from the 11th day to the 15th day of the bright half of *Bhādrapad*, *Mahashivaratri* or the 14th day of the dark half of *Māgh*, the *Ekādashi* day or the 11th day of both the bright and dark halves of a month,⁴ the *Navarātra* days or the first nine days *Āshvin*, eclipse days, and the day of *Jāgran* or the 15th day of the bright half of *Āshādh*,⁶ besides, sometimes, the whole of the months of *Shrāvana* and the *Purushottam* or intercalary month; and the *chaturmas*, i. e., the four months of the rainy season.⁸

A *Brāhman* in his *brahmacharya* (or the period of his life which, according to the *shastras*, should be devoted to the acquirement of learning, and which commences from the date of his being invested with the sacred thread and terminates at the age of twenty-three) and a widow are not allowed by the *shastras* to sleep elsewhere than on beds made on the ground.⁴

Women, while in menstruation, sleep on the floor for four days,² Some women, when they are separated from their husbands, also sleep in this fashion.⁸

A dying person, two or three minutes before his death, is placed on the ground, which

¹ Mr. N. D. Vora, Rajpara.

² Mr. Jaiaram Vasaram, Jodia.

³ Mr. K. D. Desai.

⁴ The Schoolmaster of Gondal Taluka.

⁵ Mr. M. M. Rana, Barton Female Training College, Rajkot.

* A mixture of milk, curds, ghi, honey, and sugar.

† Such objects are taken in a plate and thrown over a *tulsi* (or sweet basil) plant.—K. D. Desai.

‡ Sacrifices in honour of Vishnu, Mahādev and the goddess Chandi, respectively.—K. D. Desai.

§ A form of devotion requiring the recitation of the *Gayatri-mantra* a hundred thousand times with certain symbolic ceremonies.—K. D. Desai.

|| The appointment of duty authorised *Brāhmans* to perform religious ceremonies.—K. D. Desai.

² The Schoolmaster of Lilapur.

⁴ Mr. D. K. Pandya, Dhhank.

⁶ The Schoolmaster of Dadvi.

is first purified with cow-dung-plaster.¹ For ten days after a death, the members of the deceased's household and his relatives sleep on beds spread on the bare ground.² If the demise be very affecting, the nearest relatives sleep on the floor for periods which may extend to three months, six months, or even for a year, and sometimes the penance lasts for their whole lives.¹

It is customary, among some sects, not to allow the *sātharā*—i. e., the spot lately occupied by a corpse in the house—to be *sunā* or unoccupied for a single night. Someone must sleep on the spot for twelve consecutive days from the date of demise.³

Pilgrims,* after pilgrimage, abandon sensual pleasures, take their meals only once every day, and sleep on the floor.¹ It is customary to sleep always on the ground while in holy places. Devotees, ascetics, *sādhus*, and their disciples sleep on the ground.²

The God Indra has twelve *meghas* or clouds under his control, and he directs each of them to pour out their waters wherever he likes. When in the least irritated in the execution of his orders, Indra's voice is heard in this world in thunder-claps which rise to a terrible pitch if the deity becomes downright angry.¹ Thunder is also said to be the loud laughter of Indra when in a happy mood.²

Another belief is that during the rainy season, Indra plays *gedi-dāndā*†, and the strokes given to the *gedi* in the course of the game, produce what we call thunder;³ or, that the clouds are god's footballs, and thunder is produced by his foot striking them, while at play during the rainy season.² Some believe thunder to be due to the loud sounds produced by various musical instruments which are played upon on the occasion of the marriage-ceremony of Indra.⁶ According to others, thunder is produced by the cannon of Indra;⁷ or, as some again say, by the trumpeting of *Airāvat*, the elephant of Indra⁸; or, we hear thunder when Indra draws his bow and adjusts an arrow to the bow-string, in order to bring about the fall of rain.⁹

A further belief attributes thunder to the very rapid pace of the chariot of Bhagwān.¹⁰ Some people, however, say that it is produced when Bhīma (one of the five Pāndavas) wields his prodigious club or bludgeon.¹¹ In the opinion of others, Vidyut or Tanyatun, the offspring of Lambā, the daughter of Daksha, and the wife of Dharmarāj thunders in the rainy season.¹² It is also suggested that the god of rains shakes the heavens and thus produces thunder.³ The *śāstras*, it is said, declare that thunder is caused by the sounds of the *dundubhi*—or

¹ Mr. M. M. Rana, Rajkot.

² Mr. Jairam Vasaram, Jodia.

³ Mr. K. P. Joshi, Limbdi.

⁶ Mr. N. D. Vora, Rajpara, or of Bhagwan, according to Jairam Vasaram, Jodia.

⁷ Mr. N. M. Dave, Sānkā.

⁹ The Shastri of Jetpur, Pathashala.

¹¹ Mr. G. K. Dave, Sultanpur.

² Mr. D. K. Pandya, Dhhank.

⁶ Mr. L. I. Joshi, Surela.

⁸ Mr. N. D. Vora, Rajpara.

¹⁰ The Schoolmaster of Pāolāuvav.

¹² The Schoolmaster of Rajkot Girls' School.

* Intending pilgrims sometimes impose such self-denials upon themselves, vowing abnegation from particular articles of food or wear till they have performed their pilgrimage. Some renounce the use of ghi, some of milk, others of betel-leaf or nut, others swear not to wear a turban or a dupatta—till they are given the merit of a pilgrimage.—Khan Bahadur Fazlullah.

† This game, much resembling the English boys' game of Tip cat, is also known as *gilli-dāndā*. The *gedi* or *gilli* is a small piece of wood, two or three inches in length, an inch or less in diameter and sometimes tapering at both ends. The *dāndā* is a small round stick, of the same thickness and a foot or more in length, by which the *gedi* is played. There are two sides to the game as in cricket, though not composed of a definite number of players. There are a number of ways in which the game can be played.—K. D. Desai.

kettledrums—beaten by the gods in delight at the sight of rain.¹ There is also a popular belief in the Surat district that an old hag causes thunder either when she grinds corn or when she rolls stones in the clouds.²

The prevalent belief about lightning seems to be that it is the girl whom Kansa tried to dash against a stone, but who escaped and went up to the sky. Kansa, the tyrant king of Mathurā, was informed by a heavenly voice, by way of prophecy, that a son would be born to his sister who would cause his destruction. Kansa thereupon confined his sister Devaki and her husband Vasudeva in prison, loaded them with fetters, and kept the strictest watch over them. He took from Devaki, and slew, every child of hers as soon as it was born. In this way he disposed of her first six children. On the seventh occasion, however, on which Devaki gave birth to a son named Krishna, a girl was born at the same hour to Nanda in Mathurā; and Vasudeva secretly interchanged the two children in spite of the vigilance of Kansa. When Kansa knew of his sister having been delivered, he seized the infant girl and tried to dash her against a stone. The little one immediately flew away to the skies, where she still dwells in the form of *Vijli* or lightning.³

The *shastras* describe *Vijli* as the distinctive weapon of Indra, just as *pashupalākā* is peculiar to Shiva and the *Gāndīva* bow to Arjuna.⁴

Other beliefs about lightning are that *Vijli* is the sister of Megharājā, the god of rains, and appears to announce his approach:⁵

that *Vijli* is a goddess who rests upon winds, fire, and rains;⁶ that *Vijli* is but the thunderbolt of Indra;⁷ that lightnings are the flashes of the bright weapon of Indra;⁸ that lightning is the lustre of the fireworks and the lamps lighted by the gods in honour of the nuptials of Indra;⁹ that lightning is produced by the sparks caused by the friction of the *gedi* and the *dāndā* of Indra when the god plays the game;¹⁰ *Vijli* is also known as Saudamini, i. e., one residing on Mount Sudāmā.¹¹

The occurrence of thunder and the appearance of lightning on particular days and in particular directions are regarded as signs of the abundance or scarcity of rain during the season.

Thunder during the Rohini *nakshatra** is a bad omen: it foreshadows either a famine,¹² or a *Boterun*, i. e., complete cessation of rains for seventy-two days after the thunder-claps are heard.⁸ According to another view, if the Rohini *nakshatra* lasts for a fortnight and if the sky is clear during the period and yet lightning and thunder occur, a *Boterun* will be the consequence; but if lightning and thunder were to accompany the clouds in the same *nakshatra*, heavy and plentiful rains may be confidently expected.¹³ Lightning without clouds in the same *nakshatra* is believed to be the cause of what is popularly called Rohini-*dasi*, i. e., the burning heat of Rohini.¹⁴

Some persons expect a *Boterun* after *kadakas* or crashing thunder. Others apprehend a famine if they hear thunder on the second day of the bright half of Jyeshtha (the eighth month).⁹

¹ Mr. H. M. Bhatt, Ganod.

² The Schoolmasters of Dhhank, Sanka, Limbdi, and Sultanpur.

³ Mr. M. M. Rana, Rajkot.

⁴ The Schoolmaster of Charadwa.

⁵ Mr. N. M. Dave, Sanka.

⁶ The Schoolmaster of Kolki.

⁷ Mr. D. K. Pandya, Dhhank.

⁸ The Schoolmaster of Dadvi.

⁹ Mr. K. D. Desai.

¹⁰ The Schoolmaster of Lilapur.

¹¹ The Schoolmaster of Surela.

¹² Mr. N. D. Vora, Rajpara.

¹³ The Schoolmaster of Gondal.

¹⁴ Mr. B. K. Dave, Kotda-Sangani.

* i. e., the period for which the Rohini *nakshatra* lasts.

Thunder or lightning in the Hasta* *nakshatra* foretells good harvests and a prosperous year.¹ Thunder in the same *nakshatra* is believed to muzzle the jaws of serpents and other noxious creatures, and to achieve this object, also, a *samēlu* (or a log of wood) is struck against a *mobhārā* (or a hollow stone used for threshing corn).² If thunder is not heard during this *nakshatra*, mosquitoes and other insects and vermin are believed to be likely to multiply.³

If thunder is heard during the Ārdra *nakshatra*, the rainfall will be delayed for a month.⁴

Lightning is commonly seen on the second and the fifth day of the bright half of Āshādh, and is considered a sign of good rainfall, while its absence indicates a probable scarcity of rain.⁵ Its appearance on the fifth day of Āshādh is believed by some to foretell an early fall of rain.¹ Since the rainfall, and therefore the state of the crops during the ensuing year, are suggested by lightning on this day, corn-dealers settle a rise or fall in the price of corn according as lightning is or is not seen on that occasion.⁶

Thunder in the east predicts a speedy fall of rain.¹ If flashes of lightning are seen in the north-east or the north, rain will fall within three days.¹ Lightning in the south-east or the south foretells extreme heat.⁷

Long-continued thunder shows that the rainfall is distant. Similarly, continued flashes of lightning intimate danger to the lives and property of people.⁷ Sudden thunder portends an immediate cessation of rain.¹ Thunder or lightning out of season threatens calamity to the country.⁸

Vijli or lightning is said to be fettered on the fifth day of the bright half of Āshādh—(or, as some say, on the second day of Shrāvan)²—after which date no apprehensions of its destructive powers need be entertained.⁹ Till then, however, it is free and is likely to injure those persons† who have not cut or shaved their hair from their birth.¹⁰

The occurrence of lightning is believed to cause the delivery and sometimes even the death of pregnant women.¹¹

Any period marked by the occurrence of lightning is considered inauspicious.¹²

The Puranas speak of fourteen worlds—the seven *smargas* (celestial regions) and the seven *pātāls* (nether regions)†. Underneath the seventh *pātāl* lies Shesha (the divine cobra) who supports all the fourteen worlds on one of his one thousand hoods. On account of the heavy burden, the serpent-god sometimes gets tired, and tries to change his position. The result of the movement is an earth-quake.⁹ According to another version, an earthquake occurs when Shesha changes

¹ Mr. D. K. Pandya, Dhbank.

² Mr. B. K. Dave, Kotda-Sangani.

³ The Schoolmaster of Dadvi.

⁴ Talakshi, Dharashi, Sayala.

⁵ Mr. M. M. Rana, Rajkot.

⁶ The Schoolmaster of Charadwa.

* The Hasta *nakshatra* generally commences at the end of Bhādrapad or the beginning of Ashvin and lasts for a fortnight. The rains during this period, which are required for the rabi crops, are so much esteemed that each drop of them is said to be worth a drop of ghi. People store the *hathio-varshād* or the rain water of Hasta in reservoirs for drinking purposes, believing it to be very pure and digestive.—K. D. Desai.

† Among the Hindus it is customary for those whose children do not live to keep their children unshaved for a certain number of years, after which the children are taken to a holy place and shaved there for the first time. The temple of Ranchhodji at Dākor is a favourite place for such ceremonies.—K. D. Desai.

‡ The seven nether worlds are Atāl, Vital, Satal, Talātāl, Mahātāl, Rasātāl, and Pātāl.

§ In an ocean, as some say—D. K. Pandya, Dhbank.

⁷ Mr. N. M. Dave, Sānkā.

⁸ The Schoolmaster of Luvaria.

⁹ The Schoolmaster of Songadh.

¹⁰ Mr. L. H. Jadov, Vasawad.

¹¹ Mr. G. K. Dave, Sultanpur.

¹² Mr. Jairam Vasaram, Jodia.

his posture in sleep,¹ or is the result of a hair falling from the body of Shesha.² Some people say that ordinarily Shesha does not feel the weight of the fourteen worlds on his head : he bears the load as if it were only a single sesamum seed. But when too much sin accumulates in any of the regions, the burden becomes unbearable for him : he begins to shake under it, and an earthquake occurs.³

Some believe that there is a tortoise under the divine cobra who supports the world ;⁴ others go further, and add a frog below the tortoise ;⁵ and it is said that the slightest motion on the part of either the tortoise or the cobra is the cause of an earthquake.

Another belief is that earthquakes occur whenever there is tyranny or injustice on the part of a king, or whenever immorality spreads in society, because the earth is unable to bear the sin, and trembles at the sight of it.⁶

According to a different opinion, the earth is supported by the *Pothia* or the favourite bull of Shiva on one of his horns. An earthquake is caused whenever he transfers the earth from one horn to another in order to relieve the former from the constant pressure of the burden.⁷

There is also a belief that deities of some strange species reside in the nether regions, and the earth is shaken whenever these beings fight among themselves.⁸

According to the *Varāea-sanhita*, an earthquake is always the precursor of some unprecedented calamity.⁹ The prevalent belief in the popular mind seems to be that an earthquake is the result of immorality and sin, and further that it forebodes some dire calamity, such as famine, pestilence, an

outbreak of fire, a revolution, or a great war.⁹ The phenomenon is, therefore, regarded with great fear ; and when it occurs, people endeavour to avoid the contingent evils by such meritorious acts as the giving of alms, and generally by leading a virtuous life.¹⁰

The most popular of the holy rivers are the Ganges, the Jumna (or Jaumnā), the Narmadā, the Saraswati (near Sidhpur), the Kaveri, the Godāvari, the Gandaki, the Sarayu, the Damodarā, the Sindhu (or Indus), the Mahanad, the Gomati (near Dwārka), the Brahmaputra, the Sābarmati, the Ghels (near Gaddheda), the Tungabhadra, the Suvarnabhadra, the Bhadrashitā, the Jambuvati, the Phalaku (or Phalgu), the Kanshiki, the Tamraparni, the Sita and the Alakanandā. Any point where three rivers meet is also a sacred place. Most of the holy rivers are the subject of many traditions, and books have been written to celebrate their merits.

The Ganges, the Jumna, and the Godāvari are said to be the holiest of all rivers.⁹ There are a number of beliefs about the origin of the Ganges. One of them is that the Ganges is the stream caused by King Bali washing the feet of Vāman (the Dwarf incarnation of Vishnu).¹¹ Another story relates that the god Brahmā was exhausted by overwork at the time of the marriage of Shiva and Pārvati. The gods, therefore, created water from their own lustres, and gave it to Brahmā in a gourd, to be used in a similar contingency. When Vishnu in his *Vāman avatār* (or Dwarf incarnation) bestrode the heavens with a single step, Brahmā washed his toe in the water from this gourd. A stream was thus created called Swarga-gangā

¹ Mr. Jethalal Devji, Bantwā.

² Mr. D. K. Pandya, Dhank, and Mr. M. M. Rana, Rajkot.

³ The Deputy Educational Inspector of Gohelwad.

⁴ Mr. K. P. Josi, Limbdi, and Mr. Raju Ramjee Kanjee Pathak Girls' School, Gondal.

⁵ Mr. J. K. Upadhyaya, Pātanvāo.

⁶ Mr. Raju Ramjee Kanjee Pathak, Gondal.

⁷ Mr. K. D. Desai.

⁸ Mr. G. K. Bhatt, Songadh.

⁹ Mr. Jairam Vasaram, Jodia.

¹⁰ Mr. J. K. Bhatt, Songadh.

¹¹ Mr. D. K. Pandya, Dhank.

¹² Mr. M. M. Rana Rajkot.

and brought down to the earth by Bhagirath, the grandson of Sagar. When the Ganges fell from the heavens, it was supported and held fast by God Shiva in his *jatā* or matted hair. It was released by his loosening the hair, and in its course, inundated the sacrificial ground of King Jāmi. The latter, being angry, drank up its waters. On the entreaties of Bhagirath, he released the stream by tearing off his thigh.* The river then flowed to the spot where the sixty thousand sons of Sagar were burnt to ashes; and it is said by some that one of the sixty thousand was saved at the end of each year up to the year 1955 of the Samvat era (corresponding to A. D. 1899), by the end of which period all the sixty thousand had attained salvation. From the earth the Ganges went to the nether regions. Thus flowing in the heavens, on the earth and in the Pātāl, the Ganges is called *Tripathagā* (i. e., flowing in three courses). In its divine form, the Ganges is the wife of Shiva. Owing to the course of Brahmā, she was born in human form in this world and was married to Shantanu, by whom she became the mother of Bhishma, the heroic uncle of the Kauravas and the Pāṇḍavas.¹

It is customary among Hindu pilgrims, when they visit Kāshi (Benares) to take with them copper-vessels filled with *Gangajal*, (water of the Ganges) and to worship the Gangā when they reach their homes after the pilgrimage. A figure is drawn in seven different kinds of corn: the bowl is placed on it: *abir gutāl* (red powder), frankincense, and *naivedya* (an oblation of food) are offered: a ghi lamp is lighted: a Brāhman

woman is dressed as Una, the wife of Shiva, and Brahmans are entertained at a feast, *dakshina* being given to them.²

The water of the Ganges, as well as that of the Jumnā, is believed to be so pure that it cannot be affected by microbes, even if kept for years in the house. This quality is believed to be a manifestation of its divine nature. It is further called *patit-pāvan* (lit. purifier of the fallen), and exculpates the sinful from their sins, either by a single draught or by bathing in it.³ *Gangājal* is kept in most Hindu families, a draught of it taken by a dying person being believed to secure *moksha* or eternal salvation for the soul.⁴

A vow is observed by women, in honour of the Ganges, for the first ten days of the month of Dyeshtia. On these days they rise early in the morning and bathe in the holy waters of the Ganges.⁵

Sometimes ghi lamps are placed upon the waters of the Ganges or the Jumnā, and vessels of metal, picc, and cocoanuts are cast into the stream. At such a time, when many people are standing on the banks offering prayers with folded hands, or engaged in the *arati*,† the river presents a very picturesque scene, the numerous lights being reflected in the water.⁶

The Jamunā or Yamunā is the daughter of the Sun, and the sister of Yama, the god of Death. The banks of the Jumnā are well known as the scene of the amorous sports of God Krishna.⁷ The story of the defeat of the demon Kāhya Nagā who was ejected from the Jumnā by Krishna is well-known.

¹ Mr. M. M. Rana, Rajkot.

² Mr. D. K. Pandya, Dhhank.

³ The Schoolmaster of Upleta.

⁴ Mr. N. M. Dave, Sanka.

⁵ The river is, therefore, regarded as his daughter, and is called Jahnvi.

† The waving of lights to and fro before an object of worship.

⁶ The Schoolmaster of Lilapur.

⁷ The Schoolmaster of Kolki.

⁸ The Schoolmaster of Kolki and the Shastri of Jetpur Pathasbala.