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It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science, in different parts of Asia, will commit their observations to writing, and send them to the Asiatic Society at Calcutta; it will languish, if such communications shall be long interspersed, and will die away, if they shall entirely cease.'

Sir Wm. Jones.
An Examination of the Pali Buddhistical Annals. By the Hon'ble George Turnour, Esq. of the Ceylon Civil Service.

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

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

To Mr. Hodgson, the resident in Nepal, the merit is due of having brought into notice, and under direct European cognizance, the Sanskrit and Tibetan versions of these voluminous works. To this important service he has superadded further claims on the gratitude of the literary world, by the publication of various essays, illustrative of the scope and tendency of the creed, of which Sākyā was the au-
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...and those annals the recorded repositories. Fortunately for the interests of oriental research, at that particular juncture, the Asiatic Society received the assistance of Mr. Csoma Korossi in analyzing the Serbian version also of those works; whose labors being of a more analytic and less speculative character, (although exerted in the examination of the Serbian which appears to be translated from the Sanskrit version) are better adapted than those of Mr. Hodgson to aid the prosecution of the particular description of investigation to which I am about to apply myself.

In the recently published 20th Volume of the Asiatic Researches is contained Mr. Csoma Korossi’s analysis of the first portion of the Kāh-gyur, which is readily recognized, and indeed is admitted to be, the Tibetan name for the Pitakattayan; from which analysis I extract his introductory remarks, as they are explanatory of the character of that compilation collectively, while the analysis itself is confined to the Dukpa portion of the Kāh-gyur.

"The great compilation of the Tibetan Sacred Books, in one hundred volumes, is styled Kā-gyur or vulgarly Kān-gyur, (སློ་བོད་རྩེ་, bka-h-dgon) i.e. 'translation of commandment,' on account of their being translated from the Sanskrit, or from the ancient Indian language (རྩོལ་བོད་, rgya gar skad), by which may be understood the Prākrit or dialect of Magadha, the principal seat of the Buddhist faith in India at the period.

These books contain the doctrine of Sha’kyā, a Buddha, who is supposed by the generality of Tibetan authors to have lived about one thousand years before the beginning of the Christian era. They were compiled at three different times, in three different places, in ancient India. First, immediately after the death of Sha’kya, afterwards in the time of Asoka a celebrated king, whose residence was at Pātaliputra, one hundred and ten years after the decease of Sha’kya. And lastly, in the time of Kanisaka, a king in the north of India, upwards of four hundred years from Sha’kya; when his followers had separated themselves into eighteen sects, under four principal divisions, of which the names both Sanskrit and Tibetan, are recorded.*

The first compilers were three individuals of his (Sha’kya’s) principal disciples. ‘Upāli,’ (in Tib. ‘Nye-va-r-hkhor,) compiled the ‘Vinaya Skttram,’ (Tib. Dul-vedo,) ‘Ananda’ (Tib. ‘Kun-dga’vo,) the ‘Skavramah,’ (Tib. the Do class;) and ‘Ka’shyapa,’ (Tib. ‘Hot-srung,’) the ‘Prajna-pāramitā,’ (Tib. Sher-ch’bin.) These several works were imported into Tibet, and translated there between the seventh and thirteenth centuries of our era, but mostly in the ninth. The edition of the Kā-gyur in the Asiatic Society’s possession appears to have been printed with the very wooden types that are mentioned as having been prepared in 1731 or the last century; and which are still in continual use, at Snur-lhang, a large building or monastery, not far from Teshi-lhung-po (སྲུང་གླུམ་, bkra-shis-lhung-po).

* See p. 25 in the life of Sha’kya, in the Kā-gyur collection.
"The Kā-gyur collection comprises the seven following great divisions, which are in fact distinct works.

I. Dulvā दुल्वा, (Sansk. Vinaya) or, 'Discipline,' in 13 volumes.

II. Sher-ch'hin शेर-च'हिन्, (Sansk. Prajnyāramitā) or, 'Transcendental wisdom,' in 21 volumes.

III. P'hal-ch'hen भाल-च'हेन्, (Sansk. Buddha-vata sanga) or, 'Buddha community,' in 6 volumes.

IV. D.kon-sêks दकोन-सेक्स, (Sansk. Ratnakūta) or, 'Gems heaped up,' in 6 vols.

V. Do-dé दो-दे, (Sansk. Sūtanta) 'Aphorisms,' or Tracts, in 30 vols.


VII. Gyut ग्युट, (Sansk. Tantra) 'Mystical Doctrine, Charms,' in 22 vols. forming altogether exactly one hundred volumes.

"The whole Kā-gyur collection is very frequently alluded to under the name, De-not-sum देनोत-सूम, in Sanskrit Tripitakā, the 'free vessels or repositories,' comprehending under this appellation. 1st. The Dulvā. 2nd. The Do, with the P'hal-ch'hen, Kon-sêks, Nyöng-dâs and the Gyut. 3rd. The Sher-ch'hin, with all its divisions or abridgments. This triple division is expressed by these names: 1. Dulvā, (Sansk. Vinaya.) 2. Do, (Sansk. Sūtra.) 3. Ch'hos-non-pa च्होस-नौन-पा, (Sansk. Abhidharmā.) This last is expressed in Tibetan also by Non-pa-dsot नौन-पा-दसो, by Yum यूम, and by Mamo ममो. It is the common or vulgar opinion that the Dulvā is a cure against cupidiry or lust, the Do, against iracundity or passion; and the Ch'hos-non-pa, against ignorance."

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

Beyond the suggestion of this identity, certifying at the same time that the Pitakattayan and the Aṭṭhakathā extant in Ceylon are composed in the Pāli language, and that they are identical with the Pāli versions of these works in the Burmese empire, it is not my intention to advance a single assertion; or to reason on the assumption that any one point required to be established has been already either proved or admitted to be such elsewhere. On the evidences and authorities I have to adduce, the decision will be allowed to rest, as to whether the Ceylon Pāli version of the Pitakattayan be, what it purports to be, the one first authenticated in the year Sa'kya died, 3 1 2.
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(B. C. 543;) and as to whether the Aṭṭhakathā, also represented to have been first propounded on the same occasion, and ultimately (after various other authentications) recompiled in this island in the Pāli language, by Buddhaghoso, between A. D. 410, and A. D. 432, were composed under the circumstances, and at the epochs, severally, alleged. The importance, however, of satisfactorily establishing these questions, I wish neither to disguise nor underrate. For on the extent of their authenticity must necessarily depend the degree of reliance to be placed as to the correctness of the mass of historical matter those compilations are found to contain. Although the contemporaneous narrative of historical events furnished in the Aṭṭhakathā are comprised between the years B. C. 543 and B. C. 307, (specimens of which, extracted from a Tikā, I have been able to adduce in the introduction to the Mahāwanso) those notices are occasionally accompanied by references to anterior occurrences, which in the absence of other data for the illustration of the ancient history of India, acquire an adventitious value far exceeding their intrinsic merits.

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

* We regret we have not yet found space for the insertion of Mr. Armour's sketch, which will be found in the Ceylon Almanac for 1835.—Ed.
have been examined, I shall proceed then, by extracts from, and comments on, both the Pitakattayan and the Atthakathā to illustrate those portions of these works which are purely of an historical character, commencing with the genealogy of the kings of India. The ensuing extracts will show that Mr. Armour's translated essay on Buddhism, as derived from the Wisuddhimuggo, a compendium formed by Buddhaghoso himself, presents an abstract of the doctrinal and metaphysical parts of that creed, which, as being the work of that last great commentator on the Buddhistical Scriptures, acquires an authority and authenticity, which no compendium, exclusively formed by any orientalist of a different faith, and more modern times, can have any claim to.

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

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

In that year, the First Convocation was held at Rājagoha (the modern Rājmahal*), then the capital of the Māgadha monarch Asātassato, in the eighth year of his reign.

The Second Convocation was held a century afterwards in B. C. 443, at Wēsāli (the modern Allahabad) then the capital of the Māgadha monarch Kālāsoko, and in the tenth year of his reign.

The Third Convocation was held 134 years after the second one, in B. C. 309 at Pātilipūra (the ancient Palibothra, and modern Patna), then the capital of the Indian empire, in the 17th year of the reign of Asoko or Dhamma'soko.

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

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

* This is the usual supposition but, Rājagriha of Behar is undoubtedly the right place.—Ed.
It is maintained, and the Buddhists in Ceylon implicitly believe, that the whole of the Pitakattayan and Atthakathā were preserved through this long line of the disciples of Śākyamuni, the founder of Buddhism, exclusively by memorial inspiration, without the aid of inscribed record.

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

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

Pitakattayapālincha, tassā Atthakathancha tan,
Mukhapūthira āñēsur pubbe bhikkhū mahāmati,
Hāniū diswāra Sattīnan tadā bhikkhū samāgatā,
Chiraṭṭhitthathan dhammassa potṭhakēsu līkhāpayun.

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

In this form (that is to say, the Pitakattayan in Pāli, and Atṭhakathā in Singhalese), the Buddhistical scriptures were preserved in Ceylon till the reign of the Ceylonese monarch Maha'namo, between A. D. 410 and 432, when Buddhaghoso of Magadha visited Ceylon, revised the Atthakathā and translated them into Pāli. This is an occurrence, as I have noticed above, of considerable importance to the questions under consideration. I am told that in his revised Atṭhakathā will be found notices explanatory of his personal history. I have not yet come upon those passages, and even if I had met with them, I should prefer the evidence of a third party to an autobiography, especially when I can quote from such an historian as the author of the Mahāwanso, who flourished between the years A. D. 459 and A. D. 477, being at the most fifty years only after the visit.
of Buddhaghoso to Ceylon. The following extract is from the 37th chapter.

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

"Rewato therō then observing that he was desirous of undertaking the compilation of a 'Pariṭṭathakathan' (a general commentary on the Pitakattayan) thus addressed him: 'The text alone (of the Pitakattayan) has been preserved in this land: the Aṭṭhakathā are not extant here; nor is there any version to be found of the "wādā" (schisms) complete. The Singhalese Aṭṭhakathā are genuine. They were composed in the Singhalese language by the inspired and profoundly wise Mahindo; the discourses of Buddhō, authenticated at the three convocations, and the dissertations and arguments of Sarīputto and others having been previously consulted (by him); and they are extant among the Singhalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Māgadhas. It will be an act conducive to the welfare of the whole world.'

"Having been thus advised, this eminently wise personage, rejoicing thereat, departed from thence, and visited this island, in the reign of this monarch (Maha'na'mo). On reaching the Mahāvihāro (at Anurādhapura) he entered the Mahāpadhano hall, the most splendid of the apartments in the vihāro, and listened to the Singhalese Aṭṭhakathā, and the Thērawḍa, from beginning to
the end, propounded by the three Sanghapali; and became thoroughly convinced: that they conveyed the true meaning of the doctrines of the lord of Dhamma. Thereupon, paying reverential respect to the priesthood, he thus petitioned: 'I am desirous of translating the Aṭṭhakathā; give me access to all your books.' The priesthood, for the purpose of testing his qualifications, gave only two gatha, saying: 'hence prove thy qualification; having satisfied ourselves on this point, we will then let thee have all the books.' From these (taking these gatha for his text, and consulting the Pitakattayan together with the Aṭṭhakathā, and condensing them into an abridged form), he composed the compendium called the Wisuddhimaggo. Thereupon having assembled the priesthood who had acquired a thorough knowledge of the doctrines of Buddha, at the bo-tree, he commenced to read out (the work he had composed). The devatas, in order that they might make his BuddhaghoSo's gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of propounding it, the devatas restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a verse, in a signification, nor in a single misplacement by transpositions; nay, even in the thēro controversies, and in the text (of the Pitakattayan) was there in the measure of verse, or in the letter of a word, the slightest variation. Therefore the priesthood rejoicing, again and again fervently shouted forth, saying, 'most assuredly this is Metteyyo (Buddho) himself;' and made over to him the books in which the Pitakattayan were recorded, together with their Aṭṭhakathā. Taking up his residence in the secluded Ganthakaro wiharo, at Anurūdhapura, he translated, according to the grammatical rules of the Māgadhi, which is the root of all languages, the whole of the Singhalese Aṭṭhakathā (into Pāli). This proved an achievement of the utmost consequence to all the languages spoken by the human race.

"All the thēros and ñchāriyas held this compilation in the same estimation as the text (of the Pitakattayan). Thereafter, the objects of his mission having been fulfilled, he returned to Jambudīpo, to worship at the bo-tree (at Uruveliya in Magadha)."

The foregoing remarks, sustained by the ensuing translation of the account of the first convocation, show that the following discrepancies exist between the Tibetan version of the Kāh-gyur and the Pāli version of the Pitakattayan extant in Ceylon.

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

2ndly, in the omission of the second convocation.

3rdly, in placing the third convocation, which was held in the reign of Asoko, in the 110th instead of the 234th year after the death of Sa'kya.

4thly, in stating that the next and last revision of the Pitakattayan took place only five hundred, instead of nearly a thousand, years
after the death of Sā'kya. In this instance, however, from the absence of names, there is no means of ascertaining whether the revision in question, applies to that of Buddhaghoso, or to that of any other individual. From the date assigned, as well as mention being made of Kaniska, the author of that revision, may possibly be Na'gārjuna, the Nāgase'no of Pāli annals, whose history I have touched upon in a former article. The foregoing extract from the Mahâwanso does certainly state that Buddhaghoso returned to India, and that the Atthakathā were not extant then, at the time he departed to Ceylon, but I have no where met with any intimation of the propagation of his version in India; while in the "Essai sur le Pâl par Messrs. Burnouf et Lassen," it is shown that Buddhaghoso did visit the eastern peninsula, taking his compilation with him.

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

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

The Atthakathā on the whole of the Winayopitako is called the Samantapâsûdikâ. It commences with an account of the three Convocations. For the Sattopitako there is a separate Atthakathā

* These volumes contain much less than might be thought by those who had not seen them, being printed in a very large type.—Ed.
for each section of it. The *Atthakathá* on the *Dighanikāyo* is called " *Sumangala Wilásini.*" It opens with a description of the **FIRST CONVOCATION** only, and then refers to the above mentioned *Samantapassādikā,* for an account of the other **TWO CONVOCATIONS.** As the *Sumangala Wilásini,* however, gives the most detailed account of the **FIRST CONVOCATION,** I have selected it for translation, in preference to the description given in the *Samantapassādikā,* to which I must have recourse for the accounts of the **SECOND AND THIRD CONVOCATIONS.** This circumstance will explain why an occasional reference is made in the ensuing translation, to a previous account of the **FIRST CONVOCATION.**

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

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

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

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

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

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

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

* From *su* and *gato* (" deity of") felicitous advent," an appellation of *Buddho.*
† Literally, " bosom-reared."
‡ The three treasures, viz. *Buddho,* *Dhammo* and *Sangho.*
§ Ceylon. || Singalese.
but at the same time without rejecting the tenets of the theros resident at the Mahavihara* (at Anurâdhapura) who were like unto luminaries to the generation of theros, and the most accomplished discriminators (of the true doctrines).

The (nature of the) Silakkatha, Dhutadhamma, Kammatthânâni, together with all the Chariyâwighânâ, Jhânâni, the whole scope of the Samâpatti, the whole of Abhinînâyo, the exposition of the Poñña, the Khândâ, the Dhâtu, the Ayatanâni, Indriyâni, the four Aryâni-sachchâni, the Pachchayâdârâ, the pure and comprehensive Nayâ and the indispensable Maggâ and Wiphassanabhâvana—all these having, on a former occasion, been most perspicuously set forth by me, in the Wisudhimaggo, I shall not therefore in this place, examine into them in detail. The said Wisudhimaggo being referred to in the course of the four Âgamâ (Nikâyâ will afford, as occasion may require, the information sought.

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

The contents of the Dighâgamo are, of the Waggo (class) three—namely, the Silawaggo, the Mahâwaggo and the Pâṭikawaggo, consisting of thirty-four Sutân of which (Dighâgamo) the Silakkhandho is the first Waggo ; and of the Suttâni (of that Waggo) the Brahmajâlan is the first Sultan.

Concerning the Brahmandal:—

Its commencement ("Ewannâ sultan"). "It was so heard by me" is the Nidânâ (explanation) afforded by the venerable† A'nanâdo on the occasion of the First great convocation (Pathama' Maha' Sangîti').

Why was this First great convocation (held ?)

In order that the Nidânâ of the Winayapitâko, the merits of which are conveyed in the Pâli (Tanti) language (might be illustrated). On this occasion also (i.e. in the illustration of the Suttapiṭâko) the object, be it understood, was the same.

When (was it held ?)

On the occasion on which Bhagawa', the saviour of the three worlds, who had realized the reward of Nibbânâ, by overcoming liability to further transmigration, having fulfilled the objects of his divine mission,—commencing with the propounding of the Dhammapawattanâ Sultan on his first entrance as Buddha into Bârânasi, to his having brought under sacerdotal subjection Subaddho, the Paribbâjako—realized (at Kasinârâ in the Upavattana garden of the Malla race) his Parinibbânâ (while reposing) between two sal trees, on the dawn of the day of the full moon of the month of Wûsâkho.

Upon that occasion, when the Dhâta (corporal relics) of Bhagawa' were distributed (at his funeral pile), the venerable Maha'kassapo was the Sanghathârello (the chief priest) of seven hundred thousand priests there assembled. On the

* Vide Chap. XV. of the Mahâvamsa, for the construction of this Vihâra commenced before C. B. 306, which is still in existence, though in a ruinous state at Anurâdhapura.
† This appears to be a term purely of veneration, without reference to the age of the party addressed.
seventh day after Bhagawa' had obtained Purinibbati, (the said Maha'kassapo) calling to his recollection the following declaration of the aforesaid Subhaddo, who had been ordained in hisdotage (which had been addressed to that assemblage of afflicted priests), viz. : 'Venerables! enough, mourn not; weep not; we are happily released from the control of that great Samano*. We have escaped from the calamity of being constantly told, 'this is allowable to you: that is not allowable to you.' Now whatever we may wish, that we can do: whatever we do not desire that we may leave undone';— and being convinced also that it would be difficult thereafter to convene such an assembly of the priesthood (Maha'kassapo thus meditated) 'such is the posture of affairs!—sinful priests persuading themselves that the doctrines of the divine teacher are extinct, and availing themselves of the co-operation of others) may without loss of time destroy the Saddhammo. As long as Dhammo can be maintained, the doctrines will as fully prevail as if the divine teacher were still in existence; for it has been thus said by Bhagawa' himself; 'A'Nando! let the Dhammo and Winayo, which have been propounded to, and impressed on, thee, by me, stand after my demise in the place of thy teacher!' It will be most proper, therefore, that I should hold a convocation on Dhammo and Winayo whereby this Sasanan (religion) might be rendered effective to endure for ages. In as much also as Bhagawa' has said (to me) 'Kassapo! thou shalt wear my Sanapansukulat'robes,' and as in that investiture of robes, an equality (with Buddhho) was recognized, and he having added 'Bhikkhus! by whatever means my object has been gained, and emancipated from the dominion of the passions, and released from the sphere of impiety, I may have arrived at the attainment of the Pathama Jhanan, the blessed state derived from the beatitude which is free from the influence of painful doubts, and the besetting sins (of the human world); by the same means, Bhikkhus! Kassapo also is destined to obtain it, and emancipated from the dominion of the passions, &c. is gifted likewise with the power of acquiring the Pathama Jhanan.' By this procedure, in having exalted me to a position equal to his own, in the attainment, in due order, of the nine Sunwapatti, of the six distinct Abhinna, and of the Uttarimanussa Dhammo, he has vouchsafed especially to distinguish me. He has also distinguished me by comparing me, in thought, to the imperturbability of the air though a hand be waved through it; and in conduct (of increasing grace) like unto the increasing moon. To him what else can constitute an appropriate return? Assuredly none other. Bhagawa' therefore, like unto a rija, who with due solemnity confers worldly power on his son, who is to maintain the glory of his race, foreseeing that I was destined to maintain the glory of Saddhammo said, 'He will be that person.' By such an unprecedented act of preference, has he exalted me:' and bearing in mind the reflection, that it was by this pre-eminent token of gratifying distinction that he rewarded him, the venerable Maha'kassapo created in the bhikkhus an earnest desire to hold a convocation on Dhammo, and Winayo.

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

* Priest, alluding to Buddhho.
† Literally "hempen robes rejected as rubbish," the history of these robes cannot be given in the space of a note.
concourse of five hundred bhikkhus, I reached the high road at Kasināra (the capital of Pāvāa). For the particulars (of this discourse) the section regarding Subhaddo must be referred to. The import of that section we can discuss at the conclusion of the Parinibbānā Suttan.

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

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

The thero (Mahākassapo) setting aside the hundreds and thousands of bhikkhus who although having acquired a knowledge of all the nine angas of the religion of the divine teacher, were still only puthujjana, and had only attained the Sotapatti, Sakadgāmi, Anāgāmi and the Sukkhavipassanā, selected five hundred, minus one, sanctified bhikkhus who had achieved the knowledge of the Tejītāna, with the whole of its text and subdivisions; had arrived at the condition of Patisambhidā; were gifted with supernatural power; who had been, on many occasions, selected by Bhagawa himself for important ministries, and who were masters of the component parts of the Tevijjad.

In a certain passage, it is thus recorded, "thereafter the venerable Mahākassapo, selected five hundred, minus one, arahantā."

On what account was it that the thero made this reservation of one?
It was for the purpose of reserving a vacancy for A'ṇando.
It is also said on this subject: "Whether with or without that venerable personage the rehearsal of Dhammo could not be effected."
That venerable individual having yet to fulfil his destiny, and to perfect his works of sanctification: for that reason "with him, it is impracticable."
It having (on the other hand) been also said "there was not a single suttan gāthā, &c. propounded by the being gifted with the ten powers (Buddho) of which he (A'ṇando) was not a personal witness, for he (A'ṇando) himself has declared, 'I have derived from Buddho himself eighty-two thousand, (Dhammā) from the priesthood two thousand: these are the eighty-four thousand Dhammā, which are to be propagated by me.' On this account, without him (the convocation) could not have been held. Hence, though he was a personage who had not yet fulfilled his destiny (by the attainment of arahat sanctification) being nevertheless of the greatest utility in the convocation on Dhammo, he was considered worthy of being selected by the thero (Mahākassapo)."

From what cause was it then that he was not selected?
That A'ṇando might escape the reproaches of other (priests, that though they had attained the arahat sanctification they were excluded from the convocation).

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

* Uninspired mortals.
He (A’Nando) was a descendant of the Sākya race, and the brother (cousin-
german) of Tathāgato*, being the son of his father’s (Suddhodano’s) younger
brother (Doto’dano). Hence, lest some of the bhikkhus prejudiced to a degree
to consign them to the Chhanda-agati, should raise the imputation that “while
there are many who had fulfilled their destiny and were patisambhidā (the state
of perfect arahathood) (the state
of perfect arahathood) setting them aside, the therō selects A’Nando, yet imper-
fect as to his ultimate sanctification;” (on the one hand) averting such an ac-
cusation, and, (on the other,) as the convocation could not have been held
without A’Nando, he resolved “it is only with the concurrence of the bhikkhus
themselves that I will include him,” and abstained from selecting him.

Thereupon the bhikkhus of their own accord made a supplication to him on ac-
count of A’Nando. The bhikkhus thus addressed the venerable Maha’kassapo :
“Lord! this revered A’Nando having attained a certain extent of sanctification
is not liable to the (four) agati, viz.: Chandó, dósó, bhayan and Móhó; and from
the circumstance of both the Dhammo and Winayo having been fully acquired
by him, by his personal communion with Bhagawa’, therefore, O Lord! let
the therōs select the said revered A’Nando also.” Thereupon the venerable Kas-
sapo did elect the said revered A’Nando. Then together with this venerated per-
son the (selected) therōs became five hundred in number.

To these therōs this question presented itself: “Where shall we hold the
convocation on Dhammo and Winayo?”

The decision whereon was:—“Rágagaha is a most opulent city, full of reli-
gious edifices; it will be most proper that at Rágagaha we should keep our wasso,+ as
well as hold the convocation on Dhammò and Winayo; and that no other
priest should resort to Rágagaha for the wasso.”

For what reason was it that it was so resolved?

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

The venerable Kassapo, then explained himself thus by a kammawóchan,
which followed, or was to second to the natti.

“Revered! let the priesthood attend to me. This is the sacred season appro-
priate to the priesthood. The priesthood have to decide whether these five
hundred bhikkhus, keeping their wasso at Rágagaha should hold a convocation
on Dhammo and Winayo, and whether it should be permitted to any other bhik-
khus to keep the wasso in Rágagaha. This is the natti."

The kammawóchan is this.

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

* One of the appellations of Buddha, derived from Tatha’ágato, literally “who
had come in like manner,” i. e. like the other Buddhos.
† The rainy season “from August to November, during which period the pil-
grimage of Buddhist priests are enjoined to be suspended.”
wasso there, or the prohibition of keeping wasso at Rājagaha by any other bhik-
khus, may appear proper, let him remain silent: to whomsoever (the deci-
sion) may not be acceptable, let him speak out.'

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

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

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

On this very day of the distribution of the dhātu, to the assembled priesthood,
(Maha'kassaPo) imparting the reproach made by Sabhaddo who was ordained
in his dotage, and proceeding to make his selection of bhikkhus in manner
above detailed, adopted the aforesaid kammawāchā.

Having recognized this kammawāchā the thero (Maha'kassaPo) thus address-
ed the bhikkhus. 'Beloved, ye have leisure now for forty days. After that it
will not be permitted to plead 'we have such and such excuses.' On that ac-
count, in this interval, whether it be an excuse in reference to any person being
ill, an excuse in reference to your preceptor or ordaining superior, or in refer-
ence to your mother or father, or getting a reflection dish, or a robe made,
setting all such excuses aside, complete whatever requires to be done.'

The Atthakathā then proceeds to state that in that interval the
theros dispersed in different directions, for the purpose of consoling
the population of India, afflicted at the death of Buddho: Mahākas-
sapo, repairing to Rājagaha and A'nando to Sāvatthi; and at the ap-
pointed time reassembled at Rājagaha. The narrative is thus resumed.

They on the day of the full moon of Asalī, having held an uposatho (at Rāja-
gaha); on the first day after the full moon, assembling together commenced to
keep their wasso.

At that period there were eighteen great wihāros environing Rājagaha and they
were all filled with rubbish which had fallen into, and accumulated in them*,
(during the absence of the bhikkhus.) On account of the (approaching predicted)
parinibbānan (of Buddho), all the bhikkhus, each carrying his own reflection
dish and robe, and abandoning their wihāros and pariivēnos had departed.

* It will be subsequently seen that this congregation around Buddho took place
three months before his predicted death. The wihāros at this period, therefore,
been left unoccupied for three months before, and sixty-one days after his death.
Examination of the Pali Buddhistical Annals.

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

Having formed this determination they (the five hundred selected bhikkhus) entered into a katikāwattan. It is thus mentioned in the Punchasatikakkhan-dakan of the Pitakattayan. "Thereafter, the théros thus said (one to another): 'Beloved, the reparation of dilapidations is commended by Bhagawa'. Wherefore, let us employ ourselves in the first month in repairing dilapidations; in the middle month*, assembling together we will hold a convocation on the Dhammo and Winayo.'"

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

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

* * Of the three months of "Wasso."
the Dhammásānāṇa (preaching pulpit) in the centre of the hall facing the east, fitted for the sanctified Buddhho himself; and thereon placing an ivory fan,—sent this message to the priesthood: "Lords! my task is performed."

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

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

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

The thero A'NANDO, who had attained the arahathood, also repaired to the meeting. "How did he go?" saying to himself, "Now I am qualified to enter into the midst of the assembly" with the greatest delight, adjusting his robe so as to leave one shoulder bare, he presented himself, like unto a palmira nut detached from its stalk; like unto a ruby enfolded in a red shawl; like unto the full moon risen in the cloudless sky; like unto the flower expanding its
pollen and feathered leaf, warmed by the ray of the morning sun,—as if pro-
claiming the attainment of the sanctification of arahat, by the extreme sanctity, 
purity, brilliancy and splendour of his own countenance.

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

The Majjhima-bhānakā (priests who had learned to rehearse the Pitaka-
tayana only as far as the Majjhimanikāya) remarked "A'nando therō in order 
that he may indicate his attainment of the arahathood makes his appearance 
unattended by (other) priests."

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

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

On the arrival of this revered personage the therō Maha'kassapo thus ad-
dressed the priesthood:—
"Beloved! which shall we rehearse in convocation first, the Dhammo or the 
Winayo?"

The bhikkhus replied: "Lord! Maha'kassapo! it is the Winayo which is 
the life of the sāsanā of Buddho. When Winayo is at an end, sāsanā is at 
an end. Therefore let us rehearse the Winayo first!"

"Making whom the Chief?"

"The venerable Upa'li."

"Why,—would not A'nando be worthy?"

"Not that he is not worthy; but because while the omniscient Buddho 
himself was living, on account of his knowledge of the text of the Winayo, he 
had conferred that office on the venerable Upa'li, saying 'Bhikkhus, of my 
disciples, who are the sustainer of Winayo, the aforesaid Upa'li, is the chief! 
on that account, let us rehearse the Winayo receiving it from the therō Upa'li.'"

Thereupon the therō (Maha'kassapo) for the purpose of interrogating on 
Winayo, assigned to himself that task; and the therō Upa'li was appointed for 
the purpose of expounding it.

This was the text there (the proceeding in convocation). The venerable 
Maha'kassapo thus addressed the priesthood: "Beloved! let the priesthood 
attend to me. This is the appointed time (for the convocation): I am about 
to interrogate Upa'li on the Winayo." The venerable Upa'li also addressed the 
priesthood. "Lords! let the priesthood attend to me. This is the time ap-
pointed for the priesthood; interrogated on the Winayo, by the venerable Maha'kassapo, I am about to propound it."
Having thus imposed on himself that office, the venerable Upā'li rising, adjusting his robe so as to leave one shoulder bare, and taking up the ivory-wrought fan, and bowing down to the senior priests, took his seat on the Dhammāsanan (before described).

Thereupon the therō Mahā'kassapo taking his seat on the Thērāsanān interrogated the venerable Upā'li on Winayo.

"Beloved Upā'li! where was the first Pārājikan propounded?"
"Lord! at Wīsālī."
"Who gave occasion to it?"
"It originated in reference to (the priest) Sudinno, a Kālanda youth."
"On what account?"
"On account of his committing fornication."

The venerable Mahā'kassapo then interrogated the venerable Upā'li on the contents of Pathaman Pārājikan, its origin, the party concerned, the exhortation made, the sequel or application of the exhortation, and the result as to the conviction or the acquittal. The venerable Upā'li, who had been interrogated on each of these points, explained (them).

"Is there or is there not (resumed Mahā'kassapo) in reference to this Pāthaman Pārājikan any thing either to be omitted, or to be added?"

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

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

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

While the Pathaman Pārājikan was in progress of rehearsal in convocation (by Mahā'kassapo and Upā'li, the rest of) the five hundred arahantā who were selected for the convocation, chaunted forth the same, passage by passage. At the very instant their chaunt commenced with the words "the sanctified Buddhō dwells in Wēranjā," the great earth as if offering up its "sādhus" quaked from the abyss of the waters under the earth.

They, in the very same manner, having gone through the (four) chatān Pārājikāni ordained that that (portion of the Pitakattayan) should be called "Pārājikakanda" (section).

The thirteen Sanghādisēsā they ordained should be called the "Teravākan."
The first two Sikkhā, they ordained should be called "Ariyatāni."
The next thirty Sikkhā, they ordained should be called the "Nissaggiya Pāchittiyāni."

(These four constitute the "Pārājika.")

* The opening of the text of the Pathama Pārājikan.

3 x 2
The next ninety-two Sikkhā they ordained should be called the "Pāchittiyāni."

The next four Sikkhā, they ordained should be called the "Patidāsaniyāni," (These two constitute the Pāchittiyān).

The next seventy-five Sikkhā, they ordained should be called "Sekhiyāni."
The seven Dhamma they ordained should be called "Adhiṭikaraṇa-samathā," (These two constitute the Chīlaṇagago).

Thus authenticating these two hundred and twenty Sikkhā, they ordained that they should constitute the "Mahāwibhango." At the completion of the Mahāwibhango, as in the former instance, the great earth quaked.

They then resolved that the first eight Sikkhāpaddāni in the Bhikkhuni-wibhango should form the "Pārajikāni" (of the Bhikkhuniwibhango).
The (next) seventeen Sikkhāpaddāni, they constituted the "Satīrasakan."
The next thirty Sikkhāpadāni they constituted the Nissaggīya-Pāchittiyāni.
The (next) one hundred and sixty-six Sikkhāpadāni they constituted the "Pāchittiyāni" (of the Bhikkhuni-wibhango).
The next eight Sikkhāpadāni they constituted the "Pāṭidesaniyāni."
The (next) seventy-five Sikkhāpadāni, they constituted the "Sekhiyāni."
The seven Dhamma they constituted the Adhiṭikaraṇasamathā.

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

In the same manner having rehearsed in convocation, the "Khandhaka" (also called Mahāwaggo) containing eighty Bhānawārā; and the "Pāriwāran." containing twenty-five Bhānawārā they constituted this, "Winayo-Pītakān."

At the conclusion of the Winayo-Pītaka also, as before stated the earth quaked. They consigned the same to the venerable Upāli himself, saying "expound this to thy pupils."

At the termination of the convocation on the Winaya-Pītaka, the therī Upāli laying aside the ivory fan, and descending from the Dhammāsman and bowing down to the priests senior (to himself), resumed his place on the seat individually prepared for him.

The convocation on Winayo having terminated the venerable Maha'kassapo desirous of holding the convocation on Dhammo, thus addressed the bhikkhus:

"What individual is most fit to be appointed the chief of the convocation on Dhammo, by the members of this convocation?"

The bhikkhus replied "Appoint the therī A'nando the chief."

Thereupon the venerable Maha'kassapo thus explained himself to the priesthood: "Beloved! let the priesthood attend to me. This is the appointed

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

† A "Bhānawārā" consists of 250 gathas, of four pādāni, each pādān containing eight syllables; the same computation is used in prose also.

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time for the priesthood (to hold their convolution). I am about to interro- 
gate A'nando on Dhammo."

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

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

The venerable Mahakassapo next asked, "Beloved! which Pitakko shall 
we rehearse first?"

"Lord! the Suttanta Pitakko!"

"In the Suttanta Pitakko there are four Sangitiyo; which among them 
the first?"

"Lord! the Dighasangitiy!"

"In the Dighasangiti, there are thirty-four Suttani, composing the three 
Waggo, among them which Waggo first?"

"Lord! the Silakkhanda-waggo."

"In the Silakkhanda-waggo, there are thirteen Suttantas, which Sultan first?"

"Lord! the Brahmadatta-sultan."

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

Thereupon the venerable Mahakassapo thus addressed the venerable 
A'nando.

"Beloved! A'nando! where did (Buddho) deliver the Brahmagalan?"

"Lord! between Ràjagata and Nàlanda, in the palace situated in the Amba-
litthikà (mango grove)."

"Who gave rise to it?"

"Suppiyo, the paribbajo, and the youth Brahmadatto."

"What was the subject?"

"The praise of virtue."

The venerable Mahakassapo then inquired of the venerable A'nando the 
origin of the Brahmagalan—the individual concerned, and the subject.

The venerable A'nando explained them. At the termination of his exposition, 
the five hundred arahanta chaunted it forth, and as described in the former in-
stance, the earth quaked.

Having thus rehearsed the Brahmagalan, then in succession, together with the 
Brahmagalan, all the thirteen Suttani having been rehearsed in the prescribed 
form of interrogation and explanation, viz: "Beloved A'nando! where did (Buddho) 
deliver the Samûnahapalan suttan," and authenticated the same, they 
called that portion the "Silakkhandawaggo."

Having then rehearsed Mahàwaggo, and lastly the Pitawaggo and thus com-
pleting the rehearsal of the three Waggo comprising the thirty-four Suttani,
amounting to sixty-four Bhánawrâ of the text; and calling the same (collec-
tively) the Dighanikkayo, they consigned the same to the charge of the venerable 
A'nando, saying, "Propound this to thy pupils."
In the next place, holding their convocation on the Majjhima-nikāya amounting to eighty Bhānañārā, they consigned the same to the disciples of the (deceased) Sa'riputto, the chief minister of Dhammo, saying, "Charge yourselves with, and propound, this."

In the next place, holding their convocation on the Sangutta-nikāya, amounting to one hundred Bhānañārā, they consigned the same to Maha'kassapo, saying, "Lord! propound this to thy pupils."

In the next place (lastly) holding their convocation on the Angutta-nikāya, amounting to one hundred and twenty Bhānañārā, consigned the same to the thero Anu'raddho, saying, "Propound this to thy pupils."

The Dhānmasangāni-Wihhangā, Kathāvatthu, Puggalān-Dāthuyamakān and Paṭṭhānan, (compose that which) is called the "Abhidhammo." Having thus held a convocation on (this portion of) the text, the universally lauded aliment of refined wisdom, the five hundred arahantā chaunted forth (its title) calling it the "Abhidhamma-piṭaka" as before described, the earth quaked.

Thereafter the Jātakan, Mahāniddāya, Chālanidēsa, Paṭisambhidāmagga, Suttanipātō, Dhammapadān-udāman, Itivuttakan, the Vināra and Petavatthū, as well as the Thēra and Thēri-gāthā having also been rehearsed, as a portion of the text, and having given it the name (collectively) of Khuddagantho, the Dīghabhadānakā priests assert, that they were included in the convocation, in the same Abhidhamma, while the Majjhima-bhadānakā priests maintain that together with the Chārydipitakan, Apaddāna and Buddhawanto, the whole of the Khuddagantho were included in the Suttantapiṭaka.

Thus, the whole word of Buddho by its (raso) design is "one single class;" by its division into Dhammo and Winayo consists of "two classes;" by its division into first, middle and last, as well as by its division into the (three) Piṭakāni, of "three classes;" by its division into Nikāya' of "five classes;" by its division into Angāni of "nine classes:" and by its division into Dhamma-khandā of "eighty-four thousand classes."

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

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

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

The whole being divided into, and called "Dhamma" and "Winayo," numeral computation (makes it so); the Winaya-piṭakan (alone) composes the Winayo; the rest of the word of Buddho is denominated Dhamma, as well as for the reason that he (Maha'kassapo) had said, "It would be most proper that we should hold a convocation on Dhamma and Winayo; that I should interrogate Upāli on Winayo, and that I should interrogate A'nando on Dhamma." Thus by the division into 'Dhamma and Winayo,' it consists "of two classes."

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

Because the whole consists of three divisions, viz: the first words of Buddho, the middle (or central) words of Buddho, and the last words of Buddho.
The following are the first words of Buddho*:

_Anékajátisansúran sandháwessan anibbisan
Gahakórakan, gawésanto dūkkhājádit punappunan ;
Gahakóraka ! diñhosí : puna gethan na káhasi ;
Sabháté phásuká bhaggá ; gahakútan wisakhítan ;
Wisãnkharā-gatan chittan, tanhánan khayamajjañá !

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

These are the "first words of Buddho."

There are some persons who maintain, that the gáthá commencing with the words, Yadd āvá pátu-bhavante dhammá "most assuredly in due course the dhammá will descend (be revealed)" which are in the Khandhá (section) were also a part of the hymn of joy composing the first words of Buddho.

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

What he (Buddho) said at the moment he was passing into parinibbánan (reclining between the two sal-trees at Kusínára, on the full moon day of the month Wésako,—Handadá, bhikkhuvi émantayámí wó; wiyadhánmá san-kháré appamádána sampádétha. "Now, O bhikkhu! I am about to confine you (for the last time): perishable things are transitory: without procrastination earn (nipbánan).") These were his "last words." Whatever has been said by him between those two are his "middle words." Thus by the classification into "the first," "the middle," and the "last words," it consists of "three classes."

How does it by the Pitaka division, become the "three Pitaka."

The whole being divided into the Winayo-Suttánta and Abhidhammo, becomes three sections. Including therein both what was and† what was not authenticated in the first convocation,—viz. the two Pátimokkháni—the two Wibhan-gáni, the twenty-two Khandaká, and the sixteen Pariwárá. This (portion) was called the "Winaya-Pitako."

The collection of thirty-four Suttánta commencing with the Brahmadálan is the "Dighanikáyo."

The collection of one hundred and fifty-two Suttánta, commencing with the Múlapariyága is the "Majjhimanikáyo."

The collection of seven thousand seven hundred and sixty Suttánta, commencing with the Oghakarana suttan, is the "Sanguttanikáyo."

The collection of nine thousand five hundred and fifty-seven suttánta, commencing with the Chittapariyádánan is the "Anguttarónikáyo."

* Uttered at the instant of his attaining Buddhahood under the bo-tree at Uru-wellá, now Buddhagáya.
† Adverting to the few explanatory words which were added, as before described, for the connection of the sense of the text.
Examination of the Pali Buddhistical Annals. [JULY]

The Khuddakanikāya consists of fifteen sections, by being divided into Khuddakapātan, Dhammapadān, Udānan, Ittuwattakan, Sultanipātan, Windyawatthā, Pētawaththu, Thēragathā, Thērīgathā, Jātakan, Widdēso, Patīsambhidd, Apādānan, Buddhavamsa and Chariyāpitakako.

This is called "Suttanta Pitako."

The Dhammasangho, the Wiibhanggo, Dhātukathā, Puggalo, Kathāwattu, Yamakan and Patṭhānan. These were called the "Abhidhammadpitaka."

In regard to the Winayo, it is said, Wiividha wisāsanayattā; Winayanatochēva kāyaowāchānan winayathiwiddhi ayaṇa Winayo "Winayōti" akkhātō.

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

In regard to the Suttānī, it is said:—

Itaranpana, Atthanān, sūchanato; sūwattato pasawanatōthā, sūdanato, suttānā suttasahāyatocha suttan, "suttantī" akkhātān.

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

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

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

In regard to the Abhidhammo, it is said:—

Ye ētha wuddhimantā salakkhānaṃ pūjaṃ, parichchhinno wuttādhī kācha dhammā; "Abhidhammo" tēna akkhātō.

In this case, be there any "dhammā" profound in import, glorious in form, celebrated by their renown, and divested of ambiguity, and worthy of being designated "adhi," thence they would be called "Abhidhammo." This word
"adhi" will be found prefixed to each of the foregoing (attributes of) pre-eminence, glory, celebrity and perspicuity.

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

"Be it understood that those who are versed in the contents of the 'Piṭaka' (chest) from its being the (Bhājanan) vessel in which the texts contained, as well as from the circumstance of the Winayo and the rest (Suttantā and Abhidhammo) being also comprised therein, call it 'Ṭaya,' Three.'"

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

"How does it by the Nikāya division become of five classes?"

"The whole being divided into the Dīghanikāya, Majjhimanikāya, Sanyuttanikāya, Anguttaranikāya, and Khuddakaniyāko, it becomes of five classes.

"It is recorded (in the former Atthakathā.)

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

"From what circumstance did it obtain the name of Dīghanikāya?"

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

"Why is it called the Majjhimo Nikāya?"

"It is a Nikāya composed of one hundred and fifty-two Suttantā of (Majjhimo) middling or moderate length, commencing with the Suttan called the 'Mūlapaniyāya,' and classified into fifteen Waggo."

"Why is it called the Sanyutta Nikāya?"

"From its being (Sanyutta) classed together under different heads, commencing with the Dēwatā-Sanyuttan, containing the A'ghataranā, and comprising altogether seven thousand seven hundred and sixty-two Suttantā."

"Why is it called the Anguttara Nikāya?"

"Because it is classed ('Angatirikawasaṇa') under different heads, (or Angā members,) each progressively increasing in number, the first only containing the Chittapariyādānan, and altogether comprising nine thousand seven hundred and fifty-seven Suttantā."

"Why is it called Khuddakā Nikāya?"

"Because it comprises exclusively of the four Nikāya (above mentioned) all that remained of the words Buddho, being the whole of the Winayo and Abhidhammapitakan, and the fifteen sections (of the Suttantā) commencing with the Khuddapātaṇ as formerly explained."

"Thus by the division of Nikāyos they are five."

"How does it by the Angā division consist of nine classes?"
"The whole of the foregoing comprising in it the nine divisions are, the Sūtan, Géyyan, Weyyákaran, Gáthá, Udásan, Itiuttakan, Játakan, Abhusudhammo and the Wédattan.

"The Sūtan it is to be understood, contains, the two Wiibhangá and (two) Niddésá, the Khandako and Pariwáro, and in the Suttanipáto, the Mangalasut- tan, Ratana suttan, Nálaka suttan as well as the Twatataka suttan, and all the other discourses of Tathágato bearing the signification of ‘ Suttan.’

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

"The Wéyyákaran be it understood, consists of the whole of Abhidhamma Piitako, the Suttantá not composed in Gáthá, and the words of BUDDHO which are not classified under any of the other eight Angáni.

"Be it known the Gáthá consists of the Dhammapadáni, Thérágáthá, Theri- gáthá and those unmixed (detached) Gáthá not comprehended in any of the above named Suttanté.

"The Udanan be it known, consists of the eighty-two Suttantó delivered (by BUDDHO) in the form of hymns of joyous inspiration.

"The Itiuttakan, be it understood, comprises the one hundred and ten Suttantó which commence with the words: ‘ It was thus said by Bhagawa.’

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

"The Abhusudhammo, be it understood, comprises all the Suttanté containing the miracles and wonders, commencing with such expressions as ‘ bhikkhus.’ These miraculous and wonderous dhámmá (powers) are vouchsafed to ‘ A‘nando.

"The Wédattan, be it understood, consists of the Chályávédattan, the Mahá- wédattan, the Samaádithi, the Sakkapanhá, the Sankhárabdhojániyá, the Mahá- punnáman, as well as the whole of those Suttantú which have conferred wisdom and joy on those who heard them.

"Thus by the classification into Angáni, it consists of nine divisions.

"How does it by the Dhammakkhando division consist of eighty-four thousand portions?’

"It comprises the whole word of BUDDHO. (It has been said by A‘nando,) Dvásitan, Buddhátó gautun dvésahassáni bhikkhuto, chatwásitt sahassáni yé mé dhámmá pawattito. ‘ I received from BUDDHO himself eighty-two thousand; and from the bhikkhus two thousand; these are the eighty-four thousand dhámmá maintained by me.’ By this explanation of the Dhammakkhando it consists of eighty-four thousand divisions. A Suttan in which one subject alone is treated (or literally consists of one joint) is called Eko dhámmakkhando. Any Dhammakkhando which treats of a plurality of subjects, or consists of more than one joint, is called by the number (of these subjects treated).

"In the Winayo also, there is the Watthu, the Mátiká, the Padabhajániyan, the A‘patti, the Anápatti and the Tikichchabhédó classifications. In that (division) likewise, be it understood, that each class constitutes a Dhammakkhando.

"Thus by the Dhammakkhando division it consists of eighty-four thousand parts.
Thus this word of Buddha, from its being left undivided, is by its 'design' one single class. By its division into Dhammo and Winayo, it consists of two classes, and so forth; and having been separated and arranged by the sanctified priesthood, having Maha'Kassapo for their chief who held the convocation, this classification has been definitively ordained, viz. thus 'this is the Dhammo,' 'this the Winayo,' 'this the Patandë buddha wachanan,' 'this the Mejjhima budhha wachanan,' 'this the Pachima buddha wachanan,' 'this the Winaya pitakan,' 'this the Sutta pitakan,' 'this the Abhidhamma pitakan,' 'this the Dighanikdyo,' and so forth to the Khuddhanikayo, these the Suttaconta,' these the Angani,' and these eighty-four thousand Dhammakkhando.

This was not all, for moreover, having established the further several subdivisions of classifications of Udandana, Waggo, Peydon, Ekanippto, Dakanippto and so forth (of Nipatd), the Sanyuttan, Pasad, as set forth in the three Pitakan, the convocation was closed in seven months.

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

This is called the 'Patima Sangiti' (first convocation). It is also (called) in this world, from its having been conducted by five hundred persons, Panchasatikd Sangiti, the (convocation of five hundred), and because it was exclusively held by the therà, it is likewise called the 'Thérika.'

A table of the Pali version of the Pitakattayan.

WINEYAPITAKO,
Consists of the following sections.

1. Parájikdo, 191 leaves of 7 and 8 lines on each side, each leaf 1 foot, 10 inches long.
2. Pachitinan, 154 leaves of 9 and 10 lines on each side, each leaf 1 foot, 9 inches long.
3. Chulawaggo, 196 leaves of 8 and 9 lines on each side, each leaf 1 foot, 10 inches long.
4. Mahawaggo, 199 leaves of 6 and 9 lines on each side, each leaf 1 foot, 10 inches long.
5. Pariwóro, 146 leaves of 10 and 11 lines on each side, each leaf 1 foot, 9 inches long.

ABHIDHAMMAPITAKO,
Consists of the following sections.

1. Dhammasangani, 72 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
2. Wibhangan, 130 leaves of 8 lines on each side, each leaf 2 feet, 4 inches long.
3. Kathawatthu, 151 leaves of
4. Puggalan, 28 leaves of 8 lines on each side, each leaf 2 feet, 4 inches long.
5. Dhotu, 31 leaves of 8 lines on each side, each leaf 2 feet, 4 inches long.
6. Yamukan, 131 leaves of 10 lines on each side, each leaf 2 feet, 4 inches long.
7. Patthananan, 170 leaves of 9 and 10 lines on each side, each leaf 2 feet, 4 inches long.
SUTTAPITAKO,
Consists of the following sections.
1. Dighanikāyā, 292 leaves of 8 lines on each side, each leaf 1 foot, 10 inches long.
2. Majjhimanikāyā, 432 leaves of 8 and 9 lines on each side, each leaf 1 foot, 11 inches long.
3. Sanyuttanikāyā, 351 leaves of 8 and 9 lines each side, each leaf 2 feet, 2 inches long.
4. Anguttaranikāyā, 654 leaves of 8 and 9 lines on each side, each leaf 1 foot, 10 inches long.
5. Khudakaniyā, is composed of 15 books; viz.
I. Khudapātan, 4 leaves of 8 lines on each side, 2 feet, 4 inches long. (Burmese.)
II. Dhammapadan, 15 leaves of 9 lines each side, each leaf 1 foot, 8 inches long.
III. Udānan, 46 leaves of 9 lines each side, 8 feet long.
IV. Itti-attakan, 31 leaves of 8 lines each side, each leaf 1 foot, 9 inches long.
V. Suttānipātan, 40 leaves of 9 lines each side, each leaf 2 feet.
VI. Wimnavaṭṭhū, 158 leaves of 7 and 8 lines each side, each leaf 1 foot, 9 inches long.
VII. Pétawaththū, 142 leaves of 8 and 9 lines each side, each leaf 1 foot, 8 inches long.
VIII. Thēragāte, 43 leaves of 9 lines each side, 2 feet, 4 inches long. (Burmese.)
IX. Thērigāte, 110 leaves of 8 lines each side, each leaf 1 foot, 7 inches long.
X. Jātakā. The commentary is intermixed with the text, and in that form it is
a voluminous work of 900 leaves.
XI. Niddēso, not ascertained yet.
XII. Paṣamīvidaṇ, 220 leaves of 8 lines on each side, each leaf 1 foot, 11 inches long.
XIII. Apadā nan, 196 leaves of 10 lines on each side, each leaf 2 feet long.
XIV. Budhaṇavaṇaṇ, 37 leaves of 8 lines, each 2 feet long.
XV. Chariyāpiṭāko, 10 leaves of 8 lines each side, 3 feet long.

II.—On the “Indian Boa,” “Python Tigris.” By Lieut. T. Hutton, 37th Native Infantry.

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

I possessed three of these reptiles alive at one time, and frequent-
ly watched them very narrowly through the whole process of crush-
ing and swallowing their prey, which consisted of fowls, partridges,
rabbits, &c., but never did they put the least saliva on it previous to
swallowing it. The mistake, however, is easily accounted for; having seized and smothered its prey, the Boa cautiously and parti-
ally unwinds the death knot he has tied round his unfortunate victim,
and resting awhile as if to recover from the exertion he has undergone
proceeds to measure or examine the object still held in his embrace,
and during this process the tongue is constantly darting out, as he
proceeds.
This, at first sight may appear to be for the purpose of lubricating the feathers or the hair of the prey, but it is in reality nothing more than feeling the way and ascertaining where the head lies.

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

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

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

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

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

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

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

Another beetle very common at Simla during the rains and which appears to be the Scarabaeus Phorbantia of Oliver’s insects, showed a much stronger aversion to the smell of the turpentine, withdrawing the antennæ even while the feather was at some distance, and bending down its head. This would plainly indicate the sense of smell to be in the antennæ?
tim moves away, in which case they seize anywhere they can, but having crushed it, they invariably commence at the head in swallowing it, by which means they have less difficulty in drawing in the wings and legs of animals, than if they commenced at the tail, and indeed it would be totally impossible to swallow a large bird or quadruped unless they began at the head, for the wings would open out across the mouth, and prevent the bird descending into the throat, and so would the legs of a quadruped.

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

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

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

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

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

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

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

On the 26th May the large one killed and swallowed a partridge and soon afterwards began to cast his skin. This he did, by first rubbing his muzzle against the side of his cage until the skin became detached at the lips, and then by gliding slowly through and through
the tight drawn folds of his own body, by which means the skin was shoved farther and farther back until it was all off, or in fact until he had fairly crept out of it!

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

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

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

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

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

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

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

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

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

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

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

The usual method of feeding them, was by opening a small door of the cage and introducing a living bird or beast. On first perceiv-
ing its prey, the snake darts out his forked tongue as if licking his lips at the thoughts of the banquet, and gradually prepares himself for the deadly spring.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Reference is also made to an account "given by Mr. Broderip in the second volume of the Zoological Journal from actual observation of the specimens now in the Tower. In this account it is said that, "the serpent after slowly disengaging his folds, placed his head opposite to that of his victim, coiled himself once more around it to compress it into the narrowest possible compass, and then gradually propelled it into his separated jaws and dilated throat; and finally presents a disgusting picture of the snake when his meal was at an end,"
with loose and apparently dislocated jaws dropping with the superfluous mucus which had been poured forth." In this account the long-cherished opinion of lubricating the prey is again set forth, and the mouth of the serpent is said to drop with the "superfluous mucus which had been poured forth!"

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

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

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

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

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

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

* If the snake had lubricated the prey, the jaws should rather have been destitute of mucus after swallowing it, than dropping with superfluous mucus!
by the thick part of the tail, with her teeth, shaking him forcibly from side to side, whilst her claws were making sad havoc on his sides.

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

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

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

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

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

The mongoose (Mangusta grisea) a decided enemy and destroyer of the deadly Cobra di capello (Naia vulgaris) would be easily crushed by a Boa because it generally seizes by the throat; (I say generally, because it sometimes fails, but in this case it shakes the snake so violently as to prevent its biting;—or it may chance that the snake kills it.) Instinct teaches this little animal to avoid the poisoned fangs of the Cobra, by seizing on the throat, and putting it out of the snake's power to bite; and the cat in like manner seize
on the tail of the Boa to prevent the death-knot being thrown around its body. Were these animals to reverse their mode of attack, both would infallibly be destroyed; for were the Mongoose to seize a Cobra by the tail, the reptile would turn and bite,—were the cat to seize the Boa by the throat the tail would twine round and suffocate her.

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

Note. When I first procured these snakes they appeared to be half stupified, and the Jugglers from whom I purchased them, threw the largest one, (8½ feet) round my neck. For a fortnight or three weeks after this I continued to handle them with impunity; but one morning while in the act of stooping with a pan of water in my hand, the large snake sprung at me, striking the pan with such force as to dash it out of my hand. By striking his nose against the pan, it turned his head away from me and he darted past;—had he missed the pan, he would have seized me by the arm and thrown himself round my neck.—A friend who was with me, thinking that the snake had seized me, ran into the house for a knife to cut the muscles of the back—but fortunately this was unnecessary or I fear I should have been strangled before the folds could have been loosened.

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

Simla, 4th April, 1837.

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

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

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

* [This is so very extraordinary a fossil that we make no apology for outstepping strict rules (as we did in the case of the Sivatherium), and publishing it from the text of the quarto Researches, before the latter have appeared.—Ed.]
bones having undergone a severe compression, most probably at the moment the animal perished.

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

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

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

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

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

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

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

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

By comparing the fossil the length of which is 7½ inches, to a skull of the common green frog, (Rana esculenta, Linn.) it appears, that at least one fourth is missing or, that the original length of the skull must have been about 10 inches. Following up this comparison, we find the skull of the common frog is to the total length of the body as one to four, which proportion, applied to the fossil representative, gives this, from the muzzle to the extremity of the body, the gigantic length of forty inches, a proportion between fossil and recent species, which however is met with in the neighbouring family, the salamanders, of which the recent members are of small size compared to the skeletons, one of which, (the renowned 'Homo diluvii testis' of Scheuchzer,) discovered in the schist of Oeningen, measured three feet in length.

Explanation of the sketches, Pl. XXXI. (about 1/16th linear dimensions.)

A. The upper surface.

1. The parietal bones, about ½ of an inch in diameter, strongly marked with the rays of ossification, united by a very fine suture to

2. The frontal, formed somewhat similarly to the same of Rana boans, L. (Cuv. Ossem, foss. loc. cit.)
3. The anterior frontals; their suture is entirely effaced, a case not uncommon in aged specimens of recent reptiles.

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

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

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

7. Matrix with projecting indistinct fragmina of bones.

8. Part of the lower jaw.

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

C. The lower surface.

1. The intermaxillary bone.

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

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

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

D. Teeth, (nat. size.)

The teeth are comparatively small, conic and recurved, of the same formation as those of the serpents, (‘shews a lateral section of a tooth.) The larger are fixed close to each other and in a single row, while two or three rows of small teeth appear in the left lateral branch of the upper jaw. The matrix covering the left side of the palate contains several fragmina, the original situation of which, whether in the palate or in either of the jaws, it would be, as before said, difficult to determine.
IV.—Some account of the Wars between Burmah and China, together with the journals and routes of three different Embassies sent to Pekin by the King of Ava: taken from Burmese documents. By Lieutenant-Colonel H. Burney, Resident in Ava.

[Concluded from p. 451.]

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

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

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

Elder brother Tauk-kuon, king of U$â, who, assisted by the Thagyâ Nat, governs the great kingdoms and countries to the eastward, affectionately addresses younger brother, the sun-descended king, lord of the golden palace, and owner of mines of gold, silver, rubies, amber and noble serpentine, who governs the great kingdoms and countries and a multitude of umbrella-wearing chiefs to the westward. Elder brother, who obtained possession of the throne through the glory of his ancestors, is in amicable relations with various kingdoms and countries. In elder brother’s empire also, elder brother himself, his queen, sons, daughters, nobles and officers, together with the inhabitants of the country, are in good health; and he desires to hear and know, that in younger brother’s empire also, the sun-descended king, his queen, sons, daughters, nobles, officers, the poor people and royal slaves, are all well and happy. In pursuance of the custom which has existed since the year 1149; (A. D. 1781,) in the reign of (his) grand-father Kywend-loum, king of U$dâ, for a royal letter with presents to pass once in ten years, the ten years having expired, a royal letter with gifts, four good horses, and various cloths, such as are always presented, are now sent with Thshin-ta’-lo’-ye’, and Yeng-tsheng-ye’. On their arrival, let younger brother, the sun-descended king, agreeably to the friendship and love subsisting between the two countries as if they were one, and according to existing custom, prepare a royal letter and envoys in return and forward them. When the men deputed by the sun-descended king and the royal letter and gifts arrive at the city of Maing-tshâ (Yunnan), the Tsoum-tâ of Maing-tshâ, (governor general of Yunnan,) will appoint officers to convey them safely on the road as far as the great city (Pekin), and the envoys deputed by the sun-descended king with the royal letter and presents shall be suitably taken care of and entertained. Let the men, Thshin-ta’-lo’-ye’, and Yeng-tsheng-ye’, whom elder brother deputes, return soon; and when the envoys come back, it will be like having seen the countenance of younger brother, the lord of the golden palace.

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

The lord of the Tshaddan elephant, the master of many white elephants, the owner of mines of gold, silver, rubies, amber and noble serpentine, who bears the
title and designation of Thiri turi bawana ditiyá dipaci pawara pandita mahá dhama-raítá* dirágá, the royal supporter of religion, the sun-descended king, lord of life and great king of righteousness, who governs the great kingdoms and countries and a multitude of umbrella-wearing chiefs to the westward, affectionately addresses (his) royal friend Tauk-Kuon, king of Udá, who governs the great kingdoms and countries and a multitude of umbrella-wearing chiefs to the eastward. In accordance with the friendship which (his) royal grand-father Men : dara'-gyi'h, (great king of righteousness,) who founded the golden city of Amarapírã, and king of Udá's royal grand-father, Kyeng-loun, affectionately cultivated for a long period of years, royal letters with presents were reciprocally sent once in ten years without interruption. On the 5th day of the waning moon of Taung in the Burmese year 1194, (April 12th, 1833,) when royal friend (king of Ava) had been in possession of the throne for fourteen years, and Tauk-Kuon king of Udá for 12 years, Tshein-ta-lo'-ye', Yeng-tsheng-ye', Tsó'-lo'-tsoun, Tsá'n-lo'-tsoun, La'-tsheng-ye' and Yan-la-tsheng-ye', having arrived with a royal letter and various presents, consisting of three cups of the noble serpentine; two cups of the same, carved with flowers; one goblet of the same; two jackets of fur lined with yellow silk, four jackets of the same fur lined with plum-colored silk; eight rolls of gold cloth or brocade; six rolls of various kinds of velvet; six large rolls of satin, and four horses: they were received and brought (to Ava) in a suitable manner. On the day on which the New year's Kado (beg-pardon audience) was held, the royal letter and presents being arranged in front of the throne, his majesty came out and took his seat attended by the royal son, younger brothers, kinsmen, and all the nobles and officers, and had the royal letter submitted and read out. His majesty was pleased to hear, that the king of Udá himself, his queen, sons, daughters and kinmen are well and happy. Royal friend himself also, his queen, son, daughters and kinmen are well and happy. Agreeably to the friendship subsisting between the two great countries, his Majesty has appointed as his envoy in return Men-tha'-ya'za'-gyó, of the royal household, Ne'-myó'-ya'za', Ne'-myó'-ye'-gaung Norathá and Ne'-myó'-bula-thu', and sends them with the following presents: two ruby rings for royal friend's own wearing; two sapphire rings; two blocks of noble serpentine weighing forty-eight viss and forty ticals; four elephants' teeth weighing forty-four viss and sixty ticals; three whole pieces of scarlet broad cloth, three of green and two of yellow; ten pieces of fine muslin; ten pieces of long cloth; ten pieces of Europe chintz; ten pieces of Europe handkerchiefs; ten foreign carpets; one hundred books of gold leaf; one hundred of silver leaf; three viss of white sandal-wood; three viss of red, three viss of bastard sandal-wood; ten bottles of ottos of roses; ten bottles of rose water; two lacquered ware boxes with high conical covers, gilded and inlaid with pieces of looking glass; two of the same with flowers engraved on the lacquered work and gilded; two of the same engraved according to the Ywón pattern, two of the same with high stands and engraved in the same manner, four round lacquered boxes, each capable of containing half a basket and engraved according to the Ywón pattern; 50 small round boxes of a quarter of a basket measure each; fifteen peacock's tails, with four male elephants and one female.

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

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

Men-tha'-ya'za'-gyó, Ne'-myó'-ya'za', Ne'-myó'-ye'-gaung Norathá' and Ne'-myó'-bula-thu', who have been appointed by his majesty ambassadors to proceed to China, having received charge of the royal letter and presents, and having been furnished with boats and crews complete, namely, the governor of Ba-mó's gilded paddle boat with a brass pya-that for the king's letter, a phaung or accommodation boat with a double roof for the royal presents, a war boat for Men-tha'-ya'za'-gyó, a phaung with a plain roof for the other ambassadors, and another phaung with a roof partly plain and partly double for the Chinese envoys: they will depart from Ava on a propitious day. They must travel the proper stages in the following order.

In front of all, the boat with the king's letter, then that with the royal

* This is a title conferred upon himself by the king of Ava since the date of the war with the British Government, and the meaning of the Pâli words is thus translated by the Burmese: "The Illustrious Lord of Life, who exercises boundless dominion and possesses supreme wisdom, the exalted king of righteousness and king of kings."—It is, I believe, the third title which he has given himself since his accession to the throne in 1819.
presents, then *Men-tha'-ya'za'-gy6's boat, then the boat of the other ambassadors, then the boat of the Chinese envoys, and last the governor of Ba-m6's phuang with the war and other paddle and row boats.

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

On arriving at Ba-m6, the 215 boatmen with the phuang and other boats must be sent back to Ava, the governor and officers of Ba-m6 supplying the men with provisions sufficient for their journey back. Letters reporting the day of arrival there and every other particular, must also be sent down by these men for the information of the king and ministers.

*Men-tha'-ya'za'-gy6, and some of the officers with him, will have a shed with a square roof built at Ba-m6, and lodge the royal letter and presents in the same. For the more easy conveyance of the royal letter the governor of that place will construct a plank Ta-zaung (a portable pyramidal structure) having three roofs, and an umbrella and other ornaments, with a door on one side with a lock and key, and varnish and gild the whole. In this the royal letter must be placed, the lock fastened and care taken that no rain is admitted and it must be carried carefully by men whom the town of Ba-m6 will furnish.

The four male elephants and one female, intended as presents for the emperor of China, will proceed by land to Ba-m6, so that they may travel with ease and be fully supplied with grass.

Two hundred men being expeditiously supplied to proceed from Ba-m6, to the Chinese boundary, the ambassadors will travel by the usual stages, and having in front two men with rods.

On your arrival at Maing'tshi via Mo:myin, you will represent that you are to promote the advantage of both sovereigns; that friendship has existed between the countries of the two kings (here some of the long titles of the two kings are given), from the time of their ancestors; and that you have been deputed and are come as ambassadors with a royal letter and presents. That in the eastern empire Yuen-ta'-tain the Tsoon-ta of Maing'tshi, and in the western Men-tha'-ya'za' the governor of Ba-m6 are placed like boundary flags and out-posts, and are required to promote the advantage of both countries, conformably to the qualifications essential to governors and generals.

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

Speak also on the subject of Ma-ha-weng, and Maha-nuk of Kyain-youn-gyi6, in the manner you have been instructed, following the memorandum given you on this point, and taking care that much discussion may not arise, and that you may persuade and overcome.

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

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

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

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

The qualifications of an ambassador are these eight. 1st. Expert in hearing intelligence. 2nd. Expert in conveying intelligence. 3rd. Clever in learning and observing everything. 4th. Clever in repeating the whole of a communication. 5th. Ready in comprehending the object and meaning of a communication. 6th. Clever in making a communication fully understood. 7th. Clever in comprehending the advantage or disadvantage of any communication. 8th. Keeping a guard over his mind, words and acts, so as to prevent disputes and misunderstandings.
their equipage, dress and ceremonies, with a map and description of China and Tartary. You must express a desire to go and worship the genuine teeth of Gou-Dama, and in order that you may obtain positive information, you must go yourself and see and take an account of every thing curious or worthy to be seen and known. You must also apply for permission to go and see and take, an account of caves, pagodas, and zayats in every quarter.

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

The royal Woondauk Maha'-Men-Gya'-Ya'za' submitted and read the above on the 26th June 1833 to the prince of Tsalen, and to the Wun-gyihs, Kyi'-Wun Men-gyihs, Mya'wadi Men-gyihs, Padain Men-gyihs, Ngarane Men-gyihs, and Kyouk-Tshaung Men-gyihs.

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

<table>
<thead>
<tr>
<th>Date</th>
<th>Names of places</th>
<th>Things</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>27th June</td>
<td>Left the city of Ava by water,</td>
<td></td>
<td>The boats of the Chinese envoys were made to follow those of the Burmese envoys.</td>
</tr>
<tr>
<td>1833</td>
<td>stopped at the temporary buildings occupied by the Chinese Ambassadors at the pagoda of Shue-gyi,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28th.</td>
<td>Proceeded to Amarapura at which the Chinese envoys desired to stop a day with some of their relatives and friends residing in that city...</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>30th.</td>
<td>Stopped at Shyāh-yaung village under Tā-gaung,</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>1st July</td>
<td>Village of Shein-ma-gā,</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>2nd.</td>
<td>City of Kyauk-Myaung,</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>3rd.</td>
<td>Jungle village of Thein-khā,</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>4th.</td>
<td>City of Tsam-bay-nagū,</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>5th.</td>
<td>City of Henga-mō,</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>6th.</td>
<td>City of Ta-gaung,</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>7th.</td>
<td>City of Khynn-daung,</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>8th.</td>
<td>Village of Thi-gyain under the city of Mya-daung,</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>9th.</td>
<td>Village of Thā-gya under ditto,</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>10th.</td>
<td>Village of Nyaung-kye-dauk under city of Ka-thā,</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>11th.</td>
<td>City of Ka-thā where the fleet stopped a day, as the boats of the Chinese envoys had not come up, and the stream was very violent,</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>13th.</td>
<td>Village of Let-pān-zin (line of silk-cotton trees) under city of Yen-gē or Yen-khyē,</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>14th.</td>
<td>Village of Thi-byū-tōin under city of Shē-gū,</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>15th.</td>
<td>City of Shē-gū,</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>16th.</td>
<td>Village of Tsin-khan under city of Kaung-town,</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>17th.</td>
<td>Village of Len-ban-gya under city of Ba-mō,</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>18th.</td>
<td>City of Ba-mō,</td>
<td>3</td>
<td>The Chinese envoys, Tshien-ta'-lū-ye', and Yeng-tseng-ye', had 34 followers, the 4 Burmese envoys had 46, and the crews of the boats amounted to 218 men. All these men were supplied with provisions by the chiefs of the different towns and villages on our route from Ava to Ba-mō, and the current being very strong between the village of Thi-gyain and Ba-mō, the fleet was assisted by additional paddle boats and men sent by the chiefs of the different places lying in that portion of our journey. On the 28th June,</td>
</tr>
</tbody>
</table>
the officer in charge of the elephants intended as presents for the emperor of China arrived at Ba-mó, with four of these animals only, and reported, that on the journey from Ava, they had all got loose at the village of Mo-wün, under Kaung-touń, and that on pursuing and overtaking them on the Nga-žin Ka-khyen hill, in the territory of Mo-meit, he found one dead. The mission stopped 23 days, at Ba-mó, preparing for their land journey and collecting horses and porters. The governor made a small pyramidal box with a lock and key and gilded it all over, for holding the King of Ava's letter. On the 11th August, 1833, the embassy left Ba-mó in the following order: first, 2 men holding gilded rods; then the box containing the royal letter; then the boxes containing the royal presents; then the baggage of the ambassadors; then a couple of jingals; then 100 musqueteers; and then the Burmese ambassadors dressed in full uniform and mounted on elephants. On both sides of the streets, the women poured* out pots of water, and the officers of the city escorted the embassy outside, with music and dancing. Sacrifices were also made, by order of the Governor, to the guardian Nats of the place. There were 200 porters, and 50 bullocks for conveying the baggage, and a guard of 100 musqueteers and 100 lancers with 2 jingals, besides 15 men sent by the governor of Ba-mó to return from Yu-nan, with letters from the ambassadors, reporting progress. Outside of the city the principal Burmese ambassador entered a covered sedan chair, and the rest of the Burmese and the Chinese envoys mounted horses.

<table>
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<tr>
<th>Date</th>
<th>Names of places.</th>
<th>Things</th>
<th>Remarks</th>
</tr>
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<tbody>
<tr>
<td>11th Aug.</td>
<td>Left Ba-mó and slept at the village of Mú:mank,......</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>12th</td>
<td>Slept at the Ta-dá-gyíth(great bridge),</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>13th</td>
<td>Slept at the village of the Ka-khyen chief of Tein mountain,</td>
<td>6</td>
<td>Here the mission stopped a day in consequence of the porters not having come up with the baggage.</td>
</tr>
<tr>
<td>14th</td>
<td>Slept at the village of the Ka-khyen chief Ma-theng,</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>16th</td>
<td>Slept at the foot of the Main-khah mountain,.........</td>
<td>6</td>
<td>As far as this place provisions were brought for us all from Ba-mó.</td>
</tr>
<tr>
<td>17th</td>
<td>Slept at the Luay-laieng-ken or chokey (Shan Long-lai-leng, red hill or mountain),</td>
<td>7</td>
<td>Here the mission was met by a party of Chinese, under Tsou-n-lö-tsôn, which had been sent by the governor of Mó:myin (Theng-ye) and to which we transferred the charge of the royal letter and presents and all our baggage. The Burmese porters and guard who came with us from Ba-mó, were paid what was right and proper and sent back to that city on the 18th.</td>
</tr>
<tr>
<td>18th</td>
<td>Left the frontier chokey and reached the city of Mó:wün (Chinese Long-tchen-fi) (Shan Mung-wan),</td>
<td>8</td>
<td>This is one of the 8 Shan cities. The mission considering that it was the rainy season when the streams are full, and difficult to cross, stopped at this city 3 days, for the purpose of recruiting the royal elephants properly.</td>
</tr>
<tr>
<td>22nd</td>
<td>Left Mó:wün, and slept at the Ken-dáil or fortified chokey on the top of the Shýá-nae-loke mountain,.....</td>
<td>7</td>
<td>Here the mission found Ta-lo-ye, the Nan-ten officer, having authority over 1,000 men, and Tsou-n-yin having authority over 500 men, who were sent by the governor of Mó:myin to meet the mission, and who, after communicating with the envoys, returned to Mó:myin.</td>
</tr>
<tr>
<td>23rd</td>
<td>Slept at the village of Man-toun,........</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>24th</td>
<td>Slept at the village of Nan-teng, (Shan Mung-tí and Burmese Mainiúdi.)</td>
<td>7</td>
<td>Here the mission stopped a day to refresh the elephants.</td>
</tr>
<tr>
<td>26th</td>
<td>Reached the city of Mó:myin, (Chinese Theng-yi-chous, Shan Móng-myin,)</td>
<td>10</td>
<td>The governor of Mó:myin * Libations to Gaudama here made with prayers and wishes for the success of the mission and the glory of their sovereign.</td>
</tr>
</tbody>
</table>
came out in state with troops half a taing in advance of the city to meet the Burmese envoys, whom he conveyed into the town in sedan chairs, and entertained with a play. The walls of Mòmýn are of brick, 1,050 cubits square and 10 cubits high, with one gateway on each side. There is a governor and the military officer. The former has charge of the revenue and judicial affairs and the latter commands the military. There are 3,000 soldiers and only 10 guns and mortars. The governor's house is at the north-west angle of the town, and to the westward are two granaries capable of holding about 2,000 baskets of paddy each. The envoys reported their arrival at Mòmýn to the King of Ava. On the 4th September, the governor of Mòmýn dispatched the Burmese Interpreter, Tūrī-Gyō-dên, with the Chinese Interpreter Ngā-shē-tha, under charge of Ha-tsoûn-yín, Kyî-pu-ta-yín and Yan-lò-tsou'n, to proceed to Pekin in advance of the mission. The envoys and the royal letter and presents were then put in charge of the officer Tsau-ta'-Lò-ye', who wore a blue button and commanded 1,000 men, the interpreter Main-tha, who was a Shan, and a Chinese interpreter Ngā-pa-nouk, and 5 other men who wore a white button. The mission stopped nine days at Mòmýn.

<table>
<thead>
<tr>
<th>Date</th>
<th>Names of places</th>
<th>Things</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>7th Sept...</td>
<td>Left the city of Mòmýn, and slept at the village of Kán-lun-îshan...</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>6th.</td>
<td>Stopped at the village of Pá-weng, after crossing an iron bridge 7 cubits broad and 70 long, over the Shue-îl river,</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>9th.</td>
<td>Stopped at the village of Phû-pyauk, after crossing the Salueen river in a boat,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10th.</td>
<td>Slept at the city of Wun-îsheng Chinese yong-îchung-fe and Burmese Wun-zen........................................</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>12th.</td>
<td>Slept at the village of Kuombé.</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>13th.</td>
<td>Stopped at the village of Shyû-îmû, after crossing an iron bridge 105 cubits long and seven broad, over the Mé-khaung river,</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>14th.</td>
<td>Slept at Yotên-pyen-hien,</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>15th.</td>
<td>Slept at the village of Khun-leng-phi,</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>6th.</td>
<td>Five taings beyond Khun-leng-phi (we) crossed an iron bridge seventy cubits long and seven broad, over the Hô-kyân and falls into the Mé-khaung and stopped at the village of Yan-pyin-hien.</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>7th.</td>
<td>Crossed, in the village of Yan-pyin-hien, an iron bridge 56 cubits long and 7 broad over the Hôkyân river, which flows from the Tâlî lake, and stopped at the village of Hô-kyânpo.</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>8th.</td>
<td>Slept at the city of Tsauk-chow subject to the jurisdiction of the city of Tâh,..................................................</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>9th.</td>
<td>Slept at the village of Khun-hat,</td>
<td>9</td>
<td>There is no wall round this town, but there is an arched gate-way with a double roof.</td>
</tr>
<tr>
<td>0th.</td>
<td>Slept at the village of Yiû-nân-yî,</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>1st.</td>
<td>Slept at the village of Phû-potun,</td>
<td>6</td>
<td>The walls of this town are two cubits high, 700 cubits long from east to west, and upwards of 560 cubits from north to south, with a gateway on each face. There is a governor and a commander of cavalry here.</td>
</tr>
<tr>
<td>2nd.</td>
<td>Slept at the village of Shyû-khaung,</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>3rd.</td>
<td>Passed the city of Kyen-nân-chow,</td>
<td>3</td>
<td></td>
</tr>
</tbody>
</table>
---|---|---|---
23rd. | Slept at the village of Li-ho, | 3 |  
24th. | Slept at the city of Tshu-shyoun | |  
\(<Tchou-huang or Tchow-yung.>) 6 | The walls of this town are about 5 or 6 cubits high, 2,100 cubits long from east to west, and 2,800 cubits from north to south. There are 2 gates in the eastern and western faces, and one only at each of the other two faces. A governor, a military officer, a Shyeng-gueng and three other officers have charge of the town.
25th. | Slept at the city of Kueng-loan-hien, | 7 |  
26th. | Slept at the village of Shy-tshe, 6 |  
27th. | Slept at the city of Li-thoan-hien, | 8 | The walls of this town are upwards of 2,100 cubits square and 4 or 5 cubits high, with a gateway on each of the 4 sides. A governor has charge of the town.
28th. | Slept at the village of L6-ya-kwun, | 6 |  
29th. | Slept at the city of An-leng-chou, 8 |  
| Reached the city of Maing-thi, (<Yuan, the ascendency of the Tsouan-t6, | 6 | The walls of this town are upwards of 6,300 cubits square and 6 cubits high, with battlements complete. On each, the eastern and western faces, there are two gateways, and on the southern and northern only one. At each gateway there are 6 pieces of cannon capable of carrying shot weighing a viss or half a viss. The gateways are arched and have double roofs over them. There is a large lake which extends from the south to the west of the town, in which there is a great deal of cultivation. Two or three severe shocks of earthquake had been daily felt in this town between the 6th and 28th September, 1833, and upwards of 600 brick houses had been thrown down, and upwards of 90 men killed. We saw portions of the walls of the town and a great many houses in ruins, and found the inhabitants of the country much alarmed.
30th. | Slept at the village of Li-ta-yeng, and a Titu named Lo-ta-yeng and there are 8 officers under them Li-ta-yeng, Phan-ta-yeng, Kh6-ta-yeng, Nyo-ta-yeng, Tshein-ta-t6-lo-y6, Tshan-ta-t6-lo-y6, L6-ta-t6-lo-y6, and a royal teacher named Li-tan. The Tsouan-t6 superintends the revenue and civil affairs; Titu governs the military. The Li-ta-yeng conducts, under the orders of the Tsouan-t6, all civil matters which occur at any place subject to the jurisdiction of the Tsouan-t6. The Phan-ta-yeng takes charge of all the revenue collected therein, and disburses pay to the military when ordered by the Tsouan-t6. The Kh6-ta-yeng examines and tries all criminal offences committed within the same extent of jurisdiction. The Nyo-ta-yeng collects the land and salt taxes. The three officers, Tshein-ta-t6-lo-y6, Tshan-ta-t6-lo-y6 and L6-ta-t6-lo-y6 have jurisdiction within the city of Yuanan only, in which they conduct the revenue and judicial duties. The royal teacher, Li-tan, examines all men within the Tsouan-t6's jurisdiction who come to him, as to their learning and skill in archery, and in the musket, sword and lance exercises, and reports whether they are qualified for the public service, or not.

The royal elephants joined the mission at Yuanan on the 16th October, and on the following day the Burmese envoys waited on the Tsouan-t6 and communicated to him the two subjects comprised in their instructions from Ava. The envoys requested the Tsouan-t6 to solicit the Emperor to put a stop to the difference which exists between Maha'-weng and Maha'-nue the Thin-t6 or Shan chiefs of Kyain Yom-nyu, (a town 8 days journey to the east of Kyain-town, situated on the great Cambodia river and on the frontiers of China, the chiefs of which pay tribute to both Ava and China.) The envoys also requested the Tsouan-t6 to make certain subjects of China, who had worked the royal silver mines at Bo-duen during the years 1829, 1830, 1831, and 1832, to pay up the balance of the duty they owe the king of Ava. The duty was upwards of 200 viss, but these men had only paid 30 viss and had gone off to the towns of Tshu-shyoun T6l and M6myin.

The envoys sent back from Yuanan the elephantiers and men whom the governor of Bo-m6 had ordered to accompany the mission so far. Chinese were appointed by the Tsouan-t6, agreeably to ancient custom, to take charge of the elephants. The
mission now consisting of the four envoys and their thirty followers, besides two men acquainted with the Chinese language, whom the Governor of Ba-mo had attached to the envoys, left Yunnan on the 21st of October 1833, attended by the undermentioned Chinese appointed by the Tsouin-ta to take charge of the mission. Two military officers, Kue-ta-yeng who had a red button, and Tsü-ta-lö-yè who had a blue button; and two civil officers, Tsheng-ta-lö-yè who had a blue button, and Teng-ta-lö-yè who had a transparent white button; and 8 subordinate officers. Ti-ta-lö-yè, who had a white button, and Tshue-ta-lö-yè, Shya-lö-yè, Tsouin-lö-yè, Mo-wé-lö-yè, Houn-lö-yè, Thoun-lö-yè, and Han-lö-yè, each of whom wore a brass button.

<table>
<thead>
<tr>
<th>Date</th>
<th>Names of places</th>
<th>Taings.</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>21st. Oct.</td>
<td>Left the city of Yunnan, and slept at</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1833</td>
<td>the village of Wun-khyauk</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22nd.</td>
<td>Slept at the village of Yan-leit</td>
<td></td>
<td>We learnt from Pyeng-ta-lö'-yè the governor</td>
</tr>
<tr>
<td></td>
<td>of this place, and some men of rank,</td>
<td></td>
<td>who came and paid us a visit, that this</td>
</tr>
<tr>
<td></td>
<td>who came and paid us a visit, that this</td>
<td></td>
<td>town had consisted of upwards of 2,000</td>
</tr>
<tr>
<td></td>
<td>town had consisted of upwards of 2,000</td>
<td></td>
<td>houses, but that at 9 o’clock on the morning</td>
</tr>
<tr>
<td></td>
<td>houses, but that at 9 o’clock on the</td>
<td></td>
<td>of the 6th September last, an earthquake</td>
</tr>
<tr>
<td></td>
<td>6th September last, an earthquake</td>
<td></td>
<td>had completely destroyed the place,</td>
</tr>
<tr>
<td></td>
<td>had completely destroyed the place,</td>
<td></td>
<td>leaving not a single house or shed standing,</td>
</tr>
<tr>
<td></td>
<td>leaving not a single house or shed</td>
<td></td>
<td>and killing upwards of 1,000 of the</td>
</tr>
<tr>
<td></td>
<td>standing, and killing upwards of 1,000</td>
<td></td>
<td>inhabitants.</td>
</tr>
<tr>
<td>23rd.</td>
<td>Slept at the village of Yi-loin-tsän,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24th.</td>
<td>Slept at the city of Md-loun-chow,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Malong,)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25th.</td>
<td>Slept at the city of Shyd-yi-chow,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26th.</td>
<td>Slept at the village of Pé-shue,</td>
<td></td>
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</tr>
<tr>
<td>27th.</td>
<td>Slept at the city of Pyeng-yeng-hien,</td>
<td></td>
<td></td>
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<tr>
<td>28th.</td>
<td>Slept at the village of Yi-za-khoïn,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29th.</td>
<td>Slept at the village of Yo-kwon-teng-</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tsan,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30th.</td>
<td>Slept at the village of Shyan-tsain,</td>
<td></td>
<td></td>
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<tr>
<td>31st.</td>
<td>Slept at the village of Pé-shyâ-tî,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Nov.</td>
<td>Slept at the village of A-tu-teng,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd.</td>
<td>Slept at the city of La-taing,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd.</td>
<td>Slept at the village of Bû-kow,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4th.</td>
<td>Slept at the city of Tsein-leng-chow,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Thchin-ning?)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The walls of this city are 6,300 cubits in circumference and 10 cubits high, with a gateway on each of the 4 sides. The name of the governor is Lhyó-ta-lö-yè.

The walls of this city are 4,900 cubits in circumference and 9 cubits high, with a gateway on each of the 4 sides. Lhyó-ta-lö-yè is the governor.

The walls are about 4,900 cubits in circumference and 5 cubits high, and has a gateway on the east, west and south faces, but none on the north. The governor is Tsän-ta-lö-yè.

The walls are upwards of 2,600 cubits in circumference and 10 cubits high, with 1 gateway on each of the four sides. The governor is Tsheng-ta-lö-yè.

The walls are upwards of 4,900 cubits in circumference and 12 cubits high, with 1 gateway on each of the 4 sides. Tshauk-ta-lö-yè is the governor.
<table>
<thead>
<tr>
<th>Date</th>
<th>Names of places</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>5th. Nov.</td>
<td>Slept at An-shue-fu, (Ngan-chan ?)</td>
<td>The walls are about 7,000 cubits in circumference and 10 high, with 1 gateway on each of the 4 sides. Kyeng-ta-lo-yê &amp; Tsaisin-lo-yê are the governors.</td>
</tr>
<tr>
<td>1833.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6th.</td>
<td>Slept at the city of Ngan-pyeng-hien,</td>
<td>The walls are 4,900 cubits round and 10 high with 1 gateway on each of the 4 sides. Tsio-ta-lo-yê is the governor.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7th.</td>
<td>Slept at the city of Tsheng-tsein-hien,</td>
<td>The walls are about 1,400 cubits round and 10 high, with gateways on each of the 4 sides. Myen-ta-lo-yê is the governor.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8th.</td>
<td>Slept at the city of Kue-chow, (Koei-</td>
<td>The walls are about 10,500 cubits round and 15 high, with 4 gateways on the north face, 2 on the east, 1 on the south, and 2 on the west. The officers here are Tsouin-ta-yêng, a military officer and 4 governors, Lân-ta-yêng, Tsia-ta-yêng, Lhyo-ta-lo-yê and Tsia-ta-lo-yê. The Tsouin-ta of Yunan has jurisdiction in all civil, criminal, and revenue affairs, in all places subject to both Kue-chow and Yunan cities; but he has no power in military affairs, which are superintended by the military officers Ti-ta and Ti-taik. The officers of the Tsouin-ta only disburse the pay of the military. The mission stopped at this city one day.</td>
</tr>
<tr>
<td></td>
<td>ngoang ?)</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
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<tr>
<td>10th.</td>
<td>Slept at the city of Loên-li-hien,....</td>
<td>The walls are about 600 cubits round and 10 high, with 1 gateway on each of the 4 sides. Pâ-mâ-tsouin is the governor. The mission stopped here a day as the porters with the baggage had not come up.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12th.</td>
<td>Slept at the city of Kue-tein-hien,..</td>
<td>The walls are about 3,500 cubits round and 8 high, with one gateway on each of the 4 sides. Tsauk-ta-lo-yê is the governor.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13th.</td>
<td>Slept at the village of Lhyo-yän-tsân,</td>
<td>The walls are about 6,300 cubits round and 10 high, with one gateway on each of the 4 sides. Yan-ta-lo-yê is the governor.</td>
</tr>
<tr>
<td>14th.</td>
<td>Slept at the city of Yeng-pyeng-hien,</td>
<td>The walls are upwards of 4,900 cubits round and 5 high, with 1 gateway on each of the 4 sides. Shyeung-ta-lo-yê is the governor.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15th.</td>
<td>Slept at the city of Khan-pyeng-chow,</td>
<td>The walls are about 6,600 cubits round and 12 high, with 1 gateway on each of the 4 sides. Tsia-ta-lo-yê is the governor.</td>
</tr>
<tr>
<td>(Koang-ping ?)</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16th.</td>
<td>Slept at the city of Tsi-pyeng-hien,.</td>
<td>The walls are about 7,000 cubits round and 12 high, with 1 gateway on each of the 4 sides. Tsia-ta-lo-yê is the governor. The mission stopped here 3 days preparing boats and embarking in them.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17th.</td>
<td>Slept at the river's side in the city of Tseisn-yuón-fu, (Tchîn-yuen),.....</td>
<td></td>
</tr>
<tr>
<td>Date</td>
<td>Names of places</td>
<td>Taungs</td>
</tr>
<tr>
<td>-----------</td>
<td>-----------------------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>20th Nov.</td>
<td>Dropped down the stream in boats from Tsein-yun-fu and stopped at the city of Tshi-tshein-hien, ...</td>
<td>6</td>
</tr>
<tr>
<td>1833.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21st.</td>
<td>Slept at the chokey of Tá-yí-tán, ...</td>
<td>9</td>
</tr>
<tr>
<td>22nd.</td>
<td>Slept at the village of Pyan-shue, ...</td>
<td>10</td>
</tr>
<tr>
<td>23rd.</td>
<td>Stopped at the city of Yi-pyen-hien and received provisions, ...</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Slept at the city of Yuón-tsó-fu, ...</td>
<td>10</td>
</tr>
<tr>
<td>24th.</td>
<td>Left Yuón-tsó-fu at 3 o'clock in the afternoon, and dropped down as far only as the chokey village of Kyin-leng-dan, ...</td>
<td>3</td>
</tr>
<tr>
<td>25th.</td>
<td>Slept at the city of Khyay-ya-hien, ...</td>
<td>9</td>
</tr>
<tr>
<td>26th.</td>
<td>Slept at the landing place at the village of Tshi-tshi, ...</td>
<td>16</td>
</tr>
<tr>
<td>27th.</td>
<td>Slept at the village of Shyeng-yl-wun, ...</td>
<td>13</td>
</tr>
<tr>
<td>28th.</td>
<td>Slept at the city of Tseng-kyi-hien, ...</td>
<td>8</td>
</tr>
<tr>
<td>29th.</td>
<td>Slept at the city of Lú-kyi-hien, ...</td>
<td>17</td>
</tr>
<tr>
<td>30th.</td>
<td>Slept at the city of Shyeng-tsó-fu, (Tching-tehou ?)</td>
<td>15</td>
</tr>
<tr>
<td>1st Dec.</td>
<td>Slept at the village of Kaing-shyo, ...</td>
<td>6</td>
</tr>
<tr>
<td>2nd.</td>
<td>Slept at the village of Tsöon-seh, ...</td>
<td></td>
</tr>
<tr>
<td>3rd.</td>
<td>Reached the city of Tshan-tek-fu, (Tchang-té), ...</td>
<td>6</td>
</tr>
<tr>
<td>4th.</td>
<td>Proceeded by land and slept at the village of Tá-toun-tnan, ...</td>
<td>6</td>
</tr>
<tr>
<td>5th.</td>
<td>Slept at the village of Tsi-Khud-yé, ...</td>
<td>6</td>
</tr>
<tr>
<td>6th.</td>
<td>Slept at the city of Li-chow, ...</td>
<td></td>
</tr>
<tr>
<td>7th.</td>
<td>Slept at the city of Li-chow, ...</td>
<td></td>
</tr>
<tr>
<td>8th.</td>
<td>Slept at the village of Shue-leng-yeng, ...</td>
<td></td>
</tr>
<tr>
<td>Date</td>
<td>Names of places</td>
<td>Things</td>
</tr>
<tr>
<td>-----------</td>
<td>----------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>12th Dec.</td>
<td>Slept at the city of Koun-gan-hien</td>
<td>8</td>
</tr>
<tr>
<td>1933</td>
<td>14th. Slept at the village of Tshuon-leng-ye (Kin-tcheou)</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>15th. Slept at the city of Kyeng-tsó-fú (Kin-tcheou)</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Round and 10 high, with 2 gateways on each the eastern and western sides, and one only on each of the other two sides. Tsán-tá-ló-yé, Tsheng-tá-ló-yé and Lhyó-tá-ló-yé are the governors. The walls of this city are very handsomely and properly built, and the ditch surrounding them is full of water, on which we saw a great many boats plying. The Mission was detained here a day, in consequence of the porters with the baggage not having come up.</td>
<td></td>
</tr>
<tr>
<td>17th.</td>
<td>Slept at the village of Kyeng-yeng-ye,</td>
<td>9</td>
</tr>
<tr>
<td>20th.</td>
<td>Slept at the city of Kyeng-mein-chow (Kimmen,)</td>
<td>9</td>
</tr>
<tr>
<td>22nd.</td>
<td>Slept at the village of Shi-Khyauk</td>
<td>6</td>
</tr>
<tr>
<td>23rd.</td>
<td>Slept at the village of Leng-yun-ye,</td>
<td>6</td>
</tr>
<tr>
<td>24th.</td>
<td>Slept at the city of Yi-tshein-hein,</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>25th. Slept at the city of Thuon-tseng (Syang-yang,)</td>
<td>9</td>
</tr>
<tr>
<td>1st Jan.</td>
<td>Left the city of Thuon-tseng in covered chairs with large horses, and stopped at the village of Lhyó-yeng-yi,</td>
<td>6</td>
</tr>
<tr>
<td>1834</td>
<td>2nd. Stopped at the city of Yi or Ri-hien,</td>
<td>6</td>
</tr>
<tr>
<td>3rd.</td>
<td>Slept at the village of Wá-teng,</td>
<td>6</td>
</tr>
<tr>
<td>Date</td>
<td>Names of places</td>
<td>Taings</td>
</tr>
<tr>
<td>----------</td>
<td>------------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>4th Jan.</td>
<td>Slept at Nan-yen-fu (Nanyang)</td>
<td>6</td>
</tr>
<tr>
<td>5th</td>
<td>Stopped at the village of Tseng-teng, in consequence of the porters with the baggage not having come up,</td>
<td>3</td>
</tr>
<tr>
<td>6th</td>
<td>Slept at the village of Tsao-ho, Stopped at the city of Yi-chou, being unable to proceed in consequence of a fall of snow, (Yu ?)</td>
<td>6</td>
</tr>
<tr>
<td>7th</td>
<td>Slept at the village of Kyõ-sheng,</td>
<td>4</td>
</tr>
<tr>
<td>8th</td>
<td>Stopped at the city of Yau-hien, the porters with the baggage not having come up,</td>
<td>9</td>
</tr>
<tr>
<td>9th</td>
<td>Stopped at the city of Shan-hein,</td>
<td>3</td>
</tr>
<tr>
<td>10th</td>
<td>Slept at the city of Tshou-khien,</td>
<td>11</td>
</tr>
<tr>
<td>11th</td>
<td>Slept at Sheng-tseng-khien,</td>
<td>6</td>
</tr>
<tr>
<td>12th</td>
<td>Slept at Sheng-tseng-khien,</td>
<td>10</td>
</tr>
<tr>
<td>13th</td>
<td>Slept at the city Tseng-chou,(Tching?)</td>
<td></td>
</tr>
<tr>
<td>14th</td>
<td>On leaving Tseng-chou we found the Whan-ho (Ho-ang-ho) river was frozen, and being unable to proceed by the same route as that travelled in the year 1823 by the present governor of Ta-mo, we deviated to the north-west and stopped at the city of Yo-yan-hien,</td>
<td>7</td>
</tr>
<tr>
<td>15th</td>
<td>Stopped at the city Hu-lo-kwou to change post-horses and porters,</td>
<td>4</td>
</tr>
<tr>
<td>Ditto</td>
<td>Slept at the city of Koun-hien,</td>
<td>4</td>
</tr>
<tr>
<td>6th</td>
<td>Slept at the city of Yan-tsé-hien</td>
<td>6</td>
</tr>
<tr>
<td>Date</td>
<td>Names of places</td>
<td>Remarks</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------------------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>17th Jan.</td>
<td>Slept at Moîn-hien</td>
<td>The walls are 7,000 cubits round and 12 high, with 1 gateway on each of the 4 sides. Hô-tâ-lô-yê is the governor.</td>
</tr>
<tr>
<td>18th.</td>
<td>Stopt at the city of Huaik-kyeng-fû to change horses and porters, (Hoaik-king?)</td>
<td>The walls are 7000 cubits round and 12 high, with 1 gateway on each of the 4 sides. Wûn-tûlô-yê is the governor.</td>
</tr>
<tr>
<td>Ditto,</td>
<td>Slept at the city of Tsân-fû</td>
<td>The walls are 5,600 cubits round and 10 high, with 2 gateways on the eastern and 1 on each of the other 3 sides. Shyân-tû-lô-yê is the governor.</td>
</tr>
<tr>
<td>19th.</td>
<td>Stopt at the city of Tsheng-hû-î to change horses and porters,</td>
<td>The walls are 2,100 cubits round and 8 cubits high, with an arched gateway of brick having a double-roofed shed over it on each of the 4 sides. Hô-nû-hien is the governor.</td>
</tr>
<tr>
<td>Ditto,</td>
<td>Passed the city of Tit-su-hien</td>
<td>The walls are 21,000 cubits round and 10 high, with an arched gateway of brick covered by a double-roofed shed on each of the 4 sides. The walls have also parapets of brick.</td>
</tr>
<tr>
<td>20th.</td>
<td>Stopt at the city of Shyeng-nûn-hien, to change horses and porters,</td>
<td>The walls are 17,500 cubits round and 13 high, with 1 gateway on each of the 4 sides. Shyû-tû-lô-yê is the governor.</td>
</tr>
<tr>
<td>Ditto,</td>
<td>Slept at the city of Lû-ne-fû, (Oue-kun?) where we had again the road which travelled in 1</td>
<td>The walls are 6,300 cubits round and 12 high, with 1 gateway on each of the 4 sides. Tsû-tû-la is the governor.</td>
</tr>
<tr>
<td>21st.</td>
<td>Stopt at the city of Khû-fû, 2 taings distant from the above,</td>
<td>The walls are 7,000 cubits round and 13 high, with a gateway on each of the 4 sides. Ly-n-tû-lô-yê and Tshèn-tû-lô-yê are the governors.</td>
</tr>
<tr>
<td>Ditto,</td>
<td>Passed through the city of Tsân-tek-fû, (Tchung-te,)</td>
<td>The walls are of mud with brick parapets. They are 7,000 cubits round and 2 high, with an arched gateway of brick, covered by a double-roofed shed on each of the 4 sides.</td>
</tr>
</tbody>
</table>

The walls are 7,000 cubits round and 12 high, with 1 gateway on each of the 4 sides. Hô-tâ-lô-yê is the governor.
1837.]

**Route of a Journey from Ava to Pekin.** 555

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>21st Jan. 1834.</td>
<td>Passed the figure of a Nat 70 cubits high within a 4 roofed building, and having a figure of Dipengara Buddha on its head, ⅓ a taing distant from the above,</td>
<td>12</td>
<td>The walls are 6,300 cubits round and 10 high, with 1 gateway on each of the 4 sides. Lyö-tä-lo-ye is the governor.</td>
</tr>
<tr>
<td>Ditto.</td>
<td>Slept at the village of Yi-koun, distant from We-kue-fu,</td>
<td>11</td>
<td>The walls are 4,900 cubits round and 12 high, with 1 gateway on each of the 4 sides, and Yoün-tä-lo-ye is the governor.</td>
</tr>
<tr>
<td>22nd.</td>
<td>Passed through the city of Tsan-chow,</td>
<td>10</td>
<td>The walls are 5,600 cubits round and 12 high, with 1 gateway on each of the 4 sides, and Yuäng-tä-lo-ye is the governor.</td>
</tr>
<tr>
<td>Ditto.</td>
<td>Slept at the village of Oun-lo-kyeng, distant from Yi-koun,</td>
<td>5</td>
<td>The walls are 4,900 cubits round and 9 high, with 1 gateway on each of the 4 sides, and Yoün-tä-lo-ye is the governor.</td>
</tr>
<tr>
<td>23rd.</td>
<td>Slept at the city of Han-tan-hien,</td>
<td>3</td>
<td>The walls are 7,000 cubits round and 12 high, with 1 gateway on each of the 4 sides, and Tsö-tä-lo-ye is the governor.</td>
</tr>
<tr>
<td>24th.</td>
<td>Stopt at the city of Youn-leng-hien, to change horses and porters,</td>
<td>6</td>
<td>The walls are 5,000 cubits round and 12 high, with 1 gateway on each of the 4 sides, and Lyö-tä-lo-ye is the governor.</td>
</tr>
<tr>
<td>Ditto.</td>
<td>Passed through the city of Shya-hö-khien,</td>
<td>6</td>
<td>The walls are 3,500 cubits round and 7 high, with 1 gateway on each of the 4 sides, and Nyö-tä-lo-ye is the governor.</td>
</tr>
<tr>
<td>Ditto.</td>
<td>Slept at the city of Youn-tek-fu, (Chun-li?)</td>
<td>6</td>
<td>The walls are 14,000 cubits round and 14 high, with 1 gateway on each of the 4 sides, and Teng-tä-lo-ye is the governor.</td>
</tr>
<tr>
<td>25th.</td>
<td>Passed through the city of Nue-shyu-hien,</td>
<td>6</td>
<td>The walls are 10,500 cubits round and 12 high, with 1 gateway on each of the 4 sides, and Li-tä-lo-ye is the governor.</td>
</tr>
<tr>
<td>Ditto.</td>
<td>Slept at the city of Pö-shya-hien,</td>
<td>6</td>
<td>The walls are 10,500 cubits round and 13 high, with 1 gateway on each of the 4 sides, and Li-tä-lo-ye is the governor.</td>
</tr>
<tr>
<td>26th.</td>
<td>Stopt at the city of Tsauk-chow, to change horses and porters, (Tcha?)</td>
<td>6</td>
<td>The walls are 14,000 cubits round and 14 high, with 1 gateway on each of the 4 sides, and Teng-tä-lo-ye is the governor.</td>
</tr>
<tr>
<td>Ditto.</td>
<td>Slept at the city of Luon-tshoun-hien,</td>
<td>6</td>
<td>The walls are 10,500 cubits round and 13 high, with 1 gateway on each of the 4 sides, and Li-tä-lo-ye is the governor.</td>
</tr>
<tr>
<td>27th.</td>
<td>Slept at the city of Tseng-tein-fu, (Tching-ting,)</td>
<td>6</td>
<td>The walls are 10,500 cubits round and 13 high, with 1 gateway on each of the 4 sides, and Li-tä-lo-ye is the governor.</td>
</tr>
</tbody>
</table>
From the city of Mo:myın to Pekin, there is a fortified chokey or post, with an officer at every taing or half taing of the road as considered necessary; and from a distance of 10 days before you reach Pekin to that city, there is at intervals of one quarter of a taing, and between every two chokies, a small building with a centinel on duty. At each chokey the
guard of four or five men came out to receive us, when we arrived there, and fired five guns. At every large town where we were to stop for the night, a party of 5 or 600 armed men came outside of the town to meet us, and fired three volleys with 50 or 60 muskets, and in these towns three guns were fired on our arrival at night, and departure in the morning. At each stage we were furnished with horses, boats, porters, &c. at the expense of the town, and officers of the government conducted us from one stage to another, as far as their jurisdiction extended.

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

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

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

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

* Both the Tartar and Chinese city appear to be here included.
† This appears to be the external wall of the palace enclosure.
charge of ambassadors and receives the reports of all Tsoán-tá and military and civil officers, and after examination, submits the same to the emperor and issues the necessary replies. The Koun-pá-tá-yeng superintends persons employed on public works or service.

"The Shyeng-pá-tá-yeng inquires into and decides on criminal affairs. The Kyó-méin-tt-tá has no business; but the gates of which he had charge have been placed under the Li-pá-tá-yeng. The Hu-pá-tá-yeng superintends the public lands and revenues and the census of the population. The Li-pá-tá-yeng superintends the ceremony of doing homage to the emperor. There is no Yoán or Lhuot-tó (court of justice or council chamber of ministers), but each chief examines and issues his orders, and then reports to the Tá-yeng of the interior, who submits the same to the emperor. The Tâu-pá-tá-yeng, who superintends affairs outside, are called within the palace, whenever the emperor has occasion for them. The following is a list of the governors and military officers at a distance from the capital. There are ten civil officers. The Tsoán-tá, the Pí-hu-taik, the Lyun-taung, the Lyin-taung, the An-tsha-tsíhn, the Pá-teng-tsíhn, the Táhauk-taik, the Phá-khueng, the Túo-khueng, and the Shyeng-khueng. There are ten military officers also. The Ti-tá, Ti-taik, Shýin-taik, Tshan-kyan, Yo-kyi, Ta-tsíhn, Shyo-pe, Tsheng-tsoán, Pa-tsoán, and Waik-we. Under one Tsoán-tá there are two Pí-hu-taik, civil officers, and two Ti-tá, military officers, and subordinate officers without number. The Tsoán-tá and the civil officers and governors take cognizance of crimes, thefts, fires, lawsuits and revenue matters. The Titá and the military officers superintend the military and their affairs. There are seven kinds of distinction on the top of the head-dress (buttons) copper, white-coloured, glass, opaque blue-coloured, transparent blue-coloured, opaque red, and transparent red-coloured. The civil officers Tsoán-tá and Pí-hu-taik, and the military officer Ti-tá have transparent red buttons, and the subordinate officers of different colours according to their different ranks. The Tsoán-tá and all the civil officers wear a long robe with the figure of a bird worked in gold thread on the breast and back. The Ti-tá and some of the military officers wear a long robe with the figure of a lion worked in gold thread on the breast and back, and some with the figure of a Tiger or of a To (fabulous animal) on the breast and back. The musqueteers wear a blue jacket reaching to the waist, with a border of red two fingers in breadth, and some Chinese letters in white on the breast and back. The musqueteers and lancemen also wear the figure of a Bhi-lu’s head (monster’s) or of a tiger’s head on their head-dress. The feathers of peacocks are not conferred upon officers according to their situations. They are given to military officers only, to men near the emperor who may have distinguished themselves in any action and pleased the emperor. All the civil and military officers of towns and villages come once in three years to Pekin. No presents are allowed to be taken from any of the towns and villages, but the emperor gives a monthly salary in silver to every officer according to his situation.
"We did not see any images or pagodas connected with Buddha, his precepts and disciples, sculptured or built, and worshipped by the inhabitants of China. We only saw in every town and village, buildings dedicated to Nats, and large images of Nats, before which buffalos, bullocks, goats and hogs were killed and sacrificed. The Chinese priests wear trousers and jackets of black, blue or yellow colours, and shave the hair of their heads, and wear caps. They eat at night, but have no wife or children. They do not drink spirituous liquors and do not study books. They guard the buildings dedicated to Nats, and the figures of Nats, day and night, and after sweeping the floor or ground clean, they burn lights at night before the figures of the Nats, and remain in attendance; and when the inhabitants of the country kill buffaloes, cows, goats and hogs, and offer them in sacrifice, the chief of the priests superintends and directs the ceremony.

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

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

3 c 2

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

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

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

* See the recent Systematic Catalogue transmitted to the Curator of the Museum. It contains 98 species and varieties, of which 45 are, I believe, new.
with the lower surface: a dark small patch behind the gape, on either cheek: fore limbs, paled, internally to the wrists, and frequently spreading over the digits: hind, only to the os calcis or less. Four teats placed in a parallelogram, in the posteal region of the belly; two of them, inguinal, and two ventral. In young animals, and in the winter dress of mature ones, the dark superior surface is earthy grey brown, and the pale inferior, as well as the marks above, canescent; the dark moustache is also wanting.

Tribe Plantigrades. Genus Urva, nobis.

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

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

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

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

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

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

Structure and Size.

<table>
<thead>
<tr>
<th>Description</th>
<th>Feet</th>
<th>Inch</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tip of snout to root of tail (dorsal)</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Length of head (snout to jut of occiput straight)</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Tail only</td>
<td>0</td>
<td>11</td>
</tr>
<tr>
<td>Tail and terminal hair</td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td>Snout to fore angle of the eye</td>
<td>0</td>
<td>14</td>
</tr>
<tr>
<td>Thence to base of ear (lobe)</td>
<td>0</td>
<td>14</td>
</tr>
<tr>
<td>Girth of body, behind shoulder</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Mean height</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Elbow to tip longest finger</td>
<td>0</td>
<td>5½</td>
</tr>
<tr>
<td>True knee to tip longest toe</td>
<td>0</td>
<td>7½</td>
</tr>
<tr>
<td>Top wrist to base finger (superior)</td>
<td>0</td>
<td>1 ½</td>
</tr>
<tr>
<td>Longest finger</td>
<td>0</td>
<td>1 ½</td>
</tr>
<tr>
<td>Its nail (straight)</td>
<td>0</td>
<td>0 ½</td>
</tr>
<tr>
<td>Jut of os calcis to base long toe (superior)</td>
<td>0</td>
<td>2 ½</td>
</tr>
<tr>
<td>Longest toe</td>
<td>0</td>
<td>1 ½</td>
</tr>
<tr>
<td>Its nail (straight)</td>
<td>0</td>
<td>0 ½</td>
</tr>
<tr>
<td>Length of external ear (vertical)</td>
<td>0</td>
<td>1 ½</td>
</tr>
<tr>
<td>Its free exertion from the head, or depth of the helix</td>
<td>0</td>
<td>0 ½</td>
</tr>
<tr>
<td>Weight of the animal</td>
<td></td>
<td>4 lbs</td>
</tr>
</tbody>
</table>

It is impossible to describe the general and particular external conformation of this animal more precisely than by saying that they are *Gulo-herpestine*, reference being had to the more slender-bodied species of the former genus, such as *Orientalis* and *Nipalensis*. In *Herpestes*, the structure is more vermiform, with greater length of tail and of neck, (palpably noticeable in the skeletons;) and the hands and feet are shorter in proportion to the leg and arm, the metacarpi and metatarsi being more compactly knit. In *Gulo* as before limited, the bulk of the body and length of the neck, agree with those of our animal; but the tail is shorter; the anterior limbs heavier and their talons more decidedly fossorial; the agreement in these latter respects being closer with *Herpestes*, and indeed, almost identical in reference to the proportional strength and size of the anterior and posterior extremities, with their digits and talons. The talons, however, are, in our animal, more fossorial, that is, blunter and stronger, than in *Herpestes*. In the general contour of the cranium, and in the number, position and character of the teeth, *Urva* agrees with *Herpestes*, with the two following marked differences, and approximations of our animal to *Gulo*, viz.: the orbits are incomplete, and the ample swell of the parietes reduces the longitudinal and transverse crista, but especi-
ally the latter, to less than half their size in the skull of *Herpestes*.
The thorax is much more capacious in *Urva* than in *Herpestes*; the
spinous processes of the cervical vertebrae are smaller and more equal;
and there are only 21 caudal vertebrae instead of 28, as in *Herpestes.*
In both *Herpestes* and *Gulo* there are but four mammae: in our animal
there are six. The snout of our animal is much more elongated and
mobile than in *Gulo:* more so palpably than in *Herpestes.* Lastly,
the anal apparatus of *Urva,* differs from that of both genera, approxi-
mating it very closely to the mephitic weasels, to *Horsfield's Mydans,*
and to our *Ursitaxus.*

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

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

* The compressed parietes and large crista of *Herpestes* are interesting points
of agreement with *Viverra;* as the tumid parietes and small crista of *Gulo* and
of *Urva,* are with *Mustela.* The former or odoriferous races bear in respect to
the form and size of the encephalon the same analogy with the third section of
the canine, as the latter or foetid races do with the second section.
Eleven and half to twelve inches long from snout to base of tail. Tail five and half inches, or six and half with the terminal hair. Uniform bright brown, darker along the dorsal line. Nose, upper tip and forehead, with two inches of the end of the tail, black brown: mere edge of upper lip and whole lower jaw, hoary. A short longitudinal white stripe, occasionally, on the front of the neck and some vague spots of the same, laterally, the signs, I suspect, of immaturity. Feet frequently darker than the body, or dusky brown. Whiskers dark. Fur close, glossy, and soft; of two sorts, or fine hair and soft wool: the latter, and the hair basally, of dusky hue; but the hair, externally, bright brown. Head, ears and limbs, more closely clad than the body; tail, more laxly, and tapering to a point. It may be worth while to add that I have recently procured some fine specimens, from the Himalayan districts, of the Ermine, in the winter dress of the species.

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

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

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

It appears somewhat doubtful whether the molar teeth of Ratellus mellivorus be $\frac{1}{2}$ or $\frac{3}{2}$. But, even if they prove to be the former, there will still remain such striking differences of conformation and habits between that animal and our Ursitax as may well entitle the latter to the distinct station I have assigned to it, let the value of the distinction be generic or only sub-generic.

Urva Cancrivora, Hodgson, (male.) March 3rd, 1837.

The testicles, included in a neat, and very hairy scrotum, are not remarkably pendent, but are well braced up to the pubis. The penis pointing downwards (to the ground) hangs directly from the pubis as in the tiger, it is terminated by a slender depressed bone $\frac{1}{6}$ths of an inch long, and of $\frac{1}{6}$ths an inch in diameter; the urethra opening on its lower side one line from the point. The prepuce is attached to the os penis close up to the point, rendering it impossible to extend the
organ from its sheath more than \( \frac{2}{3} \)ths of an inch. In copulation the point alone of the penis can be introduced, unless in this animal the organ is not bared, but used sheathed. The prepuce, however, is hairy to its attachment; which renders this unlikely.

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

**A. Campbell, M. D.**

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

† I am aware that it is said, the whole of the *Carnivora, Ruminantia, Cetacea, Marsupiata, and Plantigrada*, with the exception of two of the latter, are without these vesiculae.
VI.—Interpretation of the most ancient of the inscriptions on the pillar called the lát of Feroz Sháh, near Delhi, and of the Allahabad, Radhia and Mattiah pillar, or lát, inscriptions which agree therewith.

By James Prinsep, Sec. As. Soc., &c.

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

Neither Muhammed Ami'n the author of the Haftaklim, nor Ferish-ten, in his account of Feroz's works alludes to the comparatively modern inscription on the same pillar recording the victories of Visala Deva king of Sácambhari (or Sánghar) in the 12th century, of which Sir William Jones first, and Mr. Colebrooke afterwards, published translations in the first and seventh volumes of the Researches. This was in quite a modern type of Nágari; differing about as much from the character employed on the Allahabad pillar to record the victories of Chandra and Samudra-gupta, as that type is now perceived to vary from the more ancient form originally engraven on both of these pillars; so that (placing Chandra-gupta, in the third or fourth century, midway between Visala, in the Samvat year 1220, and the oldest inscription) we might have roughly deduced an antiquity of fourteen or fifteen centuries anterior to Visala's reign for the original lát alphabet, from the gradual change of form in the alphabetical symbols, had we no better foundation for fixing the period of these monuments.

But in my preceding notice, I trust that this point has been set at rest, and that it has been satisfactorily proved that the several pillars of Delhi, Allahabad, Mattiah and Radhia were erected under the orders of
king Devānampiya Piyadasi of Ceylon, about three hundred years before the Christian era.

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

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

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

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

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

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

* See plate IV. of Vol. III.
We might translate the whole of the first line: देवानामपियस वचनेन सिहत: प्रजाम: विक्षया, ‘By the word of Devānampiya—must be called a perfect ascetic or Brahmagā.’ The second line certainly records a gift द्विनियायदानेय ‘of the second queen’—and the alamevadāna. a sufficiency of gifts of some particular kind. Kichhi ganiyatā dev may be supposed to be the name of the lady, or kichhi may be kinchit, some, little.—Sendnt, a general:—तित्त for tritiya third, and other insulated words can be recognized but without coherence.

To return from this digression:—The general object of Devānampiya’s series of edicts is according to my reading, to proclaim his renunciation of his former faith, and his adoption of the Buddhist persuasion, to which wholesome change he invites others from every rank in society, by a representation of its great excellency. He addresses to his disciples, or devotees, (for so I have been obliged to translate rajakā, as the Sanskrit रजाका, though I would have preferred राजक, ministers, had the first a been long—) a number of specific rules for their guidance, with penalties of a comparatively mild nature for any omission in their performance: but the chief drift of the writing seems directed to enhance the merits of the author,—the continual recurrence of esa me kute, ‘so have I done,’—arguing rather a vaunt of his own acts, than an inculcation of virtue in others, unless by the force of example.

It is a curious fact that although the intent of the royal convert seems to have been to spread every where the knowledge of his conversion, and of the virtuous acts to which it had given rise on his part, and further to set forth the main principles of his new faith, yet the name of the author of that religion is no where distinctly or directly introduced, as Buddha, Gotama, Shakya Muni, &c. At the end of the first sentence, indeed, the expression Sukatam kachhati, which I have supposed to be intended for sugatam gachhati, may be thought to contain one of Buddha’s names as Sugato, (the well-come)—but even in this the error in spelling makes the reading doubtful. In
another place I have rendered a final expression *agnim namisati,* 'shall give praise to *Agni*'-a deity we are hardly at liberty to pronounce connected with the Buddhist worship, though points of agreement and harmony may be adduced. But in any case *Agni* if rendered generally as 'god' keeps him distinct from *Buddha* 'the teacher,' of whose deification no evidence is afforded by the inscription; for neither is there any allusion to images of him, nor to temples or shrines enclosing his relics. It is only by the general tenor of the dogmas inculcated, that we can pronounce it to relate to the Buddhist religion. The sacred name constantly employed—the true keystone of *Shákyā*’s reform—is *Dhamma* (or *dharma*), 'virtue;' upon the exceeding excellencies, and the incontestable supremacy, of which divine attribute the whole of his system seems to have originally rested, and by which it may have won its way to the hearts of a people whose inclinations were already imbued with admiration of this quality in their own ancient system, though it had since been mixed up with an unseemly mass of inconsistencies and gross idolatries; and the pious and reflecting must have been glad to reject them, when an opportunity was afforded of saving their consciences from the dreadful alternative of being thought to throw off all religion, if they discarded the one in which they were born and bred. Buddhism was at that time only sectarianism; a dissent from a vast proportion of the existing sophistry and metaphysics of the Bráhmanical schools, without an absolute relinquishment of belief in their gods, or of conformity in their usages, and with adherence still to the milder qualities of the religion, to all in short that it contained of *dharma,*—virtue, justice, law. The very term *Devánampiya,* 'beloved of the gods,' shews the retention of the Hindu pantheon generally; and this might be easily confirmed by reference to Mr. *Csoma*’s note on the birth and life of *Shákyā.*

Those who have studied the mystics of Buddhism from the lucid dissertation of Mr. *Hodgson* in the January and February Nos. of last year’s *Journal,* will know that *Dharma* is the second member of the *Triámnáya,* or triad,—(*Buddha, Dharma, Sangha,*) according to the theistical school; while what Mr. *Hodgson* calls the atheistical school exalts *Dharma* to the first place. With them "*Dharma* is *Diva natura,* matter as the sole entity, invested with intrinsic activity and intelligence, the efficient and material cause of all:—*Buddha* is derivative from *Dharma,* is the active and intelligent force of nature first put off from it and then operating upon it:—*Sangha* is the result of that operation; is embryotic creation, the type and sum of all
specific forms, which are spontaneously evolved from the union of Buddh with Dharma." Happily in our inscription there is no necessity to resort to these subtleties of the schools which have rendered a plain matter perplexed. The word is here evidently used in its simple sense of "the law, virtue, or religion"—and though its gifts and excellencies are vaunted, there is no worship offered to it, no godhead claimed for it.

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

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

Against this interpretation if it be urged that the dental ḍ in other cases used for the Sanskrit ḍ in; in vadha, murder; bandha, bound, &c. Such objection may be met by instancing other undoubted cases where the cerebral ḍ is used for the Sanskrit ḍ as in ḍ, ḍa, ḍakosaydnī (for arddha) ‘half kos;’ and in like manner the dental ṛth is generally expressed by the cerebral ṛ, as aṭha, aṭhāyā for चर. चर्. चर्य.

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

Of the twelve principal acts in Shakya’s life described in the Gyancherrolpa (S. Lalitavistara), the tenth is translated by Mr. Csoma Korosi, “He turns the wheel of the law, or publishes his doctrine;” now it was possible that the Sanskrit of this expression might be found or in the Pali, dhammavutti vaveṭhayati, vutti signifying explication or doctrine, as well as ‘wheel.’

Finding a copy of the Lalita Vistara in Sanskrit amongst Mr. Hodgson’s valuable collection of Buddhist works transferred from the College of Fort William to the Asiatic Society’s library, I requested my pandit Kamalkanta to look into it for this expression ‘wheel of the law’ adopted by the Tibetan translators; and he was not long in extracting an abundance of examples of its use: thus in the 299th leaf, in the 25th adhyāya, Tathāgata (Buddha) is made to say:—

दधर्माधक्रोः गमिषाय्नाः गलावै काशिकापुरीः।

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

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

शिरसाःप्रणिपया तवागमस्तथेर्गताय धर्मचक्रः प्रवर्तनाय धृवचंदु भवान धर्मं करकरः। प्रवर्तनाय झुगित: धर्मं करकरः। वच जन विद्याय बुद्धन लोकानु कम्पिते अनन्तेः नच्य यस्मभवन् धर्मं करकरः। प्रवर्तनाय झुगिते अध्यापिते सर्वं सर्वं धम्मं नृत्यं। प्रवर्तनाय मतास्तथं दुर्धम्म।

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

The multitude of metaphors employed in this example and throughout the volume, in connection with dharma, prepares us for the dhamma kāmatā, dhamma pekhā, dhamma vaḍhi of our inscription. Still a more
direct illustration by the actual employment of the term dharma vriddhi was wanting; and, although on further search the precise expression was not found; the pandit met with many instances of the word vridhī occurring in connection with bodhi, which as applied to the Buddhist faith was nearly synonymous with dharma: Bodhi vriddhi, the growth of knowledge, or metaphorically the growth of the bodhi or sacred fig tree—the tree of knowledge, being as applicable to Buddhism, as dharma vriddhi, the growth of grace. Thus in the 181st leaf:

भिक्खु भिक्षु समस्येन च बाधि देहम्। तत्त्वम्॥ ब्रह्मचर्य दुःश्च शेषेभिचित॥

‘The bhikhus (priests) at that time (said there were) eight goddesses of bodhi vriddhi: that is to say:—Sri vridddhi, dayā, sreyasī, chīt, itavatā, satyavatī; samagūṇī, chayā:—these (eight divine personifications) from doing service to the great saint, by the practice of asceticism, as well as by the grace of the great saint, (the said priests) have magnified.’

This passage is corrupt and consequently obscure, but it teaches plainly that dharma vriddhi of our inscription may always be understood, like bodhi vriddhi, in the general acceptation of ‘the Buddhist religion.’

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

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

* Grace, increase, mercy, happiness, genius, praise-giving, truth-speaking, equality.—Dayā is written taya: itavatā, ajavatā, and samaguni, samagini: in fact the whole volume is so full of errors of transcription that it was with difficulty Kamala’ka’nta could manage to restore the correct reading.
The same epithet is found in conjunction with bhikkhu in the interesting passage quoted by Mr. Turnour in the preceding article on the Pitakattayan, (see page 506.)

But it is possible that this expression has been misunderstood by the pandit: mahāmātā \( \mathfrak{U} \mathfrak{U} \mathfrak{A} \) even if by shortening the a it be read mahāmatā, the greatly wise, can only metaphorically be said to become vyāptā or ‘pervading’ all orders of society, in order to conversion: while Mr. Hodgson’s epitome, above alluded to, gives us another mode of interpretation perhaps more consonant with the spirit of the system. Mahāmātā (in Pāli mahāmatā) is another name for Dharma, as Prajñā Paramitā the great mother of Buddha—the universal mother, omniscience, illusion, māyā, &c.—and as such may be more correctly supposed to pervade than mahāmatā the priests, which moreover is always written in Pāli, mahāmati.

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

The edict prohibiting the killing of particular animals is perhaps one of the most curious of the whole.—The particularity with which it commences on the birds is ill supported by what follows regarding animals, which are dismissed with a savachatupade ‘all quadrupeds’—as if the sculptor or scribe had found the engraving of such a list too long a job to complete.—The two first birds, suke, sārike, the green parrot and maina, are the principal pet birds of the Hindus, still universally domesticated, and not rivalled by the nightingale of Persian introduction. Many of the names in the list are now unknown, and are perhaps irrecoverable, being the vernacular rather than the classical appellations. I have pointed out such endeavours as have been made by the pandits to identify them, in my notes. Others of the names in the enumeration of birds not to be eaten, will remind the reader of the injunctions of Moses to the Jews on the same subject. The list in the 11th chapter of Leviticus comprises ‘the eagle, the ossifrage, the ospray, the vulture and kite: every raven after his kind, the owl, night hawk, cuckoo and hawk; the little owl, cormorant and great owl: the swan, pelican, and gier-eagle; the stork, heron, lapwing and bat,’—those marked in italics being found in our list. The verse imme-
diately following the catalogue of birds, "All fowls that creep upon all four shall be an abomination unto you," presents a curious coincidence with the expression of our tablet 'savechatapade ye paţi bhogan no ete,' which comes after gámakapote, the tame dove.

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

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

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

अष्ठ खङ्गु भिङ्कङ्ग वांछिन्तल सवं नगरजनं प्रसुखं विदिलार्डराष्टि समपर्वापिपिनं ज्ञाला अष्ठु नत्रचार्धिगिरि युतं ज्ञाला सांपन्तिनिन्द्रमश 
कालनिति ज्ञाला खाद्या मांसं रंगिसिस।

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

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

None of the fierce conflicts between the followers of the two religions had yet probably taken place. Occupying the throne and the court it had
nothing yet to fear. Nevertheless (if I have read the passage aright) opposition was contemplated as conversion should proceed, and the weapons prescribed to meet it are "the foolishness of preaching," and a stedfast adherence to ordinances. Meantime the example of royal benevolence was exercised in a way to conciliate the Nánépásan-das; the Gentiles of every persuasion, by the planting of trees along the roadsides, by the digging of wells, by the establishment of bazaars and serais, at convenient distances. Where are they all? On what road are we now to search for these venerable relics, these banyan trees and mangoes, which, with the aid of Professor Candolle's theory*, would enable us to confirm the assumed date of our monuments? The lát of Féroz is the only one which alludes to this circumstance, and we know not whence that was taken to be set up in its present situation by the emperor Féroz in the 14th century—whether it had stood there from the first? or whether it was re-erected when it received the inscription recording the victories of Visāla Deva in the Samvat year 1220 or A. D. 1163?—This cannot be determined without a careful re-examination of the ruinous building surrounding the pillar, which I hope some of my antiquarian friends will undertake. The chambers described by Captain Hoare as a menagerie and aviary may have been so adapted from their original purpose as cells for the monastic priesthood—a point which the style of their architecture may settle. The neighbourhood should also be examined for traces of a vihāra, a holy tree, a road, and boulees or large pakka wells:—the texture of the stone also should be noticed, that the quarry whence it was brought may be discovered, for now that we know so much of its history we feel a vivid curiosity to pry into the further secrets of this interesting silastambha, even to the difficulties and probably cost of its transport, which, judging from the inability of the present Government to afford the expense even of setting the Allahabad pillar upright on its pedestal, must have fallen heavily on the coffers of the Ceylon monarch!

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

I.—Inscription on the North compartment.

1. देववर्न्यः पुरुषवर्णः जेः सोः हुः निः नवः
2. द्वै हन्तक्षेत्यः ज्ञेः दोः ज्ञेः ज्ञेः
3. नदी नदी नदी नदी नदी नदी नदी नदी नदी नदी
4. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
5. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
6. द्वै द्वै द्वै द्वै द्वै द्वै द्वै द्वै द्वै द्वै
7. नदी नदी नदी नदी नदी नदी नदी नदी नदी नदी
8. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
9. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
10. द्वै द्वै द्वै द्वै द्वै द्वै द्वै द्वै द्वै द्वै द्वै
11. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
12. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
13. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
14. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
15. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
16. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
17. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
18. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
19. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
20. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
21. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल
22. हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल हल्ल

[The Allahabad version is cut off after the 3 first letters of the 19th line. J. A. S. vol. III. p. 118. The Mathia and Radhia lāta contain it entire, adding only iti at the conclusion, and after Soche Sochaye in the 12th line.]
II.—Inscription on the West compartment.

1. 578
2. Restoration of the oldest inscription [July

The second part of the Allahabad inscription begins to be legible at the 12th letter of the 14th line. The whole is to be found on the Radhia pillar, (vol. IV. Pl. VII.) The termination at Mathia differs (vol. III. Pl. XXIX.) in having inserted after the 3rd letter of the 20th line the words the rest as here given.]
III.—Inscription on the South compartment.

1. Ṛṭa. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ.
2. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ.
3. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ.
4. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ.
5. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ.
6. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ.
7. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ.
8. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ.
9. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ. Ṛ.

[The word Ajakānāni at the end of the 7th line seems accidentally to have been omitted in the Feroz lāt. It is supplied from the Radhia and Mathia pillars. The Allahabad version is erased from the 3rd letter of the 6th line. The other lāts have Ṛ after Ṛ, twice in the 10th line.]
IV.—Inscription on the East compartment.

1 रा त्त • द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द द
2 त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त
3 त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त त
4 त त त त त त त त त त त त त त त त त त त त त त त
5 त त त त त त त
6 त त त त त त त त त त त त त त त त त त त त त त त
7 त त त त
8 त त
9 त त त त
10 त त त
11 त त त
12 त त त त
13 त त
14 त त त
15 त त
16 त त
17 त त त
18 त त
19 त त
20 त त
21 त त

[The Mathia and Radhia inscriptions terminate with the tenth line. The remainder of this inscription and the following running round the Column are peculiar to the Delhi monument.]
Translation of the Inscription of the North compartment.

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

Line, Transcript of the Inscription on the North compartment.

1  Devānampiya piyaṇadaśi Lāja evam āthā. Saḍḍavasutivasā
dhīsisetaṃ, iyam Dhāṃmalipī likhīṣaptā 1.

2  Hidatapālīte duṣampāṭipādaye 2. Anunata agdya dhāṃmakāmatāyā
agdya palikhādyā, agdya sususbdyā, agēna bhayenā,
agena usihend, esa chakhomama anusathiyā 3.

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

2. The whole of the northern tablet, although composed of words individually easy of translation, presents more difficulties in a way of a satisfactory interpretation than any of the others. This first sentence particularly was unintelligible to Ratna Paula, who for Duṣampati would have substituted Dasabala, 'the ten (elephant) powered' a name of Buddha. The pandit's reading seems more to the purpose, chādhānim (or nearer still to the text) sūrdhat: pārijātan dalāṃ pratiyadhāv, 'I declare or confess the sins cherished in my heart;' pārāyā being the proper or regular form as opposed to the common form of the verb according to the rules obtaining in the Pāli, as in the Sanskrit, language.

3. The sense of this passage, although at first sight obvious enough, recedes as the construction is grammatically examined. I originally supposed that Annata was meant for Ananta, the anuswaara being placed by accident on the left, and had adopted the nearest literal approach to the text in Sanskrit for the translation:—अननाता धारण कालिकताय अध्याय परीच्छया अध्याय मुख्यवा अध्याय
अध्याय अध्याय अध्याय अध्याय मुख्यवा अध्याय
यथा अध्याय अध्याय अध्याय अध्याय मुख्यवा
; the rest as before. In this the most doubtful words are usritena and chaksho; the latter Ratna Paula would break into cha-kho, 'and certainly' (kho for khalu); the former may be replaced by भवाभिषित, 'by perseverance,' but this is hardly an improvement. It is also a question whether Dhamma kāma is to be applied in a good sense as 'intense desire of virtue,' or in a bad, as 'dominion of the sensual passions.'
The sight of religion and the love of religion of their own accord increase and will ever increase: and my people whether of the laity, (griharist) or of the priesthood (ascetics)—all mortal beings, are knit together thereby, and prescribe to themselves the same path: and above all having obtained the mastery over their passions, they become supremely wise. For this is indeed true wisdom: it is upheld and bound by (it consists in) religion—by religion which cherishes, religion which teaches pious acts, religion that bestows (the only true) pleasure.

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

4. This sentence is equally simple in appearance, though ambiguous in meaning from the same cause; धर्मेन्द्र सा धर्मकामता। च सायं धर्मस्त्र कियमच एवियनेचे; kdmata is however here applied in the good sense with dharma.

5. Two readings here offer, both nearly similar in meaning—पुरुषो जीविचेमे राजसाय मीोणियाच मायसयाच—‘my people, yea, the demons, the gods, and those of a middle state:’—or वैकसाय गिरिश्च सर्वसय, (my people) ‘both family folk, ascetics, and mortals (in general),’ चैवियाने धनितिपरिविन ै, are united together (like the threads in a cloth) and follow together in one path, (or consent together:) for pādayanti read pādayanti.

6. Either समाधिप्राप्य, ‘having obtained devout meditation,’ or (which is nearer the text समाधि प्राप्य, from दह, ‘abstinence from passion,’ the participle termination ला twā from the prefixing of pra, becomes yāp, or is changed to य: it seems preserved in the Pāli payitave, quasi payitwa. दहस्वायित्स महासता च, mahāmatā, supremely wise, may be made nearer to the text, where the third द is long, by reading सहासाचा च, mahāmdtrā, being the holiest act of brāhmanical reverence, accompanied by the closing of every corporeal orifice.

7. This passage is somewhat obscure—but it is tolerably made out by attention to the cases of the pronouns and the four times repeated Dharma in the third case: thus एवचित्तिया दुर्धर्मिनराजसता विज्ञिन। निश्चित्तिया च, भवानां भवमिण यत्ताः from the root च, to knit or string together. The text gives the literal translation according to this reading: but the aspirated त and the separation of य would favor the reading एवचित्तिया ये च, &c. ‘this is the true path, or rule,’ &c. In either case there are errors in the genders of the pronouns.
non-omission of many acts: mercy and charity, purity and chastity;—
(these are) to me the anointment of consecration. Towards the poor
and the afflicted, towards bipeds and quadrupeds, towards the fowls of
the air and things that move in the waters, manifold have been the
benevolent acts performed by me. Out of consideration for things
innimate even many other excellent things have been done by me.
To this purpose is the present edict promulgated; let all pay attention
to it: (or take cognizance thereof,) and let it endure for ages to
come: and he who acts in conformity thereto, the same shall attain
eternal happiness, (or shall be united with Sugato.)

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

9. By कियाः, both my Pāli and my brāhmanical advisers insist upon under-
standing कल्याणं स्वच्छता, happiness; बघु कल्याणे in the seventh case (nimilat
saptatī) 'for much happiness.'—But I prefer the more simple क्रियाः acts—in
the neuter like the preceding कियाः: the Sanskrit क्रिया is however feminine.

10. चक्षुदाने सन्यासिनः चचूराणीपि; प्रचुर् may also be read, of the same
signification—purity from passion or vice. Chakhurddn is explained in WILSON's
Dictionary as 'the ceremony of anointing the eyes of the image at the time
of consecration'—but it is also allegorically used for any instruction, or opening
of the eyes derived from a spiritual teacher.

11. A very easy sentence; वज्विभंदीन्द्रे दिपाध्वनाश्रये परिवारिचरंपूर्व
विविधधे सन्युष्य हते—the construction is as that of the Latin ablative absolute,
'many kindesses being done of me, towards the poor,' &c.

12. This is also equally clear:—चम्प्रण दानिष्ठा चायनि विपिचठ्ठिब्नि
कल्याणिनि कतानि—aprāna may here allude to vegetable life, or to that which
doth not draw breath; benevolence to inanimate things.—For चायनि also
चम्प्रण grain, food, may be intended. A better sense for aprāna may be obtained
by reading अप्रायास दानिष्ठा pleasing and conciliatory demeanour.

13. एतोऽने चैसां 'on this account, or with this intention,' एवं अन्यप्रति
मण्डले—the Sanskrit verb is in the द्वन्द्वे-पादः or regular form, the Pāli in
the parasnai-pada or ordinary form—'let all pay attention to: चिरस्तितिकाच
चतुरुः रुति—let it (the ordinance) be enduring for ages.'

14. If ye and se are here preferred, the verbs must be plural, otherwise ya
and sa are required. एवं एवं परस्तिप्रति साते दूरतं मण्डले. In this, the
only method of reading the text, there is a corrupt substitution of k for g twice:
but other instances of the same substitution occur elsewhere.
Thus spake king Devánampiya Piyadasi:—Whatever appeareth to me to be virtuous and good, that is so held to be good and virtuous by me, and not the less if it have evil tendency, is it accounted for evil by me or is it named among the asinave (the nine offences?). Eyes are given (to man) to distinguish between the two qualities (between right and wrong): according to the capacity of the eyes so may they behold. The following are accounted among the nine minor transgressions:—mischief, hard-heartedness, anger, pride, envy. These evil deeds of nine kinds shall on no account be mentioned. They should be regarded as opposite (or prohibited). Let this (ordinance) be impressed on my heart, let it be cherished with all my soul.


15. By the pandit क्षणिक देख्यति र्यथ से क्षणिक क्षालति literally (whatever) may direct or tend to the happiness of me—this for my happiness is done. Again नेर्लन (by iteration for) नम्यपर्य देख्यति र्यथ संपर्यम्यति (whatever) may exhibit the sinlessness of me—this for my sinlessness is done, (मे-अपे.) In the translation I have suppo sed iyam to be ayam, in the neuter, and have taken dekhati, as allied to the vernacular dekha, which in Sanskrit changes in this tense to drishyate or dekhate is seen.

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

17. An obscure passage, chakko (written chukho) being neuter does not agree with esa m.—overruling this as an error, we may make, इत्यत्यविचित्रं चचूरतेन एवं चचूरतपयत्रं—dekhiya, is precisely the modern Hindi subjunctive, 'may or shall it see.'—See note 15.

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

19. चचूर चचूरल, नैचूर्थ्यः, क्रोध, सान, र्यथो, कारणानां—Some of these agree with the nine kinds of subordinate crimes enumerated in Sanskrit works:—which are as follows:—नैचूर गामि राग सदूर काम र्यथ र्यथ लोभ सच्च ignorance, deceit, envy, inebriety, lust, hypocrisy, hate, covetousness, and avarice. These several vices सामार्पणार्थिणि shall not even be named.

20. एसबाण्धा द्रष्य: 'count these forbidden' (making esa agree with báçha as in Latin) and for báçha reading báçha, opposition—hindrance.

21. र्यथेषुहि कायः, र्यथ मनविषे पार्थिताक्षणिति. 'This is established in my heart—this is cherished in my mind.'
Translation of the West inscription.

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

Transcript of the Inscription on the West compartment.

Line,
1. Devīnampiya piyadasī Lāja hevam dhā. Suḍdavāsati vāsa
2. abhisūtanemē iyam dhampaliḥ likhpitā. Lajakāme
3. bahusus pāṇa sata sahasesu janasi dyatā 2, teṣaṃ ye abhihāreva
4. dāṇḍeva atapatiya me kaṭe 3. Kinti rajakā avathā abhidā 4
5. kamānī parataye vu (ti) 5: janasajanapadaśa hitasukham upadahēvu (ti) 6

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

2. चप्पूः पर्य निदर्शनि चतुर्दशिष्य जनेनु आयता is the pandits reading, making rajakā in the vocative—'o devotees who are come in many souls, in hundreds of thousands of people':—but in this reading janasi which is found alike in all the texts must be placed in the 7th case plural, janēsu. जनिनस्मि य यात्रा जनासः यज्ञनस्मि in áyatā (Pāli janasi áyatā) 'having come into this knowledge' is, I think, preferable; and is accordingly adopted. In Pāli janasi and janē are both used.

3. नेपावेच भविष्यार्यां देशवेच आत्मामांषे सम्मत: 'of them' the following confiscations (fines) or punishments for neglect of duty 'by me (are) made' (ordained).—Abhihāra, confiscation or seizing in presence of the owner. Atiyāta, transgression or omission of duty.

4. चतुर्दशिष्य अभिन्न: 'around the asvattha' holy fig-tree or (ficus religiosa). If the ā be long, the word would signify, 'without fear, fearless.'

5. काश्चात् प्रवचनानि, 'circumambulations must be practised'—or काश्चात् 'pious acts,' will be closer to the original. To the termination eu the other lāts add ti in this and the following instances. The former agrees with the vernacular hovē 'let be,' the latter with the Sanskrit abhitā 'is to be.' The former is perhaps derived from the Sanskrit future participles termination taviye or aviye.

6. जनसं जनपदवां निर्देशु उपदा भवित—'of the village and its inhabitants (including animals) the benefit and pleasure, a small present or offerings (उपदा a nazar), shall be.'
shall they enjoy prosperity or adversity; and they shall give thanks for the coming of the faith. Whatever villages with their inhabitants may be given or maintained for the sake of the worship, the devotees shall receive the same and for an example unto my people they shall follow after, (or exercise solitary) austerities. And likewise, whatever blessings they shall pronouce, by these shall my devotees accumulate for the worship (?). Furthermore the people shall attend in the night

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

8. वियो: दुःङ्गाः जनिष्ठं, 'shall they become prosperous or unfortunate,' according to the pandit; but a nearer approach to the construction of the text may be formed; वित्त दुःङ्ग जास्यनि, 'shall know good or bad fortune.'

9. It is best to regard dharma as a compound of dharma and ayatam, length, endurance,—or (from ayat), 'the coming.' The word viyo is unknown to either the Sanskrit or the Pâli scholar, they suppose it to be a term of applause attached to विद्यानिः 'they shall say,' as in the modern Hindhi tumko bhalâ kahêngé, they shall say 'well' to you, they shall applaud you. ीम to praise, may be the root of the expression. It also something resembles the Io of the Greeks, which however like eheu is used as an expression of lamentation; and this meaning accords also with the word viyo in Clough's Singhalese Dictionary.—Viyo, viyæ, viyoga, 'lamentation, separation, absence.' Viyo-dhamma is translated 'perishable things' by Mr. Turnour, in a passage from the Pitakattayan. See p. 523.

10. जन: जनपदः विंचित्रिद्रचच वाणिज्य आराेथे भवति, perhaps the 'some little' given of the inhabitants of the village, and preserved, shall be on account of worship,' (or they shall give trifling presents to make pâja ?)

11. This passage is rather obscure in its application to the preceding, the pandit reads रङ्कवाणिः, 'the devotees also speak,' but the letter p is uncertain, and I would prefer जास्यनि, shall receive. ीतिविषिसंपुज्यापि म हत्तनानि प्रति चिनियनि, and having proceeded my devotees shall obtain the sacred offering of chandan; —हर्द being read by the pandit as हन्न, sandal-wood, an unctuous preparation of which is applied to the forehead in pâjas, but the aspirated ch makes this interpretation dubious: chhandani are solitary private occupations or desires.
the great myrobalan tree and the holy fig-tree. My people shall foster (accumulate) the great myrobalan. Pleasure is to be eschewed as intoxication (?).

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

10 chappanti drdha-yitave 12. Athā hi pajān viyatdyē dhātiye nisi jata 13
11 avatē hoti; viyata dhāti chappati me pajān 14; sukham hald̄hātate (ti) 15.
12 hevam mama rd̄jald̄ kaṭā 16, janapadasa hitasukhādye, yena ete abhītē

12. An unknown letter in the word chayanti or chopanti leaves this sentence in the same uncertainty. Adopting the former we have चेन से रस्खा चर्चित धारारविचारं, 'by which my devotees (may) accumulate for the purpose of the worship—to pay the expenses of the worship from the accumulated nazars and offerings.'

13. A new subject here commences. अयाति प्रजा वियतायो धारी निमित्त चार, 'moreover let my people frequent the great myrobalan trees (which also the Hindus prize very highly and desire to die under) in the night.' Thus reads the pandit, but the last word is जाल, not yatu; and it may be an adverb implying 'occasionally'—or prohibiting altogether. Viyatāye may also mean 'for the learned,' viyatā in Pāli being a scholar: in which case I should understand निमित्तसाम as the name of some third tree (like निमित्तसाम the nyctanthes tristis or निमित्तसाम the white water-lily which opens its petals (or smiles at night) so as to connect the dhātri with the asvatha अश्वथ, or holy fig-tree, thus: अयाति प्रजावियतायो धारी निमित्तसाम अश्वथं भवति, 'the dhātri, nisijātī and asvatha shall be for the learned.'

14. The same expression here recurs: वियतायो धारी (or धार) चयति से प्रजाः, 'my people accumulates (or plants?) the auspicious, or the great myrobalan'—perhaps चयति 'caresses' is to be preferred in both places.

15. A new enjoiinder: शुचिज्ञा चतुयिं or, following the Bakra and Mathia texts, रात्रभवति, may mean 'the pleasure of drink (चणा vinous liquor) is to be eschewed, but for this sense the words should be inverted, as रात्राशुचि. The exact translation as it stands is, 'pleasure, as wine must be abandoned,' a common native turn of expression,—'do this,—(as soon) take poison.'

16. Kaṭā must here ले read as तला—my devotees having done the foregoing.
and punishments for the transgressions of my devotees appointed. Much to be desired is such renown! As per the measure of the offence (the destruction of viyo or happiness?) shall be the measure of the punishment, but (the offender) shall not be put to death by me. Banishment (shall be) the punishment of those malefactors deserving of imprisonment and execution. Of those who commit murder on the highroad (dacoits?) even none whether of the poor or of the rich shall be injured (tortured) on my three especial days (?). Those guilty of

13. *avathā sāntāṁ avimānā kāmāṁ pavarṣayu tūti 17: Etena me rajākānān*  
14. *abhīhāravatā dāṇḍavatā atapatiye kate 18. Ichchātāvijeyi esa kiti 19!*  
15. *viyoḥāra samatātva dāṇḍa samatātva; ava ite pichāme avuti 20.*  
16. *Bāydhāna būdhāṇa muhīśānaṁ tīrāva dāṇḍana 21; pata vadāhāṇaṁ tinne divasāni me yote 22 dinenditā kāvākāni nirāpuyitahanti 23; jīvitaye tānaṁ 24.*

17. अभिन्नः च भव्यान्यं अभिन्नः: 'around the holy tree cheerful.' कर्मेणि प्रहःत्ये भवन्नि, 'shall they be in the performance of pious acts.'

18. A new subject: एतेन म रज्जकानां चभिन्नरो वा देशा या भव्यापताय क्तः; 'in this (edict) confiscations (or fines) and punishments for the transgressions (or non-fulfilment) of my devotees are appointed.'

19. A curiously introduced parenthesis, द्रव्यवायिनि रण दीपिनि, 'much to be desired is such glory!'

20. वियाच्छ, destroying viyo, happiness or 'well' (as we say 'let well alone') .... सत्य च सान्त च देशमस्ता च, 'according as the measure of the offence may be so the measure of punishment,'—something is wanting to make the next word intelligible avaitē, &c. as if अवचहिन्नि च मे अभवन्नि, 'but they shall not be put to death by me.'

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

22. The general meaning of this sentence can easily be gathered, but its construction is in some parts doubtful, the words प्रार्त (or पृथ) वधानां
cruelly beating or slaughtering living things, having escaped mutilation (through my clemency) shall give alms (as a deodand) and shall also undergo the penance of fasting. And thus it is my desire that the protection of even the workers of opposition shall tend to (the support of) the worship; and (on the other hand) the people whose rightousness increases in every respect, shall spontaneously partake of my benevolence.

18 नसान्तम वद नि रिपायितणि दानम दाहान्ति 25 परितिकां, 26—उपवासनेवा कच्छान्ति 27.

19 इच्छाहि भो हेवान्न निरोधासिपि कारसिः पालितान्म आरद्धये वृति ; जनसाचा

20 वर्हति विविधाः धाम्मरा चराने, सयामे द्वनसा विभोऽति 28.

follow the same idiom as above—the three days of (or for) the highway robbers or murderers: मे, my, generally placed before the verb or participle (as me kafe passim) inclines me to read yote as सति or भवि भि though usually written vute.

23. दिनेन्द्रिकावक्षणि is transcribed by the pandit दीनेना नाखिक्याक्षणि, 'among the poor people, blasphemies, or atheistical words,' but this does not connect with the next word ni ripayihanti, where we recognize the 3rd plural of the future tense of root खच्छ to hurt or injure रियाश्चित with the prohibitive ना, not, prefixed. Perhaps it should be understood दीनेनाचे (जनेचे) येकविच ने neither among the poor or the rich shall any whatever (criminals) be tortured (or maimed).

24. Here are two other propositions coupled together तां नाखं चांतं तानम I think should be तां नाखं जाँ विघं चांतं—jivitayetāraṃ, might thus be cruelty to living things. But I adopt this correction only because I see not how otherwise sense can be made.

25. र्याणं र्याधिनि must be the vernacular corruption of दानं दासनि—‘they shall pay a fine, or give an alms.’

26. पापासिक्षिः relating to the other world, just as we should say, a deodand should be levied: उपायाः च गंधः, lit. ‘or they shall go and fast.’

27. A doubtful passage for which I venture thus: र्चाहिदेः खच्छ निरोधस्य पिकार्याः यावितं चाराध्य भवित, ‘It is my desire thus that the cherishing of these workers of opposition shall be for the (benefit) of the worship,’ meaning that the fines shall be brought to credit in the vihāra treasury?

28. The wind-up is almost pure Sanskrit: अन्धः च वहाते विवध धर्मचरण त्ये दान ध विभोऽति—‘lit. and of the people as increases in every respect the walking in the path of virtue, so shall they of my charitable donations have division;’ or perhaps खं च ‘spontaneously.’
Translation of the Inscription on the Southern compartment.

Thus spake king Devānampiya Piśadasī:—In the twenty-seventh year of my anointment. The following animals shall not be put to death; the parrot, the maina (or thrush), the wild duck of the wilderness, the goose, the bull-faced owl, the vulture, the bat, the ambākapilika, the raven, and the common crow, the vedaveyaka, the adjutant, the sankujamava, the kañhātasayaka, the panasasesimala, the sāndaka,

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<td>abhishetename 1. Imāni jātāni avadhiyāni kaṭāni seyaṭāh 2.</td>
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<td>3</td>
<td>Suke, sdlikā 3, drane-chakāvake, hāṇya, nandimukhe 4, geraṭē 5</td>
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<td>4</td>
<td>jatukā, ambā kapilika 6, daḍi, anāthi kamave 7, vedaveyake 8,</td>
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1. The words iyam dhamma liyi likhipitā are here to be understood; otherwise the abstaining from animal food, and the preservation of animal life prescribed below must be limited to the year specified, and must be regarded as an edict of penance obligatory on the prince himself for that particular period.

2. In Sanskrit this sentence will run रसायन जातानि चव्यातानि हर्तानि सुः च: यथा. The Radhia and Mathia versions haveavadhyani, the y being subjoined, in both here and in the two subsequent instances of its occurrence.

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

4. In Sanskrit चरणाचकारक चेंच नंदिसुः the first of the three is precisely the wild-duck of the wilderness; the modern chakwi-chakwa, (anas casaca, the brahmany duck)—the last is not to be found in dictionaries, but I render it 'owl' on the authority of Kama'ālakā'nt who says rightly that this bird may alone challenge the title of 'bull-faced!'

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

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

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

8. The next word vedaveyake may be easily Sanskritized as वेदवेयक (disbelieving the vedas) but such a bird is unknown at the present day.
the okapọđa, those that go in pairs, the white dove and the domestic pigeon. Among all fourfooted beasts the following shall not be for food,—they shall not be eaten: the she-goat of various kind, and the sheep, and the sow, either when heavy with young or when giving milk. Unkilled birds of every sort for the desire of their flesh shall not be put to death. The same being alive shall not be injured: whether

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<td>6</td>
<td>saṅḍake, okapade, parasatē 11, setakapotē, gāmakapotē;</td>
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<td>7</td>
<td>Save chatapade 12, ye paṭिभहगण no ēti, na chakhādiyati:—Ajukāndūvi</td>
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<td>eṣākāčaḥ, sukārīčaḥ, gabhiniva payamīno: avadhaya—pataka</td>
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<td>9</td>
<td>pī chakḍūni deṣamīsikē vadhipakapē no kaṭaviyē 13: tase sūjīvē</td>
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9. The gangā puputāka seems to designate a bird which arrived in the valley of the Ganges at the time of the swelling of its waters गंगापूर्वक, or in the rains; as such it may be the 'adjutant,' a bird rarely seen up the country but at that season.

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

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

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

13. This paragraph as translated in the text would run in Sanskrit with very slight modification अजकालिक रंडकाच शुकरोप गभिणोवा पङ्क्षि
because of their uselessness, or for the sake of amusement they shall not be injured. Animals that prey on life shall not be cherished.

In the three four-monthly periods (of the year) on the evening of the full moon, during the three (holy) days, namely, the fourteenth,
the fifteenth, and the first day after conjunction, in the midst of the uposatha ceremonies (or strict fasts), un killed things (or live fish?) shall not be exposed for sale. Yea, on these days, neither the snake tribe, nor the feeders on fish (alligators) nor any living beings whatsoever shall be put to death.

17. We now come to the specification of those days wherein peculiar observance of the foregoing rules is enjoined. बिन्दु चारींग्ययुः seems to embrace the whole year, ' in the three four-monthly periods, or seasons:' the expression ठीसयम पुन्यमोदयम might admit of translation as 'the third full moon,' — but a closer agreement with the Sanskrit is adopted in the text by making the ठी which in fact on the stone is separated from the rest, an expletive, quasi तु साह्य प्रेषणम 'the evening of the full moon' generally: and this agrees with the Hindú practice—see Sir William Jones' note on the calendar (As. Res. III. 263) where a syāmadhvaja is noted for the 15th or full moon of Aswina (Kārtika) a day set apart for bathing and libations to Yama, the judge of departed spirits. It will be remarked that the numbers tinni, chā- wudhasam, pannadasam, are almost as near to the modern Hindú words tin, chauda, pandara, as to the genuine Pāli, tīni (neuter), chuddasa and pannarasa, three, 14th and 15th. The patipad (Sanskrit प्रतिपद:) is the first day after the full; the Hindus keep particularly the pratipad of the month Kārtika (dyūta pratipad) when games of chance are allowed. Dhavāye, I have translated 'current' (Sanskrit नवस:) although this word has rather the signification of 'running' in an active sense.

18. The anuposatha or rather uposatha is a religious observance peculiar to the Buddhists; उपास, a fast, hardly expresses enough: it requires an abstinence from the five forbidden acts to the laity, or the 8 and 10 obligatory on the upāsikas, disciples, and Samaneras, (priests.) 1, destroying life; 2, stealing; 3, fornication; 4, falsehood; 5, intoxication; 6, eating at unpermitted times; 7, dancing, singing and music; 8, exalted seats; 9, the use of flowers and perfumes; 10, the touch of the precious metals. The affix machhē, छ is equivalent to the Sanskrit स्त्री or the Pāli māghē, 'midst;' for in our alphabet the jh is always found replaced by chh: had it been separated in the text from anuposatham, it might have been construed with the ensuing words, 'fish unskilled are not to be exposed for sale (during the days specified), Sanskrit सत्त अयथ: नाप्प विकृत: As it stands however avadhya must refer either to 'things unskilled' or the things whose slaughter is above interdicted
On the eighth day of the paksha (or half month) on the fourteenth, on the fifteenth, on (the days when the moon is in the mansions of) tirsha and punarvasuna; on these several days in the three four-monthly periods, the ox shall not be tended: the goat, the sheep, and the pig, if indeed any be tended (for domestic use), shall not then

must not be sold. The Buddhist scriptures count among the uposatha divasani or fast days, the panchami, athami, chhotuddasi and, pannarasi or full moon of every month. The first of these is not alluded to in our text, and the pratipat is perhaps included in the 15th day, which begins with the evening of the full and reaches into the day after.

19. The interdiction is here extended to snakes and alligators, the most noxious and destructive reptiles: at least nágavansi, and kevañabhogasi, Sanskrit नागवंशीय: केवल भोग: 'the generation of nágas, and the feeders on fish,' admit of no better explanation. The whole sentence is perfectly Sanskrit, except that the neuter gender is substituted according to the Páli idiom (?) in lieu of the Sanskrit masculine.

20. होगुत्जः athamipakhdyë, Sanskrit चढ़मयं पचघः: means the eighth day of each paksha or half-month; but perhaps it alludes particularly to the goshtháshtami of Kárтика, when according to the Bhima parãkrama c cows are to be fed, caressed and attended in their pastures; and the Hindus are to walk round them with ceremony, keeping them always to the right-hand.*

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

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

* Sir W. Jones on the Lunar Calendar, As. Res. III. 266.
be tended. On the *tirsha* and the *punarvasuna* of every four months, and, of every *paksha* or semilunation of the four months, it is forbidden to keep (for labour) either the horse or the ox.

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

23. The expression *nirakkhitaviye* is here applied to the other domestic animals with the remarkable addition *evāpi agne nirakhiyati* 'if any such is regarded at all for such purpose,' Sans. एवापि अग्नि निरखियता: or रश्या implying that such animals were then bred for food.

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

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

25. The concluding sentence requires no comment being, except as to *genders*, identical with the Sanskrit, गवत् सप्तवर्षितविषयेण अविपक्षेन सत्यं एतस्यः अवकारिकायं पुष्च विश्वनिर्वासम स्थानः। *Moreover by me having reigned for twenty-seven years, at this present time, five and twenty liberations from imprisonment (are) made.* The verb 'are' or 'shall be' being understood. It is perhaps ambiguous whether 'in this interval' applies to the duration of the 27th year, or to the time previously transpired, *yāvat* signifying both 'until, up to;' and 'as long as, when.'
Translation of the Inscription on the Eastern compartment.

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

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

2. I have placed the stop here because the following word, *setam* seemed to divide the sentence ' an edict was promulgated in the 12th year for the good of my subjects, so this having destroyed, or cancelled, 1—* setam seems compounded of *sa* employed conjunctively as in modern Hindi, and *etam* this.

3. *Apahādha gaṁḍa* (is) abandoned: viz. the former *dhammalipi* *setam* (neuter) is perhaps used for *cēṣa *sa-iyam (feminine) so, that; or supplying the word *kam* it may run in the neuter *rājanu paṁḍat* and continuing *nanda* (Pāli *tam-tam*) *rājanu paṁḍat* this (being) as it were a sin according to dharma vardhi (my new religion, so), the expression being connected by *tatpurasha samāsa*.

4. The text has *pētavakhati*, which may be either read *hitavakhati* (S. चिन्तयः वाक्ष्यः) a description for the benefit; or *hetu vakhati* (S. चेतु वाक्ष्यः) 'description for the sake,' to wit सेवक of mankind. 4. *Paṭi vekhami* (vakhami) S. गृहन्यः I now formally renounce,—the affix *prati* gives the sense of *reclamation* from a former opinion.

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

6. Sanskrit, नां यु, प्रदानं यु, उपसनं यु, among lords, companions, and lieges. The last word may also be read चुरु पेटु, among the sincere or faithful (adherents).
congregations; while I pray with every variety of prayer for those who differ from me in creed, that they following after my proper example may with me attain unto eternal salvation: wherefore the present edict of religion is promulgated in this twenty-seventh year of my anointment.

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

6 kīmāṅkāni sukham avahānti 7; tathācha vidahami; kēmevā
7 savanīkāyesu pātiṣekhāmi 8; savapāandaśapimē pujitā
8 vividhd̄ya pujādy echa iyam ātand pachupagamanē
9 sēmē mokkhyamaāī 9. Saññāvitsatvasa abhisēnamē
10 iyam dharmalipi likhapitā.
11 Devānampiya piyadasi Lādā hevam dhā. Ye atikata
12 ataraṁ rājānnē 10, hesa hevam ichhāsu. Kathām jana
13 dhāṃmaṇadvadhiyā vadhyāt ? vīchājanē 11 anurūpāyā dhaṃmaṇadvadhiyā

7. Sanskrit, किमाङकानि सुखम अवहांति 7; तथाचा विधामि; खेमेवा, 'how many pleasures I forego,'
तथाच विधामि, 'and I altogether burn and destroy.'

8. Hemevā, for imaṇeva or imaṇeva, Sanskrit, रसं एव सचे निकारेखप
प्रतिवचनिन—nīkāya, an assembly, may signify the congregations at each of the principal vihāras or monasteries.

9. The construction of this passage is not quite grammatical: echa must be read evamcha; then in Sanskrit र्थं आक्राणं पश्चात्प्रसागरम् च ने साक्षसने,
'this (is) for the following after (or obedience) of the soul (myself) as connected with my faith or desire of salvation,'—the word upagamane in what is called the nimitta saptami case. I have given what appears the obvious sense.

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

10. I am by no means confident that the precise sense has been apprehended in the following curious paragraph. The word kathām, how, implies a question asked, to which the answer is accordingly found immediately following, and a second question is proposed with the same preliminary "thus spake the rāja" and solved in like manner, each term rising in logical force so as to produce a climax, that by conversion of the poor the rich would be worked upon, and by their example even kings' sons would be converted; thus shewing the necessity and advantage of continual preaching. For atikata, my pandit reads atikrankā, making the whole line; वेष अतिक्रान्तत्व अतन्तत्व राजाजं एवं रक्षासु कथाने.
Thus spake king Devānampiya Piyadasi:—The present moment and the past have departed under the same ardent hopes. How by the conversion of the royal-born may religion be increased? Through the conversion of the lowly-born if religion thus increaseth, by how much (more) through the conviction of the high-born, and their conversion, shall religion increase? Among whomsoever the name of

14 vadhihthā etam. Devānampiya piyadasi Lāja hevam ahdā. Esama
15 hatha ātikantanča 12 antaraḥ hevam ichdhsu r Śjane katham janne
16 anurūpdyā dhamma vadhiyā vadheydīti; 13? naichajane anurūpdyā
dhamma vadhiyā vadhihthā: se kina sujjane anupaṭipajdyā
17 kina sujjane anurūpdyā 14 dhamma vadhiyā vadhiyāti; kinasukani

भगवान: बैठन? अतरण 3rd. per. pl. 1st. pret. from ग गम to heaven, 'as ancient princes went to heaven under these expectations (departed in the faith) how shall religion increase among men through the same hopes?'

11. The first syllable of this word should perhaps be read no,—nochajanene, though differently formed from the usual vowel o: nor will the meaning in such case be obvious. By adopting the pandit's modification nichajanene, 'vile born' we have a contrast with the sujjane, well born of the next sentence: thus नीचजनन अनुरूपायेतः भगवान्: बैठय; but though the थ tha of the word vadhihthā belongs only to the second person plural and requires the noun to be placed in the objective case, 'you increase religion,' I incline to read it as a corruption of the future tense vaḍhisati, or the potential vadheydī.

12. The letter h in esa mahurita (छाँ) an hour, 15th of the day or night) being rather doubtful, I at first took it for a p and translated: 'as my sons and relations,' एप से पुत्र चातिकक्षय चतरन: But it was remarked that only for the anuswara, thrice repeated, the word antikantaḥ would be precisely the same as atikata, above rendered by atikrānta. The same meaning would be obtained again, by making putha the Sanskrit पूथा, pure, virtuous: 'my virtuous ancestors' but on the whole mukhurtha is to be preferred as being nearest to the original.

13. The verb is here written व पज ्वं वात्याति, the ti being perhaps the intensive or expletive त or ति added to the vadheydā of the preceding sentence.

14. किन्न सुजने अनुपरन्न प्रजाययाः किन्न सुजने अनुरूपायाः, 'what (may not be effected) towards the convincing and converting of the upper classes? The word anupaṭipajaya however, from former analogy will be better rendered by the Sanskrit anupratipadya अनुप्रतिपधये, which will then require अनुरूप्यन्ति to agree with sujjane.
God resteth (?) verily this is religion, (or verily virtue shall there increase.)

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

15. This sentence is unintelligible from the imperfection of two of the letters. The pandit would read क न खुबानि चचिममयें हम्मोवहें दृति: but this appears overstrained and without meaning. The last two words "dharm shall increase" point out a meaning, that as (religion and conversion ?) go on, virtue itself shall be increased. Agya may perhaps be read Aja.

16. एवसुक्रृतः यथा घर्णानि सावयासि यथापन्नुष्ठयति (sub. वाक्यानि) चनुशाश्चि, 'at this time I have ordered sermons to be preached (or म अर्जितो to my sons? or virtuous sermons) and I have established religious ordinances.'

17. एतद जनं तु अनु प्रातिप्रज्ञातित 'so that among men there shall be conformity and obedience.' It may be read एत जन: वल, 'which the people having heard (shall obey), and I have preferred this latter reading because it gives a nominative to the verb.

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

V.

Inscription round the shaft of Feroz's Pillar*
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6. on the Columns of Delhi, Allahabad, Betiah, &c.

7. The figures in brackets denote the number of letters probably missing in the effaced parts. The initial figures show the commencement of each line, on the pillar, and in the engraved plate of the 7th vol. of Researches.]
Translation of Inscription round the column.

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

Transcript of the Inscription round the column.

1. Dhamma vadjay¿ cha b ddha 1 vadhisati; etayena athaye dhammasdvdn¿i s¿v¿pit¿ni 2, dhamma顅sathini 3 vividh¿ni ánp¿pit¿ni: yatd¿ya (?) p¿opi bahune janasi¿n ¿yat¿ 4 ete paliyo vadisanti, pavithalapant¿i 5: rajak¿pi bahukesa ?ana¿tasahasesu ¿yat¿, teh¿m¿ 8n¿pit¿, hevamcha hevamcha paliyo vadatha 6

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

2. सूविपितिनि should doubtless be सूविपितिनि आवापितन्यि 'caused to be heard.'

3. Anusathini (subauditur vakhyani). अनुसाधानंि, ordinances, would be the more correct expression. आवापितयिः, ordered, commanded.

4. Yatd¿ya p¿opi bahune janasi¿n ¿yat¿. The first three letters are inserted in dots on the transcript in the society's possession; it is consequently doubtful how to restore the passage; a nominative plural masculine is required to agree with ¿yat¿ and govern vadisanti, thus पुश्चा बहुधः जाने एवं, ये प्रविष्टच वादिप्यि. The meaning of paliye or paliyo is very doubtful: it resembles or contrasts with the viyo of a former part of the inscription. The pandit would have प्रविष्टच 'on all sides'—viz. that they should become missionaries after their own conversion.

5. Perhaps प्रविष्टच आपयिनि, 'they shall employ others in speaking' (or preaching).

6. The word vadatha being in the second person plural चद्ध, the rajak¿ राजानि beginning the sentence must be in the vocative, 'oh disciples.' But even this requires a correction from vadath¿ to vadatha. Ayat¿ and anapit¿, are equivalent to the Sanskrit एवं and आपयिताः: having come and being admitted by me,—or आपयिताः, to them it is commanded, which is best because it leads to the imperative conjunction vadatha.
present generation have I endowed establishments, appointed men very wise in the faith,—and done..... for the faith.

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

2. janāṁ dhāmmayutaṁ 7. Devānampiya Piyadasi heva aha: eta meva me anuvēkkhamāne 8 dhāmmathābhani kaṭañi 9, dhāmna mahāmatā kaṭā 10, dhāmna ...... ra kaṭe. Devānampiya Piyadasi lāja hevaṁ aha. Māgestu pi me 11 nigohāni ropōpitāni chhāyopagāni hasañi pasumanisñanam 12: ambavabhiķyā ropōpitā 13: aḍhukosayāni pi me udupāndi

3. khānāpōpitāni 14; nisi......pīcha kālāpitā 15; ṭōpāndi 16 me bahukāṇi tata

7. vaddhajñaṁ kṣeṣyante, address yourselves to the people endowed with virtue (the faithful).

8. etatvēvēṁ candaṭīcchāman. etat here agrees with the sentence, called kriya visesika in Sanskrit. Anuvēkkhamāne 7th case ‘among the now apparent,’ that is among the present generation.

9. kṣaṁśaṇapāṇāni ḫatāni, ‘religious establishments are made,’ or perhaps kṣaṁ: pillars, made neuter according to the idiom of the Pāli dialect?

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

11. saṁgīṯṭhāṁ se ṭhanyādgha: ṭhappatiṁ:; ‘in my roads nagrodh trees, (the banyan tree or ficus indica) caused to be planted in rows.’

12. ḍhappatiṁ: bhavampāṇī pūjamanvāyaṁ, ‘shall be for giving shade to animals and men.’ The whole of this paragraph is smooth and intelligible.

13. Abavaṭṭikya of the small or printed text is in the large facsimile ambavabhikya which leads us to the otherwise hazardous reading of ḍhastha: ‘mango trees,’ the word ropāpitā (applied just before to the planting of trees) confirms this satisfactory substitution.

14. ḍhasthaṇāṇāṁ utdipaṇāṇi ‘wells at every half coss.’—This passage is highly useful in confirming the value of the letter ḍ as u. Udipaṇāni should be udipaṇāni. Khānāpōpitāni, may be rendered ḍhānānāṁ caused to be dug, or ḍhasthaṇāṇāṁ dug, and made complete—(pakha.)

15. Several letters are here lost, but it is easy to supply them conjecturally having the two first syllables, nisi and the participle kāḷāpitā:—nissi ḍhasthaṇāṁ āḥārya: abhich kārīṣa; and houses to put up for the night in are caused to be built.

16. āḥārya are taverns or places for drinking. Space for one letter follows bha, probably nī:—tata tata, Sanskrit tātāḥ; here and there.
places?) for the night to be erected. And how many taverns (or serais) have been erected by me at various places, for the entertainment of man and beast! So that as the people, finding the road to every species of pleasure and convenience in these places of entertainment, these new towns, (nayapuri?) rejoice under my rule, so let them thoroughly appreciate and follow after the same (system of benevolence). This is my object, and thus have I done.

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

18. This next sentence will run thus in Sanskrit, altering one or two vowels only, एव प्रतिभोगेनाम बिविधत्व चि (न) सुखायानाय परमेश्वरिः राजाम्: सम भुखायते नोकः रांगच भूलापृक्तिपति अन्प्रतिपद्वृत रूपः. In this the only alteration made are yattha for ya; and rajihi from rajihi (natural to the Pali dialect) the third case of raji, a line or descent. The application of nāma indefinitely is quite idiomatical. The ta may be inserted after hi—but it will read without, 'this people as they take pleasure under my dynasty on account of the various profit and well being by means of entertainment in my town (or country), (tatha must be here understood) so let them take cognizance of (or partake in) this the fame (or laudable effect) of my religion.' Purhī rājīhi may also be understood as in town and country, in the translation.

19. This sentence is quite grammatical एतद्यानसेवर्तय (or एतद्यानसेवर्तयाय) एष्ट्याच: 'from this cause by me this (is) done.'

20. The large facsimile corrects the vowels, te for ta, vidhesu for vidhasu, &c. of the printed transcript, matā is the same in both, but in other places we find mata. The passage may run: धर्मं सहासनं अधिष्ठि ने रजाबिधु चरितुए अनूपविकेत्य आसा: ने प्रजितानां चैव रजस्वानां च सभ पाब्देश्वरिः च आसाः संविधान इत्यादि सवर्त्य— the word पाब्देश्वर 'among unbelievers' cannot well be admitted here—प्रजन्त्वात्, 'with kindnesses and favors' may be the word intended, though feminine in Sanskrit is here used in the neuter. For vuyapatā, R.P. would read वयःप्राय:— obtaining age, or growing old—in the latter case the sense will be, that the 'wise unto salvation' growing old in the manifold riches of my condescension and in the favors of the ascetics and the laity growing old—they in the sanghāt (sanghātasi for sanghāte) or places of assembly made by me—shall attain old age? But mahamatā, will be much
Thus spake king Devānampiya Piyadasi:—Let the priests deeply versed in the faith (or let my doctrines?) penetrate among the multitudes of the rich capable of granting favors, and let them penetrate alike among all the unbelievers whether of ascetics, or of householders: and let them penetrate into the assemblies (?) for my sake. Moreover let them for my sake find their way among the brāhmans and the most destitute: and among those who have abandoned domestic life, for my sake let them penetrate; and among various unbelievers for my sake

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

Should sanghat be a right reading, it gives us the aspirated ĝ, which is exactly the form that would be deduced from the more modern alphabets; but if an h, the sense will be the same. From the subsequent repetition of the proposition ime vīyapatā hahantiti with so many nouns of person in the locative case, it seems preferable to take arthasa and pāsandesu in the same sense—which may be done by reading the former either as chaśīpī, among the afflicted or frightened, or chaśīpī the rich. The verb variously written papanī, hohanti, hahanti, &c. may be baśvanī rather than bhavanī—in the yavuk tense—'shall be occasionally.' Here also and further on has the meaning of 'on account of.'

21. We have here undoubtedly the vernacular word for brāhman babhakesu for brahmane brahmincē for among brāhmans (those without trade)—and laity (those following occupations).

22. Nigathesa, Sanskrit nīṣṭeṣu—those who have abandoned home, or religion, or caste.

23. Pativisitha pativisitham (the last n redundant. The pandit would read pativisitham 'do ye enter in or go amongst'—(or stedfastly pursue their object) meaning the mahāmatās among the people—but this is inconsistent with the te which require pātivisitham pātivisithu te yu te yu te yu mada mada: ādāya nāṣṭa: čaśe. 'among these several parties respectively, these my several wise men and holy men shall find their way.' The double expression throughout is peculiar, as is the addition after the verb of śāṃṣu ċ śāṃṣu pāṇḍeyu 'and among all other classes of the Gentiles.'
let them find their way:—yea use your utmost endeavours among
these several classes, that the wise men, these men learned in the
religion, (or these doctrines of my religion) may penetrate among
these respectively, as well as among all other unbelievers.

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

6. Ete cha ane cha bahu kāmakā 24 dānnavisagasa 25 viyāpaṭañ se mama cheva de-
vīnam 26 cha, savasi cha' me nilādhānasī te bahu vidhena ā (da) lena 27 tāni tāni tathā
yatanāni paṭita 28 . . . . . hida cheva disāsu 29 cha dālukānam 30 pi cha me katu ; an-
nāndam chu devikumārānam 31 ime dānnavagesu viyāpaṭañ hohantiti, Dhammāpadāna
thāye dhammānupatipatiye 32 : sahi dharmāpadāna

24. Here the word बुढ कपङ्कः—is substituted for सचासितः—meaning
' the finished practitioners in religious ceremonial'—for Kāmakā read kāmakā,
or kāmāthā, कपङ्कः:—but if māhāmātā be made ' doctrines'—kāmakā must be
rendered ceremonial.

25. दानाविसगोः 'among the free bestowers of charity,' in the Pāli the word
is used in the singular dānavisagasa (asmin) for dānavisagā.

26. Devinam S. सम देवीना सचाङ्कः,' among the whole of my queens'in contra-
distinction to ni (?) roddhanasi, which may mean निष्क्रान्तः 'concubines; sepa-
parated.'

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

28. The pandit here also enables me to supply a hiatus of several letters:—
तालि तालि तथा चालित अत्यन्तः or paṭita (yantu) let them (the priests) thus
discretely or respectfully make their efforts (at conversion),—yatanam, exertion
pratita, respectful.

29. Hida cheva disāsucci, quasi च्छदचचिन चिंचुच (or चिंचुच) 'in heart and
abroad, within and without;' the application is dubious. I prefer दशासु
'with the eyes.'

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

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

32. These two words in the 4th case must be connected with the preceding
sentence व्रतीपादानाधिक्षय for the purpose of religious abstraction, dpādānam,
'restraining the organs of sense,' has however the second a long: उपदा
(fem.) is a nazir or present, आपदा a calamity; चर्ब्बिकृतपृच्छे 'for the due
ascertainment of dharma,' for a regular religious instruction?
creetly and respectfully use their most persuasive efforts (at conversion): and acting on the heart and on the eyes of the children, for my sake penetrate in like manner among the charitably disposed of other queens and princes for the purpose (of imparting) religious enthusiasm and thorough religious instruction. And this is the true religious devotion, this the sum of religious instruction: (viz.) that it shall increase the mercy and charity, the truth and purity, the kindness and honesty of the world.

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

7. Dhaṇḍapatiṣṭhāṇa, yā iyam 33 dayādāne sāchesocahave mandavēśādhave cha 34 lokasa hevan vadhisatiti. DeVāṇampiye piya dasi laja hevan āhā, yānishākāni cha mama ya sadhavāni kaṭānī 35 tam loke anupatiṣṭhāṇe tānchha anuvidhiyantī 36; tena vadhitā cha

8. vadhitantī cha 37 mātā pitīs susūdāyā;—gurusu susūdāyā 38; vayāmahālakānam anupatiṣṭhāṇa 39;—bhāvanasamanesu, kapanavalakesu, avadāsa bhāṭikēsu saṃ-

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

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

35. यानि च कानिचिन्यया घाधवानि हतायमि, ‘whateverseover noble actions by me are done.’

36. तं (for तानि) चेके वच्चुप्रतिपिन्ती तामीच बुद्धिपीयने ‘these things, unto the people who wait upon me for instruction, are prescribed as duties.’

37. तेन वर्धिन्ताच वर्धिन्तनामि. ‘By this (means) (those good acts) having increased, shall cause to increase also (the following, good acts; viz.)

38. सानापिद्धु रस्मृयया रस्मृयया रस्मृयया ‘rendering service to father and mother, and the same to spiritual guides’ the next word vayā mahālakānam, is interpreted by R. P. as: ‘the very aged’—there is no corresponding Sanskrit word; चालिकाणि may be the bald-headed, from चार, forehead. A great man is called barra kapāl, from a notion that a man’s destiny is written on his
condescension to brāhmans and sramanas, to the orphan and destitute, to servants and the minstrel tribe.

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

patipatiyā. Devānampiya Piyadasi laja hevam āhā. Munisāṇam cha yā ijam dham-
mavaḍhi vaḍhitā duwehi yeva ākālehi 40 dhamma niyamena cha niiritiyā cha
9. tata cha bahuse dhamma niyameniritiyiva cha bhuye; dhamma niyame chakho esa ye mē iya ka'e 41. Imāni cha imāni jātani avadhiyāni, avānāpi cha bahu dhammā-
nayamāni 42 yanī me kaṭāni: niiritiya va cha bhuye; munisāṇam Dhamma vaḍhi, vaḍhitā avihinsāye 43 bhutāṇañ.

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

कथाविधाता भविष्यपुस्तकानि सिद्धाप्रेमिव्यक्तिविद्यमानः।
विषयाद्वस्ते बिभाषितो नियते विषयवद्धात्तमविद्भक्तारा। १६८ ॥

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

39. अश्वेषम निःशेषेषु दर्पणवाकङ्क्षु वैदा०ससमक्रेषु सङ्क्रांतिप्रत्था। The perversion of the word brāhmaṇa as bahhan (before alluded to) is common now in some provinces. The sampratipatti or condescension to these classes, is contrasted with the anuvratipatti or respectful behaviour to the aged.

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

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

40. Duwehi for द्वेहि two-fold, viz.: first खाकारिचि 'ia form': the second, खाकारिचि खायिच (niritiya for write, dancing) according to the pandit: but I would prefer duwehi 'akiārehi (in the Pāli 3rd case plural) 'by two signs or tokens': viz. नियानचि by voluntary practice of its observances, and secondly निचेता 'by freedom from violence—security against persecution.' The Sanskrit would be खालिचि खाकारिचि in the dual.

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

10 analabhàya pānānam: sè etāyé aṭhāye iyam kāte: putā papotike 44 chainda ma-
sulikye 45 hotuti: tathākha anupatipajantati hēvaṁ hi, anupatipajantām hi 46, atā la-
dha ta alādhahati, 47 satavisati vasābhisitenām iyam dhammalibi likhapāpitāti, eta
Devānampiya āhā;—“Iyam
dhānmalibi atā aṭhā silathabhānivā sila dhalakāniva tata kavanaivā; ena esa
chilaṭhtī styā.”48

42. Niyamāni neuter for the Sanskrit masculine नियमम् and so the
participle.

43. जीविणिस्यै भूतानं, 'by the not killing of animals,' चनालाभाया प्राप्तिनां, ‘by
the not sacrificing of living beings.' सा एतकं चानयं रचयस्ता, 'so with such
object is this done.'

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

45. चन्द्रमण्डलयोक्ते 'pending the sun's and moon's (duration), निःवृद्धि.

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

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

48. The final sentence I did not quite understand when writing my first
notice, having supposed silathabhāni to represent the Sanskrit silasthāpana.
After careful reconsideration with the pandit, we recognize the Pāli as rather
the exact equivalent for silastāmbha, a stone pillar (made neuter) : the sentence
may therefore thus be transcribed रच्य चन्द्रपिपिनि: अत्य चन्द्रविजयाद:।
एव शिलाभारिका एव तत्त: कस्माः: एव एव चिरकार्यित: श्रात:। The translation
is given in the text, Adhāra, a receptacle, a stone intended to contain a
record. The words silathabhāni and siladhalakāni however, being in the plural
and neuter, require kataviyani also neuter, which may be effected by altering the
next word ena to ánī,—ena being superfluous though admissible as a duplication
of esa.
Tt vii. — Abstract of a Meteorological Register kept at the Cathmandu Re-

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Mean, 25,346 64 53 11 22,231 74 54 20
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Mean for May 25,319 69 55 11 52 25,217 78 69 19 20 18 19 18 19 18 19 18 19

| Jun | 25,166 67 64 13 25,093 84 64 22 19 19 19 19 19 19 19 19

Mean for June 25,166 67 64 13 25,093 84 64 22 19 19 19 19 19 19 19 19

| number | 596 |

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Mean, 25,228 75.5 63.3 12.3 25,150 71.2 64.3 16.9 6563
March.—'Clear' means a cloudless sky not a clear atmosphere. During the greater part of this month there has been a thick haze from 11 A. M. till sunset. In ordinary seasons this does not commence before the month of May, but this year we have not our usual frequent spring showers.

April.—The Barometrical range between 10 and 4 is 1.15. The Thermometrical range 10°. Mean depression of wet bulb, 15.5.

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

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

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

VIII.—Proceedings of the Asiatic Society.

Wednesday Evening, 2nd August, 1837.


Rustomjee Cowasjee, Esq., Baboo Sutchttern Ghosal, and Captain Boile, were elected members of the Society.

Dr. G. G. Spilbury and Major J. R. Ouseley were proposed by the Secretary, seconded by Mr. Cracroft.

Dr. G. McPherson, Berhampore, proposed by Capt. Pemberton, seconded by Col. Macleod.

Letters from Messrs J. Muir and G. W. Bacon, acknowledged their election.

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

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

To H. T. Prinsep, Esq.

Secretary to Government, General Department.

Sir,

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

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

On the strength of this confident expectation a very full meeting of the Society held, on the 8th instant, came to the resolution that it would be unadvisable at such a juncture to break up the establishment, and abandon the incipient museum upon which they had for two years devoted so considerable a portion of their income, and thus perhaps have to recommence their collections a year hence, should the Honorable Court acquiesce in the proposed measure.

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

Whether, in order to maintain the Society's Museum in its present state of efficiency, pending the reference on the subject of its extension and conversion into a
Proceedings of the Asiatic Society. 613

Secy. H. Prinsep.

which, on account of other calls on the Society's funds.

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

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

I have the honor to be, &c.

(Signed) James Prinsep,

Secy. Asiatic Society.

To James Prinsep, Esq.

Secretary to the Asiatic Society.

Sir,

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

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

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

I am, &c.

H. T. Prinsep,

Secy. to Govt.

Council Chamber,]

26th July, 1837.}

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

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

Library.

Colebrooke's Miscellaneous Essays, 2 vols.—presented on the part of the late author.


4 k


A Companion to Johnson's Dictionary, English and Bengali,—by J. Mendes, 1828—presented by the author.

Dictionary in English, Bengali, and Manipuri, by Captain Gordon, Political Agent at Manipur—presented by the author through Mr. Trevelyan.

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

The Quarterly Journal of Medical and Physical Society, Vol. III.—by the Editors, Professors Goodeve and O'Shaughnessy.

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

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

— Southey's Admirals, vol. 4.

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

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

The meeting concurring in Dr. Pearson’s proposition which was seconded by Mr. Hare, and the Vice-President, Dr. Mill, having acceded to the request of the meeting to embody in their present resolution an abstract of the services rendered by Mr. Colebrooke to the Society, and to Asiatic literature in general,—it was accordingly

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

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

His next essay was the "enumeration of Indian classes," or (as we commonly term them) castes—in the 5th volume of the Researches; an able and excellent elucidation of a subject of no common interest. And this, after some less important contributions, was followed by the essays on the
Religious Ceremonies of the Hindus, and on the Sanskrit and Prakrit languages, which appear in that volume and in the 7th—essays which would be of themselves sufficient to place the author in the highest rank of oriental scholars,—and which must long continue to form the best textbooks of those who wish to investigate the depths of Indian literature and religion.

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

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

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

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

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

Mr. Macnaghten presented in the name of Mr. Wilkinson a second pamphlet by Soobajee Bapoo in Maratha in reply to the Pandits of Poona, who have defended the Pauranic system of astronomy, in a brochure entitled Avirodha prakāsa.

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

Literary.

Mr. Wathen invited the Society’s notice to a prospectus first made pub-
lic in the *Bombay Courier* some months back, for taking accurate drawings of the remains in the *Adjunta Caves*, and publishing them by subscription.

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

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

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

Lieut. SIMMONS presented a continuation of his translation of the *Dadupanthi Grantha*, the chapter on meditation.

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

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

**Physical.**

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

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

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

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

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

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

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

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

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

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

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

The highly interesting explanation of the cause of the different quantities of rain falling from different heights above the ground given in the Asiatic Journal No. 37, led me to calculate what the augmentation of one drop might be through the respective falls, and which appears to be as follows; namely,—

In 1000th parts of its own diameter, a drop of rain falling to the earth at York, gains, from an elevation of

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<th>During the warmer months.</th>
<th>During the year.</th>
<th>During the colder months.</th>
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<td>43 1/2 feet. {</td>
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<td>of its own dia. about 1/2</td>
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In order to attempt a similar experiment, with the permission of His Excellency the Governor I have established a pluviometer and evaporator on the top of the Pavilion here, at a height of about 75 feet above those at my own house, and also one on a hill about 350 feet above the latter; from which, when it is considered that our climate is a perpetual summer, and our average annual fall of rain nearly 80 inches, I think the result may be worthy of notice.

For those who are interesting themselves in this subject I take the liberty of adding the following remarks made through a succession of 32 lunations on the fall of rain from January 1834 to July 1836; within five days before the day of the new moon, or in

<table>
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<th>fall in inches.</th>
<th>comparative fall.</th>
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<td>176 days before new moon, .. 53·325 or as .. 100·0</td>
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<td>,, after new moon, .. 43·875 to .. 82·3</td>
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<td>,, intermediate, .. 26·766 ,, .. 50·2</td>
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<td>,, before full moon, .. 33·405 ,, .. 62·6</td>
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<td>,, after full moon, .. 28·07 ,, .. 52·6</td>
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<td>,, intermediate, .. 38·25 ,, .. 71·7</td>
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The 176 intermediate are calculated from the actual fall in the 121 and 120 days intervening.

From such statements aberrating rules might perhaps be drawn; but it would appear that allowance ought to be made for extraordinary falls which arise from circumstances with which we have little acquaintance, and which, as they cannot be introduced into general formulae make all our calculations more or less erroneous.
2.—Memorandum of the fall of the Barometer at Macao during the severe Hurricane, on the 5th and 6th August, 1835.

[Communicated by Capt. Henning.]

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<th>Day and hour. Barom.</th>
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<th>6th</th>
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<td>0 15</td>
<td>28.50</td>
<td>28.83</td>
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At 2 p. m. the barometer had risen to 29.42 and it continued to rise to 29.65, at which point it usually stands during fine weather. The Hurricane commenced on the evening of the 5th after three or four days very hot weather. Its greatest violence was on the morning of the 6th about 2 o'clock.

3.—The Geological Society of London.

On Friday Feb. 17, 1837, the anniversary of this Society was held in Somerset House. The president, Mr. Lyell, communicated to the meeting, that the council had awarded two Wollaston medals; one to Captain Cautley, of the Bengal artillery, and the other to Dr. Hugh Falconer, of the Bengal Medical Service for their geological researches and discoveries in fossil zoology, in the Sewalk or Sub-Himalayan range of mountains. On presenting the medals to Dr. Royle to transmit to his friends in India, the president expressed his conviction, how gratifying it must be to him to be the medium of communicating to Captain Cautley and Dr. Falconer the high sense entertained of their services to science by the Geological Society of London, who award these medals as a token of the sympathy they feel for those so zealously labouring in a distant land for the promotion of a common cause. The president further stated, that in his address he would treat more fully of the extent of their labours, and bear testimony to the zeal and industry with which these gentlemen had investigated the structure of the range extending along the southern base of the Himalayan mountains, between the Ganges and Sutleje rivers, as well as to the talent they had displayed in unravelling the anatomical peculiarities of the extinct genus Sivatherium, and of new species of other genera; and concluded by requesting, that in forwarding these medals, the first sent by the Geological Society to India, that Captain Cautley and Dr. Falconer should be assured of the unabated interest which the Society take in their researches, together with ardent hopes for their future welfare and success. Dr. Royle, in reply, said, he did feel high gratification at being made the medium of transmitting to India the distinguished honours conferred by the Geological Society on his friends, Captain Cautley and Dr. Falconer; as he could himself bear testimony to the zeal which animated those gentlemen in the prosecution of geological researches. Having had opened to their investigation one of the most extensive deposits of fossil remains, and being without books, without museum, or the aid of skilful naturalists, they had, undeterred by difficulties, proceeded to the examination of extinct forms, by making a museum of the skeletons of the animals existing in the forests, the rivers, and the mountains, of northern India. By these means they had come to decisions which had been approved of by anatomists, both of London and Paris. He expressed, also, his assurance, that the approbation of the Geological Society would not only stimulate them to fresh exertions, but excite others to follow their example.—Literary Gazette, Feb. 25.
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<tr>
<th>Day of the Month</th>
<th>Observations at 10 A.M.</th>
<th>Calculated Humidity</th>
<th>Observations at 4 P.M.</th>
<th>Calculated Humidity</th>
<th>Register Thermometer extremes</th>
<th>On the ground</th>
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I have left the column of wet bulb depression as it stands to show the effect of earthy salts on the muslin cover; although always wet, the aqueous evaporation was retarded by this circumstance and the indications vitiated. The calculations of aqueous tension are consequently made from the Leslie differential instrument which had a new linen rag—J. F.

The dominions of the Gurha Mundala or sovereigns extended before the death of Sungrám Sa', in the year A. D. 1530, over fifty-two districts, containing each from three hundred and fifty to seven hundred and fifty villages, and collectively, no less than thirty-two thousand two hundred and eighty, as exhibited in the annexed geographical table. But the greater part of these districts were added to their dominions by the conquests of that prince, and their previous history I shall not here attempt to trace.

These princes trace back their origin in the person of Jadoo Rae to the year Samvat, 415, or A. D. 358, when by the death of his father-in-law, the Gond raja Nagdeo, he succeeded to the throne of Gurha. Mundala was added to their dominion by Gopa'l Sa', the tenth in descent from that prince, about the year A. D. 634 in the conquest of the district of Marroogurh from the Gond chiefs, who had succeeded to the ancient Haihaibunsi sovereigns of Rutunpore and Lahnjee. That this ancient family of Rajpoots, who still reign at these places, reigned over Mundala up to the year A. D. 144 or Samvat, 201, was ascertained from an inscription in copper dug up during the reign of Niza'ım Sa' (which began A. D. 1749) in the village of Dearee in the vicinity of that place. This inscription was in Sanskrit upon a copper plate of about two feet square, and purported to convey, as a free religious gift from a sovereign of the Haihaibunsi family, the village of Dearee in which it was found, to Deodatt a brahman, and his heirs for ever. Niza'ım Sa' was very anxious to restore the village to one of the descendants of this man, but no trace whatever could be found of his family. The plate was
preserved in the palace with the greatest care up to the year 1780, when it was lost in the pillage of the place by the Saugor troops, and all search for it has since proved fruitless. There are, however, several highly respectable men still living who often saw it, and have a perfectly distinct recollection of its contents. How and when the Gonds succeeded this family in the sovereignty of Mundala we are never likely to learn; nor would it be very useful to inquire.

This family of Haidhaibunsis reigned over Lahnjee, formerly called Chumpanuttu; Rutunpore, formerly called Monepore; Mundala, formerly called Muhikmuttee, (Mahikmati,) and Sumbulpore, (Sambhalpur.)

The Gurha Mundala dynasty boast a Rajpoot origin, though they are not recognized to be genuine. Tradition says a soldier of fortune from Kandiesh, Jadoo Rae* entered the service of one of the Haidhaibunsi sovereigns of Lahnjee, and accompanied him on a pilgrimage to the source of the Nerbudda at Amurkuntuk. One night while standing sentry over the prince's tent he saw three Gonds, two men and a woman, pass, followed by a large monkey of the sacred or Hunooman tribe; and as they passed the monkey looked in his face and dropped some peacock's feathers, which he took up and brought home with him when relieved from his post. On falling asleep the goddess Nerbudda (Narmada) appeared to him, and told him that the people he had seen were not, as he supposed Gonds, but the god Rám, his consort Sítá, and his brother Luchmun; that the Hunooman was the faithful follower of the god, and the feathers he had dropped were to signify, that he should one day attain to sovereign power. He was at the same time told to visit Surbhee Partuk, a brahman recluse, who lived at Ramnugur, near Tilwara ghat in the vicinity of Gurha, and consult with him on all occasions of difficulty, as his spiritual guide.

Immediately after this vision, Jadoo Rae quitted the service of the Lahnjee prince, and proceeded to the brahman recluse at Ramnugur; but on entering upon an explanation of his motive for visiting him, was very much surprised to hear him say, that he was perfectly well acquainted with his motive, as the goddess had appeared to him also and informed him of his great destiny. He then took him into the middle of the river Nerbudda, and there made him swear by the sacred stream, that if he ever attained sovereignty he would appoint him to the office of prime minister. This being done he recommend-ed Jadoo Rae to proceed, and offer his services to the Gond rāja.

* Jadoo Rae (Jadu Ra'ya) the son of Jud Sing patel of the village of Sehlgow about 20 coss the other side of the Godaweree river some say.
of Gurha, and to use every effort to recommend himself to his notice and gain esteem.

This raja had only one child, a daughter named Rutnabulee, (Ratnavali;) and finding himself declining and without the hope of a son, he consulted his chief officers and priests on the choice of a son-in-law, and successor to the throne. He was recommended to leave the choice with God; and to ascertain his will it was suggested, that he should assemble as great a multitude as he could on the bank of the river, and in the midst release a blue jay*. Should the bird alight on the head of any man present, he might be assured that he had been chosen by Heaven to succeed him. The suggestion pleased the prince, and he immediately put the plan into execution. The bird was released by him on the day appointed, in the midst of an immense concourse of people; and it alighted on the head of the young adventurer, who, having some scruples of conscience on the ground of the young princess' inferiority of caste, was reconciled to the marriage by his spiritual guide. Those who wish the descendants to be considered pure Rajpoots declare that he never cohabited with this princess; and that his son by a former wife succeeded him in the government; but indifferent people believe, that he had no other wife, and that his son by her was his successor on the throne of the Gond raja of Gurha. This raja died in the year Samvat, 415, A. D. 358, and was succeeded by his son-in-law Jadoo Rae.

However absurd we may consider the popular belief in the vision, there is nothing at all improbable in the story of the bird, which was likely enough to have been trained up for the purpose by the young adventurer himself and his spiritual guide, who could have found little difficulty in persuading a weak and superstitious old prince to have recourse to such a means of learning the will of heaven with regard to the important choice of a husband for his daughter, and a successor to his throne. The princes of this house are all considered to have Rajpoot blood in them; and some of the most needy of their subjects of that proud caste, condescended to allow their daughters to marry the reigning princes, though very rarely a member of one of the collateral branches of that family.

When Jadoo Rae succeeded his father-in-law on the throne he appointed, agreeably to his promise, Surbhee Partuk as his prime minister, and we have some good grounds to believe, what is altogether singular in the history of mankind, that the descendants of the

* The blue jay is held sacred by the Hindus, as an embodied emanation from the god Siva or Mahadeo.
one reigned as sovereigns of the country for a period of fourteen hundred years up to the Saugor conquest in Samvat 1838, or A. D. 1781; and that the descendants of the other held the office and discharged the duties of chief ministers for the same period. Among the sovereigns during this time, there are said to have been fifty generations, and sixty-two successions to the throne; and among the ministers only forty generations. This would give to each reign something less than twenty-three years. In 1260 years France had only sixty-three kings; or one every twenty years.∗

I shall here give a list of the sovereigns with the number of years each is said to have reigned†. This list as far as the reign of Prem Narain, the 53rd of this line, is found engraved in Sanskrit upon a stone in a temple built by the son and successor of that prince at Ramnugur near Mundala. It is said to have been extracted from records to which the compiler, Jygobind Bajpae, had access; and good grounds to rely on the authenticity of this record for above a thousand years may be found in the inscriptions on the different temples built by the several princes of this house, bearing dates which correspond with it; and in the collateral history of the Mahomedans and others who invaded these territories during their reign. The inscription on the stone runs thus "Friday the 29th of Jet, in the year Samvat, 1724, (A. D. 1667,) the prince Hirdee Sa' reigning, the following is written by Suda Sdeo, at the dictation of Jygobind Bajpae, and engraved by Singh Sa', Dya Ram, and Bhagi Rutee."

As an instance which collateral history furnishes in proof of the authenticity of this record, it may be stated, that Ferishta places the invasion of Gurha by Asuf in the year Hidgeree, 972, or A. D. 1564; and states, that the young prince, Beer Narain, had then attained his eighteenth year. The inscription on the stone would place the death of Dulput Sa', his father, in Samvat 1605, or A. D. 1548, as it gives 1190 years to the forty-nine reigne,s and the first reign commenced in 415. The young prince is stated to have reigned fifteen years; and tradition represents him as three years of age at his father's death. This would make him 18 precisely, and add to 1548, would place the invasion 1563, A. D.

∗ In one hundred and sixty years Rome had no less than seventy Cæsars. In two hundred and fifty years the Mamelukes had in Egypt forty-seven sovereigns; and a reign terminated only with a life. The Goths had in Spain in three hundred years thirty-two kings.

† We have not altered the system of orthography followed by the author, although at variance with Sir W. Jones' scheme, because there are some names for which we should be at a loss to find the classical equivalents.—Ed.
<table>
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<th>Years</th>
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<td>1 Jadoo Rae, An. Sam. 415,</td>
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<td>5 Roder Deo, ditto,</td>
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<td>6 Behare Singh, ditto,</td>
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<td>7 Nursing, ditto,</td>
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<td>8 Sooraj Baan, ditto,</td>
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<td>9 Bas Deo, ditto,</td>
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<td>10 Gopal Sa, ditto,</td>
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<td>11 Bhupal Sa, ditto,</td>
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<td>12 Gopeenath, ditto,</td>
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<td>14 Soortan Singh, ditto,</td>
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<td>15 Hureur Deo, ditto,</td>
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<td>16 Kishun Deo, ditto,</td>
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<td>17 Jut Sing, ditto,</td>
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<td>18 Maha Sing, ditto,</td>
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<td>19 Doorjun Mul, ditto,</td>
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<td>21 Pertapadit, ditto,</td>
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<td>27 Rutun Seyn, ditto,</td>
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<td>28 Kunal Nyae, ditto,</td>
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<td>30 Nurur Deo, ditto,</td>
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<td>31 Troo Bobun Rae, ditto,</td>
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At the close of the reign of Sungra'm Sa' the dominion of the Gurha Mundala rajas extended over fifty-two districts, but it is believed that he received from his father only three or four of these districts. This prince formed near the city of Gurha the great reservoirs called, after himself, the Sungram Saugor; and built on the bank of it the temple called the Beejuna mut, dedicated to Bhuro, the god of truth. Tradition says that a religious mendicant of the Sunneesee sect took up his residence in this temple soon after it had been dedicated, with the intention to assassinate the prince in fulfilment of a vow he had made to offer up the blood of a certain number of sovereigns in sacrifice to Sewa, or the god of destruction. Taking advantage of the superstitious and ambitious feelings of Sungra'm Sa',

* He built the temple and other works near Teoree whose ruins still bear his name. Teoree is four miles from Gurha, and six from Jabulpore. There is a stone inscribed by raja Kurun on the dedication of a temple at Jabulpore, dated Sawvat, 943, A. D. 886.

† He built the town of Goruckpore near Jabulpore, and another of the same name in Burgee.
he persuaded him that he could by certain rites and ceremonies so propitiate the deity, to whom he had dedicated the temple, as to secure his aid in extending his conquests over all the neighbouring states. These rites and ceremonies were to be performed at night when no living soul but himself and the prince might be present; and after he had in several private conferences possessed himself of the entire confidence of the prince, he appointed the night and the hour when the awful ceremonies were to take place.

Just as Sungra'm Sa' was at midnight preparing to descend from his palace to the temple, one of his domestics entered his apartment, and told him that he had watched this Sunneesae priest very closely for some time, and from the preparations he was now making he was satisfied that he intended to assassinate him. He prayed to be allowed to be present at the ceremony, but this the prince refused, and descended to the temple alone but armed with a sword under his cloak, and prepared against treachery. After some trifling preparations the priest requested him to begin the awful ceremony by walking thrice round a fire over which was placed a boiling cauldron of oil, and then falling prostrate before the god; but while he was giving these instructions the prince perceived under his garment a naked sword which confirmed the suspicions of his faithful servant. "In solemn and awful rites like these," said the prince, "it is no doubt highly important that every ceremony should be performed correctly, and I pray you to go through them first." The priest did so, but after going thrice round the fire, he begged the prince to go through the simple ceremony of prostrating himself thrice before the idol, repeating each time certain mystical phrases. He was desired to go through this part of the ceremony also. He did so, but endeavouring to conceal the sword while he prostrated himself, the prince was satisfied of his atrocious design, and with one cut of his scimitar severed his head from his body. The blood spouted from the headless trunk upon the image of the god of truth, which starting into life cried out "many, many, ask, ask!" The prince prostrating himself said, "give me I pray thee victory over all my enemies as thou hast given it me over this miscreant." He was directed to adopt a brown flag, to turn loose a jet black horse from his stable, and to follow him whithersoever he might lead. He did so, and secure dominion over the fifty-two districts, was the fruit of his victories. Of these victories nothing is recorded, and little mentioned by the people.

He built the fortress of Chouragurh, which from the brow of the range of hills that form its southern boundary, still overlooks the valley of the Nerbudda, near the town of Gururwara, and the
source of the Sukur river. He continued himself to reside in the palace of Mudun Mohul, a part of which still stands on the hill near Gurha, and overlooks the great reservoir and temple in which he is believed to have offered up to the god of truth so agreeable a sacrifice in the blood of a base assassin.

He was succeeded by his son Dulput Sá', who removed the seat of government from Gurha to the fortress of Singolegurh, which is situated on the brow of a hill that commands a pass on the road about halfway between Gurha and Saugor. This fortress is of immense extent, and was built by raja Belo, a prince of the Chundele Rajpoot tribe, who reigned over that country before it was added to the Gurha Mundala dominions; but it was greatly improved on being made again the seat of government.

Overtures had been made for an union between Dulput Sá and Durghoutee, the daughter of the raja of Mohoba, who was much celebrated for her singular beauty; but the proposal was rejected on the ground of a previous engagement, and some inferiority of caste on the part of the Gurha family*. Dulput Sá was a man of uncommonly fine appearance, and this, added to the celebrity of his father's name and extent of his dominion, made Durghoutee as desirous as himself for the union; but he was by her given to understand, that she must be relinquished or taken by force, since the difference of caste would of itself be otherwise an insurmountable obstacle. He marched with all the troops he could assemble,—met those of her father and his rival,—gained a victory, and brought off Durghoutee as the prize to the fort of Singolegurh.

He died about four years after their marriage leaving a son Beer Narain about three years of age, and his widow as regent during his minority; and of all the sovereigns of this dynasty, she lives most in the page of history, and the grateful recollections of the people. She formed the great reservoir which lies close to Jabulpore, and about a mile from Gurha, and is called after her "Ranee tal," or queen's pond. One of her slave women formed the other that lies close by, and is called after her "Cheree tal," or slave's pond. Tradition says that she

* The Mohoba family were Chundele Rajpoots, and their dominion had extended over Singolegurh as above stated, and also over Belehree or the district of KanaJa in which it is comprised.

The capital of Belehree was Kondulpore, three miles west from the town of Belehree. There is a stone inscribed by raja Mulun Deo on the dedication of a temple at Kondulpore dated Samvat, 815, A. D. 758. He was one of the Chundele rajas.
requested her mistress to allow the people employed on the large tank, to take out of the small one, one load every evening before they closed their day’s labour; and that the Cheree tal was entirely formed in this manner. Her minister, Adhur, formed the great tank about three miles from Jabulpore, on the Mirzapore road, which is still called after him, Adhar tal; and gives name to the village in which it is situated. Many other highly useful works were formed by her about Gurha; and some at Mundala where she kept her stud of elephants, which is said by Muhammedan historians to have amounted to fourteen hundred, a number not altogether incredible when we consider the taste of the people for establishments of this sort; the fertility and extent of the country over which she ruled; and the magnitude of the works which were executed by her during the fifteen years of her regency.

Adhur was her chief financial minister, but was for some time employed as her ambassador at Delhi; but he was unable to prevent the invasion and conquest of his mistress’ dominions. Asuf Khan, the imperial viceroy at Kurha Manickpore on the Ganges, invited by the prospect of appropriating so fine a country and so much wealth as she was reputed to possess, invaded her dominions in the year 1564, at the head of six thousand cavalry, and twelve thousand well-disciplined infantry, with a train of artillery.

He was met by the queen regent at the head of her troops near the fort of Singolegurk, and an action took place in which she was defeated. Unwilling to stand a seige she retired after the action upon Gurha; and finding herself closely pressed by the enemy she continued her retreat among the hills towards Mundala; and took up a very favorable position in a narrow defile about twelve miles east of Gurha. Asuf’s artillery could not keep pace with him in the pursuit, and attempting the pass without it he was repulsed with great loss. The attack was renewed the next day, when the artillery had come up. The queen advanced herself on an elephant to the entrance of the pass, and was bravely supported by her troops in her attempt to defend it; but the enemy had brought up his artillery which opening upon her followers in the narrow defile made great havoc among them, and compelled them to give way. She received a wound from an arrow in the eye; and her only son, then about eighteen years of age, was severely wounded and taken to the rear. Durghoutee in attempting to wrench the arrow from her eye broke it, and left the barb in the wound; but notwithstanding the agony she suffered she still refused to retire, knowing that all her hopes rested on her being
able to keep her position in the defile, till her troops could recover from the shock of the first discharges of artillery, and the supposed death of the young prince, for by one of those extraordinary coincidences of circumstances which are by the vulgar taken for miracles, the river in the rear of her position, which had during the night been nearly dry, began to rise the moment the action commenced, and when she received her wound was reported unfordable. She saw that her troops had no alternative but to force back the enemy through the pass or perish, since it would be almost impossible for any of them to escape over this mountain torrent under the mouths of their cannon; and consequently, that her plan of retreat upon Mundala was entirely frustrated by this unhappy accident of the unseasonable rise of the river.

Her elephant-driver repeatedly urged her in vain to allow him to attempt the ford, "no" replied the queen "I will either die here or force the enemy back," at this moment she received an arrow in the neck; and seeing her troops give way and the enemy closing around her, she snatched a dagger from the driver and plunged it in her own bosom.

She was interred at the place where she fell, and on her tomb to this day the passing stranger thinks it necessary to place as a votive offering, one of the fairest he can find of those beautiful specimens of white crystal, in which the hills in this quarter abound. Two rocks lie by her side which are supposed by the people to be her drums converted into stone; and strange stories are told of their being still occasionally heard to sound in the stillness of the night by the people of the nearest villages. Manifest signs of the carnage of that day are exhibited in the rude tombs which cover all the ground from that of the queen all the way back to the bed of the river, whose unseasonable rise prevented her retreat upon the garrison of Mundala.

Her son had been taken off the field, and was, unperceived by the enemy conveyed back to the palace at Chouragurh*, to which Asur returned immediately after his victory and laid siege. The young prince was killed in the siege; and the women set fire to the place under the apprehension of suffering dishonor if they fell alive into the hands of the enemy. Two females are said to have escaped, the sister of the queen, and a young princess who had been betrothed to

* Chouragurh, a fort which overlooks the valley of the Nerbudda from the brow of the southern or Satpura range of hills, about seventy miles west from Jabulpore.
the young prince Beer Narain; and these two are said to have been sent to the emperor Akber.

Asuf acquired an immense booty. Besides a vast treasure, out of the fourteen hundred elephants which is said to have composed the queen’s own stud, above one thousand fell into his hands, and all the other establishments of which his conquest had made him master were upon a similar scale of magnificence*. With a soil naturally fertile and highly cultivated the valley abounded with great and useful works: and Asuf, naturally of an ambitious spirit, resolved to establish in Gurha an independent Muhammedan sovereignty, like those of Malwa, Guzerat and Dukhun; and under a weaker monarch than Akber he would, no doubt, have succeeded. After a struggle of a few years he returned to his allegiance, was pardoned, and restored to his government of Kurha Manickpore.

On Asuf’s departure, Chooramun Bajpae, the minister and reputed lineal descendant of the spiritual guide of the founder of this dynasty, was sent to the court of Akber, to solicit a recognition of the claim of Chunder Sa, the brother of Dulpot Sa, to the throne of Gurha. This family had immediately after the marriage of Durghoutee been invested with the title of Bajpae. The ceremonies were performed on the bank of the Nerbudda river, in a temple in the village of Gopalpore near the Tilwara ford, and are said to have cost four hundred thousand rupees. This agent attained the object of his mission, and Chunder Sa was declared raja of Gurha Mundala; but he was obliged to cede to the emperor, the ten districts which afterwards formed the principality of Bhopaul, viz.: Gonour, Baree, Chokeegurh, Rahtgurh, Mukurhae, Karoo Bag, Karwae, Raeseyn, Bhowrasoo, Bhopaul.

Of Chunder Sa’s reign little is known, and that little of no importance†. On his death he was succeeded by his second son, Mudkur Sa, who treacherously put his elder brother to death. He was the first prince of this house that proceeded to the imperial court to pay his respects in person: and he did so ostensibly with a view to appease the emperor by the voluntary surrender of his person, but virtually for the purpose of securing the support of his name against the vengeance of the people. But the vengeance of heaven is supposed by them to have overtaken him.

* Among other things taken in Chouragurh were one hundred jars of gold coins of the reign of Allah-uddern, the first Mahommedan general that crossed the Nerbudda river. See Brigg’s translation of Ferishta. Some of those coins are still worn by the women of Gurha as charms.

† During the life of Durghoutee and his nephew he resided at Chanda; and is said to have entered into the service of the prince of that country.
He became afflicted with chronic pains in his head and limbs, which he was persuaded were inflicted on him by Providence for his crime. The disease was pronounced incurable; and, as the only means of appeasing a justly incensed deity, he was recommended to offer himself up as a voluntary sacrifice, by burning himself in the trunk of a dry peepul tree. An old one sufficiently dry for his purpose being found in the village of Deogaw, about twelve miles from Mundala, he caused himself to be shut up and burnt in it; and the merit of the sacrifice is considered to have been enhanced by the sacred character of the tree, sacred to Siva, in which it was made. His eldest son, Prem Narain had been in attendance upon the emperor at Delhi, but he returned to the Nerbudda on receiving intelligence of his father's death, leaving his son Hirdee Sa' to represent him at the imperial court. Unfortunately, in his haste, he omitted, it is said to return the visit of Beer Singh Deo, raja of Archa, before he left court; and that proud prince on his death-bed shortly after is said to have made his son, Jhoojar Singh, swear to revenge the insult by the invasion and conquest of Gurha, or perish.

He soon after marched at the head of all the troops he could muster, and Prem Narain finding himself unable to oppose him in the field, threw himself into the fort of Chouragurh, where he was for some months closely besieged. Jhoojar pretended at last to raise the siege. He drew off his troops, and descended into the plains, where he invited Prem Narain to come and adjust with him in person the terms of peace. He was prevailed upon to do so on the faith of a solemn oath; and accompanied by his minister, Jeydeo Bajpae, proceeded to the tent of his enemy, where they were treacherously murdered by assassins hired for the purpose. He again invested the fort, which having no head soon surrendered; and all the other garrisons in the Gurha dominions followed the example.

News of this invasion and of the death of his father was soon conveyed to Hirdee Sa', then in attendance upon the emperor at Delhi. He left court, and unable to procure any assistance in troops, returned in disguise to the Nerbudda. Near the fortress of Chouragurh he is said to have met his old nurse; and, on being recognised by her, was told where his father had deposited a large sum of money, which, with her assistance, he got into his possession. He then made himself known to many of the most powerful and influential landholders of the country, who brought all their followers to his support; and with their aid, added to that of the Muhammadan chief of the ten ceded districts of Bhopal, he soon made head against the enemy; possess-
ed himself of all the twenty-two military posts of his kingdom; and at last ventured to come to a general action with him near the village of Koluree, in the district of Narsingpore. Jhoojhar Singh was defeated and killed; and the fortress of Chouragurh was surrendered immediately after the action, which was fought within sight of the walls.

In return for the services rendered by the chief of Bhopal, Hirdee Sa assigned the district of Opudgurh, containing three hundred villages. He sent back the widow and family of Jhoojhar Singh to Bundelkhund, by which he is said to have won so much upon the esteem and gratitude of the members of this family and the people of Bundelkhund in general, that they made a solemn vow never again to invade his dominions.

It may here be remarked that Jhoojhar Singh had two brothers, Dewan Hurdour, alias Hurdour Lala, and Puhar Singh; that the former is said to have been poisoned by one or other of his brother's wives; and that when the cholera morbus broke out in the valley of the Nerbudda for the first time in 1817, when occupied by our troops, it was supposed to have been occasioned by the spirit of this Hurdour Lala, descending into the valley in the north wind blowing down from the territories of Bundelkhund. It first broke out I believe among the troops while they were stationed on the plain between the garrison of Chouragurh and the village of Koluree, the place where the action was fought, and it is said to have begun its ravages while the north winds prevailed. These circumstances added to that of Hurdour Lala's having always been propitiated by some offering or prayer, whenever a number of people were congregated together for whatever purpose, lest he should introduce discord or evil of some kind or other among them, made it believed that he was the source of this dreadful scourge; for the custom of propitiating him was entirely local, and our troops had disregarded, or indeed had perhaps never heard of the necessity. From that day small rude altars were erected to Hurdour Lala in every part of the valley, surrounded by red flags erected on bamboos, and attended by prostrated thousands; and from the moment a case of cholera morbus occurs, every native inhabitant of this valley, whatever be his religion, rank or sect, deprecates the wrath of Hurdour Lala*.

* It is said that one of Lord Hasting's camp-followers slaughtered a bullock near the tomb, and that the cholera broke out in consequence; that after many thousands had perished, one man afflicted with the disease thought of Hurdour Lala, and vowed an offering to him if he recovered. He got well, and built a temple to him; others did the same, and the disease ceased. From
HIRDEE SA', now secure in the possession of his dominions, turned his attention to the improvement of the country, which had suffered much from the ravages of war, and the internal disorders introduced by these revolutions of government. He planted many groves. Among the former, the grove in which the cantonments of Jubulpore now stand, was the largest; and it is said to have contained, as its name Lakheree imports, one hundred thousand mango trees. The greater part of these have gone to decay, or been cut down; and some thousands of them have been felled since we took possession of the country. Among the reservoirs that he formed, the largest was Gunga Saugor, a fine piece of water in the vicinity of the town of Gurha. He died at a very advanced age, after a reign of seventy-one years, dating from the death of his father, Prem Narain; and was succeeded by his son Chutter Sa'. The inscription on the stone at Ramnugur bears date Samvat 1724, and was made in Hirdee Sa''s reign, which commenced it is said in Samvat 1653, A. D. 1596, so that he must have reigned seventy-one years, even supposing that he died immediately after it was made.

His second son, Huree Singh, demanded of his elder brother a division of the territories: but he was soon reduced to obedience: and during the life of Chutter Sa' remained afterwards quiet upon his jageer. Chutter Sa' died after a reign of only seven years: and was succeeded by his son Kesuree Singh; but Huree Singh, thinking the occasion favorable for his ambitious views, and failing in his attempt to get himself proclaimed as successor to his brother, invited to his assistance the raja of Bundelkund. With this support he made an attack upon his nephew; and getting possession of his person he treacherously put him to death after he had reigned three years.

Kesuree Sa' had a son, Nerind Sa', then about seven years of age, whom Ramkishun Bajpae, the son of Kamdeo, who had accompanied Hirdee Sa', in his attendance upon the emperor, and shared in his subsequent fortunes, rescued from Huree Singh, took to Ramnugur, near Mandala, and there caused him to be proclaimed as rightful sovereign. Collecting a strong force of the better disposed people, he returned, defeated and killed Huree Singh in an action, and drove his son, Puhar Singh, with all his troops from the field. An agent was sent off to the imperial court, to demand the emperor's sanction to his accession to the throne; and five districts were assigned to the emperor on the occasion, Dhumonee, Huttah, Mureeah Deh, Gurha Kotuh, and Shahgurh.

that time temples have spread through almost every village in India to Hureour Lala.
Puhar Singh was a brave and enterprising man; and finding no prospect of making head against the young prince for the present, he led off his followers, and joined the army of the emperor Aurungzebe then employed in the siege of Beejapore* and served under the command of Dilbere Khan, where he had frequent opportunities of distinguishing himself; and the general was so much pleased with his services that after the fall of Beejapore he sent with him a body of troops under the command of Meer Jyna and Meer Manoolah, to assist in his attempts upon Mundala. He was met by the young prince, his cousin, near the banks of the Doodhee river at Futehpore, where an action took place, in which Nerind Sa' was defeated, and his general killed.

He retired upon Mundala accompanied by Ramkishun, the faithful minister who had secured him from the father of Puhar Singh. Not feeling himself secure at Mundala he proceeded to Sohappore, where he collected around him his scattered forces, and became again able to face his cousin in the field, as the troops which the Moghul general had sent to assist him, were returned to the Dukhun. They came to an action near the village of Ketoogow, where Puhar Singh was defeated and killed. On the death of their leader all his troops dispersed, or entered into the service of the victor; who returned to Mundala, and thenceforward made that place the seat of his government.

Puhar Singh had two sons in the action who fled from the field as soon as they saw the troops give way after their father’s death; and returned to the imperial camp, in the hope of obtaining further assistance. Every other endeavour to interest the emperor in their fortunes proving fruitless, they at last, stimulated by the desire to revenge their father’s death, and to acquire the sovereignty of the Gurha dominions, renounced their religion for that of Islam, and obtained the support of a small body of troops with which they returned to the valley of the Nerbudda, under the acquired names of Abdor Ruhman, and Abdol Hajee. They were to have been joined by a Murhutta force under Gunga Jee Pundit; and Nerind Singh, distrustful of his strength, sent an agent to endeavour to bring his two cousins to terms before this force should join.

This agent they put into confinement, under the pretence that he was serving a rebel against their legitimate authority, but he soon effected his escape; and, being well acquainted with the character of the Murhutta partisans, proceeded immediately to their camp, and by

* Beejapore surrendered to the emperor Aurungzebe, 15th October, 1686.
the promise of a larger sum of money than the commandant expected from the young apostates, prevailed upon Gunga Jee to join his force to that of his master, strengthened by this body of marauders, Nerind Singh ventured a general action, in which his cousins were defeated and both killed.

His authority was now undisputed, but these frequent attempts of his relations cost him a great part of his dominions, as he was obliged to purchase the aid of neighbouring princes by territorial cessions. In this last contest with his cousins he was ably assisted by two Pathan feudatories, Azim Khan, who held in jageer, Barha, a part of the Futtehpore district (14), and Londee Khan, who held the district of Chouree (19). Taking advantage of these disorders and of the weakness of their prince they attempted to establish an independent authority over all the territories south of the Nerbudda. The prince invited to his support the celebrated Bukht Bulund, raja of Deogurh; and with their united force defeated the two Pathan rebels, and killed Londee Khan at Seenee, in the district of Chouree, and Azim Khan, near the village of Koleree, in the valley of the Nerbudda. For this assistance Nerind Sa' assigned to Bukht Bulund the districts of Chouree (19), Donger Tal (20), and Goonsour (18).

During these struggles he is said to have assigned to Chutter Saul, raja of Bundelkund, the five districts of Gurpehra (34), Dumoh (35), Rehlee (36), Etawa (37), and Khimlassa (38), which afterwards formed the province of Saugor. Two districts, Powae (27), and Shanugur (29), had before been assigned to the chief of Bundelkund. He was obliged to assign to the emperor, it is said, for a recognition of his title, the five districts of Dhumonee (29), Huttah (30), Mureea Deh (31), Gurhakota (32), Shahgur (33)*. He also assigned Purtabgurkh (10) in jageer to Ghazee Raa Lodhee, who had served him faithfully and bravely in the contest with Puhar Singh and his sons.

Nerind Sa' died after a reign it is said of forty years, A. D. 1731†, leaving to his son Mahraj Sa', only twenty-nine of the fifty-two districts which had composed the Gurha Mundala dominions under his ancestor, Sungram Sa'. After a peaceful reign of eleven years, Mahraj Sa's dominions were invaded by the Peshwa for the purpose of levying the tribute which it was impudently pretended that the Sutarah raja had granted to him the right to levy in all the territories north of the river Nerbudda. Mahraj Sa' resisted his demand

* These had been assigned before by Nerind Sa' after the defeat of Huree Singh; and the cession was merely confirmed.
† It must have been 54 years.
and stood a siege in the fort of Mundala*. It was soon taken and the prince put to death. He left two sons Sewraj Sa' and Nizam Sa', and the eldest was put upon the throne by Baijeo Rao, on condition that he should pay four lakhs of rupees a year as the chout, or quarter of his public revenue, in tribute. By this dreadful invasion of the Peshwa with his host of freebooters, the whole country east of Jubbulpore, was made waste and depopulate, became soon overgrown with jungle, and has never since recovered†. The revenue of the rajas, in consequence of this invasion, and the preceding contests for sovereignty between the different members of the family, and the cessions made to surrounding chiefs, was reduced to fourteen lakhs of rupees per annum.

Being unable to resist the encroachments of Raghojee Ghosla, who had under the pretended authority of the Sutarah raja to collect the chout, assumed the government of Deogurh from the descendants of Bukht Bulund, he lost the six districts which had anciently comprised the whole of the dominions of the Haihaibunsee sovereigns of Lahnjee Kurwagurh (21), Shanjun Gurh (22), Lopa Gurh (23), Santa Gurh (24), Deeba Gurh (25), Banka Gurh (26).

Sewraj Sa' died at the age of thirty-two years, A. D. 1749, after a reign of seven years, and was succeeded by his son Doorjun Sa', a young lad of the most cruel and vicious dispositions. A great many of the principal people having been disgusted with numerous instances of his wickedness, his uncle, Nizam Sa', determined to avail himself of the opportunity, and to attempt to raise himself to the throne by his destruction. He recommended him to make a tour of inspection through his territories, and after much persuasion he was prevailed upon to leave Mundala for the purpose.

Nizam Sa' had successfully paid his court to Belas Koour, the widow of his deceased brother, Sewraj Sa', but not the mother of the reigning prince, who was by a second wife, and had prevailed upon her not only to consent to the destruction of Doorjun Sa', but to promote it by all the means in her power. She was a woman of great

* This invasion of Balajeo Baijeo Rao took place, A. D. 1742.—See Duff's History of the Muhrutittus.
† It may be remarked that in districts so situated, the ravages of war and of internal misrule are repaired with more difficulty and delay than in others. In the first place, the air however salubrious while the districts are in cultivation, becomes noxious when they are allowed to run to jungle; and men are prevented from coming to fill up the void in the population. In the next, the new fields of tillage in such situations are preyed upon by the animals from the surrounding hills and jungles; and the men and cattle are destroyed by beasts of prey.
ambition, and during the lifetime of her husband had always had a great share in the administration of the government. She saw no prospect of being consulted by the young prince, but expected that Nizam Sa' would, if assisted by her in seizing the government, be almost entirely under her management. She, therefore, entered into his schemes, and urged the young prince to proceed on this tour of inspection, with a view of removing from the capital the troops, who were for the most part greatly attached to him, in this tour; but the day that the prince left Mundala, Nizam Sa' pretended that his feelings had been hurt by some neglect on the part of his nephew, and refused to move. This had been concerted between him and Belas Koour, who now insisted that the prince ought to return, and, by conducting his uncle to camp in person, offer some reparation for his pretended neglect.

The unsuspecting youth, at the suggestion of his step-mother, returned to Mundala accompanied by only a few followers, and among them Luchmun Pasban, a man of extraordinary strength and courage, who always attended him. They alighted at the door of Nizam Sa"s house, and immediately entered the court; but before any other could follow, the door was closed upon them. Luchmun called out "Treason," seized the young prince by the waist, and attempted to throw him upon the wall of the court yard, which was about ten feet high; but in the act of doing it, he received, in his right side, a cut from the sabre of Goman, a follower of Nizam Sa. This checked the effort, and the prince, unable to reach the top, fell inside: and before Luchmun could grasp his sword his right arm was severed from his body by a second cut from the sabre of Goman. Leaving him to be dispatched by his, Goman's, father, Loksa and his two brothers, whom Nizam Sa' had employed to assist him in this assassination, Goman, now made a cut at the forehead of the young prince, who staggered and fell lifeless against the door, which his followers were endeavouring in vain to force from the outside.

A shout from the inside "that Nizam Sa was king," echoed from the partisans of Belas Koour without, added to the general unpopularity of the young prince, completed the revolution; and all that remained was, to satisfy those who might be glad to avail themselves of the opportunity to invade the country under the pretence of punishing the regicides and usurper. An agent was immediately sent off to the Peshwa; as the paramount authority, and to pacify him the districts of Pana Gurh (50), Deoree (51), and Gorjainur (52), were assigned in lieu of the tribute which had been promised on the death of
MAHRAJ SÁ, and the accession of SEWRAJ SÁ'. These districts were subsequently formed into the five muhals of Deoree, Tendoookera, Chawurpata, Goor Jamur, and Nahir Mow. When NIZAM SÁ, ascended the throne he was twenty-seven years of age; and the cruel and unpopular conduct of his nephew, during the short interval of six months that he reigned, added to his own fine person, affable manners, and great capacity for business, soon reconciled all classes of the people to his government. He turned his attention entirely to the improvement of his country, and the cultivation is said to have extended, and the population a good deal augmented, during his long reign.

NIZAM SÁ' died after a reign of twenty-seven years at Gurha in the year Samvat, 1833, A. D. 1776, leaving, as it was pretended, one child, a son, MIHPAL SINGH, then about one month old, and a recognition of his title to the succession was obtained from the chief of SAUGOR, acting ostensibly under the authority of the Peshwa.

About the year Samvat, 1790 or A. D. 1733 MUHAMMUDUN KHAN BUNGUSH was transferred from the government of Allahabad to that of Malwa; and he attempted the conquest of the districts of Bundelkhund from CHUTTERSAL, an enterprising chief who availed himself of the disorders of the empire, and the absence of the imperial armies in the Dukhun, to put himself at the head of the discontented Hindu chiefs in that quarter, and form for himself a valuable independent principality. CHUTTERSAL finding himself too weak to resist so powerful an enemy, invited the assistance of BAJEE RAO the Peshwa, who marched to his support at the head of a large body of cavalry, defeated BUNGUSH, and made him evacuate the whole of the territories he had invaded and seized. CHUTTERSAL was so well pleased with the able support the Peshwa had given him in his utmost need, that he adopted him as a third son, and assigned over to him, as an immediate recompense, a garrison and territory in the vicinity of Jhunsee, worth above two hundred and twenty-five thousand rupees a year.

CHUTTERSAL died in the year A. D. 1735, and the Peshwa sent his confidential agent GOBIND Pundit, to demand his share of the chief's dominions as the third son, so styled after the late contest. He met HIRDEE SÁ' and JUGUT RAJ, the two sons of the deceased chief, and obtained the cession of the districts of SAUGOR, Gurpehra, &c. &c. yielding an estimated annual revenue of about thirty-six lakhs of rupees. GOBIND Pundit remained in charge of these districts as MUKUSDAR, and transferred the seat of government from Gurpehra to SAUGOR, where he built a fortress and town upon the borders of a very handsome lake. He extended his conquests and authority over
other chiefs and districts to the eastward as far as Culpee; and repelled an attempt on the part of Shooja-od Doula, the nawab wuzier of Oude, to wrest from him his newly acquired possessions in that quarter*. An army which the nawub sent into Bundelkhund, under the command of Meer Naem was defeated and driven back with great loss.

Having secured his dominions in Bundelkhund he returned to Poona, where he was received with all the respect and acknowledgments due to his highly important services. He returned to Bundelkhund, left his son-in-law Beesa Jee, as his representative at Saugor, and removed the seat of his government to Culpee. In the year Samvat, 1815, A. D. 1758, Gobind Pundit accompanied Suda Seo Bhao and Biswas Rao, the son of the Peshwa, to Delhi; and in 1817 Samvat was killed on the plains immediately before the celebrated battle of that name, in which the brother and son of the Peshwa both lost their lives.

This disaster was nearly fatal to the Murhutta dominions in Bundelkhund. Their troops fled from Culpee, and the chiefs took advantage of the general consternation to regain their independence, and extend their possessions. Beesa Jee, with the assistance of Janoo Ghosla, reduced them to obedience, and retained possession of all the districts placed under his charge. Bula Jee Baba, and Gunga Dhur Nana, the two sons of Gobind Jee, went to Poona; and were there invested with the government of Bundelkhund, in consideration of the merits and services of their father. Bula Jee was the governor, and Gunga Dhur was to act as deputy under him. The former was so well pleased with the management of Beesa Jee, that he continued him in the government of Saugor; and proceeded himself, accompanied by Gunga Dhur, to Culpee. Beesa Jee was soon after summoned by the governor of the fortress of Mulhargurh, to which raja Ram Gobind on the part of Rughoha, the pretender to the office of Peshwa, assisted by all the disaffected chiefs of the country, had laid siege. By the timely assistance afforded by Beesa Jee the siege was raised; and he was soon after engaged in the fruitless attempt to prevent the march through his territories of a British detachment under the command of Colonel Goddard. See my account of Goddard’s march†.

* See Khyr od Deen’s account of this invasion.
† Published in the Literary Gazette, 10th February, 1833.
Of the Gurha Mundala Rājas.

Gobind Pundit

Bulajee

Abha Sahib

Babu Sahib, his second wife died widow who now 1868, Samvat.

receives a pension of ninety-six thousand, (96,000) rupees a year.

Beesa Jee recognized in due form the right of Mihpaull Singh to succeed his father Nizam Sa’ on the throne of Mundala; but the queen dowager, Belas Kour, insisted upon placing on the throne the prince Nurhur Sa’, a young man of about twenty-five years of age and son of Dhun Singh, the younger brother of Nizam Sá, and next heir to the throne. She, as the widow of Sooruj Sa’, pretended to have a right to bestow the government as she pleased; and the usurpation of Nizam Sa’ having been excused on this ground, many would have been found sufficiently willing to avail themselves of it, in order to raise themselves to wealth and consequence, had the birth and title of Mihpaull Singh not been at all questionable. The leaders of her party were Saudut Khan the Pathan jageerdar of Surrengur, and Prethee Singh, jageerdar of Petehra. The leaders of the party of the young child were Rugbuns Bajpæ, and his son Mukund. His brother Bikram Bajpæ, and his son Gunga Persaud, together with Guney’s Pasban, the treasurer.

The Dowager determined upon the destruction of the opposite party. Saudut Khan invited to his house, which was situated outside the fort at Mundala, Guney’s Pasban, his sons Girdhur and Nundha, and his brother Morut Singh, on the pretence of making arrangement for an advance of pay to his troops; and Gunga Gir Mohunt, a large banker went as guarantee to any agreements they might make with him. Soon after they had entered on business Saudut Khan took Gunga Gir aside on the pretence of wishing to speak with him in private*; but the moment they left the room the assassins, who were placed around, and waited only for this signal, rushed in and fell upon the party. The two young men drew their swords and defended themselves and their father for some minutes;

* Gunga Gir is generally admitted to have been a party to this murder.
but overpowered at last by numbers, they all fell. Saudut Khan went off immediately to the Dowager's palace within the fort; and was directed to proceed immediately, surround the house of Rughuns Bajpae and his family, and put them into confinement. He surrounded their house with a body of his troops, and summoned the old man to surrender. He refused, and the troops began to fire in at the windows, seeing no chance of escape without disgrace, the men put the women and children to death, set fire to the house, and then rushed out upon the assassins, making great slaughter among them till they all fell covered with wounds.

It was thought that of about one hundred and twenty-two members of which this family was composed, not one had escaped; but it was afterwards found that Pursotum, the son of Mokund Bajpae, a lad of about nine years of age, had been taken away by his nurse in the midst of the confusion and carnage of the Johur; as also that Gungapersaud, the son of Bikram Bajpae, had been discovered still living among the wounded. These were concealed among the friends of the family for a month, when the ranee began to manifest feelings of regret at the massacre of this family, and of anxiety to discover some surviving member. The two survivors were brought to her, and she conferred upon Pursotum the purguna of Suroulee in jageer.

It is now very generally believed that Mihipaul Singh was not the son of Nizam Sa'; and that he was brought forward by Rughuns Bajpae, merely for the purpose of securing the continuance of his influence in the administration of the government.

Nurhur Sa' having now been seated on the throne by the consent of both parties, another competitor made his appearance. Somere Sa' was the illegitimate son of Nizam Sa'; and in ordinary times such sons never pretended any claim to succeed to the throne while a legitimate son survived even in any collateral branch of the family. On the present occasion of a disputed succession, Somere Sa' set up his pretensions, and invited the Murhutta chief of Nagpore, Mondajee, to his assistance. He marched to invade Gurha Mundala, but was met by the ministers of the dowager, and induced to return to Nagpore on a promise of three hundred and seventy-five thousand rupees. This agreement Nurhur Sa' refused to ratify; but Somere Sa' had by this time gone off to solicit aid from Saugor.

Beesa Jee demanded an explanation from Nurhur Sa', who sent an accredited agent to him; but refused to attend to the suggestions of this agent, that he should purchase Beesa Jee's recognition of his title, and advance Somere Sa' a sum of money, which might have been
effected for about four hundred and fifty thousand rupees; and Beesa Jee marched at the head of a large force from his cantonments at Dumow. At Teyjgur he was opposed by Chunder Huns, who held that purguna in jageer under the raja; but he soon defeated him, and advanced into the valley as far as Patun, where he was opposed by Saudut Khan, Gunga Gir, and the jageerdar of Mangur, all of whom he soon dispersed, and advanced without further opposition to Mundala.

He deposed Nurhur Sa', and put Somere Sa' on the throne; and removed Saudut Khan, and Gunga Gir Mohunt from all share in the government, appointing in their place, as prime minister, his brother Dadoo Pundit, with the assignment of jageer of Sureenagur. The purguna of Seahora was assigned as a nuzurana to the Peshwa, and a fine of thirty hundred thousand rupees was imposed upon the government. In this fine however credit was given for thirteen hundred thousand rupees taken from the palace in money and jewels, a bond was drawn out for the payment of fourteen hundred thousand in ten years by ten equal instalments: and for the payment of three within a specified time. Pursotum Bajpar and Sew Gir Gosaeen were taken as hostages. Beesa Jee returned to Jabulpore, sent the greater part of his troops back to Saudur, and took up his residence at Gurha.

Somere Sa' apprehensive that Belas Koour would endeavour to get Nurhur Sa' restored, and that the Murhutta would be easily persuaded to accede to her wishes with a view to promote their own interests by another change in the government, determined to make away with her. He left Mundala with the pretended intention of visiting Jabulpore, but from the first stage he sent back Incha Singh with a letter addressed to the dowager. He knew that she always heard every letter addressed to her read; and that this would give the assassin an opportunity of despatching her. Belas Koour came to the door to hear the letter read, and was instantly cut down by Incha Singh. Beesa Jee attributed the assassination to Somere Sa', and made preparations to revenge it by removing him from the throne: he was not backward in preparations to defend himself. He was joined by Saudut Khan of Sureenagur and Chunder Huns; and with these and other feudatory chiefs he advanced towards Saudur, in order to attack Beesa Jee before he should get into the valley. The two chiefs came to an action near Mangur. Chunder Huns was killed early in the fight; and his followers giving way threw into confusion those of Saudut Khan, who retreated with great precipitation upon Chouragurh. Somere Sa' made good his retreat to Mundala, and Beesa Jee advanced as
far as Gurha, where he opened a negotiation with Nurhur Sa', for his restoration to the throne on condition of Gunga Gir becoming the security for the payment of the money due to him by the last treaty. Having prevailed upon Somere Sa' to come from Mundala on the promise of a pardon, he seized him at Tilwara ghat, and sent him a close prisoner to Saugor, where he was confined in the fort of Goor Jamur. Nurhur Sa' having agreed to Beesa Jee's terms, was taken to Mundala and put on the throne; but Morajee was left with a body of the Saugor troops in command of the garrison, and Nurhur Sa' discovered that he was sovereign merely in name.

Beesa Jee returned to Gurha; and, considering his authority to have been now securely established, he sent part of his troops back to Saugor, left the greater portion of what he retained at Jubulpore, and encamped with only a few followers about two miles distant, and close outside the city of Gurha, to the west.

Taking advantage of his carelessness Gunga Gir Mohunt collected together a body of five hundred Gosain horsemen; attacked him about midnight; put him, his brother Dadooba, and the greater part of their followers to the sword; and caused such a panic among the great body of his troops which were posted at Jubulpore, that they all made a precipitate retreat towards Saugor, with the exception of twelve Murhutta horsemen who entered the service of Gunga Gir. Hearing of this successful attack upon Beesa Jee, the feudatory and other chiefs about Mundala, who were opposed to the Saugor rule, collected together round Mundala, and cut off Morajee's supplies. He knew that he could not stand a siege, and requested permission to retire with his troops unmolested to Saugor. With his small detachment he made good his retreat all the way to Saugor, where he soon made preparations to recover the country which had been lost by the imprudence of Beesa Jee, and to revenge his death. Gunga Gir Mohunt was now joined by Saudut Khan, who had been dispossessed of his jageer of Sureenugur by Beesa Jee; and they advanced to meet Moora Jee so far as Teyzeer. Here an action took place; the troops of Gunga Gir gave way on the first discharge of the artillery of Moora Jee; and those of Saudut Khan were thrown into confusion by the death of their leader, who was shot in the breast by one of the twelve Murhutta horsemen, who had entered their service after the attack upon Beesa Jee. His remains were buried upon the spot where he fell, and his tomb is still to be seen there.

Gunga Gir with the deposed prince, Nurhur Sa', whose cause he was supporting, fled precipitately from the field, the former towards
Mundala and the latter towards Chouragurh, in order to distract the attention, and divide the forces of Moora Jee. He however knew his enemies too well, and pursued closely and incessantly the most formidable, Gunga Gir, who was enabled to collect a few forces in passing by Mundala and Ramgurh, and to make a stand at Bhurura, near Kombhee, and on the bank of the Heerun river. Beaten here he retired upon Chouragurh, where the prince, Nurhur Sa', had now been joined by a considerable force, which Deo Gir, the adopted son of Gunga Gir, had brought from Chundele. Their force united at the village of Singapore, where they were again beaten by Moora Jee; and obliged to take shelter in the fort of Chouragurh, which he immediately invested, and very soon took, as it is supposed, by the treachery of Pudum Singh, the jageerdar of Delechree.

Nurhur Sa' was sent prisoner to the fort of Korae in the purguna of Kimlossa; and Gunga Gir to Saugor, where he was soon after put to a cruel death by having his hands and legs tied together, and in this state being suspended to the neck of a camel, so that he might come in contact with the knee. The animal was driven about the streets of Saugor, with the Mohunt thus suspended to his neck, till he was dead. Kuramut Khan, was taken prisoner in the action of Legzgur, and sent to Saugor where he was ransomed for twelve thousand rupees by Adur Opudeea, in gratitude, it is said, for former acts of kindness. He returned to Sureenagur, but was soon after obliged to retire with his family, and take up his residence at Chapara. Nurhur Sa' died in prison in the fort of Korae a few years after, Samvat 1846 or A. D. 1789.

Somere Sa' was afterwards released and in 1861 Samvat or A. D. 1804, he was killed in an action which took place at Kistae, between Rughonath Row the subadar of Deoree, and Luchmun Singh jageerdar of . He had taken the part of the latter of these chiefs in a contest for dominion.

[To be continued.]

Geography.

It would be difficult to convey any very precise idea of the boundaries of the Gurha Mundala dominions when most extended, by description, because they were not marked out by any very distant geographical lines, while those of a political character are either too little known or have been too often changed to afford any assistance. They comprised at the end of the reign of Sungram Sa', who died the year Samvat A. D. the following fifty-two gurhs or districts.


1837.

**History of the Gurha Mundala Rājas.**

No. of villages.

750 1 **Gurha**, or the territory lying between the rivers *Nerbudda*, *Heerun*, and *Gour*.

750 2 **Maroo Gur**, that lying east of the *Gour* river, and including Mundala.

750 3 **Puchele Gur**, that lying between the rivers *Burma* and *Mahanudee* now the purguna of Kombee.

350 4 **Singole Gur**, that lying between the *Heerun* and the *Beerma* rivers.

760 5 **Amodah** bounded to the by the *Soor* river, and to the by *Kanaree*.

750 6 **Kanooja**, bounded to the by the *Omur* river and to the north by the *Olonee* river the by the village of Kumarore and including what is now the purguna of Belehree.

750 7 **Bugamara**.

750 8 **Teepagur**.

750 9 **Raegur**.

750 10 **Pertabgur**.

750 11 **Amurgur**. All now included in the *Ramgur* raja’s estate.

350 12 **Deohur**.

360 13 **Patungur**.

750 14 **Futtahpore**, bounded to the east by the *Doodhee* river; the north by the *Nerbudda*; to the west by the village of Turone; and to the south extending into the hills.

750 15 **Numoongur** bounded to the west by the *Doodhee* river; the north by the *Shere*; and to the south extending into the hills.

360 16 **Bhowurgur**, bounded to the west by the *Shere*; the north by the *Nerbudda*; east by the *Deo* rivers; and to the south extending into the hills.

750 17 **Burgee**, bounded to the west by the *Deo* river; to the north by the *Nerbudda*; and west by the *Bungur*.

750 18 **Ghoonsour**, bounded to the by the Bangunga; to the by the Thavur.

360 19 **Chouree**, to the south by the *Punjdhur* river, now Seonee.

750 20 **Dougertal**, to the north bounded by the *Punjdhur*, and to the south by the *Soor* river.

4 o

 Assigned by *Narind Sa*, to *Bukht Bulund* about A. D. 1700.
These six districts comprised the ancient dominions of the Haihaibunsi sovereigns as of Langee.

Assigned to Chutter by the Alonee river; to the east by the Alonee Sa. to the west by Hirdee Sa.'

Said to have been assigned to the emperor by Narind Sa.'

Forming the province or division of Gurpehra, since called Saugor.

Assigned to Chutter Saul by Narind Sa'.

Since forming the Bhopaul principality.

The capital of the Gond raja had been Gurha; and this continued to be the residence of the Rajpoot princes up to the reign of Dulpur, who transferred his residence to Singoleghur. This fortress which is of immense extent, was built by a raja Belk, it is said, a prince of the Chundele Rajpoot tribe, who reigned over that part at some former period.
Another prince of that tribe is said to have reigned at Belehree over that part, which formed the district of Kanooja, or number six in this list.

The valley of Jubeyra, which now comprises several cultivated and peopled villages, was then a lake formed by a bund of about half a mile long, one hundred and fifty feet thick, and one hundred feet high, made with sandstone cut from the Bhundere range of hills close by. This bund is a curious work, and stands about four miles from the village of Jubeyra, to the southeast. It is said that it was cut through by the Mahommudun army in the invasion, but it seems to have burst of itself from the weight or overflowing of an unusual quantity of water; and a branch of the Beermee river now flows through the middle of it. Singolegur once overlooked this magnificent lake. This however must have been insignificant compared with the lake which at the same time covered the Tal purguna, in the Bhopaul territory, on the site of which are now some seven hundred villages I believe. The bund which kept in this mass of water united two hills in the same manner as that near Jubeyra; but was of greater magnitude and of more elegant construction.

Ranee Durghoutee appears to have changed the seat of government partially though not altogether to Chouragurh, a fort which is situated on the brow of the Sathpore range of hills, and which overlooks the valley of the Nerbudda, about twenty miles from the station of Nursingpore; for we find Asuf Khan after her defeat and death marches to Chouragurh, and there finds her family and treasure. It is however probable that she merely sent them there for security on the approach of the invading army, as Singolegur was thought untenable, and lay in their direct line of march.

Durghoutee’s son, Beer Narain, made Gurha his residence; and it continued to be the capital till the reign of when it was transferred to Mundala, which became the residence of his successors till the Saugor conquest, or usurpation in the year Samvat 1837, A. D. 1780, when Jubulpore became the seat of the local government, and has continued so ever since.

When the Rajpoot dynasty, if it may be so called, commenced in the person of Jadoo Rae, the principality contained merely the district of Gurha, (No. 1,) which comprised seven hundred and fifty villages, and was bounded on the south by the Nerbudda; the west and north by the Heerun; and on the east by the Gour rivers. Gopaul the tenth prince of that dynasty, extended his dominions over the districts of Mandoogur, (No. 2,) containing seven hundred and fifty villages. He built the town of Gopaulpore, and is said to have improved his country

4 o 2
greatly by rendering the roads secure to merchants and all kinds of travellers, whereas they had before been much infested by tigers, and other beasts of prey.

**Pedigree of Sah Gujee Rai.**

**Sah Gujee Rai.**

- Futteh Singh, Hemraj, Jugut Singh, Inderjeet.
- Luchmun Singh, Tilok Singh.

**Vikramajit.**

N. B. A list of the Gurka Mundala rājas derived from an inscription translated by Captain Fell in the 15th Vol. of As. Res. page 437, has 47 in lieu of 48 names to Sangrama Sa’ḥ whose Son Vi’rana’ra’yana was killed in a battle with Akber’s troops. That list terminates with the reigning monarch Hridaye’swara in A. D. 1667. It differs immaterially from the present list.

II.—Account of the Ruins and Site of old Mandavī in Raepur, and legend of Vikramāditya’s Son in Cutch. By Lieut. W. Postans, Bombay Engineers.

On the edge of the creek (khārī) which runs inland in a N. W. direction from Mandavī at the distance of about 2 miles from that Bunder, are to be traced the remains of a place of some extent called by the natives of the country Raepur, or Old Mandavī, (this last word signifies custom house.) They relate that Raepur was formerly the Mandavī of the Gulf of Cutch: the sea washed its walls and it carried on greater trade than Mandavī (or as it is styled in all official documents of the country) Raepur does at the present day. Old Mandavī is however now nothing more than a deserted and desolate spot, and with the exception of the foundations of its brick buildings, nothing remains to denote where a flourishing city is supposed to have once been. It is curious that the art of brick-making has either been lost or completely fallen into disuse, hence the natives use these ruins to provide bricks to assist in building the houses of neighbouring villages, and in digging for these the small copper coins have been found, which are known in Cutch as the *Ghadira pice* from the in-

* I annex a sketch of one of the most perfect impressions I have yet seen. I have in my possession 12 of these coins, some of which I found myself amongst the ruins of Raepur. The natives say they are often found after the rains when they are more easily distinguished from the stones, &c. which surround them, owing to the sand being whiter at that season—the antiquarian would no doubt be rewarded if he were to dig to some extent in this spot.
press they bear. The love for the marvellous amongst the natives has magnified the extent and importance of Old Mandavi to a city 2 coss in circumference, carrying on double the trade of the present and more modern port. I found the greatest visible extent of its ruins from E. to W. to be 200 paces, but as the khári bounds them to the N. and W. the yearly freshes carry away some part of the foundations; so that from their present appearance little idea can be formed of the real extent of the place. In the absence of all historical record, as is usual with many places presenting a similar appearance in Cutch, a legend or legends is attached to it, and it is related to have been the consequence of a curse (sirap) denounced upon it by a holy mendicant (Dharmánáth), the founder of the sect of jogies called Kanphatties:—they have a temple said to be built in the time of Rao Lákhá in the middle of the ruins: the village of Raepur on the opposite bank of the khári is tributary to the same establishment. There is no reason to doubt that Raepur was formerly a place of trade and importance, the khári from the sea to some distance above Raepur is of considerable width, never less than 800 yards, and in places I should think even more. It is by no means unusual for the sea to recede from places similarly situated, and the abandonment or destruction of the old port may either be attributed to this cause rendering it no longer available for trade, or it may be the effect of either earthquake or famine, to both of which calamities Cutch has at all periods been subjected.

Cutch above all places abounds in legends and traditions; the more marvellous the higher they are prized. The following as being connected with this ancient city of Raepur, and the impression in the Ghadira coins* I have committed to paper for the amusement of the curious in such matters. For all the inconsistencies which may be observed therein, I beg leave to decline any responsibility; I merely profess to give a correct translation of the fable as it has been at various times related to me. As this legend also represents the destruction of Raepur by Vikramajit the son of Indra, it is evident that it must have been rebuilt before Dharmánáth could have vented his malediction upon it. The native way of accounting for this, that it was rebuilt, and that the coins are the work of a king Gaddeh Singh, who struck them in commemoration of the story of Vikramajit. It was during his, Gaddeh Singh's, reign (about 450 years since) that the city of Raepur was again destroyed,—but

* The square copper coin sketched by Lieut. Postans has the effigy of a bull, not an ass: though it might be readily mistaken.—Ed.
such are the absurdities and inconsistencies which mark these traditions, that it is difficult to know which is the most popular fable, since you can seldom hear the same story from two different persons: however this of Vikramajit is the best authenticated I have yet found on the subject.

Legend of Virji the Son of Vikramajit, whose father was transformed into a donkey.

The legend opens with Indra, who is represented as amusing himself in the courts of paradise with the matching of four Apsaras (heavenly nymphs), his son Vikram being present at the entertainment,—one of the damsels was so surpassingly beautiful that she attracted the attention and as the sequel shews excited the admiration of the son, who after gazing for some time threw a small pebble at her as a token of his passion, and a hint not to be misunderstood. The pebble striking the nymph occasioned a slight deviation in her movements which Indra observed, and ascertaining the cause was greatly incensed that his son should in his presence be guilty of so great a breach of decorum; he determined to inflict summary and severe punishment, so turning to his son he said, "Your conduct is unbecoming and disrespectful, the action of which you have been guilty in giving reins to the fierceness of your desire is more consistent with the properties of an ass than one of godlike origin; hear then the curse I denounce upon you—quit these realms and visit the earth in the form of an ass; there and in that degraded form to remain until the skin of the animal whose form you take shall be burnt, then you are released but not till then." Short time was allowed Vikram to prepare for his journey, he was at once precipitated to earth and alighted close to a potter who was employed in his vocation near the then populous and important city of Raepur (Old Mandavi). The potter amazed at this sudden accession to his wealth, after some time put the son of Indra into his stables with his other beasts; but the first night the donkey speaking to the potter said, "go into the neighbouring city and demand the king's daughter for me in marriage." This miracle astonished the potter, but he obeyed the injunction, and proceeding to the kotwál of the city, communicated what had occurred. The kotwál disbelieving the story went to the potter's house to ascertain the fact; he heard the same words repeated and told the minister, who also having satisfied himself of the truth of the report, devised some means to acquaint the king; he in his turn heard the donkey speak, and wishing to avoid so very unpleasant a connection for his daughter said to the potter, If you will in one
night cause the walls of my city to become brass, the turrets silver, the gates gold, and collect all the milk in my province into one spot, I will give my daughter in marriage to this donkey. Satisfied in his own mind that his daughter was safe under this agreement he departed. No sooner had he left the place than the son of Indra said to the potter, Place a chatty (earthen pot) of milk on either side of me, rub my tail with milk and mount me. The potter obeyed him and away they flew to the city. The potter was then directed to sprinkle the milk from the chatties on the walls and turrets;—he did so, and they became brass and silver; with a switch of the donkey’s tail the gates became gold, and all the milk in the province collected into one place. In the morning, great was the surprise of the king to find the task he had given and on which he had relied for the safety of his daughter so scrupulously fulfilled. He had no remedy therefore but to perform his promise, and the marriage rites of the princess with Indra’s son in the shape of a donkey were duly solemnized. That night the bride with a confidential friend, a brahmin’s daughter, awaited the coming of the bridegroom. The son of Indra who had the power of appearing in mortal form (which power he only possessed during the night) came to the chamber where the damsels were in a form surpassing mortal beauty. The princess supposing some stranger had intruded himself ran away and hid herself in another apartment, but the brahmin’s daughter remained. In short he revealed the secret of his divine origin, and the curse under which he suffered, to both the women, whom he took to wife, and in due time each became pregnant. The king astonished at the apparent apathy of his daughter, respecting the disgusting form of her husband, inquired of her and discovered the secret, resolved to emancipate his son-in-law from the curse, he one night seized and burnt the donkey’s skin. The son of Indra was immediately aware of the occurrence and directed his wives to take all the jewels and valuables they possessed and flee from the city to preserve their lives, for that he being released from his curse must return to his father Indra, but that the city where they then were, would immediately become “dattan” (desolate and destroyed). The women fled and the city was destroyed, as Vikram the son of Indra had foretold. The women journeyed towards Hindostan: on the road the brahmin’s daughter was delivered of a son. Not having any means of providing for the infant she abandoned him in the jungle where a jackal suckled him with her young. The mother accompanying the princess proceeded until they arrived at a city where this latter was also delivered of a son whom she called
VI'RIJI. In the course of time the child who had been abandoned, grew in stature but roamed in the forest like a wild beast, understanding only the language of the jackals, till one day he was observed by a horde of brinjarries who sent their men to surround and capture him. He travelled with these merchants, and nightly as the jackals howl around their camp, the brinjarries ask him what they say, he tells them to be on the alert, for from the cries of the jackals, plunderers are at hand. On this account the merchants regard him as their protector and call him SAKNI or prophet. By chance these brinjarries stopt at the city in which resided VI'RIJI with his mother and the mother of SAKNI. Now the prince of this city made a practice of robbing all travellers who passed through it, and the brinjarries being possessed of much treasure, he sent his servants to pillage them, but owing to the cries of the jackals and the warnings of SAKNI, their efforts were unavailing. Disappointed at their ill success the thieves determined on revenge, for which purpose they placed a katturah (drinking vessel) of gold in one of the traveller's bales, and accused them of having stolen it. The brinjarries, confident in their innocence, offered their property to be searched, promising that if the vessel was found amongst their bales, they would forfeit all to the men of the city. The katturah was found, and these latter aware of the power of SAKNI demanded him to be given up. The merchants being helpless yielded him and proceeded on their journey; the mother of SAKNI recognized her son and told the brothers of their relationship, they both set out upon their travels, SAKNI telling VI'RIJI that he must go towards the city of Ujain; that on the road he will arrive at a mighty river; that a dead body will float past him, on the arm of which will be a tawid (or charm), that if he possesses himself of this he will become king of Ujain. VI'RIJI requests SAKNI to accompany him, he does so, and VI'RIJI having possessed himself of the charm as foretold by SAKNI, they reach Ujain where they put up at the house of a potter, whose family were lamenting as for a dire calamity, on asking the reason of which they learn that the city of Ujain is possessed by a Rákasa (demon) by name Agiah Betél, who nightly devours the king of Ujain; that all men take it by turn to be king and rule for one day; the lot had now fallen on the potter, for which cause his family were thus afflicted. The brothers consoled the potter, and VI'RIJI promises to supply his place. VI'RIJI accordingly presents himself and with acclamations is proclaimed king of Ujain; he made SAKNI his prime minister. At night armed with sword and shield he betook himself to his sleeping apartment, the Agiah Betél
as usual knocks at the door and demands admittance. 

Vīrṇī opens the door and assisted by the power of the tāwid conquers the demon, insisting on his quitting Ujain never to return. Ujain was thus relieved from a dire calamity. Vīrṇī reigned in Ujain for many years and became a great monarch. His reign forms an epoch from which throughout Gujrat and Hindostan, the Hindu year is dated; thus the present A. D. 1837 is 1893 of Vīra (Vikrama?): he is recognized as the founder of the numerous castes which now exist; before his time there were only the four principal ones of Brahmin, Kshatria, Vaisya, and Sudra.


Anxious that the structure of Kemaon should be brought as practically as possible to the notice of those who devote themselves to geology, I take the liberty to present to the Asiatic Society a duplicate collection of rock specimens, the counterpart of which is intended to be sent to the Geological Society of London. If this small collection be of no other utility, it may serve in some slight degree to elucidate the extensive collection of the rocks of the same province, formed by the late Captain Herbert, and may assist some member of the Society in the task of arranging the vast accumulation of materials alluded to.

They are the specimens from which the mineral characters of the rocks of Kemaon were partly taken, so that if my work contains errors in the application of names, or if the substances to which certain names have therein been applied, be erroneously described; the members of the Society and all persons who have access to their museum will have it in their power to rectify my mistakes, which I have no doubt are numerous. On going hastily over the reinspection of the collection after nine months subsequent experience in Assam and the Cossiah mountains, I have myself been enabled in the catalogue to make some corrections applicable to my "Inquiries in Kemaon;" but there are other errors no doubt of still greater moment which neither my time nor my abilities enable me at present to point out; these may more readily occur to any member of the Society who will undertake an examination of this collection.
No. 1. Granite (Inq. Kem. 44*) as I have stated this rock to be stra-
tified it becomes a matter of consequence to determine whether it be 
granite or not. I confess I begin myself to suspect it to be gneiss 
which has assumed the granitic form in particular spots. The whole range 
composed of this rock (changing in places into unquestionable gneiss) dips 
towards the Himälaya, presenting for the most part steep declivities in 
an opposite direction formed by the outgoing of the strata. In the lower 
strata the mica gives place to hornblende, forming an intermediate rock 
between gneiss and hornblende-slate as 5, 8, and 20†.

2. Specimen, of the granitic centres contained in the gneiss of Kalee 
Kemaon‡.


4. Harder nodules which adhere to the surface of granitic masses.

5. Gneiss, with quartz and felspar imbedded in mica and horn-
blende, from Kalee Kemaon; it underlies the granitic rocks at Choura 
Pany, forming the southern foot of that mountain. This specimen belongs 
to variety a, Inq. Kem. 59.

6. Nodules of red felspar and hornblende adhering to the granitic cen-
tres of gneiss at Kalee Kemaon.

7. Mica-slate from beds of gneiss at Choura Pany.

8. The same containing hornblende.

9. Ferruginous slate from beds in gneiss and extending parallel with 
the strata. Inq. Kem. 52.

10, 11. Two interesting specimens shewing the transition between No. 5, 

12. Felspar quartz with very little mica forming veins in the gneiss of 
Choura Pany.

13. Gneiss of Choura Pany (on the southern declivity of the mountain) 
passing into mica-slate nearly the same as 7.

14. Chlorit-slate with quartz from the southern part of Choura Pany. 
Inq. Kem. 60.

15. Ditto without quartz,


17. Described (Inq. Kem. 62.) as oldest gypsum from beds in mica-
slate 7 and 8, but I doubt its being gypsum. Von Buch found beds of 
quartz in mica-slate just as this rock occurs: this specimen ought to be 
more carefully examined.

* Inq. Kem. 44—This abbreviation denotes the page referred to for further 
information in a work published in Calcutta, 1835, entitled, Inquiries in Ke-
maon, &c.

† These and similarly expressed numbers throughout the catalogue refer to 
specimens in the collection.

‡ When localities are mentioned, the map attached to the Inquiries in Kemaon 
may be referred to.
18. Specimen of a similar appearance from a similar geognostic position. Its specific gravity approaches that of gypsum more nearly than that of the last.

19. Mica-slate with chlorite, approaching closely to the character of clay-slate. It is interposed between 5 and the oldest clay-slate (24) and occurs extensively in Kalee Kemaon.


21. Mica-slate occurring in beds of gneiss at Choura Pany, and with beds of quartz at Durgurrah.

22. Transition between mica-slate and clay-slate, Ponar valley.

23. Quartz containing mica (Inq. Kem. 64) described in mistake as oldest gypsum. It occurs in mica-slate at Durgurrah, and forms extensive beds in that rock. The mica-slate adjoining these beds for the distance of several miles on each side contains no quartz.


27. A variety of No. 25 denominated roofing-slate: it is of superior quality and answers admirably for the peculiar purpose to which it is applied.


29. Transition slate? crystalline curved slaty structure with a pearly lustre, by which last it is supposed to be distinguished from 28, the lustre of which is glimmering and depends on specks of mica which are quite absent in this variety, the lustre of which depends on crystalline structure.

30. A somewhat crystalline bed occurring in the oldest clay-slate (24) on the N. E. foot of Choura Pany near the bed of the Lohoo river. One of the specimens since it was first examined has assumed quite a cupreous lustre, from which, as well as from its weight, I suspect it to contain a certain portion of copper. A repository of that metal may probably be found in the vicinity of the place from which this specimen was extracted.

31. Quartz from contemporaneous veins in clay-slate.

32. Transition between 25 and talc. It is described, perhaps erroneously, under the name of graphite or drawing slate. (Inq. Kem. 74 and 75.) It affords some of the principal repositories of copper one.

33. In further illustration of the transition between old blue slate and talc. In this specimen the approximation to clay-slate preponderates.

34. The same transition, but in this the substance approximates closely to serpentine. Inq. Kem. 133. Its lightness may however with propriety exclude it from that species.


36. Primitive limestone. Inq. Kem. 75, structure in the great scale
lamellar in consequence of straight layers of argillaceous matter which separate the calcareous parts; these are very minutely granular. It reposes on clay-slate on the northern declivity of Takill.

37. Snow-white fine granular limestone.

38. Peach-blossom granular limestone. The granular foliated structure of both these rocks is obscure; 38 effervesces but slowly in acids, and a small portion appears to remain insoluble.

39. In this specimen both forms of the rock (38 and 37) alternate in layers.

40. Splintery hornstone from beds in 37 and 38.


42. Slate and limestone named for some reason for which I cannot now sufficiently account, aluminous slate and limestone. Inq. Kem. 87. Specimen from the Ramessa valley.

43. Another variety of the same rock from the Ponar valley.

44. Magnesian limestone containing mica and other insoluble matters.

45. Magnesian limestone.

46. Coarse magnesian limestone. The last three rocks belong to the Ponar valley. Inq. Kem. 90 to 92.

47. Steatitic sandstone, (Inq. Kem. 92,) fresh specimen.

48. Another specimen of the fresh rock.

49. The same partially weathered.

50. The same merely differing in color and rather more weathered.

51. Fully weathered and presenting the character of a fine sandstone in the state in which this peculiar rock forms the greater portion of the Suee mountain. See map.

52. The same as it often occurs in overlying masses corroded as in the specimen.

These instructive specimens from 47 to 52 merit serious attention. We see at Jeercooinie (vide map) a ridge of mountain formed of compact rock capable of scratching glass, and presenting some of the characters of Jade. We see masses of this rock continually separating and falling from the effects of the atmosphere, and that the masses thus detached from the original bed change rapidly from a compact and crystalline state to a loose fine-grained sandstone whose characters become permanent. Even the fresh specimens 47 and 48 since the time I procured them have underwent so great a change that they would now hardly be recognised by a person who saw them before. The sharp splinters have become soft and opaque, and the whole surface from an uniform sea-green and greenish yellow with waxy lustre has changed to a dull gray! To what extent have such changes taken place in nature? The Suee mountain adjoining Jeercooinie though now a huge unconformable mass of fine sandstone without a trace of its former appearance must have originally consisted of this crystalline though apparently stratified rock! Inq. Kem. 92.

53. The same rock fresh but rapidly undergoing change.
54. Specimen of the same rock weathered and presenting the form in which it is spread over the surface of the country, as well as reposing in detached blocks and masses on the summits of clay-slate mountains*.

55. Rocks described, Inq. Kem. 106, 107, as transition slate mountains. It forms a ridge in the centre of Shore valley as well as most of the adjoining mountain summits. It appears to be stratified but much disturbed and broken. Brecciated specimens of the same.

57. Slaty variety.

58. Variegated brown and blue varieties of the same. The mineral characters of these limestones are sufficiently distinct from those described as primitive, and as this indication is confirmed by geognostic relations, I still adhere to the distinctions I have drawn between them, independent however of any theoretical views.

59. Overlying variety of the same. It is not very distinct in its mineral characters from the stratified rocks, and it may be supposed to have had its continuity merely separated from adjoining masses by the same set of causes as now occasion the corrosive effects on its surface. Inq. Kem. 107 and 108.


61. The same with chlorite and quartz preponderating.

62. With chlorite preponderating, the last two specimens being natural as well as local links between dolomite and chlorite slate at Belket.


64. Blue variety of the same consisting of distinct grains of quartz imbedded in chlorite more or less closely in different parts of the same specimen.

65. The same, but the grains of quartz are larger, more distinct and loosely aggregated as well as rounded, and altogether presenting the character of sandstone. These specimens were taken from the valley of Belket.

66. Peach-blossom variety of the same, from the Ramgunga valley at the bridge on the road between Petora and Almora, described, Inq. Kem. 115 as granular dolomite.

67. Another variety of the same, from the same situation. The oval grains of quartz appear to be in this specimen arranged so as to present their longest diameters to each other, giving the mass a fibrous structure and proving its chemical origin: attentive observation may detect the same structure in other specimens.

68. Another specimen from the same situation as the last.

69. Of the same nature as 66, 67 and 68, but in a state of decay and quite friable. In this form the rock is found in Goron valley 3,000 feet above the situation in which the other specimens were found.

* It is not always found reposing on clay-slate, but as is seen in many instances ascending from beneath that rock.
70. Siliceous colite, Inq. Kem. 117, composing a lofty range of mountains, and connected by an insensible transition with the rocks just enumerated. It differs from any form of quartz rock I am acquainted with, in undergoing spontaneous decomposition.

71. The same slightly decomposed.

72. The same still more decomposed and earthy. The last 12 specimens, together with the series represented by 47 and 48, which are all connected by natural affinities, compose a large tract of the mountains of Kemaon; and my collection of specimens from the Abor mountains, several hundred miles to the eastward of Kemaon, is comprised of specimens which would seem to represent a continuation of the same rocks along the whole extent of the Himalaya in this direction. It would be interesting to compare these with the siliceous rocks of the cordilleras of the Andes, which also appear like the Kemaon siliceous rocks to be subject to rapid decay.

73. Protogine? I described this rock under the head of Granitine, Inq. in Kem. 124, and was led to believe the crystalline parts to be dolomite from the local connection which exists between this rock and limestone in all situations in which I have had an opportunity of observing it. Its connection with the ores of copper render it interesting.

74. A more characteristic specimen composed of large crystals.

75. A specimen of the same, but whose crystals are small and closely impacted together as is usual in this rock, the talc being collected in nests rather than uniformly disseminated.

76. Nearly the same as 74.

77. The same with a few columnar crystals of talc on one of its surfaces.

78. Another variety of the same found in small masses at the base of a lofty and abrupt calcareous mountain in Shore valley. The crystalline parts appear to be aragonite, but the matrix is talc.

79. Talcose limestone from Shore valley.

80. Another variety of a similar nature, but with the talcose parts decayed and extending longitudinally through the mass in an irregular concentric manner, so as to give it the appearance of a fossil wood, which similitude is further strengthened by the great length and cylindric shape of its masses, so that I was led to consider the first variety as satin spar, Inq. Kem. 125, and the other as a fossil wood, (Inq. Kem. 384;) but subsequent discoveries of both these minerals during my journey in Assam enable me to correct these errors.

81. Commonly slaty talc.

82. Another variety (spintery).

83. The form in which 81 enters into the composition of the talcose limestone.
84. The form in which talc enters into the composition of Protogine.
85. Rhomboidal crystals of talc.
86. Dolomite spar from nests between the talc and limestone in Shore valley.
88. Newer argillaceous slate not variegated and found under distinct circumstances from the last. Inq. Kem. 130.
89. Greyish black brecciated serpentine from the bed of the Mahikali river. Inq. Kem. 131.
91. Ditto with veins of a quartzose appearance.
92. Coarser variety.
93. Green argillaceous slate from the vicinity of the serpentine. These rocks are found near the village of Gorajht on the way to Jula ghaut from Petora.
94. Older alpine limestone copper slate. Inq. Kem. 1838. The copper ore is contained between the slaty layers and fractures of the rock.
94½. Alpine limestone. There is another variety of this rock distinguished by its flat tabular masses forming thin beds, spread over other rocks rather than accumulated in masses of great depth, such as the rock represented by this specimen. I endeavoured to distinguish this variety farther by the peculiar form of some of its distinct concretions which resemble in shape small fishes. Inq. Kem. 140.
96. The same, shewing the change to which it is subject by decomposition.
97. Shews that some layers are less disposed to decompose than others, and that the destructive causes operate as well tranversely with regard to the layers as laterally.
98. The rock completely altered, (Inq. Kem. 43) named earthy variety.
99. Vesicular limestone.
101. Vesicular limestone from the summit of several mountains.
102. Other specimens of the same from similar situations but somewhat decomposed.
103. Impressions of rhomboidal crystal in a basis undetermined, collected from amongst the talcose rocks and protogine in Shore valley.
105. Calcareous grit stone from the northern declivity of the mountain that divides Belket from the plains.
107. Amianthus from the junction of the talcose slate and limestone rocks in Shore valley.
108. Common quartz crystallized.
109. Greenstone contained in the newer limestone of Shore valley.
110. Hornblende—Belket.
111. Porphyry from the bed of the river at Burmedeo pass.
112. Transition between the newer argillaceous slates and granular crystalline rocks called steatitic sandstone.
113. Snow-white siliceous oolite from the Deary mountains.
114. Granular quartz from the valley of Bara but not collected in situ.
115. The same approaching the siliceous deposits already described in the catalogue, taken from the Deary mountains.
116. Matrix forming the contents of a vein in the primitive slate at Lohooghat. The vein is situated behind the rear guard.
117. Stalagmite from Takill.
118. Felspar from a vein in gneiss at Firker.
119. Quartz from a cotemporaneous bed of clay-slate at Lohooghat with a portion of the adjoining wall of the bed adhering to it.
120. Fragments of siliceous pebble, water-worn and subsequently fractured, found in the vein in clay-slate 116. Pebbles of this nature and boulders of small size intersected in various parts as if cut, rather than fractured, are common in this vein: the pieces of each pebble are found to lie adjacent to each other.
121. Transition between clay-slate and limestone, Shore valley.

Miscellaneous.

122. Steatitic sandstone approaching to the state of quartz, Ponar valley.
123. Felspar with a little quartz and mica from the veins in the gneiss of Choura Pany.
124. Veins and nests in protogine, Shore valley.
125. From the gravel in the bed of the river Ludhoo at Belket.
126, 127. From the same.
128. Porphyry from the bed of the river at Burmedeo Pass. Judging from the color of the precipices and the quantity of this rock found in the stream as well as of III, a porphyry of the same color, I suspect that the great central masses composing the first range of mountains next the plains, consist of these rocks, and that the grit stones, both calcareous and argillaceous, are only comparatively superficial. The calcareous grit stone is a sedimentary deposite derived from the disturbance of calcareous rocks, probably from the mountains of limestone which are 30 miles within the sub-Himalayan ranges. The argillaceous grit stone, 106, which occupies a superincumbent position, from the quantity of mica and siliceous matter it contains, may be in like manner derived from the sedimentary deposits which took place on the upheavement of the primitive range intercepting the space between this deposite and the calcareous mountains that afforded the substratum. While these rocks themselves by subsequent
catastrophes may have been elevated from beneath the level of the present plains where they were originally deposited, to their present position which varies from three to five thousand feet above the ocean. This is suggested merely as an idea, the discoveries now in progress in this quarter conducted by Cautley, Falconer, Baker and Durand are likely to afford some rational grounds from which conclusions may be safely derived.

129. Shewing the contorted structure of the compact limestone in particular places. The specimen adduced is from the declivity of the Mahikali valley.

130. Claystone from the Ramessa valley.

131. Brecciated limestone from Shore valley.

132. Greenstone from Shore valley.

133. A single specimen found in one of the small rivulets near Lohoo-ghat. It resembles porous lava and consists of grains of felspar imbedded in a pitch-like vesicular matrix.

134. An earthy globe found in the soil at Lohoo-ghat: it has somewhat the appearance of a volcanic bomb.

**Metallic Ores and their associates.**

135. Talc and quartz of a curved slaty structure containing copper ore—Shore valley.

136. Another specimen.

137. Limestone talc and calc spar containing copper ore from the same locality.

138. Copper ore contained in a curved slaty structure of calcareous talcose and argillaceous nature. Geognostic position intermediate between clay-slate and limestone, valley of Borabice.

139. A very rich copper ore from Gungowlly.

140. Another variety from the same mine.

141. Another specimen intermixed with rhomb spar.

142. Iron pyrites and rhomb spar.

143. Talc occurring with the copper ores.

144. Iron ore from the Ponar valley, repository in 5 and 20.

145. Another variety from the same situation.

146. Another species of iron ore from a repository in clay-slate near Dhee.

147. Iron mica forming the sides of the repository from which 145 was extracted.

**Distinct series of Geological Specimens from the Abor or sub-Himalayan mountains in the 95° E. Long. and about 28° 15' N. Lat. lying between the confluence of the Dihong and Dibong rivers in Upper Assam.**

In the original catalogue of my Assam collection, I included 46 specimens of rocks brought to me from the Abor mountains. The
present series may not be very different as they were collected by
the same persons and on the same occasion. In the almost total
absence of any definite information regarding the structure of this
portion of the Himalaya, it would be wrong to reject even the scanty
intelligence which these specimens gathered by native collectors are
calculated to afford. They were said to have been collected at an
altitude of 1,500 feet on the first range of acclivities facing the valley,
but this I doubt, it being more probable that the collectors contented
themselves by selecting them from the beds of streams at the foot
of the mountains.

No. 1. Is a claystone porphyry containing white crystals of felspar
imbedded in a green earthy matrix.

2. The matrix is brown and the crystals of felspar reddish-brown, but
in other respects it is the same as No. 1.

3. Small spheroids instead of angular crystals are imbedded: a similar
basis to that of the two first specimens.

4. Veins of quartz penetrate the same substance. No. 4½, a variety with
undulating veins of white felspar.

5. Porphyritic breccia consisting of angular fragments of the matrices of
each of the former rocks: agglutinated specks of felspar also occur in it.

6. Serpentine and quartz.

7. Porphyritic breccia.

8. The same with veins of serpentine.

9.

10. Claystone of brown color.

11. Ditto greyish black.

12. Another variety.

13. Steatitic sandstone of the same nature as 47 and 48 of the Kemaon
series.


15. Quartzose sandstone similar to 70 of the Kemaon series.


17. Other varieties of the same.

18. The same with hornblende.

19. Quartz with small vesicles from which felspar has been removed.

20. Felspar.


22. Quartz rock.

23. Decomposed green stone.

24. Decomposed gneiss, fine granular structure.

25. Calcareous grit stone, the same as 105, Kemaon series.


27. Magnesian limestone.
33. Serpentine and claystone forming a porphyritic structure as in 7.
34. Scoria found in the sands of the Brahmaputra.
35. Something of a similar nature but heavier.
36. A large crystal of garnet and mica received from Mr. Bruce of Sadiyah, and said to be found in the Abor mountains.
37.

Although these minerals have been merely submitted to a hasty inspection, yet it requires no great care or penetration to detect by their means an interesting affinity in the nature of the rock composing the sub-Himalayan ranges at very remote points along the line of their southern base. We find the porphyries of the Abor mountains not very different from those that are found in the bed of the Gogra at Burmdeo pass, 900 miles to the westward, vide 111, and 128 in the foregoing catalogue, which constitute the central masses of the outer range of the mountains of Kemaon, merely covered except on the inaccessible precipices, by sedimentary deposits of a very recent nature.

IV.—Facsimiles of Ancient Inscriptions, lithographed by James Prinsep, Sec. As. Soc. &c.

While engaged upon the engrossing object of the late inscription, other documents of the same nature have been accumulating so fast upon my hands, that I shall have some difficulty in bringing up the arrear, even with a sacrifice of all the collateral information which should be sought from various sources, in illustration of the ancient records I have undertaken to preserve in an accessible shape through the convenient and facile process of lithography. My apology must be that once made public, these documents will be always open to discussion, and their utility will be felt at times and in cases which it is impossible to foresee. The task of systematically arranging and applying such materials may be safely left to the profound author of the long-expected "Corpus inscriptionum Indicarum"—to whom I proffer the fullest permission to extract all that can forward his object of filling up the history of India from numismatical and monumental data.

Following the random order of the plates themselves, I must first notice the

Inscription on a Stone Slab, No. 1 of the Society's museum, 52 lines, of which the five first lines are given as a specimen in Plate XXXII. The stone is marked at the side as having been "presented to the
Facsimiles of Ancient Inscriptions.

society by Cavelly Venkata Boria”—one of Colonel Mackenzie’s native assistants in his antiquarian researches. It is stated to have been brought from “Kurgoade, S. S. 1723.”

The character is the Hala Kanaga or old Canarese, and it may be easily read or transcribed by means of the alphabet published in Plate XIII, which differs but little from the older form. Madhoray, the librarian of the Sanskrit college, having examined a copy made for me by a young Madras pandit, has enabled me to give the following brief account of its contents, and might have done more; but, being all save the formulary at the commencement, in the Canarese language, I prefer sending a copy to Madras to be there completely examined; and, if found worthy, to be published in Dr. Cole’s valuable repository of the researches of the sister Society.

The inscription opens with an invocation to Siva in his character of Swayambhunath the self-existent lord, in two aslokas, of which the following is the transcript in the Devanagari character, by Madhoray.

खयेमुनायाय नमः नमस्तुंगशिरुखुरसचर्चामरचारवेचैलोक्वनगरा रंभ मूलस्माय श्रमभे॥ जयतिविश्वदीक्षितं प्राचित्वदय प्रणीतिःसकल भुक्त वाती देवताचारोऽविगमिताविजयंभा पार्वतीपारिरभा प्रवि नत विदुरुणामोहेत्व देवः खयेमूः ॥

“Salutation to Swayambhunath, the acknowledged chief pillar of the three worlds from the beginning, whose lofty head has become beautiful being kissed by the moon. Victorious is he, manifest in glory, the fulfiller of all desires, the occupier of all worlds, sovereign of all gods, suppresser of the pride of the daityns,embracer of Parbatī, origin of sages, the god of gods, the self-existent!—”

Then follow further praises of Sambhu in prose and verse in the Canarese language, and a long eulogium of rāja Machmal Deva, who, in the month of Margasirsha (November-December) of the Sūlvidhana year 909 (A. D. 987) on Monday, amāväasya, or the day of conjunction during an eclipse of the sun, gave in perpetuity certain fertile lands, with the prescribed ceremonies for the service of some temple dedicated to Sambhu. After this rāja, his son, named Bachwan, in the month of Kartika (October-November) of the Machmal year 110°, on Monday the day of the full moon, during its eclipse bestowed a further donation of fruitful fields and other lands on the same god with native priesthood.

* This implies the establishment of an era commencing with the Machmal dynasty, of which we have no particulars.
Commencement of the Hala Canara Inscription, No. 1. As. Soc. Museum.

Commencement of an Inscription from Kalinjar, taken in facsimile by Lieut. Sale, Engineer.
I am unable to trace either of these names in any list of peninsular dynasties, unless indeed Bachwan be the same as Bakan of the Adeva raja line of Telingana sovereigns about midway between 800 and 1167, (see Useful Tables, page 120.) Mr. W. Taylor will probably be able to tell more about the family when he shall have finished his examination of the Mackenzie records.

Inscription from Kalinjar, Pl. XXXII.

On the same page I have inserted a specimen (the two first lines) of an inscription, taken by Lieutenant Sale, of the engineers, in impression on cloth and paper, from a stone in the celebrated fort of Kalinjar in Bundelkund, measuring 36 by 30 inches.

The ink is unfortunately so pale that it is difficult even to read what has been taken off; but independently of this the whole of the central part of the stone has been completely worn away, so that there would be no hopes in any case of effecting a perfect restoration of the document, which consists of 32 lines closely written: we must therefore be content to regard it as a sample of a peculiar variety of the Sanskrit character, differing principally from the modern Nāgarī, or rather from the Nāgarī of the second or Deva series of Canouj coins in its greater elongation. I have not thought it worth while to present an alphabet of the character, but the following equivalent of the lithographed specimen will enable the inexperienced to trace most of the letters.

Translation.

"Praise to Siva: may he who in dalliance with the daughter of Saita Bharta (the Himalaya) removed the moon-ornament from his forehead that she might not be frightened at the sight of the king of snakes wound round his wrist,—on whose blue neck Par'rbati' hanging like a bright cloud on the azure sky, tasted supreme pleasure,—give unto you gratification."
"May Sambhu protect the lords of the earth—he the half male and half female—whose third eye is half fire, and half moon—upon whom the envious Ganges (abusing his preference for Parbat), mounted upon his head—whose skin on half his body is as an elephant's, and beauteous on the other—surrounded (as a necklace) with men's bones."

Had it not been for the poetical metre in which this is written, the Sragdhara chhanda consisting of four charanas of twenty-one syllables, thus:

\[ \text{— — — — । — । । । । । । । — — — —} \]

it would have been next to impossible to have made out even what has been here restored. Perhaps a few other verses might be made out in the same manner from the very faint traces of letters on the cloth, but it would be a grievous waste of time. If Lieut. Sale will favor me with another impression of the concluding lines taken with black printer's ink, there will be no difficulty in reading that portion, which is clear enough, and which probably contains the cream of the story, the donor's name and the date.

I extract Lieutenant Sale's account of the inscription from his private letter of April last, hoping he will pardon the delay in its notice.

"The inscription was found at the entrance of the temple of Mahadeo on the hill of Kalinjar; cut on a black marble slab. Parts of it are effaced and it has been difficult to get clear impressions of the rest in consequence of some attempts made by individuals on former occasions who have clumsily destroyed the letters.

"The date of the inscription (on the authority of the local pandits ?) appears to be only about 700 years back; and it contains the name of a certain raja Parmalik*. The following tradition of the cause of Kalinjar being fortified was related to me by the resident brahmans.

"During the time of the Satyayuga, a raja named Krim Khote who was afflicted with a cutaneous disorder, was led by his delight in hunting to form a party to the adjacent hills. Being much fatigued he bathed in a tank fed by a natural spring called the Budhi Budha, situated at the top of the hill of Kalinjar. To hide from public view the disgusting appearance his skin presented, he used to wear a dress over his entire person made of the skin of the sombre deer. On retiring to his private apartments he took off this covering, and was

* This must undoubtedly be the Milleki raja of Kalinjar mentioned by the Musalman historians as having been defeated by the Delhi monarch (Mahmud bin Altamsh) in A. D. 1246.—See Useful Tables, p. 125.—J. P.
FACSIMILE OF INSCRIPTION ON GOOMSUR PLATES

Inner side of first copper plate.

Second Plate.
Third Plate.

Back of Second Plate.
much astonished to find that he was healed. Being inclined to attribute this to the effects of the water in which he had lately bathed, he directed lepers and other diseased persons to wash in the tank and they also were healed. As the native legends generally terminate, he assembled the brāhmins and pandits of his own and the neighbouring states, and they declared that this water was holy, and that he ought to erect temples in the neighbourhood. He also built himself a palace in the hill and commenced fortifying its circuit as a protection.

"Round the tank are still seen numerous habitations for gosains, now deserted; and the tank has been squared and steps formed leading to the water's edge. I was told with great seriousness that no bottom had been ever discovered to it! I made great search among the ruins of the palace for some inscriptions but was not rewarded, and my inquiries were equally fruitless. The Nilkant and temple of Mahādeo, are of a subsequent date, and the inscription, I believe, records the cause of its erection.

"In my rambles through Bundelkhand this winter I passed one or two places formerly of religious note, but found no inscriptions. GANESHA is the favorite deity of the Boondelas."

Inscription on a copperplate grant from Gunsar. Pl. XXXIII.

For this specimen, interesting from the rude country whence it comes, I am indebted to the active inquiry of Lieutenant M. Kittoe, whose regiment was lately marched to Cuttack, to aid in quelling the unfortunate disturbances in that district.

Lieutenant Kittoe gives this further information of their discovery.

"The plates were found at Gunsar amongst other effects belonging to the late rdj and came into the possession of the commissioner (the late Mr. Stevenson, Madras Civ. Ser.); who, supposing them to be a document connected with the state, sent them to Pooree, hoping to get them deciphered. None of the Pooree pandits were able to make out the character. They were eventually sent to me when I took the facsimile now forwarded. The Bhanja rájas are branches of the Moharbanji family who again claim descent from the royal house of Chitior. They are of the Suryavansi tribe of Rájpúts. Gunsar and Daspalla were formerly held by the Boad rája, but the states were divided 12 or 13 generations back; since which they have remained separate. There are several traditions regarding the origin of the title of Bhanj* which are too absurd to commit to paper. The grant

* Bhanja in Sanskrit signifies 'broken.' It may apply to the country which is mountainous and broken up by numerous ravines. The title of the goddess mentioned in the inscription somewhat supports this.
recorded is evidently that of one of these hill chieftains. I have tried in vain to get a pedigree of the Gumsar chiefs. I have one of my friend the Despalla raja, who is a near relative of the Boad and Gumsar rajas.”

The Madras journal, for July, contains a very valuable paper on the Khonds of the Gumsar mountains, compiled by the Rev. W. Taylor from documents collected by Mr. Stevenson and Dr. Maxwell, which will be read with much interest by all who have an opportunity of seeing Dr. Cole’s excellent periodical.—We only regret the impossibility of transferring to our pages (malgré the late discussions condemnatory of such literary piracy) some extracts from the philological materials so carefully analyzed by Mr. Taylor, and from the no less curious account of the customs (some dreadfully barbarous) prevalent among this hill tribe. Their title of ‘Khond’ is identified with ‘Goand’ on the one hand through the Hindustâni; while the native mode of writing the name ‘cofähu’ or ‘cofuru’ assimilates, in Mr. Taylor’s opinion, with ‘cofuru,’ the correct name of the Coorg mountaineers. The dialect is a mixture of Sanskrit, Uriya and Tamil, which would be still generally intelligible to a Coorg.

Among the mountain castes enumerated in page 41, I find no name resembling Bhanja; which so far confirms the extraneous origin of the ruling power mentioned above. Allusion is however made to a report by Mr. Russell, the present commissioner, which will probably embrace all the historical and political connections of the state, not comprehended in Mr. Taylor’s notice.

As connected with this subject it would perhaps be more correct to transfer the Gumsar plates to the sister presidency for elucidation, but on the other hand we may advance a fair claim to them on the score of the character being of our branch of the Sanskrit family: and therefore more easily read here. It is in fact nearly the same as the writing of the Bhubanèswar inscriptions, the well known Bengáli or Gaur alphabet of the tenth century; but, written in a cramped hand and cut by an unskilful engraver, it has been no easy task, notwithstanding the perfect accuracy of Lieutenant Kittoe’s copy, to convert the whole into a context legible by the pandits: To Kamala’kánta belongs the credit of restoring the version as given below in the modern character, and the translation subjoined is made by myself under his dictation. There is a passage towards the conclusion which he expresses himself unable to interpret; supposing it to refer to some local era with which he is unacquainted.
Transcript of the Gumsar Copperplates.
Translation (as explained by Kamalakánta Vidyálankár).

"Glory to Hara (Siva) whose third eye, irresistible as the flowery shaft of Káma, filling with its bright rays the sphere of which the sun diminishes the splendour of the moon (the tilak-mark) on his forehead—the beauteous lamp of the three worlds, his habitation, pure as the streak of refined gold on the touchstone!

May you be purified by the water of Gangá whose waves are set in motion by the hoods of Sesnág*, and rise into eminences like the snowy peaks of Prahleyachala (Himálaya), heaving like an arm up and down, powerful as a train of elephants in striking down the sins of men.

He who has brought under subjection many countries and accumulated treasures and fame, who by the force of his virtues has overcome his enemies the rája named Kalyá'na Kulaśa, who has vanished the sins of the Kali-yuga, the very tilak (or sectarian symbol) of the Bhanja-malla family, grandson of Shatra Bhanja Deva, son of Rana Bhanja,—who reverences his parents as gods, who is otherwise named Sri Netri Bhanja, calls upon all his relatives and descendants to note his gift for the promotion of his parents and his own virtue—to be held in respect by all the inhabitants thereof—of the Machloduri village contained within its four boundaries, to the well versed in the shastras—the very humble—bráhman of the Karniparipanga caste—one of the branches of the Yajur veda,—of the tribe of Vatsya muni, which counts the illustrious names of Kana, Sambu, Patra, Dharashá, Pravaraya, Pivaratsa, Irah, Nanda, Pivaraya,—to Bhandreswara (so called)—of contented mind, son of Bhonal Kesava Deva,—resembling the god of the Bhanja mountain (Bhanjoditya deva) to him with the proper ceremonies of water, &c. we have given.

As long as the sun, the moon, and the planets shall perform their courses in the heavens, so long shall this grant remain undisturbed, and my posterity shall respect it, and my reputation shall continue.

It is written in the Rája Dharma Sástra; ' Ságra rája in his days gave grants, the merit of which accrue to his successors if they hold them sacred.' Whoever may have given the land, he who disturbs the possession thereof, he and all his ancestors shall become loathsome maggots in dung. The bestower of land lives for 60,000 years in heaven, but he who resumes it as many years in hell remains.—As in Kamala leaves a drop of water floats, so is wealth and so (variable) is man's inclination, but fame endureth for ever. The rája himself has ordained, and all his minstrels

* The Ganges is threefold, part in heaven, part on earth, and part in Pádala—the earth is sustained by one of the 1000 hoods of the great snake, the remainder lying at rest in the inferior Gangá, impart the observed sparkling tremor to its waves.
shall proclaim it,—his minister of peace and war Kakkaka wrote this. Chandra Sali, commander of the fort had it engraved. Nalgullika vacchikāya Samvat 1 (?) Maṅgh sudi sattime, (on the seventh day of the bright half of the month of Maṅgha,) in the year one (?) of the Nalgulli era."

Gaya Cave Inscriptions.

The subject of Gaya antiquities is by no means exhausted, notwithstanding the labours of Wilkins and Hamilton.—Mr. Hathorne to whom I was indebted for the inscriptions from Buddha Gaya published in the last volume of my journal, (page 657),—has now at my request favored me with a fresh series of impressions from the Caves in the neighbourhood of the same place, taken off with care and success by his native employé, since his removal to the judicial charge of another district, (Cuttagh). As the instructions were to bring away impressions of all that were to be found, the collection includes some already known and published, particularly the long inscription translated by Wilkins in the first volume of the As. Res. Nevertheless the engraving accompanying his version is so wretchedly executed that I think it worth while to lithograph that inscription again from the present impression, as a model of the form of the letters cannot but prove useful, especially since in some slight degree they differ from the Gujarat alphabet as well as from that of Mr. Wathen's plates.

There are three other smaller inscriptions from various parts of the Caves in the same character and relating to the same parties, namely Sārdula Varma, and Ananta Varma. None of these seem to have met the eye of Mr. Harington, as they are not alluded to in his account of the caves, which I here extract from the same volume.

"The hill, or rather rock, from which the cavern is dug lies about 14 miles north of the ancient city of Gaya, and seems to be one of the southeastern hills of the chain of mountains called by Rennel Caramshah, both being a short distance to the west of Phulgo. It is now distinguished by the name of Nāgarjunā; but this may perhaps be a modern appellation; no mention of it being made in the inscription*. Its texture is a kind of granite†, called by the Mohammedan natives Sang-khāre, which composes the whole rock of a moderate height, very craggy, and uneven, and steep in its ascent.

"The cave is situated on the southern declivity about two-thirds from the summit: a tree immediately before it prevents its being seen from the

* The converse proves to be the fact, the name is that of a celebrated Buddhist patriarch, and was doubtless given to the caves, then occupied by priests of that persuasion, long before the Sārdola inscription was cut.—See below.
† There is a soft compact basalt which is cut into ornaments and sculptured images for sale; I had understood the caves to be cut in this substance, but I cannot positively assert it.
bottom. It has only one narrow entrance, from the south, two feet and a half in breadth, six feet high and of thickness equal. This leads to a room of an oval form, with a vaulted roof, which I measured twice, and found to be forty-four feet in length from east to west, eighteen feet and a half in breadth, and ten feet and a quarter in height at the centre.

"This immense cavity is dug entirely out of the solid rock, and is exceedingly well polished, but without any ornament. The same stone extends much farther than the excavated part, on each side of it, and is altogether I imagine full a hundred feet in length..........There are two inscriptions, one on each side of the entrance, impressions of both which my Munshi took off in the course of three days with much trouble, and sufficient accuracy to enable Mr. Wilkins to understand and explain the whole of one:—the other which consists only of one line is unfortunately of a different character and remains still unintelligible."

Mr. Harington’s scrutiny must evidently have been of a very cursory nature, although he visited the place in company with Sir William Jones himself; for the numerous other chambers alluded to in the tickets of the impressions now received are not even hinted at, and instead of two inscriptions I am now able to lay before the reader no less than twenty-three from the Nágárjúṇa, the Karn chahpár, and the Haftkhāneh caves; as they are entitled in the Persian munshi’s labels.

No. 1 Of the list (plate XXXIV.) is Wilkins’ inscription, the same which instructed us in the reading of the secondary character of the Allahabad pillar, &c. The following is the modern transcript, in which I am able to fill up the name of the village, Dandi (or it may be Pandi), settled in endowment upon the priests by Ananta Varma.
For the translation, instead of adopting Wilkins' words, I present if anything a more literal rendering by Sá’rodá’prasad Chakravarti, a boy of the Sanskrit college, who had studied in the English class lately abolished. I do this to shew how useful the combination of Sanskrit and English grammatically studied by these young men might have been made both to Europeans and to their own country*.

Translation.

"May the foot of Devi make your fortunes prosperous and successful in proportion to your firm devotedness to her; (which foot) reproaching all the splendour of the well-blown waterlily by its own beauty, was put with contempt on the head of Mahisha’sura (a daitya) (and which) wears a sonorous nepur†, and seems fringed with matted hairs from the bright rays of its nails (and which) is the spring of all wealth.

There was a celebrated raja named Yajna Varma, who became very great for his performing a desired ceremony named Surabha; whose

* The same boy assisted Captain Troyer in the translation of many Sanskrit class books. It does certainly appear a strange act of inconsistency that the very party in the education committee who have deprecated all other but English instruction should have abolished English tuition in the Sanskrit division of the college, where it had been introduced in the face of many prejudices and difficulties by Mr. Wilson! It would not be fair to suppose that by depriving the poor Sanskrit students of this source of utility and of future employment, in addition to taking away their scholarship stipends, an additional but secret shaft was pierced to undermine the fabric which it was thought imprudent to overthrow by direct abolition; yet surely such must be the effect; and the opportunity will soon be totally lost of transferring into the classical, the pervading, language of India, any share of the learning of the west. No more convincing example of the fallacy of trusting only to a vernacular which varies in every district of this vast country, can be adduced, than the case of the astronomical discussion now carrying on by the pandits of Bhopal and Puna.—The first treatises of Mr. Wilkinson's pandits were utterly unintelligible here from the admixture of Maratha or the Bháshá of Central India, whereas by confining themselves to the classical tongue, their arguments are now calculated to carry conviction from one end of India to the other.

† A tinkling ornament for the feet.
fame was pure like the spotless moon; who was a tabernacle of the spirit of a true kshetri, possessed of all the good qualities of wisdom, good family, charitableness and courage; who was the first of all princes in honor and respect, who was the sea of undaunted power; and although possessed of all these qualities he was through humility never out of his own good disposition.

He had a prosperous son of the name of Sa'rdú'la Varma who diffused like the great ocean his well known fame gained in war through every part of the world; who gratified the expectations of his friends, intimates and kinsmen, whose dignity resembled the Kalpataru (a sacred tree which affords every thing desired): through his son, called Ananta Varma, of endless and unbounded fame, whose understanding was chastened with devotion, whose soul was virtuous—(the image of) Kútyáyaní was established and deposited in this cavern of the Vindhya mountains, with a hope that this act of virtue will remain as long as sun, earth, moon, and stars endure.

He consecrated to this goddess a beautiful village named Dándi, the wealth of which cannot be exhausted by short enjoyment, whose impurities mud and blemishes are washed away by the clear water of the Maháñádi, perfumed by the odoriferous breezes of a full blown-garden of Priyanga and Bacula trees—and shaded by a cold mountain intercepting the rays of the sun; to be enjoyed for the period of a Kalpa (432 million of years)."

The next inscription of the same class is marked No. 15 of Pl. XXXVI. From the curve on the impression-paper, I suppose it occupies the arch above the main door of the hafíkhaneh or seven-chamber cavern.

The first two lines, Kamalákánta protests can have no connection with the third, as the measure is totally different. They consist of four charanas in the कच्चा, or Srágdhárá metre; and four similar ones are required to complete the verse: whereas the lower or third line is in the Sárdúla viýkrita measure, the same employed in the large inscription and in the two marked 16 and 17 of this plate, which appear to occupy opposite sides of the door. In their contents also there is the same disconnection; the two first lines being the commencement of an eulogy on Krishna the son of Ananta Varma (?) while all the others advert to himself and his father Sárdú'la Varma alone. The sense also is incomplete; nothing of the acts of these individuals being recorded. Probably the stones have been misplaced at a subsequent period: at any rate we have an addition to our information of Sárdú'la in the mention of the third in descent of his family. Krishna appears only to have been a general in the army of the existing monarch of the day, whom we may now venture confidently to assume, from the alphabetical conformity, to have been one of the Gupta dynasty.
No. 15, the two first lines may be thus transcribed and translated, the first word only being doubtful:—

1. "Offspring alike of the amiable Maukhari, the ornament of her race, and of Sa'rdula, the exceedingly virtuous, and beauteous captivator of the hearts of men, was a son named Ananta Varma.

2. In the great cave of the mountain of Krishna the unblemished in fame, the mother of the gods (Devamātā) having established her seat with great glory and renown caused to be created sufficient men."

The first and last words of the last line appear in the original to be पूण and कालिमस्य: which will give a less plausible turn to the sentence.

The third line of inscription 15 is as follows: it has the initial mark usual in native writings:—

\[
\text{कालिमस्य महीमुनां ग्राहिनां रज्जराजं पदपे}
\]

substituting श्रेय army, for श्रेय (written श्रेय) enemy, the meaning will be:

"Destroying angel (Yama) of the kings of the earth who are his enemies; bestower of the fruit of desire on his friends; lamp of the race of warriors, shining forth in the field of battle.

The sense here broken off, leads naturally into the next verses, Nos. 16 and 17, making the epithets apply to Sa'rdula:—

\[
\text{अश्रुशाल इत्यपि विषयेक्ष्यहि: सामन्तचूडळमिन्तः}
\]

* This epithet is purposely given because the lady's name has a precisely opposite signification!

† The व of Varma has been carelessly omitted in the lithograph by myself.
"Lo! the illustrious Sa' rdu'la whose fame is of the highest rank, the crest-ornament of champions;—the beloved of the fair sex,—resembling the god of love,—once possessed the earth (reigned).

When this prince Sa' rdu'la casts a fear inspiring scowl on his enemies—then of his angry son Ananta Varma the giver of endless pleasure, whose great tremulous red eye manifestly annihilates the allies of his foes,—shower down upon them a cloud of arrows from this powerful bow of horn drawn up to his ear."

We now pass to two inscriptions of a totally different kind, lithographed carefully as No. 2 and No. 3 of Pl. XXXV.

They are situated, as far as I can make out from the Persian labels, in two different caves. They are rudely cut; and from the appearance of the ink-impressions which are more blotched, than for distinctness sake I have represented in the lithograph, they must be much more worn with age than any of the other inscriptions, which seem still to retain much of their original sharpness of sculpture.

It was evident at first sight that these two inscriptions were in the lát character: further examination also taught me that with exception of the initial word, the two were identical letter for letter, though differently arranged in lines! This was a most fortunate discovery, as the indistinctness of several letters in No. 2, could thus be remedied without hesitation from the text of No. 3.

Taking it for granted that the language of such an inscription, from its situation in the very heart of Magadha, would prove to be the Mágadhi, I hastened with eager curiosity to write it out fair and to spell its contents; which I think will be allowed to be of higher importance than any yet described, and most probably expressive of the first appropriation, if not formation of the Gaya caves. Taking the first of the two as a sample of both, I thus divide the words:

\[\text{Vapiyake kubhā Dasalathéna devānampiyénā}
\[\text{āyantāliyan ābhisétha ādivikenā}
\[\text{bhaddantēhi vásanisitiyādy nisīthē}
\[\text{āchandama āliyan.}\]
Facsimiles of Inscriptions from Nagarjuni's rock, Gaya.

No. 2. In a chamber of the Nagarjuni cave, upper part of north side west of the door.

No. 3. Without the entrance of the Nagarjuni cave.

No. 4. In another chamber at Nagarjuni—north (west of entrance).

No. 5. In upper part of east corner of another chamber.

No. 6. Over the door of another chamber, east side.

No. 7. Above the outer door, west side.

No. 8. In another chamber.

No. 9. North door of Karn chaupar.

No. 10. Not specified.

No. 11. West corner of north door ditto.

No. 12. West corner north door ditto, above.

No. 13. From the same place.


No. 15. West corner of north door.

No. 16. East corner of the same door.

Note: Some of the inscriptions are from ink impressions.
Jour.

16. Inscription on the east side of the same.

17. Inscription on the west side of the same.

18. Over door of west chamber.


20. Over E. door of E. chamber.


22. On a Buddhist fragment in Cashmir, S. Asia.

23. On an agate seal from Ushāyana.
The only variation in the second inscription, as I have said, is in the first word; which instead of $\frac{\text{Vapiyake}}{\text{kubha}}$, is here $\frac{\text{Gopiká}}{\text{kubhá}}$. In these evidently the word kubhá is a noun accompanied by a different adjective in each case; and allowing it to be the vernacular rendering of the Sanskrit गुह्दा, or गुन्धा, a cave, for which we have every sanction in the Delhi inscription, we may understand the two terms as विप्रिका कुब्धा, the ‘brahmani maiden’s cave,’ and गोपिका गुह्दा, the ‘milkmaid’s cave.’ Even should the transition from $g$ to $k$ be objected to, the same sounding vessel of pottery, which the cave in some measure resembles.

Dasalathendá devánampiyendá, दशरथेने देवान भ्रमितेषि, ‘by Dasaratha the beloved of the gods,—

Anaptiyan abhisitendá, अनाप्तियन अभिसितेषि, ‘immediately upon his receiving regal anointment.’ These words are so regularly formed that there can be no hesitation in understanding them to refer to the act of a prince of the name of Dasaratha, in the beginning of his reign; but it will be remarked with surprize that the title of rāja is omitted, and the epithet ‘beloved of the gods’ already familiar to us, stands alone; as is also frequently the case on the pillar monuments.

The name of Dasaratha is well known to the reader of Indian legends as a celebrated king of Ayodhya, the father of the great Ra‘ma; but this person belongs rather to the mythological period than to the limits of sober history; and further, the conspicuous position he occupies in a tale of brahmanical orthodoxy would at once exclude him from any possible connection with our Gaya monument. Looking, however, into the Magadha catalogue we find a rāja also named Dasaratha next but one below Dharma Asoka, the great champion of the Buddhist faith; he is not mentioned in Wilford’s list, nor in that given by Tod, but the authorities consulted by both Hamilton and Wilson (the Bhágavat Purána?) include his name.

I have purposely referred to the passage in the Bhágavat Purána, which I here extract, because it now becomes an interesting point to explain the cause of the discrepancy.

“Thus then the brahmin will anoint Chandragupta to the kingdom:—his son Va‘rīsa‘ra also; then Asoka Verddhanah; then will be Suyasa‘: of
whom Sangata, (will be) the famous son; then from him will be born Sali-
suka, and his son will be Soma Serna, &c."

On this passage the commentator, Sri' Dhara Goshwami remarks:—

"Of these the fifth was Dasaratha according to Para'sara and others, who ought to be here introduced (before Sangata) with him there are 10 princes of the Maurya line, and they reigned 137 years." (By a mistake in the printed copy the numbers are made 17 and 130.)

Para'sara's catalogue (which I have not been able to consult) is doubtless the most correct of the two: and the fifth name is justly inserted for this most fortunate discovery of a recorded gift by him to Buddhist ascetics, in the very vicinity of the capital of the Magadha kingdom—in the very character and language lately proved to have been used by Asoka's contemporary in Ceylon—and by Agathocles in Bactria at the same epoch—leaves no doubt of the existence and identity of our Dasaratha. We must consequently hail his restoration as another important point fixed in the obscure history of that interesting period—another proof of the great utility of studying these indelible and undeniable records of antiquity. We have already gained several links of the Magadha dynasty of the Maurya line:—through the coins of this Pali type we have Vipra Deva, three of the Mitras (which we may conjecturally place among the Ashimitra (or eight Mitras) of Tod's catalogue—) and Bhagavata. To these we now add from the cave inscription Dasaratha, while from the concurrent testimony of Brahmans, and Buddhists, and Greeks, we have Chandragupta, Asoka, &c. established beyond dispute. I have little doubt that the sketch will soon be filled up, and that the historical prophecies of the Puranas will still be found to contain some trust-worthy information.

The next three words I would read adivikemhi (for adivikamehi) bhadantehi vasanisidhyaye—in Sanskrit चादि विभकः: बहद्वादि वासनिसिद्धये, 'for the preparation of a hermitage by the most devoted Buddhist ascetics' (Bhadantas). The remainder nisitha achanadama alyim is rather more removed from the Sanskrit idiom, but there can be little doubt that it represents निसितः अचानदमा अल्यम्: (made neuter as अल्यम् in Pali), 'was caused to be established as long as the moon (shall endure) a house.' Or, putting the whole together:—

"The brahman-girl's cave (and the 'milkmaid's cave' respectively), excavated by the hands of the most devoted sect of Baudhtha ascetics, for the purpose of a secluded residence, was appointed their habitation in perpetuity, by Dasaratha, the beloved of the gods, immediately on his ascending the throne."
To comment further on this highly curious announcement will be premature until we have benefited by the examinations now in progress on the west of India, of the inscriptions in similar characters on the caves of Carli, Keneri, Adjanta, &c. It will probably be found that most of them belong to the same period, and some may yet furnish a clue to their actual date, which is still a matter of obscurity.

The insulated fragments in plates XXXV.-VI. will not detain us long. None of them are in the most ancient character, or we might have looked for the usual donations!—On the contrary they seem to designate the names of places of attention, the Buddhist sacred tree, or of Hindu images subsequently introduced. They are in every gradation of alphabet from No. 2 of Allahabad to the modern Devanāgarī. It will be best to take them according to their numbers.

**Short Inscriptions from the Nāgārjunāc cave.**

No. 4, (the second alphabet.) विनास्वस्य यज्ञोप, ‘the renown of Vi

No. 5, is illegible, except the last two letters, व्रो.

No. 6, in a modern character, say of the sixth century: the same as was found on one of the Manikyala coins of Śrī Yog...

**खा योगानं यस्माद शिबेश्वर।** ‘The irresistible and auspicious Yogananda reverently salutes Siddheswara.’ The want of the muswara or sign of the accusative case to Ananda or Siddheswara leave it ambiguous which is the saluting and which the saluted party!

No. 7. श्रीकम्बामार्यगोरि…Śrī Karmamārya Yogi… a name, but incorrectly written (Jogi), and in quite a modern type.

No. 8. The same remarks apply to this which reads श्रयकम्बास.

Nos. 9, 10. Illegible and in a rude style of writing which I have only met with on one other monument, the trident of Barahat,—see plate IX. of vol. V.

No. 11. कर्मचारिणा ? Karmachandāla, in very large and plain characters, probably a name.

No. 12. महात्रिपसर, Mahātrīpasāra, the great plantain, or sār tree.

No. 13. चोरिणिं (च) ‘The illustrious tiger of battle,’ a name.

No. 14. बिकरतुगस्मश ‘Oh! formidable, dread, Siva.’

No. 15. दृतिकान्थार ‘The beggars’ cavern, or difficult road’—probably the name of one of the caves.

No. 16. श्रायपुष्पा ‘The root of the fig-tree (or of knowledge)?’ This formula is repeated several times in other places as in Nos. 18 and 21 of the haftkhaneh series (plate XXXVI.) as though the root of the sacred tree had penetrated in various places into the caves clow.
Nos. 19 and 20. क्लेशकान्तार klesha kantāra, a title of similar purport to daridra kantāra, 'the cave of affliction.'

Fragments of Inscription from Cashmir.

No. 22, is a fragment of the only inscription Mr. G. T. Vigne was able to meet with in his recent tour to Cashmir. It is quite illegible, though perhaps it may be asserted to be Sanskrit. It is hardly worth recording what the pandits of the valley pretended to make of it, (mipadu dohha 24,) as they were certainly wrong in every letter! It was found on a small Buddha stone, five feet high; and is therefore most probably a portion of the usual sentence on such objects.

No. 23, is copied from the impression of a fine sulimāni or calcedonic agate seal, discovered in the vicinity of Ujain and presented to me by Lieutenant E. Conolly 6th Cav. I have inserted it here on account of the close resemblance of its character to that of No. 4, (plate XXXV.) It is also very like the elongated style of the Saurashtra coin legends lately deciphered. The reading is श्रीवतिसुधान ' (the seal) of Śrī Vati Suḍha'—a name unknown in Hindu nomenclature. It is rather uncertain whether the second letter be not open at bottom, in which case it will read Bhati.

Inscription on the Jetty at Singapur, Pl. XXXVII.

Numerous have been the inquiries about this inscription—numerous have been the attempts to procure a copy of it, from some of the constant visitors to the Straits for amusement or the benefit of their health. By some I was assured that the letters were evidently European and the inscription merely a Dutch record. Others insisted that the character was precisely that of the Delhi pillar, or that of Tibet. While the last friend, Lieutenant C. Mackenzie, who kindly undertook the commission, gave it up in despair at its very decayed state which seemed utterly beyond the power of the antiquarian; and in this he was quite right. Nevertheless a few letters still remain, enough to aid in determining at least the type and the language, and therefore the learned will be glad to learn that Dr. William Bland, of H. M. S. Wolf, has at length conquered all the discouraging difficulties of the task, and has enabled me now to present a very accurate facsimile of all that remains any way perceptible on the surface of the rocky fragment at Singapur.

The following note from himself fully explains the care and the method adopted for taking off the letters, and I have nothing to add to it but my concurrence in his opinion that the character is the Pāli, and that the purport therefore is most probably to record the exten-
Sketches referred to in Mr. Vigne's Journal.

Fig. 1

Fig. 2.
sion of the Buddhist faith to that remarkable point of the Malay Pen-
insula. I cannot venture to put together any connected sentences or
even words, but some of the letters, the g, l, h, p, s, y, &c. can be
readily recognized; as well as many of the vowel marks.

"On a tongue of land forming the termination of the right bank of
the river at Singapore, now called Artillery Point, stands a stone or
rock of coarse red sandstone, about ten feet high, from two to five
feet thick, and about nine or ten feet in length, somewhat wedge-
shaped with weather-worn cells. The face sloping to the south-east
at an angle of 76° has been smoothed down in the form of an irregular
square, presenting a space of about thirty-two square feet, having a
raised edge all around.

On this surface an inscription has originally been cut of about fifty
lines, but the characters are so obliterated by the weather, that the
greater part of them are illegible. Still there are many left which are
plain enough, more particularly those at the lower right hand corner,
where the raised edge of the stone has in some measure protected them.

Having frequently made pilgrimages to this rock, and as often
regretted that its present weather-worn condition hid from us a
tale, of "the days of other years," I determined if it were possible,
to save a few letters, could they be satisfactorily made out, to tell
us something however small, of the language or the people who
inscribed it, and hence eke out our limited and obscure knowledge of
the Malayan peninsula.

These considerations however strong, were very apt to give way,
when it was almost universally known, that many had attempted to
decipher the writing in question, and had failed to make any thing
of it, among whom was, one of great eminence and perseverance, the
late Sir S. Raffles. Courage was nevertheless taken, and with the
assistance of a clever native writer, to work we went, and the follow-
ing method was adopted to insure correctness.

A learned friend of mine suggested, that well made and soft dough,
ought to be tried, for even school-boys used it for taking impressions
from seals: it was tried accordingly and found to answer well, and
when the impression of one character was taken and copied, the letter
itself in the stone was painted exactly over with white lead, as far as
the eye could make it out, when the character was copied a second
time, and if the two agreed, it was considered as nearly correct as
possible, and although this was done to all the characters, it was more
particularly attended to in the more obscure ones, for the letters
marked in the facsimile with more strength, could readily be copied by the eye.

There is another thing worthy of being noticed, which is, that after a few days' work, we discovered that when the sun was descending in the west, a palpable shadow was thrown into the letter, from which great assistance was derived, no doubtful letter has been admitted in the facsimile sent for your supervision, and it may be fairly doubted whether you will ever get a better or more honest copy.

As to the character in which the inscription is written, speaking from a very limited knowledge of the subject, my opinion the very first day, was, that it is in the ancient Ceylonese, or Pāli; but as you have lately, with great perseverance and deserved success, made plain inscriptions hitherto perfectly a dead letter, I have great hopes you will be able to make something out of this celebrated stone of Singapore.

I may as well mention that tradition among the Malays, point to Telinga and Ceylon as its origin, which may be seen more at length in Leyden's Malayan Annals.

W. Bland."


To the Editor, Journal As. Soc.

I have read article II. of the 66th No. of your Journal with great interest. With regard to the language in which the religion of Sa'kya, 'was preached and spread among the people,' I perceive nothing opposed to my own opinions in the fact that that language was the vernacular.

There is merely in your case, as priorly in that of Mr. Turnour, some misapprehension of the sense in which I spoke to that point.

The preaching and spreading of the religion is a very different thing from the elaboration of those speculative principles from which the religion was deduced. In the one case, the appeal would be to the many; in the other, to the few. And whilst I am satisfied that the Buddhists as practical reformers addressed themselves to the people, and as propagandists used the vulgar tongue, I think that those philosophical dogmata which formed the basis of the popular creed, were enounced, defended and systematised in Sanskrit. I never alleged that the Buddhists had eschewed the Prākrits: I only denied the allegation that they had eschewed the Sanskrit; and I endeavoured, at the same time, to reconcile their use of both, by drawing a
distinction between the means employed by their philosophers to establish the principles of this religion, and the means employed by their missionaries to propagate the religion itself.

Joinville had argued that Buddhism was an original creed, older than Brahmanism, because of the grossness of its leading tenets which savour so much of 'flat atheism.'

I answered that Buddhism was an innovation on the existing creed, and that all the peculiarities of the religion of Sa'kya could be best and only explained by advertence to shameful prior abuse of the religious sanction, whence arose the characteristic Bauddha aversion to gods and priests, and that enthusiastic self-reliance taught by Buddhism in express opposition to the servile extant reference of all things to heavenly and earthly mediation. Jones, again, had argued that the Buddhists used only the Prákrit because the books of Ceylon and Ava, (the only ones then forthcoming*,) were solely in that language or dialect. I answered by producing a whole library of Sanskrit works in which the principles of Buddhism are more fully expounded than in all the legendary tomes of Ceylon and Ava; I answered, further, by pointing to the abstruse philosophy of Buddhism, to the admitted pre-eminence, as scholars, of its expounders; and to their location in the most central and literary part of India (Behar and Oude).

With the Sanskrit at command; I asked and ask again, why men so placed and gifted, and having to defend their principles in the schools against ripe scholars from all parts of India (for those were days of high debate and of perpetual formal disputation in palaces and in cloisters) should be supposed to have resorted to a limited and feeble organ when they had the universal and more powerful one equally available? The presumption that they did not thus postpone Sanskrit to Prákrit is, in my judgment, worth a score of any inferences deducible from monumental slabs, backed as this presumption is by the Sanskrit records of Buddhism discovered here. Those records came direct from the proximate head-quarters of Buddhism. And, if the principles of this creed were not expounded and systematised in the schools of India in Sanskrit, what are we to make of the Nepálese originals and of the avowed Tibetan translations? In my judgment the extent and character of these works settle the question that the philosophic founders of Buddhism used Sanskrit and Sanskrit only, to expound, defend and record the speculative principles of their system,

* Sir W. Jones had, however, in his possession a Sanskrit copy of the Lalita Vistara, and had noticed the personification of Diva Natura under the style of Arya Tara.
principles without which the vulgar creed would be (for us), mere leather and prunella! Nor is this opinion in the least opposed to your notion (mine too) that the practical system of belief, deduced from those principles, was spread among the people of the spot as well as propagated to remoter spots by means of the vernacular.

It is admitted that Buddhism was long taught in Ceylon without the aid of books: and that the first book reached that island nearly 300 years after the introduction of the creed.

Here is a distinct admission of what I long since inferred from the general character of the religion of Sa'kya in that island, viz. the protracted total want, and ultimate imperfect supply, of those standard written authorities of the sect which regulated belief and practice in Magadha, Kosala and Rājagriha,—in a word, in the Metropolis of Buddhism. From this metropolis the authorities in question were transferred directly and immediately to the proximate hills of Nepdā, where and where only, I believe, they are now to be found. If not translations, the books of Ceylon have all the appearance of being ritual collectanea, legendary hearsays, and loose comments on received texts—all which would naturally be written in the vulgar tongue*. To these, however, we must add some very important historical annals, detailing the spread and diffusion of Buddhism. Similar annals are yet found in Tibet, but, as far as I know not in Nepdā, for what reason it is difficult to divine.

But these annals, however valuable to us, for historical uses, are not the original written standard of faith; and until I see the Prajnā Pāramita and the nine Dharmas† produced from Ceylon, I must continue of the opinion that the Buddhists of that island drew their faith from secondary, not primary sources; and that whilst the former were in Ceylon as elsewhere, vernacular; the latter were in Maguaha and Kosala, as they are still in Nepdā, classical or Sanskrit!

Certainly Buddhism, considered in the practical view of a religious system, always appealed to the common sense and interest of the many, inscribing its most sacred texts (Sanskrit and Prākrit) on temple walls and on pillars, placed in market, high-road and cross-road.

* Such works written in the vulgar tongue are common in Nepdā and frequently we have a Sanskrit text with a vernacular running commentary.

† They have one of the 9, viz., the Lailita Vistara; but M. Burnouf assures me, in a miserably corrupted state. Now, as this work is forthcoming in a faultless state in Sanskrit, I say the Pāli version must be a translation. (Await Mr. Turnour's extracts and translations before pronouncing judgment.—Ed.)
This material fact (so opposite to the genius of Brahmanism), I long since called attention to; and thence argued that the inscriptions on the lâts would be probably found to be scriptural texts!

The tendency of your researches to prove that the elaborate forms of the Deva Nâgarî were constructed from simpler elements, more or less appropriated to the popular Bhâshâs, is very curious; and seems to strengthen the opinion of those who hold Hindî to be indigenous, older than Sanskrit in India, and not (as Colebrooke supposed) deduced from Sanskrit. If Buddhism used these primitive letters before the Deva Nâgarî existed, the date of this creed would seem to be thrown back to a remote æra, or, the Sanskrit letters and language must be comparatively recent.

I can trace something very like Buddhism into far ages and realms: but I am sure that that Buddhism which has come down to us in the Sanskrit, Pâli and Tibetan books of the sect, and which only therefore we do or can know, is neither old nor exotic. That Buddhism (the doctrines of the so called seventh Buddha) arose in the middle of India in comparatively recent times, and expressly out of those prior abominations which had long held the people of India in cruel vassalage to a bloated priesthood.

The race of Sâka, or progenitors of Sákya Sinha (by the way, the Sinha proves that the princely style was given to him until he assumed the ascetic habit) may have been Scythians or Northmen, in one sense; and so probably were the Brahmans in that same sense, viz. with reference to their original seat. (Brachmanes nomen gentis diffusissimæ, cujus maxima pars in montibus degit; reliqui circa Gangem.)

If one's purpose and object were to search backwards to the original hive of nations, one might, as in consistency one should, draw Brahmanism and Buddhism, Vya'sâ and Sa'kya, from Tartary. All I say is, that quoad the known and recorded man and thing—Sa'kya Sinha and his tenets—they are indisputably Indian and recent*.

I incline to the opinion that Hindî may be older in India than Sanskrit, and independent, originally, of Sanskrit. But were this so, and were it also true that the Buddhists used the best dialect of Hindî (that however is saturated with Sanskrit, whatever its primal independence) such admissions would rather strengthen than weaken the argument from language against the exotic origin of Buddhism†.

* According to all Baudhâ authorities the lineage of the whole seven mortal Buddhas is expressly stated to be Brahmanical or Kshetriya! What is the answer to this?

† Our own distinguished Wilson has too easily followed the continental Eu-
According to this hypothesis, Hindí is not less, but more, Indian than Sanskrit: and, à fortiori, so is the religion assumed to have committed its records to Hindí.

But, in very truth, the extant records of Buddhism, whether Sanskrit or Prákrit, exhibit both languages in a high state of refinement; and though one or both tongues came originally from Tartary, they received that refinement in India, where, certainly, what we know as Buddhism, (by means of these records) had its origin, long after Brahmanism had flourished there in all its mischievous might.

P. S. You will, I hope, excuse my having adverted to some other controverted topics besides that which your paper immediately suggested. These questions are, a good deal, linked together: for instance, if Buddhism furnishes internal evidence throughout its most authentic records that it is the express antithesis of Brahmanism, its posteriority of date to the latter is decided, as well as its jealousy of priestly pretensions. Nec clericis infinita aut libera potestas, is a deduction which only very precise and weighty evidence will suffice to set aside: I have seen none such yet from Ceylon or from Ava. And be it observed I here advert to authentic scriptural tenets, and not to popular corruptions resulting from the facile confusion of the ascetic with the clerical profession.

Note. We are by no means prepared to enter into a controversy on a subject on which we profess but a slight and accidental acquaintance: nor will we arrogate to ourselves the distinction of having entered the lists already occupied by such champions as Mr. Hodgson and Mr. Turnour, who have both very strong arguments to bring forward, in support of their opposite views. As far as the Dharmalipi could be taken as evidence the vernacularists had the right to it; but on the other hand there can be no doubt, as Mr. Hodgson says, that all scholastic disputation with the existing Brahmanical schools which Sa’kya personally visited and overcame, must have been conducted in the classical language. The only question is, whether any of these early disquisitions have been preserved, and whether, for example, the Life of Sa’kya, called the Lalita Vistára, found by Professor Wilson to agree verbatim with the Tibetan translate examined simultaneously by Mr. Csoma, has a greater antiquity than the Pita-kattayan of Ceylon? We happen fortuitously to have received at this moment two letters bearing upon the point in dispute from which we ropean writers in identifying the Sáka vansa with the classical Sace or Scythians, and Buddhism with Samanism. The Tartars of our day avow that they got all their knowledge from India: teste Kahgyur et Stangyur.
gladly avail ourselves of an extract or two:—Mr. Turnour, alluding to the notice of the life of Sa’kya from the Tibetan authorities by Mr. Csoma in the As. Res. Vol. XX. writes—"The Tibetan life is apparently a very meagre performance, containing scarcely any thing valuable in the department of history; whereas had the materials whence it was taken been genuine, the translator would have been able to bring forward and illustrate much valuable information on the pilgrimages and the acts of Sa’kya in various parts of India during the 45 years he was Buddha. Even the superstitious facts recorded are much more absurd than they are represented in the Pitakattayan. Thus the dream of Māya Devī of having been rubbed by a Chhadanta elephant, during her pregnancy,—is converted into a matter of fact, of Sa’kya, 'in the form of an elephant having entered by the right side into the womb or cavity of the body of Māya Devī!' ‘Chhadanta’ is taken literally as a six-tusked elephant, whereas by our books Chhadanta is the name of a lake beyond the Himalaya mountains where the elephants are of a superior breed. It is mentioned twice in the Mahāwanso (Chaps. 5 and 22)."

If the rationality of a story be a fair test of its genuineness, which few will deny, the Pālī record will here bear away the palm:—but it is much to be regretted that we have not a complete translation of the Sanskrit and of the Ceylonese "life" to place side by side. It is impossible that instruction should not be gained by such an impartial examination*. But to return to the subject under discussion; my friend Mr. Csoma writes from Titalya in the Purniya district:—

* As an example of the information already obtained from Mr. Csoma's translated sketch, we may adduce the origin of the custom seemingly so universal among the Buddhists of preserving pictorial or sculptured representations of the facts of his life.—After his death the priests and minister at Dājahriha are afraid of telling the king Ajata Satru thereof lest he should faint from the shock, and it is suggested by Mahākasyapa by way of breaking the intelligence to him, that the Mahāmantra or chief priest should "go speedily into the king's garden, and cause to be represented in painting, how Chomdandas (Bhagavān) was in Tushitā: how in the shape of an elephant he entered his mother's womb: how at the foot of the holy fig-tree he attained supreme perfection: how at Varaṇasī he turned the wheel of the law of twelve kinds, (taught his doctrines:)—how he at Sravastī displayed great miracles:—how at the city of Ghachen he descended from the Traya Strinska heaven, whither he had gone to instruct his mother:—and lastly how having accomplished his acts in civilizing and instructing men in his doctrine at several places, he went to his last repose in the city of Kusaha in Assam." Now whether the book in question was written sooner or later, it explains the practice equally and teaches us how we may successfully analyze the events depicted in the drawings of Adjanta, perchance, or the sculp-
"In reference to your and Mr. Turnour's opinion that the original records of the Buddhists in ancient India, were written in the Magadhi dialect, I beg leave to add in support of it, that in the index or register (รกุ& รกุ dkar-chhay) of the Kahgyur, it is stated that the Sûtras in general—i.e. all the works in the Kahgyur except the 21 volumes of the Sher-chhin and the 22 volumes of the rGyud ༥ class, after the death of Shâkya, were first written in the Sindhu language and the Sher-chhin and rGyud in the Sanskrit; but part of the rGyud also in several other corrupt dialects. It is probable that in the seventh century and afterwards, the ancient Buddhist religion was remodelled and generally written in Sanskrit, before the Tibetans commenced its introduction by translation into their own country."

This explanation, so simple and so authentic, ought to set the matter at rest, and that in the manner that the advocates of either view should most desire, for it shews that both are right!—It is generally allowed that the Pâli and the Zend are derivatives of nearly the same grade from the Sanskrit stock; and the modern dialect of Sinde as well as the Bhûshá of upper and western India present more striking analogies to the Pâli, in the removal particularly of the r, and the modification of the auxiliary verbs, than any of the dialects of Bengal, Behar, or Ceylon*. Plausible grounds for the existence of this western dialect in the heart of Magadha, and the preference given it in writings of the period, may be found in the origin of the ruling dynasty of that province, which had confessedly proceeded from the north-west. At any rate those of the Sâkya race, which had emigrated from Sinde to Kapila vastu (somewhere in the Gangetic valley) may have preserved the idiom of this native province and have caused it to prevail along with the religion which was promulgated through its means.

We are by no means of opinion that the Hindî, Sindhi, or Pâli had an independent origin prior to the Sanskrit. The more the first of these, which is the most modern form and the farthest removed from the classical language, is examined and analyzed, the more evidently is its modification and corruption from the ancient stock found to follow systematic rules, and to evince rather provincial dialectism (if I may use the word) than the mere engraftment of foreign words upon a pre-existent and written language. The aboriginal terms of tures of Bhîlsa, with a full volume of the life of Sha'kya in our hand. Similar paintings are common in Ava, and an amusing, but rather apocryphal, series may be seen in Upham's folio history of Buddhism.

* See the Rev. Dr. Mill's note on this subject in the J. A. S. Vol. V. p. 30; also Professor Wilson's remarks, Vol. I. page 8.
Indian speech must be rather sought in the hills and in the peninsula; in the plains and populous districts of the north the evidences of their existence are necessarily smothered by the predominance of the refined and durable languages of the court, of religion, and of the educated classes. A writer in the Foreign Quarterly has lately been bold enough to revive the theory of Sanskrit being merely a derivative from the Greek through the intervention of the Zend, and subsequent to the Macedonian invasion! The Agathocles' coin ought to answer all such speculations. The Pāli of that day along with its appropriate symbols is proved to have held the same precise derivative relation to the Sanskrit as it does now—for the records on which we argue are not modern, but of that very period. All we still want is to find some graven Brahmanical record of the same period to shew the character then in use for writing Sanskrit; and to add ocular demonstration to the proofs afforded by the profound researches of philologists as to the genuine antiquity of the venerable depository of the Vedas.—Ed.

VI.—Geometric Tortoises, "Testudo Geometrica." By Lieut. T. Hutton; 37th Native Infantry.

Africa being as yet the only recorded habitat of the Geometric Tortoise, I have thought it advisable to make known the existence of these animals in the hilly tracts of Mewar, and the adjoining districts, where they are found in the high grassy jauglas, skirting the base of the hills, and are by no means of rare occurrence.

I usually employed a few Bheels to seek for them, who thought themselves well paid with a pint of brandy for a pair of Tortoises. Although not uncommon, they are nevertheless not easily procured, owing to their color and appearance being so blended with the rocky nature of the ground, as to render it difficult to distinguish them from surrounding objects; added to which, they remain in concealment, beneath shrubs or tufts of grass during the heat of the day.

The Bheels, however, are expert in tracking them through loose soils, and having discovered a foot print in the sand of a nullah, or the dust of the grass plains, they generally succeed in capturing the animal, by patiently following the traces it has left.

It is during the rainy season that they are in the greatest activity and wander about all day, feeding and coupling. At the approach of the cold weather they select a sheltered spot and conceal themselves by thrusting their shell into some thick tuft of grass and bushes, the better to protect them from the cold, remaining thus in a sort of
lethargic inactivity (for they are not torpid), until the hot season, at which time they only remain concealed during the heat of the day, coming out about sunset to feed.

As I have several of these animals alive, I shall give an outline of their general habits in a state of confinement. I have at different times procured seven of these creatures, three of which are females, and are easily distinguished by their larger size. They were all turned loose into a large enclosure, and well supplied with water, and grass, both dried and green, and a heap of bushes and grass to hide themselves in.

Throughout the hot season, they remained all day in concealment, coming out a little before sunset, to feed on the grass, lucern, or cabbage leaves, which were thrown to them. As night approached they did not again retire, but, as if enjoying the coolness of the air, remained stationary until morning, when they withdrew to their retreats before the sun rose. They did not wander about during the night, but remained as if asleep.

At this season they were fond of plunging into water where they would often remain for half an hour at a time: this, too, generally had the effect of making them void their excrement, which appeared to be hard oblong masses of ill digested vegetable fibres, and along with it a small quantity of a white chalky substance.

They drank a great quantity of water, which they took by thrusting in the head and swallowing it by draughts. As the rainy season set in, they became more lively and were to be seen throughout the day wandering about in the rain, feeding freely and resting at intervals, and frequently performing the rites of love. Often indeed two or three males succeeded each other with little intermission, without appearing to inconvenience the female who lay quite still cropping the grass within her reach. The male mounts on the back of the female like other quadrupeds, placing his fore legs on the top of the carapace while his hind legs rest on the ground. They remain engaged from ten minutes to a quarter of an hour, the male uttering, at intervals a groaning sound. They are not however, attached after the operation, as is said to be the case, but the desire of the male being appeased, he retires to rest and feed. During the whole period of the rains the females continued to admit the males freely, i. e. from the latter end of June until the middle of October, being nearly four months, when they became less familiar and drew off from each other.

On the 11th November 1835, one of the females commenced sinking a pit to receive her eggs, which she performed in the following manner. Having selected a retired spot at the root of a tuft of
coarse tall grass, she began to moisten the earth with water which she produced from the anus, and then with the strong horny toes of her hind feet, proceeded to scrape away the mud she had made. She used her hind feet alternately, and as she proceeded the water continued to be supplied drop by drop, so as to render the earth a thick muddy consistency and easy to be scraped out of the pit she was sinking.

In about two hours she had succeeded in making a hole six inches in depth and four inches in diameter. In this she immediately deposited her eggs, four in number, filling up the hole again with the mud she had previously scraped out, and then treading it well in and stamping on it with her hind feet alternately, until it was filled to the surface, when she beat it down with the whole weight of her body, raising herself behind as high as she could stretch her legs and then suddenly withdrawing them, allowing herself to drop heavily on the earth, by which means it was speedily beaten flat, and so smooth and natural did it appear that had I not detected her in the performance of her task I should certainly never have noticed the spot where her eggs were deposited. She did not immediately leave the place after finishing her work, but remained inactive, as if recovering from her fatigues.

In about four hours she had dug the hole, deposited her eggs, replaced the earth, and retired to feed.

The length of time required to bring the eggs to maturity cannot be ascertained however, as the males continued to have free intercourse with her during the whole period of the rains, which as I have already stated, was from the latter end of June, to the middle of October; therefore she may have conceived any time during that period.

The female considerably exceeds the male in size and can moreover be distinguished by the flatness of the under shell, whereas the male has that part very concave, and indeed without this formation he would be unable to couple with the female from the convex form of her carapace.

As they are constituted however, the concavity of his under shell, corresponds to the convexity of the upper shell or carapace of the female. The flattened form of the plastron of the female, may possibly be for the purpose of giving greater internal space for the ova.

As the cold season approached they became more sluggish, seldom leaving their retreats, and at the beginning of December 1833, they
remained altogether motionless, refusing to feed. They made no attempt to burrow in the ground, as the Greek Tortoise (*Testudo Graeca*) is said to do, but thrust themselves in among the coarse grass which was heaped up in a corner of their enclosure. Until the 9th February 1834 they remained in a state of lazy, listless repose, having never stirred from the spot they had chosen full two months before. They were not however in a state of torpidity, but merely lying inactive as if they thought it too much trouble to move. When taken up they partially put forth the head to ascertain the cause of their being disturbed, but even if placed full in the sun's rays and left so all day, they never made the slightest attempt to move from the spot; as if they felt instinctively that the season in which their services were intended to be of use in the general economy of nature had not yet arrived.

The 9th, 10th and 11th days of February being cloudy with a few showers of rain, the Tortoises came forth and took some lucern, and drank plentifully of water. They did not continue to come out, but relapsed into their former repose, nor did they venture forth again in the evening until the hot season had commenced, or about the middle of April. The winter of 1834 proved much milder than that of the preceding year, and the Tortoises in consequence continued to come forth for their supply of food,—but instead of doing so in the evening as in the hot weather, they chose the middle of the day, remaining out for two or three hours basking in the sun, and retiring again to concealment in the afternoon. Sometimes the males did not come forth for a day or two, but the females were to be seen every day placing themselves close to the white walls of their enclosure, as if conscious that the rays of the sun would be thrown from it upon them.

The marking of the shells is the same in both sexes, and they are only to be distinguished by the difference in size and structure already mentioned, and in the unequal length of tail, that of the male being about twice the length of the female, the latter indeed possessing almost none.

In different individuals the yellow rays vary much in breadth, some having them broad, others narrow.

Both have the same number of scutella on the carapace which consists of thirteen pieces on the disc and twenty-three marginal, while the plastron or under shell contains fourteen pieces.

The length of shell in the female is 10 inches, that of the male from 8 to $8\frac{1}{2}$ inches; if measured longitudinally over the carapace the length of the female is 13 inches and the male from $11\frac{1}{2}$ to 12 inches. The scutella are black with yellow rays diverging from a yellow square
in the centre of each; each scutellum is also deeply striated or grooved concentrically, and has a squarish form at the base.

The fore legs are well protected with strong nails or horny tubercles studded all over them, and the feet are all armed with solid nails, 5 on the fore feet and 4 on those behind. The skin is greyish black and the studs yellowish.

In July 1834, one female weighed \( \frac{5}{3} \) lbs.

\[
\begin{align*}
\text{ditto ditto,} & \quad 5 \frac{1}{3} \text{ lbs.} \\
\text{Old male,} & \quad 3 \text{ lbs.} \\
\text{A male,} & \quad 2 \frac{1}{2} \text{ lbs.} \\
& \quad 2 \frac{1}{2} \text{ lbs.}
\end{align*}
\]

The sexual organs of both are situated in the anus, the male having the power of exerting his, which is of large size.

The eggs of the Geometric Tortoise are pure white, of an oblong oval form, the ends being of equal size, and not smaller at one extremity as in the eggs of birds.

The shell is thin, and one inch and 8 lines in length and 4 inches in lateral girth. Those deposited in the earth as above mentioned were allowed to remain in the hope of seeing them hatch, but in the warmth of April 1835 somebody or something stole them and disappointed me.

As they increase in age, they lose the beautiful radiated appearance of the shell, and indeed it frequently peels off in scales even when they are in their prime.

I have an old male which has lost the yellow rays or rather which has lost the whole of the outer coating of the shell and is now of a dirty yellowish colour, the carapace being cracked and divided so irregularly, as to render it somewhat difficult to recognise the true divisions of the scutella. One of the females has also lost the outer coating of one or two scales, while in other respects she is quite perfect.

These animals when handled, will generally either from fear or as a means of defence, squirt out a quantity of water in a pretty strong stream from the anus.

I have read that the combats of the males may be heard at some distance, from the noise they produce in butting against each other. This was never the case with the Geometric Tortoises, although mine had frequent fights,—but these instead of butting; consisted merely in trials of strength, one male confronting another, with the head and fore-legs drawn into the shell, and the hind feet planted firmly on the ground, and in this manner shoving against each other until one or
both became fatigued. This was done chiefly when they wanted to pass each other in any narrow space, and sometimes if the one could succeed in placing his shell a little beneath the other, he tilted him over on his back, from whence he had great difficulty in recovering himself, and I have frequently found them sprawling thus, making desperate efforts with head and feet, to throw themselves back to their natural position, which they were unable to effect unless the ground chanced to be very uneven, so as to assist them.

In this kind of warfare the females also frequently indulged, and from their superior warfare size and strength generally accomplished their wishes.

In farther illustration of the acknowledged strength of the shell in this tribe, I may mention that a party of officers on a shooting excursion, perceived some creature crawling among the high jangal grass, and not seeing distinctly what it was, fired a ball at a venture, which took effect on the front of the carapace, merely making a dent by chipping off the outer coating and causing no farther injury. This was the female which produced the eggs already mentioned.

I have an old work on Natural History, but by whom written I cannot ascertain, as the title pages are torn out, in which it is stated, on the subject of Land Tortoises, "that even the act of procreation, which among the animals is performed in a very few minutes, is with them the business of days. About a month after their enlargement from a torpid state, they prepare to transmit their posterity; and both continue joined for near a month, together."

Whether this be really the case with some species of Land Tortoise or not, I cannot presume to say, but as regards the Geometric Tortoise it is decidedly erroneous, these animals passing about a quarter of an hour in conjunction, when, as I have stated, the male having appeased his desire, dismounts and retires. They return to the females however, several times during the course of the day, and continued to do so throughout the rainy season. Although they mount several times during the day, the female does not admit them each time.

In No. 29 of Loudon's Magazine of Natural History, at page 652, there occurs the following passage, "White mentions it as reported of the Land Tortoise, that it is occupied one month in completing one fête d'amour; and this leads me to mention that I was more than once informed in Jamaica that the male and female turtle remain coupled during the period of nine days*."

Now as I have already shown that this habit does not hold good with all the species, I venture to ask, to what species of Land Tortoise do the foregoing quotations apply, and on whose authority is the assertion?

With regard to the turtles it is likely enough to be the case, and I believe the fact is well authenticated, not only with regard to their remaining coupled several days, but also that the male embraces the female with such strength, that she cannot shake him off. The old work above mentioned, says, the sea turtles, "couple in March and remain united till May."!

In the water it would matter little, as they would not lose the power of locomotion,—but with the land tribe it is widely different, as the male when mounted, is at the full stretch of his hind legs, and could not walk with the female, for even if she move ever so little during the time of connection, he has great difficulty in maintaining his position, and is often fairly rolled over on his back. As to their lying still for a month with a fine green vegetation springing up all round them after having fasted for some months,—it is I think rather unquestionable. Tantalus himself was not in a worse predicament!!

There is still another character assigned to the land tribe which in the present species does not hold good; viz. in Stare's Elements of Natural History, it is stated that the females are to be distinguished from the males by their under shell or plastron being concave, while in the latter it is convex.

In the Geometric Tortoise the plastron of the female is flat,—that of the male concave.

Were the plastron convex, the animal could not rest quietly on a plane surface, but would pitch, "fore and aft," like a ship in a heavy sea, or at all events she would be obliged to rest with one end of the shell tilted into the air.

I may perhaps be censured for laying so much stress on such trifling errors, but as it is alone by true descriptions of the habits, manners, and construction of created beings, that we can ever hope in some measure to comprehend their uses, and the designs and purpose of our Creator in forming them;—I hold the man to be inexcusable who would perpetrate an error however trifling it may seem to be; for if the description is erroneous, it is consequently untrue, and the great object of scientific research is thereby defeated.

Now, although these (to me) seeming errors, may not be such, as regards some species, yet taking them in a general view, they are so, and consequently need correction.
The convexity of the plastron, may be a specific, but it cannot be made a generic character.

Soon after my arrival at Simla in March last, the old male died from cold*; the others lived through the rains well enough, but were not so lively as in the plains, moving about less frequently. One of the females even produced four eggs, but made no hole to receive them as in the former case, shewing plainly that the change of climate was at work upon them; these eggs I placed under a hen, but in a few days they had disappeared as in the former instance, and whether stolen by my servants or by some small animal I could not discover.

The winter has proved too cold for the remaining tortoises which are dying fast, and of my seven pets I have only three alive, and I fear I shall be unable to save them.

VI.—Barometrical Elevations taken on a journey from Katmandhu to Gosainsthán, a place of pilgrimage in the mountains of Nepal, by Chhedi' Lohar, a smith in the employ of Captain Robinson, late commanding the Escort of the Resident in Nepal.

The following table was placed in our hands by Captain Robinson, before his departure to Europe. It is curious as shewing to what good purposes the natural intelligence of uneducated servants, especially those of the mechanical classes, may be applied in judicious hands. Chhedi' had acquired skill in the manufacture of guns, gunlocks, and any articles after European models; he had learnt to boil barometers, and note daily observations for his master's meteorological journal before he was sent out on the experimental expedition in which he has acquitted himself so well. This journal comprehends times, distances, statistical information, indications of the भरा (brámitar) and माठिर (mámiter), barometer and thermometer, the aspect of the sky, धुप-बादरी-पानि (dhup-badari-páni) sun-clouds-rain, as he terms it; and such other items of information as he thought worthy of notice. As a specimen of the mode in which his memoranda are booked, we quote the commencement of the journal, making use of Roman characters for want of the common Kaithí type.

* The Bheels clean the shells of these animals from all flesh and the bones of the neck and legs, and stopping up one end with wood, use them as boxes to keep tobacco in!
Trisuligangā gosāṅkund se nikâli hā*.

Translation of the journal.
The Trisuligangā issues from the Gosain’s kund or well. This well is 3492 paces round its four sides, the length being east and west and the north and south (breadth) is small. From thence by estimate the temple of Ganēsh is 1½ kos. There is one stone image of Ganēsh, but neither village nor house of any sort. Thence Loharibindek is 2 kos (distant), where all those who travel with lāthī or sticks are forced to leave them. There is great delay (a large crooked stick ?) about these sticks, but neither village nor house on the spot. Three kos farther on comes Dhimsa village, containing 29 houses of labourers (load-carriers). At 2½ kos beyond the Trisuligangā is met with at the south foot of the hill. From the river at 1½ kos comes the village of Dhunchā, containing 56 houses of carriers :—thence at 4 kos, Thārhea village having 11 houses. Then Karang 2 kos off, with 7 houses. 4 kos further Kakarea a village of 10 houses, inhabited by Newars and hill-men. Thence 3 kos to Dhemu ganw, containing 47 grass huts of Newārs and Parbattias. There is one pakka dwelling belonging to the rāj-guru. Thence to the bank of the Betaraūti nadi is 2½ kos; there are 8 banias’ shops and one pakka temple, below which two rivers flow: the Trisuligangā, the Betaraūti: the former coming from the north proceeds southward, its waters appear somewhat green to the sight, and flow with great violence. The Betaraūti, a smaller stream, comes from the east and joins the other beneath the walls of the

* We use ā after the continental savans to represent the diphthong ā or ā in contradistinction to ā which is required for āra of common occurrence in Hindi. In the same manner ō would represent the compound vowel ṭā formed of o and ā, but as the pronunciation would be apt to deceive, ao is perhaps the best representative of this diphthong. There should be a nasal n after gosain, and after the u of kund, well, also in chāron, huā (for wahōn) and similar words mis-spelt by the mistree.
mandir (or temple). Its water has a somewhat yellow colour. Over this river we have to pass by a rope bridge of 42 cubits span at the ghat. The stream is 4 cubits deep and very rapid. Hence to Brahmankhi pati, 1 kos: to Nyakot, 4 kos. On the ascent to Nyakot is a small hill, westward; on arrival there, is a bridge over the Trisuligangā and General Bhimsen’s garden with barracks for two companies of sipāhīs. There also is the road to Palpa*: from which mountain every thing can be seen. And in the town of Nyakot are a great many deotās (images). But on the west of the town is a temple of Bhāro, the roof which is coated with brass; and near the rāja’s house two towers (kot) are built exceedingly high, of six stories. The fourth (chhaatha? 6th) story is of wood: so these two towers and the temple of Bhāro are visible a great way off. And there are in the town of Nyakot two mohlas ( ? talao’s), one named Asiwāritol, the other Bhāragātīl. And the Trisuligangā flows beneath the town on the west, over it is a wooden bridge. It is 10 cubits deep at that spot. The bridge is raised 16 cubits, and has a span of 83 cubits; it is very old, but the force of the current is here so great that unless a bridge existed it would be impossible to pass over. From Nyakot to the Surujmatī river is 2 kos towards the south-east corner: broad 64 cubits, deep 3½ cubits, of great velocity: it is passed with a ferry-boat. On this side are two patīs (?) and a bania’s shop. Thence to Dumarihawr (or Dungrichaura) is 3 kos; where are one patī and a bania’s shop. Thence to Ketikapūrā, 1½ kos. Half way is a village named Barāmanḍī: Ketika puwa is ruined and not fit to stop at; nobody rests there. Thence to Rānikapuwa, 1 kos. This is also decayed (tuta) and nobody stops at it. Then comes Jāfir ka puwa, 1 kos. At this place on an insulated hill stands the house of the baṛa sāhib (the resident) and thence it is called the Angrej ka puwa; and in Jāfir ka puwa are many business-like people—eatables and drinkables are to be had. Thence to Basnāth ka puwa is half a kos, and half a kos further is Khola: thence to Jasārām ka puwa, half a kos; and then a second Khola, ¼ a kos. Chamubasnāth ka puwa, ¼ kos; Jitpurphedī, 1 kos. Thence to Nepāl-faringē ke chooni (the English residence) four kos: making altogether from Katmandhu to Gosainsthān, 47 kos.

Then follows the register kept in a tabular form, to which we have only added one column expressing the appropriate height of each station relatively to Katmandhu.—Ed.

* Perhaps pahārpar jāne ka rāṣṭa, ‘ road to the mountains,’ or the pass into Tibet. This reading is supported by the next sentence, so us pahār par se sab najar avta ha.
Year 1836, month, August 26th, Friday, (all night of the 25th rain and snow fell.)

<table>
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<tr>
<th>Hour</th>
<th>Station</th>
<th>Barom.</th>
<th>Therm.</th>
<th>Weather</th>
<th>Approximate altitude in feet</th>
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<td>6 A.M.</td>
<td>Gosainsthan</td>
<td>24,744</td>
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<td>{ 620 above Katmandhu.</td>
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<tr>
<td>8</td>
<td>Ganeshthan</td>
<td>24,660</td>
<td>57</td>
<td>sunshine</td>
<td>710 ditto.</td>
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<td>Lohari binae</td>
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<td>66</td>
<td>ditto</td>
<td>1,000 ditto.</td>
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<td>3 P.M.</td>
<td>Dhimsagaon</td>
<td>24,346</td>
<td>61</td>
<td>rain</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>ditto</td>
<td>24,272</td>
<td>60</td>
<td>ditto</td>
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<td>ditto</td>
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<td>cloudy</td>
<td></td>
</tr>
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<td>rain</td>
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<td>ditto</td>
<td>24,480</td>
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<td>clear</td>
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<td>6 A.M.</td>
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<td>Thariah</td>
<td>24,496</td>
<td>64</td>
<td>ditto</td>
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<td>2½ P.M.</td>
<td>Keraug</td>
<td>24,376</td>
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<td>Kakeria</td>
<td>24,968</td>
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<td>cloudy</td>
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<tr>
<td>6 A.M.</td>
<td>ditto</td>
<td>24,936</td>
<td>68</td>
<td>ditto</td>
<td>450 ditto.</td>
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<td>8</td>
<td>Dhemú hill</td>
<td>24,760</td>
<td>71</td>
<td>ditto</td>
<td>610 ditto.</td>
</tr>
<tr>
<td>9</td>
<td>Dhemú village</td>
<td>26,996</td>
<td>79</td>
<td>rain</td>
<td>2,100 below ditto.</td>
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<tr>
<td>12</td>
<td>level of the Betaraoti river</td>
<td>28,240</td>
<td>87</td>
<td>bright</td>
<td>2,900 ditto.</td>
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<td>1 P.M.</td>
<td>Bahan ke pati</td>
<td>28,420</td>
<td>88</td>
<td>ditto</td>
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<tr>
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<td>Nyakot ascent</td>
<td>27,338</td>
<td>76</td>
<td>rainy</td>
<td>2,000 ditto.</td>
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<tr>
<td>5</td>
<td>ditto town</td>
<td>26,958</td>
<td>79</td>
<td>clearing</td>
<td></td>
</tr>
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<td><strong>Tuesday 30th</strong></td>
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<td>7 A.M.</td>
<td>Nyakot</td>
<td>26,984</td>
<td>77</td>
<td>cloudy</td>
<td>1,700 ditto.</td>
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<tr>
<td>10</td>
<td>ditto</td>
<td>27,140</td>
<td>82</td>
<td>sunshine</td>
<td></td>
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<tr>
<td>12</td>
<td>ditto</td>
<td>26,990</td>
<td>82½</td>
<td>ditto</td>
<td></td>
</tr>
<tr>
<td>3 P.M.</td>
<td>Pati or Dharmasala on Surjmati river</td>
<td>28,314</td>
<td>81½ hard rain</td>
<td>2,900 ditto.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>ditto</td>
<td>28,340</td>
<td>82½</td>
<td>raining</td>
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<td></td>
<td><strong>Wednesday 31st</strong></td>
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<td>6 A.M.</td>
<td>ditto</td>
<td>28,350</td>
<td>80</td>
<td>cloudy</td>
<td>1,860 ditto.</td>
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<td>Dumrichaor-pati</td>
<td>27,160</td>
<td>79</td>
<td>ditto</td>
<td>500 ditto.</td>
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<td>12</td>
<td>Ketikapawa</td>
<td>25,829</td>
<td>76</td>
<td>clear</td>
<td>610 above ditto.</td>
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<tr>
<td>1 P.M.</td>
<td>Rani ke powa</td>
<td>24,750</td>
<td>68</td>
<td>cloudy</td>
<td>700 ditto.</td>
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<tr>
<td>2</td>
<td>Jásir ke powa</td>
<td>24,674</td>
<td>70</td>
<td>ditto</td>
<td>620 ditto.</td>
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<td>3</td>
<td>Basnáth ke powa</td>
<td>24,740</td>
<td>67</td>
<td>ditto</td>
<td>210 ditto.</td>
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<tr>
<td>3½</td>
<td>Khola below do.</td>
<td>25,130</td>
<td>69</td>
<td>ditto</td>
<td>600 ditto.</td>
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<td>Jásram ka powa</td>
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<td>raining</td>
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<td>Khola below do.</td>
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<td>cloudy</td>
<td>420 above ditto.</td>
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<td>5</td>
<td>Chamuatbasnath</td>
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<td>73</td>
<td>ditto</td>
<td>230 below ditto.</td>
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<td>Jitpurphedi</td>
<td>25,546</td>
<td>75</td>
<td>clearing</td>
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<td><strong>Thursday 1st September</strong></td>
<td></td>
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<tr>
<td>8</td>
<td>Nipal residency</td>
<td>25,330</td>
<td>72</td>
<td>cloudy</td>
<td>{ 4,400 feet above Calcutta.</td>
</tr>
</tbody>
</table>

"Likha Chhedí mistrí loharne, nokar Jaj Héjrí RaminSen Kaptan ka, &c."

i. e. written by Chedi' the smith, in the service of George Henry Robinson, Captain, &c. &c.
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On the 28th and several other occasions, dew deposited on the Hygrometer the instant the water was dropped on the covered bulb. On the same occasion depression of Moistened bulb Thermometer barely perceptible although registered, 0.5.

* Quantity of rain by Crosley's registering Pluviometer, 0.523.
IX.—Proceedings of the Asiatic Society.

Wednesday Evening, the 6th September, 1837.

The Hon’ble Sir Edward Ryan, President, in the chair.

Dr. G. G. Spilsbury, Major J. R. Ouseley, and Dr. G. McPherson, proposed at the last meeting were ballotted for, and duly elected members of the Society.

The Hon’ble G. Turnour of Ceylon was permitted on his own request to exchange his position of honorary for that of ordinary member, that he might contribute his share to the support of the institution.

C. G. Mansell, Esq. member, requested that his copy of the Journal might not be furnished at the Society’s expence, but that he might be separately charged for the same.

Read a letter from Sir Charles D’Oyly, tendering his resignation as member of the Society on account of his immediate departure from the country, but hoping that his name might be continued as an honorary associate on the list of members to which it had belonged since the year 1814.

The rule does not seem to be generally known, that although members on quitting the country are exempted from contributions, they continue on the list, and in case of return to India recommence their subscription only from their date of arrival.

Lieut. E. B. Conolly, proposed as a member by the Secretary, seconded by H. T. Prinsep, Esq.; D. F. McLeod, Esq. Civil Service, proposed by Capt. Pemberton, seconded by the Secretary.

Read a letter from M. Bedier, Governor of Chandernagore, forwarding the following enclosures from M. Guizot, Minister of public instruction in France.

Paris, le 17 Décembre 1836.


Agréez, Monsieur, l’assurance de ma considération très distinguée;

Le Ministre de l’Instruction publique,

GUIZOT.

Mr. James Prinsep, Secrétaire de la Société Asiatique de Calcutta.

Paris, le 14 Février, 1837.

Monsieur, J’ai su par Mr. Antoine Troyer, de la Société Asiatique de Paris, que vous consentez à surveiller et à diriger la transcription du manuscrit des Védas.

Je vous remercie beaucoup de l’empressement que vous avez mis à seconder les vues de l’administration Française, et des soins que vous donneriez à ce travail.

Mr. le Ministre de la Marine, a bien voulu se charger de vous faire parvenir la somme de 1,500 francs que j’ai affectée aux frais de cette transcription et dont la distribution est confiée également à vos soins; c’est par l’intermédiaire de ce Ministre que vous parviendra, de plus, la lettre que j’ai l’honneur de vous adresser, et je vous engage à recourir à la même voie toutes les fois que vous voudrez bien correspondre avec mon Département, relativement à l’opération.
entreprisme sous vos auspices, et qui s'accomplit, je n'en doute point, d'une manière tout-à-fait satisfaisante.

Agéez, Monsieur, l'assurance de ma considération trés distinguée ;
Le Ministre de l'Instruction publique, 
Guizot.

Mr. James Prinsep, Secrétaire de la Société Asiatique de Calcutta.
The Secretary suggested that although he appeared to be entrusted personally with this important commission he thought it would be on all accounts safer to enter the correspondence on the Society's books, and to place the money on their general account to the credit of the French Government, in case of any accident to himself. He had already taken measures for the furtherance of the minister's views.

Read, extract of letter from Major Trover, on the same subject.
Capt. Trover, forwarded account sale of oriental works on the part of the Paris Society, amounting to 1173 f. and 8 cts. net.
The first 10 livraisons of the work of the late M. Jaquemont, are now completed. The whole will consist of 50 livraisons folio, costing 400 francs. No mention is made of his having received charge of the Society's copy.

Library.
The following books were presented.
Madras Journal of Literature and Science, No. 16, for July 1837—by the Editor, Dr. Cole.

Uber die Kawi—Sprache auf der Insel Java nebst einer Einleitung über die Verschiedenheit des menschlichen Sprachbaues Von Wilhem Von Humboldt, Berlin 1836. vol. I.—presented on the part of his brother the late Baron, by Mr. Alexander de Humboldt.
Jonpur námeh and Wakiát Jehangír—copied from M.S. lent by Capt. A. Cunningham, at an expense of 12 rupees.
Meteorological Registers for June and July 1837—by the Surveyor General.
The following were received from the Oriental Translation Fund.
The History of the Afghans translated from the Persian by Bernhard Dorn, Ph. D. For. M. A. R. A. S. M. T. C.
Lardner's Cabinet Cyclopedia.—Foreign Statesmen, vol. IV.—from the Booksellers.

Mr. Aydall brought for the inspection of the meeting a very valuable illuminated Armenian manuscript of the New Testament on parchment, written in the year (Arm. Era 741) or A. D. 1292, under the Armenian king Hethum.
It was written at Ozopi by a monk named Simeon, sold for 3,000 deniers to Mathews a priest, and afterwards in A. D. 1501 to Hazar Beg for 20,000 deniers.

Nawab Tuhawur Jung addressed a letter to the Society with a manuscript of the Shari'ya ul Islâm, the text book of Mahommedan law according to the Shari'ya sect, recommending that it should be printed under the Society's auspices and offering to defray one-half of the expenses. Referred to the Committee of papers.

Colonel H. Burney, presented for the Society's Library, copy of a practical work on ordinary diseases and medicines compiled and translated into Burmese by a Catholic Missionary and lithographed by himself for gratuitous circulation among the people at Ava.

By the same opportunity Col. Burney sent up the manuscript of Mr. Lane's Burmese Dictionary, which has immediately been placed in the printer's hands.

Committees.

Dr. Stewart, Secretary of the Statistical Committee reported the result of two applications to the Government of Bengal, one for the privilege

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of franking its correspondence, which was accorded as far as regarded the
returns from public servants to the Secretary: the second for a specific
grant of funds for the prosecution of its inquiries; this was refused under
the explanation that a reference from the Society for a grant for general
purposes was now on its way to the court, and that statistical inquiries
might be regarded as included therein. The Committee also recommend-
ed that they should be empowered to associate with themselves any friends
to statistical inquiry who might not be Members of the Society.

The Secretary thought with submission that the Committee should have applied
to the Society rather than to the Government direct, if they required pecuniary
or other aid—as a Committee their duty was to devise measures and collect
information, reporting thereon; and the Society of course, on their nomination,
contemplated meeting any expenses they might recommend as advisable in the
prosecution of their inquiries. With regard to postage he was happy that its
privilege had been accorded, but the indulgence seemed hardly consistent with
its uniform denial to the Society itself.

Sir Benjamin Malkin, as chairman of the Committee, admitted that it
would have been more regular for the applications to Government to have been
made through the general body. The inadvertence arose solely from the idea of
the Society having no funds to spare, and this was also the reason for seeking to
incorporate associates with the Committee who might by separate subscription
meet all charges independently of any call on the general fund. He therefore
moved,

That it be permitted to enrol parties who are not Members of the So-
icety as associates of the Statistical Committee.

After some discussion, in which the President instanced the parallel case of
the Physical Committee and its corresponding members. Mr. Macnaghten
moved an amendment, which was carried,

That the question be adjourned to next meeting, and in the mean time
the opinion of the Committee of papers be requested.

Read a letter from Capt. Sanders, Secretary of the Military Board,
forwarding various plans and estimates by Capt. E. Smith, Engineers, for
the erection of the ancient column at Allahabad, that the Society might
select the one considered by them the most appropriate.

Col. D. McLeod, Capt. Forbes, Capt. Cunningham, and W. P. Grant,
Esq. were nominated a Committee to make the selection, or to suggest
modifications on Capt. Smith’s design.

Sir Edward Ryan, advertiring to the approaching retirement of the Rev. Dr.
Mill to Europe, suggested to the Society the propriety of paying some com-
pliment to this distinguished scholar expressive of their feeling on the occasion.
He would not now expatiate on the Vice President’s title to such a tribute, be-
cause if his proposition were adopted, this pleasing task would be more ably per-
formed and more appropriately conveyed in the name of the Society at large; he
therefore moved first:

That an address be presented to Dr. Mill, expressive of the loss which
the Society will sustain by the departure of a member so eminently quali-
fied by his profound knowledge of the languages of the east to aid and
assist in the objects and pursuits of the Society.

Mr. W. H. Macnaghten had great pleasure in seconding any proposition to
do honor to Dr. Mill. In no member had greater erudition ever been witness-
ed, nor had any converted profound learning to uses calculated more to benefit
the country and to dignify the study of oriental learning. Addresses had been
very rarely presented, but on such an occasion the practice would be more ho-
nored in the observance than in the breach.

The motion being carried nem. con. was followed by a proposition from
the President,

That Mr. W. H. Macnaghten, be requested to draw up the address,
to be presented to Dr. Mill, at the next regular meeting, or at a special
meeting should he be unable then to attend.
Sir B. Malkin, seconded this motion. Though his Indian acquaintance with Dr. Mill and his capability of appreciating his local studies was less than that of other members, he had enjoyed his friendship at more remote date, and at a greater distance than many. The wide scope of his friend’s knowledge embraced the east and the west. It had been observed of him at college, that his knowledge was equally remarkable for area and for depth; certainly its depth had not diminished by his sojourn in India, while its area had wonderfully extended.

This motion being likewise carried, Sir Edward Ryan prefaced his third proposition by reading the following eloquent passage from Dr. Wilson’s reply to the address presented to him on his departure in December, 1832.

"If I can judge of your sentiments by my own, I can fully appreciate the motives which induce you to seek to preserve memorials of those who have taken an active part in the labours of the Society. One of the most interesting decorations of the room in which we are accustomed to assemble is to me, to all, the portrait of our illustrious founder; and I am sure you will agree with me that the apartment would possess a still dearer interest were such decorations multiplied; did the countenances of Colebrooke, Wilford, Wilkins, and other distinguished members look down complacently upon the labours of their successors. I need not add, how irresistible are such influences upon the human mind, and how well calculated are such memorials to give wholesome stimulus to youthful energies. It is not from a merely selfish motive therefore that I accede to your request, but in the hope that even in this way I may contribute, however feebly, to the great ends of our Institution; at the same time I am not insensible of the kindness which has prompted the proposal, and if I do feel vain it is that you should have thought me worthy of the honor of being perpetually, as far as any thing human is perpetual, present among you."

He concluded by proposing,

That to meet the wishes of his numerous friends anxious to subscribe for the preservation of a memorial of Dr. Mill in the Society’s rooms, he be requested on his arrival in England to sit for his picture to some eminent artist.

The Secretary in seconding this proposition, said he had been called on at a late festive meeting to bear testimony to Dr. Mill’s great talents and learning, and had felt some humiliation at his total incompetency to answer such a call, for indeed it would have been naught but presumption in him to speak to merits so far beyond his criticism. Happily in these rooms no such testimony was required, for here all knew his learning and his value. He could not however omit to make public acknowledgment of the kindness and aid he had always received from Dr. Mill, in his capacity of Editor of the journal; to which Dr. Mill’s contributions had been ever among the most valuable. A circumstance worthy of mention had enabled him to hear what the pandits thought of his attainments in Sanskrit, for Dr. Mill was so scrupulous of accuracy that he never put a page of his own composition to press until it had undergone the scrutiny of several natives of learning. On asking an opinion of one of the most learned of these, Kamalakanta had begged to be allowed to express it in verse, and he now held in his hand what might really in some degree be regarded as a diploma of the Vice-President’s Sanskrit proficiency. "Where, said the pandit, among all the English who have studied our language, was there yet one who could compose a poem in the style and language of our most classical ages? Verily he is Kalidasa come again among us."

Museum.

Read a letter from Dr. J. T. Pearson, stating that in consequence of his departure from Calcutta, he was compelled to resign his situation as Curator of the Society’s museum.

The catalogue which he had undertaken to prepare of the objects of Natural History in the museum, was in a forward state; that of the birds was ready, and the remainder he hoped to complete on his way up the river to join his new station.

The secretary said that the aid the museum had now received from government pledged the society to maintain it in an efficient state, and some arrangement was

* We have taken the liberty of publishing this poetical tribute with a translation at foot.—Ed.
immediately necessary. The committee of papers would be the proper organ to take charge on the retirement of Dr. Pearson, and to recommend (if they judged proper) a successor. He had not himself made generally known the state of the question, but in the only quarter to which he had applied he had found that spirit in the reply which he himself always anticipated and rejoiced to see among his associates.—One member, Dr. McClelland, had volunteered to act gratuitously as superintending curator during his stay at the Presidency. Dr. Cantor too had in like manner, kindly undertaken to classify and arrange the large collection of snakes in the rooms below, now augmented by a valuable donation from Aga Kerbalal Muhammad.

He could not help mentioning some particulars regarding this donation. The Aga had purchased Dr. Pearson’s private collection for 3,000 rupees, including a much more extensive selection of shells, insects, and other objects than the society possessed, mostly classified and named, and arranged in convenient cabinets. The society had spent more than double that sum in the two experimental years without (as it appeared to him) reaping equal advantage.

Was it not then worthy of consideration whether in most cases it would not be preferable to purchase collections already formed, and only to keep up such an establishment as should suffice to preserve the objects with care, until the determination of the court were known in regard to the late memorial? If so he would propose that the government grant of 200 rupees monthly should be declined with proper acknowledgments, reserving the option of purchasing collections, which had been also liberally granted by government.

Should the majority however consider that the present favor should not be declined, he thought that the best way of employing it would be in deputing a collector, by permission, to accompany the expedition under Captain Pemberton now on the point of proceeding to Bhotān, and to which no naturalist stands appointed, although Dr. Griffith the botanist will doubtless give all the attention in his power, collaterally, to natural history.

The meeting seemed unanimous in opinion that the government grant should not be declined, and it was finally resolved, that the Committee of papers be requested to examine and report upon the best mode of maintaining the museum in an efficient state.

**Literary and antiquities.**

The Honorable George Turnbull, presented a transcript and translation of the Delhi lát inscription (the four tablets) with an historical account of the tooth relic of Buddha to which he supposes it to relate.

The same gentleman forwarded, also
A continuation of his examination of the Pāli Buddhistic annals.

The Baron Hammer von Purgstall forwarded from Vienna, a continuation of his translation of Sidi Ali Capudans’ nautical work, the Mohit.

Captain R. Wroughton presented traced impressions of three inscriptions on two Burmese bells taken by the soldiery at Arracan, and now suspended in Hindu temples near Hansi. Also a beautiful drawing of the bells themselves.

Major P. L. Pew sent a specimen of the inscription on the broken lát, lying in the grounds of the late Colonel Fraser.

From the five or six letters sent it was evident that the inscription was identical with that of the Feroz lát—complete facsimiles are promised.

Mr. V. Wathorne, officiating judge of Cuttack, presented ink impressions of all the inscriptions at the caves in the vicinity of Gaya.

[Facsimiles of these are published in the preceding pages.]

Colonel Stacy forwarded on the part of H. S. Boulderson; Esq. a facsimile of a long inscription discovered by him on a stone in the jangals, about 30 miles from Bareilly.

This has been read by Kamala’kā’nta pandit and pronounced to be in a very superior order of poetry; it will be published immediately.

Lieutenant Kittoe reported the discovery of several further inscriptions at Cuttack, particularly of one occupying 270 square feet, which had been carefully covered over with plaister to save it from the spoliating hand of
collecting antiquarians. A portion had chipped off and the priests were now willing to expose the whole.

Dr. Bland of H. M. S. Wolf presented a facsimile of the ancient inscription on the point of the jetty at Singapur.

[Printed in the present number.]

Geography.

G. Vine, Esq. forwarded a note on the valley of Cashmir dated at Bandelpar on the Wular lake, 16th June 1837.

Mr. Vine identifies Iskardo with the fort of Aornos assaulted by Alexander, he forwards copy of the only inscription discovered in the valley, (see p. 680.)

The Bishop of Cochin-China submitted a note on the geography of Cochin-China.

Physical.

The Secretary of the Batavian Literary Society begged, through Mr. A. Muller, to open an intercourse with the Asiatic Society in its museum department, with a view to the exchange of duplicates.

"Some interesting reports have lately been published here on the geology of Borneo, and the western districts of Java, and the museum is well supplied with geological specimens from Japan, Sumatra, Borneo, &c. of which duplicates can be sent to Calcutta. The collection of birds and Orang-otang, from Borneo is I suppose the finest in the east."

A letter from Sir J. F. W. Herschell, dated Cape, 29th June, stated his want of success hitherto in procuring a hippopotamus skeleton for the society. These animals are become very rare.

Colonel McLeod, chief engineer forwarded several fragments of coal brought up by the borer in the fort from a depth of 392 feet. The depth attained now being 404 feet.

The coal has a specific gravity 1.20 and is of a fine quality, nearly resembling the Assam specimens; it is in rolled lumps evidently such as are found in the beds of torrents, and such as have invariably led to the discovery of seams in the vicinity. This will account for no actual beds having been penetrated by the auger; the discovery is very curious, as connected with the subject of Indian coal beds.

Licut. G. Fuljames submitted the results of an experimental boring executed by him at Gogo—(Cambay Gulph) to the depth of 320 feet.

He also announced the discovery of fossil remains down the coast of a similar formation to those of Perim. And further, offered some remarks on the Otis fulva, or brown floricam of south India.

Mr. D. Ross was requested by Capt. Hill, Mad. Army to present in the name of Sooriah Narayana Pantulu, a zemindar of Gumsur, a specimen of steatite or soapstone of his district, where it is used for pencils, &c. and sold at an anna the tola.

The secretary begged the society’s acceptance of a large collection of preserved snakes and other objects given to himself by Aga Kerbalai Muhammad. This collection formed part of the Aga’s late purchase from Dr. Pearson. It comprises

120 bottles of preserved snakes, &c. in spirits. One Turtle Skeleton. One backbone of a small Turtle. Six Alligator heads of various species. Two Rhinoceros skulls. Two horse skulls. Two large and one small Tiger skulls with tito. One Hyena cranium. Two horns of the Gaur Bos.

Dr. Spilsbury sent some beautiful pencil drawings by Capt. Reynolds, of a fossil head (horse) found a few miles from Jabulpore on the left bank of the Nerbudda.

Capt. T. Jenkins forwarded from Assam four bottles full of divers insects, &c. including a queen-mother of the white ants.

Dr. T. Cantor, submitted for inspection (with an explanatory notice) his drawings of the Molluscs and Zoophytes taken at the Sandheads by himself in a cruise of a few months.

A black petrrel was presented in the name of Dr. Pearson; two Tetradon fish and a lobster, presented and set up by Mr. Bouchez.

By Kamalakanta Vidyalankar.

The text is not legible enough to transcribe accurately. It appears to be a tribute to the Rev. W. H. Mill, D. D., and signed by Kamalakanta Vidyalankar.
Translation.

1. The honorable Company, generous, pursuing a course of integrity, very dexterous, learned, compassionate, and exalted, skilled in the velocities and motion of fire, air and water (the laws of the elements), never relaxing from their determination,—deeply conversant in their own religion, with equity protecting their subjects and enjoying their trust, —moving forward to aid the aggrieved who come to them for help, may they long live the protectors of the world!

2. By their own mighty power to maintain the rule of Aryavartta and all India have they deputed thousands of men, eminent either in commerce, in religion, in the administration of justice, or in war who arriving with full knowledge of their respective grades, have performed and do perform their several duties with regularity.

3. Among these, the names of Jones, Colebrooke, Sutherland, Carey, Wilson, Macnaghten, and Mill, (have been conspicuous) for their acquirements in the Sanscrit language. Of how many highly instructive and entertaining books, by their individual talents in forming a complete analysis, have they reproduced the facsimiles in various other languages!

4. In the midst of these, preeminent stands the name of Jones the minister of justice, the cheerful, the very clever, justly endued with the title of Judge. Through the celebrity of his knowledge he has become the theme of conversation among the learned. Having perused the shastras, by skill he translated into his native tongue the famous drama of the birth of India's king. He first arranged in alphabetical order for the benefit of Sanskrit students the Cosha (or dictionary of Amera Singh).

5. The name of Colebrooke has acquired an inheritance of renown by his 'laws of inheritance.' He translated the text books of civil and criminal justice: he first brought together and employed many pandits in printing and disseminating Sanskrit books at a cheap price in this country.

6. Carey introduced the purānas to the people of England in their native tongue; and translating the holy books of his own religion into Sanskrit, engaged systematically in their promulgation.

7. Wilson collected the literary stores of dramatic and other poetry, and made them known by translation, as well as the dictionary, the systems of philosophy, and the purānas.

8. Macnaghten, celebrated in grammar, in legal opinions, having thoroughly examined the judicial authorities prevalent in different parts of the country, has arranged and published the results in English.

9. But who among all these has been capable of producing a continuous poem in the Sanskrit language, save Mill? — He indeed indites verse in which the best pandits can descry no faults. Of the works of prosody he is a master, so skilled in regular and irregular metre, in the correct and harmonious combinations of letters that rumour proclaims Kālīḍā'sa is once more born to the world!

10. In the Vedanta, the Sankhya, the Patanjala and the Buddhist (schools of philosophy) deeply versed: in the holy vedas, in the law, and astronomical shastras equally learned, such smoothly flowing verses can Mill alone indite. In the literature of Bäbel and Persia with all their various characters, a scholar:—religious, mild, strict, affable, taking pleasure in conversation with all learned men,—such is his mind!

11. The work written by the celebrated Kālīḍā'sa, the Kumāra Sam SPACE=,
bhava, has this equally eminent poet reproduced in the selfsame measure in his own language in a manner altogether new! What more need be said of him but that with due observance of regular and irregular metre, and of all the rules of the ancient authors he has composed the Christa Gita to delight and instruct the minds of multitudes!

* Bäbel is, I fancy, a corruption of Bible, but it may be read and it is equally applicable in the sense I have given.—Ed.
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<thead>
<tr>
<th>Day of the Month</th>
<th>Old Stand. Barometer</th>
<th>New Stand. Barometer</th>
<th>Registered by Dec. 1st</th>
<th>Dec. Point</th>
<th>Dew-point</th>
<th>Hair Hygrometer</th>
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Mean, 29,509.29,557.84,5,4.9,3,7,7.4,93
I.—An examination of the Páli Buddhistical Annals, No. 2. By the Hon'ble George Turnour, Esq. Ceylon Civil Service.

[Continued from page 527.]

In the introductory remarks on the first convocation, submitted in my preceding contribution, I have stated, collectively, all that I purpose to offer, explanatory of the general history of the three great Buddhistical convocations, held in India, as deduced from the data found in Buddhistical Páli Annals. I should have forwarded, therefore, on the present occasion, the account of the second and third convocations, without further comment, had it not furnished two dates, recorded, both circumstantially and specifically, with peculiar distinctness, which dates are pointedly at variance, in their results, with the chronological evidence, afforded in European literature connected with that particular period of Asiatic history.

The first of these dates is that of the second convocation, which, as already stated, was held at the completion of the first century after the death of Sákya, or before the birth of Christ 443; and the other, that of the third convocation, which was held before Christ 308 in the 17th year of Asóko's reign, falling respectively to the dates of the Buddhistical era, 100 and 235.

As it is between these two epochs that the invasion of India by Alexander the Great, and the embassy of Megasthénés to the court of Sandracottus at Palibothra, took place, which are considered to constitute the earliest and the best authenticated links connecting the histories of the west and the east, it is reasonable to expect that European criticism will be, at once, and specially, directed to the examination of these particular portions of the Buddhistical annals, with
the view to testing their authenticity by the extent of their accordance with the chronology of the western authorities. I am induced, therefore, to recur here to some of the observations offered, on this question, in my introduction to the *Maháwanso*, the probable limited publicity of which work is not likely to diffuse those remarks throughout that more extended sphere in which the Journal of the Bengal Asiatic Society circulates.

The chronological data contained in the *Atthakathá* on the *Pitakattaya*, and in the *Maháwanso*, connected with the history both of India and of Ceylon, exhibit, respectively, in a tabular form, the following results.

**Indian Table.**

<table>
<thead>
<tr>
<th>Accession</th>
<th>Reign</th>
<th>B. C. B. B.</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bimbisáro</td>
<td>603</td>
<td>60 52</td>
<td>Sákya attained Buddhohood in the 16th year of this reign.</td>
</tr>
<tr>
<td>Ajátasatlya</td>
<td>551</td>
<td>8 32</td>
<td>Sákya died and the first convocation was held in the 8th year of this reign. The former event constitutes the Buddhistical epoch.</td>
</tr>
<tr>
<td>Udáyibhaddako</td>
<td>519</td>
<td>24 16</td>
<td></td>
</tr>
<tr>
<td>Anuraddhako, Munjho</td>
<td>503</td>
<td>40 8</td>
<td>Collectively.</td>
</tr>
<tr>
<td>Nágadásako,</td>
<td>495</td>
<td>48 24</td>
<td></td>
</tr>
<tr>
<td>Susunágo,</td>
<td>471</td>
<td>72 18</td>
<td></td>
</tr>
<tr>
<td>Kálúsóko,</td>
<td>453</td>
<td>90 28</td>
<td>The second convocation held in the 10th year of this reign.</td>
</tr>
<tr>
<td>Nandos,</td>
<td>425</td>
<td>118 22</td>
<td>Collectively.</td>
</tr>
<tr>
<td>Nandos,</td>
<td>403</td>
<td>140 22</td>
<td>Individually.</td>
</tr>
<tr>
<td>Chandagutto,</td>
<td>381</td>
<td>162 34</td>
<td></td>
</tr>
<tr>
<td>Bindusáro,</td>
<td>347</td>
<td>196 28</td>
<td>This monarch's <em>inauguration</em> took place in A. B. 218, four years after his <em>accession</em>, which shews an anachronism in this table of 10 years at his <em>accession</em>. The third convocation was held in the 17th year after his <em>inauguration</em>.</td>
</tr>
</tbody>
</table>

**Ceylonese Table.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Capital</th>
<th>Accession</th>
<th>Reign</th>
<th>Relationship of each succeeding sovereign</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Wijayo,</td>
<td>Tambapanni</td>
<td>543</td>
<td>1 38</td>
<td>The founder of the Wijayan dynasty.</td>
</tr>
<tr>
<td>2.</td>
<td>Upatissya,</td>
<td>Upatissa</td>
<td>505</td>
<td>38 1</td>
<td>Minister, regent.</td>
</tr>
<tr>
<td>4.</td>
<td>Abbayo,</td>
<td>Ditto</td>
<td>474</td>
<td>69 20</td>
<td>Son of Panduwaso, de-throned.</td>
</tr>
</tbody>
</table>
1837. | Examination of the Pali Buddhistical Annals. | 715

5. Pandukabhayo, Anurádhapura, 437 106 70 Maternal grandson of Panduvasó.

Mahanago... Mágamo.

Yatálatissó, Kalyámia, Gotábhayo, Mágamo, Kalyáni-tissó, Kalyámia, Kákawannatissó, Mágamo, Brother who found the southern principality of Rohano.

8. Uttáya, Anurádhapura, 267 276 10 Fourth son of Mutasiwo.
10. Sarántissó, 247 296 10 Sixth do., put to death.

13. Eláro, Ditto, 205 338 44 Foreign usurper, killed in battle.

Within the period comprehended in the above tables, there are four specific dates given in the Indian history, and two in the Ceylonese history, all computed from the epoch of the death of SÁKYA which occurred (as already stated) in the year B. C. 543, and which constitutes the Buddhistical era.

The four Indian dates are:

1st. SÁKYA attaining Buddhohood in the 16th year of the reign of Bimbisáro, B. C. 588.
2nd. *SÁKYA’s death (in the 80th year of his age and the 45th of his Buddhohood) in the 8th of the reign of Ajátasatto, in which year also, the first convocation was held, B. C. 543.
3rd. †The second convocation held 100 years after the death of SÁKYA, in the 10th year of Kálásó’ko’s reign, B. C. 443.
4th. ‡The inauguration of Asoko in the 218th year of SÁKYA’s death, at the close of the 4th year after this monarch’s accession, B. C. 324.

The two Ceylonese dates are:

1st. §The landing of Wijayo in Ceylon on the day that SÁKYA expired, B. C. 543.
2nd. ‖The arrival of the Buddhistical mission under Mahindo in

* Vide Chap. II. of the Mahawanso. † Vide Chap. III. of ditto.
‡ Vide Chap. V. of ditto. § Vide Chap. VII. of ditto.
‖ I am by no means confident that I may not be in error in computing this term from the inauguration of Asoko in A. B. 218, instead of his accession four years earlier, in A. B. 214.
Ceylon in the 236th year after Sākya, being the first of the reign of Dewa'nanpiyatisso, and the 18th of that of Asoko, B. C. 307.

All these dates, specific as well as relative, excepting the computed one of the accession of Asoko, (which alone admits of correction on the plea of a clerical error, to the extent of ten years, in the reign of Chandagutto) adapt themselves with so much precision to the several epochs they are designed to indicate, that I conceive it would amount to a positive infatuation for any advocate of the cause of Buddhistical literature, to venture to disturb their adjustment on any of the various pleas, of mistranslation, mistranscription, or misapprehension of the writer's meaning; on which it is but too often the practice to attempt to correct chronological data contained in Indian historical records of remote antiquity.

It appears to me to be impossible for any unbiassed examiner of these records, to follow up the links of this well connected chain of chronological evidence, and arrive at the specific date, assigned to the inauguration of Asoko, of A. B. 218, occurring at the close of the 4th year after that monarch's accession, without acknowledging that that date is designedly a cardinal point in the history, in which it holds so conspicuous a place.

The date of the accession of Asoko, four years antecedent to his inauguration, being thus distinctly fixed to be A. B. 214 or B. C. 329 on Buddhistical evidence, if that evidence is to be sustained, the invasion of Alexander must, as the necessary consequence, be considered to have taken place in the early part of the reign of Asoko, and not during the commotions which preceded the usurpation of the Indian empire, by his grandfather Sandracottus; and the embassy of Megasthenes and the treaty of Seleucus must also necessarily fall to a more subsequent period of the reign of Asoko, instead of their occurring during the rule of Sandracottus.

Averse as I equally am, either to suggest or to adopt theoretical and hypothetical views connected with oriental research, I must, in candour, admit myself to be persuaded of the correctness of the conclusions which identifies Sandracottus with Chandagutto; and by my adherence to that persuasion, I am necessarily compelled to acknowledge that there is a discrepancy of about 68 years between the western and the Buddhistical chronologies, at the particular point at which this identity takes place.

It is not, however, my intention, nor am I qualified, to analyze the two chains of data, and to balance the weight of the evidence each affords, for the purpose of deciding which of the two preponderates, and indeed once for all, I cannot be too explicit in avowing that the
service in which I have been employed has afforded me neither the leisure, nor the access to the means, that would admit of my prosecuting a comprehensive literary research. The sole object I have in view at present is to collect and arrange matter for the subsequent consideration of competent parties; and if in the progress of this humble task, I occasionally enter upon a critical examination of those materials, I wish those observations to be regarded rather as indexes to the repositories from whence collateral information has been drawn, or indications of the points which demand further inquiry, than as opinions in themselves entitled to weight, and advanced with the view to invite criticism.

In this spirit, and in the prosecution of this design, I proceed to offer the following remarks as explanatory of the grounds on which I am disposed to consider, that the error of the above discrepancy was designedly committed by the early compilers of these Buddhistical annals, partly in India, and partly in Ceylon, for the purpose of working out certain pretended prophecies hereafter noticed.

In the first place, these minutely adjusted dates are to be found only in Buddhaghoso's Pāḷi version of the Aṭṭhakathā, and in the Mahiṇwanso; the latter history being avowedly compiled from the Singhalese Aṭṭhakathā, from which Buddhaghoso translated his version also of the sacred commentaries into Pāḷi; making a pilgrimage from India (where those Aṭṭhakathā were, it is said, no longer extant) to Ceylon for the express purpose of accomplishing that task. Both works, therefore are derived from the same source, viz. the Aṭṭhakathā brought from India by Mahinda in B. C. 307, and promulgated by him in Ceylon in the native language.

In the second place, these dates are called forth, for the purpose of showing that certain pretended prophecies of Sākya and his disciples, all tending directly or indirectly to invest the Indian emperor Asoka, the heirarch Moggaliputta-tissa, and the island of Ceylon with special importance, as the predicted agents by whom, and the predicted theatre in which, Buddhism should attain great celebrity, were actually realized. In the third place, no mention whatever is made of these prophecies in those parts of the text of the Pitakattaya in which the other revelations of Sākya himself, are recorded; and where indeed, until a recent discussion raised by me, the heads of the Buddhistical church in Kandy believed they were to be found.

The first of those prophecies refers to Ceylon and is given in the first sentence of the 7th and the last of the 6th chapter of the Mahāwanso. 

"The ruler of the world (Sā'kya) having conferred blessings on the whole world, and attained the exalted, unchangeable 'nibbāna;' seated on the throne,
on which 'nibbāna' is achieved, in the midst of a great assembly of Déwatas, the great divine sage addressed this celebrated injunction of *Sa·kkO, who stood near him: one Wijayo, the son of Sihaba'thu, king of the land of Lāta, together with seven hundred officers of state, has landed on Lankā. Lord of Déwos! My religion will be established in Lankā, on that account thoroughly protect, together with his retinue, him and Lankā!

"This prince named Wijayo, who had then attained the wisdom of experience landed in the division Tambapanni of this land of Lankā, on the day that the succession (of former Buddhos) reclined in the arbour of the two delightful sal trees, to attain 'nibbāna.'"

This revelation or injunction, the object and effect of which are to fix the same day for the date of the death of Sākya and the landing of Wijayo, is not only not to be found in the Parinibbāna-sutta, where, if any where, it ought to be recorded, but is omitted even in Buddhaghoso's Pāli Atthakathā on that portion of the Buddhistical scriptures; nor have the priesthood been yet able to refer me to any other section of the Pāli sacred commentaries where it is to be met with. We shall probably find that this is one of the numerous passages of the historical portion of the ancient Singhalese Atthakathā which Buddhaghoso excluded from his Pāli version. I shall have to advert to these omissions of historical data, in a future notice of the genealogy of Indian kings.

The second prophecy is thus introduced in the 17th chapter of the Mahāwanso, propounded by the therō Mahindo, in the account of the arrival and enshrinement in Ceylon, in the reign of the Ceylonese monarch Dewānānpiyatissa, of certain corporal relics of Sākya obtained from India.

"While seated on the throne on which he attained 'parinibbāna,' these five resolves were formed by the vanquisher endowed with five means of perception.

"Let the right branch of the great bo tree, when Asoko is in the act of removing it, severing itself from the main tree, become planted in the vase (prepared for it).

"Let the said branch so planted, delighting by its fruit and foliage, glitter with its six variegated colors in every direction.

"Let that enchanting branch, together with its golden vase, rising up in the air, remain invisible for seven days in the womb of the snowy region of the skies.

"Let a two-fold miracle be performed at Thūpāramaya (at which) my right collar-bone is to be enshrined.

"In the Hēmavālako dāgobah† (Ruwanwelli) the jewel which decorates Lankā, there will be a 'drōna' full of my relics. Let them, assuming my form as Buddha and rising up and remaining poised in the air, perform a two-fold miracle.

* Indra.

† These dāgobahs are now in ruins, at Anurādhapura. The account of their construction will be found in the Mahāwanso.
"The successor of former Buddhos (silently) willed these five resolves: on that account, in this instance, this relic performed this miracle of two opposite results.

"Descending from the skies (the collar-bone relic) placed itself on the crown of the monarch's head. The delighted sovereign deposited it in the shrine. At the enshrining of the relic in the dāgoba (on the full moon day of the month of Kattika) a terrific earthquake was producing making the hair (of the spectators) to stand on end.

* 'Thus the Buddhos are incomprehensible: their doctrines are incomprehensible: and (the magnitude of the fruits of faith, to those who have faith in these incomprehensibles, is also incomprehensible."

"Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince Matta’bhayo, being also a convert to the faith of the lord of Munis; entreat to the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion."

This prediction is to be found in Buddhaghoso's Atthakatha on the Parinibbāna-suttan.

The third prophecy is given in the following words in the 5th chapter of the Mahāwanso, as enunciated by the theros who held the second convocation in B. C. 443, predictive of Moggaliputtatissso being destined to preside at the third convocation, to be held for the suppression of a calamity which was to occur in 118 years from that date. This revelation also is recorded in Buddhaghoso's Atthakatha.

"The theros who held the second convocation, meditating on the events of futurity, foresaw that a calamity would befall their religion during the reign of this sovereign (Asoko). Searching the whole world for him who would subdue this calamity, they perceived that it was the long-lived Tissso, the brāhmaṇ (of the Brāhmaṇaloka world). Repairing to him, they supplicated of the great sage to be born among men for the removal of this calamity. He, willing to be made the instrument for the glorification of religion, gave his consent unto them. These ministers of religion then thus addressed Siggawo and Chandawo, two adult priests. In eighteen, plus one, hundred years hence, a calamity will befall our religion, which we shall not ourselves witness. Ye (though) priests failed to attend on the occasion (of holding the second convocation on religion); on that account, it is meet to award penalties unto you. Let this be your penance. The brāhmaṇ Tissso, a great sage, for the glorification of our religion, will be conceived in a certain womb in the house of the brāhmaṇ Moggali. At the proper age, one of you must initiate that noble youth into the priesthood. (The other) must fully instruct him in the doctrines of the supreme Buddha!"

On an attentive examination of the foregoing Ceylonese table, and of the historical details furnished in the Mahāwanso, the following grounds suggest themselves to my mind for distrusting the correctness

* A quotation from the sacred commentaries.
of the date assigned for the landing of Wijayo: and for considering it a fiction.

1st. The improbable coincidence of its occurrence on the precise day that Sākya died.

2nd. The aggregate period comprised in the 236 years from the landing of Wijayo to the accession of Dewānanpiyatissō is apportioned for the most part on a scale of decimation, among the six rājas who preceded Dewānanpiyatissō.

3rd. One of these six rājas, Panduka'bhaya, according to the Mahāwanso, married at 20 years of age; he dethroned, when he was 37 years old, his uncle Abhayo; and reigned thereafter 70 years. He must therefore have been 107 years old when he died, having been married 87 years; and yet the issue of that marriage Mutasiwō succeeded him, and reigned 60 years!

It is obvious, therefore, if the foregoing numerical succession of rājas be correct, that as regards the personal history of the two kings last named, their portion of the whole term of 236 years, which is represented to have intervened between the landing of Wijayo and the accession of Dewānanpiyatissō, is inadequately filled up by the historical incidents furnished by the Mahāwanso; and that a curtailment of at least 60 years is required to adjust the narrative to any admissible duration of human existence.

Before, however, any conjecture can be afforded as to whether that curtailment should be effected by bringing forward the landing of Wijayo, or throwing back the accession of Dewānanpiyatissō, it will be requisite to examine the ensuing portion of the Ceylonese table; for the purpose of ascertaining whether that portion also of the Ceylonese history exhibits any chronological incongruity; and if it does, whether the incongruity demands dilation or contraction for the adjustment of its chronology.

It will therefore be found that four of Dewānanpiyatissō's brothers, severally, succeeded to the monarchy, and each of them also reigned a term of precisely ten years. Between the accessions of the third and fourth brothers, Su'ratissō and Aseo, two foreigners named Seno and Guttko usurped the throne, and retained their power for 22 years. Aseo put these usurpers to death, and after his decennial rule, Elāro invading Ceylon from the Chola country deposed Aseo.

Now this Aseo is stated to be the ninth son of the above mentioned Mutasiwō, who enjoyed a long reign of 60 years, after succeeding his father Pandukābhaya, who at his demise, as noticed above, had been married to Mutasiwō's mother for 87 years. As Mutasiwō is not represented to be a minor, supposing him to have only attained
twenty, at his accession, his age, at the time of his death, according to the foregoing data, is left to vary from 80 to 147, as he may have been born in the first, or the sixty-seventh year after his parents' marriage. Whether Mutasiwo died at the age of 80 or 147, from the date of his demise to the accession of his ninth son Aselo, (even supposing him to be a reputed posthumous child of the venerable Mutasiwo) as a period of 90 years had elapsed, he must have been upwards of 90 years old when he commenced a turbulent reign by dethroning and putting to death two foreign usurpers; and closed it when he was past his 100th year, by being himself dethroned and put to death by Elaro, the first Cholian conqueror of Ceylon. That usurper reigned for 44 years when he was killed in battle by Dutthagamini in B. C. 161, from which date, the authenticity of the chronology of the Mahawanso is not only free from all apparent discrepancy, but admits of corroboration by collateral evidence.

It will I think, from the foregoing remarks, be admitted, that the portion of Ceylonese history subsequent to the reign of Dewanapiyatissso, and down to Dutthagamini, is also defective, and that either we must have more dramatis personae to fill up the historical tableau exhibited in the Mahawanso between the years B. C. 543 and B. C. 161, or we must contract the duration of the term allotted to the incidents of that early section of the Ceylonese history.

Without going into further hypothetical comments, I venture to assert, after a careful examination of the various annals which I have had the opportunity of consulting, that any inquirer, not a Buddhist bound by his creed to believe in the prophecies before mentioned, will be disposed to decide that it is the chronology and not the general narrative of the history that requires correction.

The smallest amount of curtailment rendered necessary for the adaptation of the preposterous terms assigned to some of the early rulers of Ceylon, to an admissible duration of human existence, is about 60 years, between Wijayo and Dewanapiyatissso; and a similar amount of retrenchment, between Dewanapiyatissso and Dutthagamini, which would bring down the landing of Wijayo from B. C. 543 to 423, being a period, (by the double retrenchment) of 120 years; and the accession of Dewanapiyatissso from B. C. 307 to 247, being a period, (by the second single retrenchment) of 60 years.

The effect which this adjustment has in tending to reconcile the Ceylonese with the European chronology will be noticed, after an examination of the contemporaneous portion of Indian history.

However justifiable it may be to disturb, on these grounds, the date assigned to the landing of Wijayo, while there is no other
evidence for the support of that date than a pretended prophecy, and while the train of events adduced to sustain that date, incontestibly shows an anachronism, in excess, of 120 years,—I can see no tenable plea on which the correctness of the Buddhistical era founded on the death of Sa'kya in B. C. 542 can be questioned.

There is a chain of uninterrupted evidence in the historical annals of Ceylon from B. C. 161, to the present day, all tending to the confirmation of the authenticity of the date assigned to that era. The inartificial manner, also, in which that chain of evidence is evolved, is so different from the guarded adjustments that take place in the four preceding centuries, that it still further tends to conciliate confidence. It will be seen in the Mahávanso that the duration of the reigns of all the kings subsequent to Duttthagamini are strictly within the bounds of probability; although these terms are seldom stated with such precision as to give the fractional part of the last year in each reign. The absence of this minutiae of chronology must necessarily conduce, in a long line of successions, to an aggregate accumulation of a trifling anachronism. Accordingly when we suddenly come upon a date, recorded to mark the epoch of some great religious schism, or decyphered from some obscure inscription, and we apply that information to the correction of the current narrative, we find, as we ought to find, in the absence of artificial arrangement and falsification of data, accumulations of trivial anachronisms amounting to four, five, and six years, in the long intervals that have elapsed between each of those dates.

And again, when we find that these dates, rari nantes in gurgite vasto, adjust themselves retrospectively with the year of Sa'kya's death, and prospectively with the present year, A. B. 2380, or A. D. 1837, without deranging (excepting to the limited and necessary extent above noticed) any of that enormous mass of details involved in a history extending over a duration of twenty centuries; it is impossible without rejecting incontrovertible evidence, to question the correctness of the Buddhistical era.

With this conviction, or perhaps it will be called prejudice, strongly impressed on my mind, of the correctness of the date assigned to the Buddhistical era, I look to the details of the three ensuing centuries of the Buddhistical history of India, for the correction of the blots and discrepancies which European criticism will detect and expose in its comparison of the Buddhistical and European dates, assigned to the era of Chandagutto's reign; and the consequent inaccuracy of the dates of the second and third convocations.

I have not yet met in Buddhistical records with any prophecy, or
other restraint, dictated either by superstition or imposture, which should have compelled Buddhistical authors to work out their histori-cal narrative so as to bring the 10th year of Kāla'soko to the 100th year of Sa'kya. But some such restraint or motive must doubtless have operated to have led to the manifest distortion of facts, which represents that the second convocation was held at the close of the 100th year after Sākya's death.

In the ensuing translation it will be seen that no less than eight of the leading members who officiated at the second convocation "had beheld Tathāgato." Supposing them to have been only seven years old, even (the earliest age at which novices are admitted), in the year Tathāgato died, "these respositories of the whole word of Buddho" must have been 107 years old at the time they took their leading part in the second convocation. On this point, however, the Mahāwamsa contains very specific information. In the 4th chapter in describing that convocation, it is there stated:

"Sabbaka'mi was at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of 'Uposampada' Sabbaka'mi, Salho, Rewato, Kuja'jasabhito, Yasso, the son of Ka'kondako and Sambuso, a native of Sāna: these six theros were the disciples of the thero An'ando. Wa'sabbaga'miko and Sumano, these two theros were the disciples of the thero Anurado; these eight pious priests, in aforesaid time, had seen the deity who was the successor of former Buddhos.

"The priests who had assembled were twelve hundred thousand. Of all these priests, the thero Rewato was at that time the leader."

As the "Uposampada" ordination could not be obtained, even in the early ages of Buddhism, under the age of 20, it follows as a necessary consequence, if the authenticity of this history is to be admitted, that this hierarch was 140 years old when he presided over this convocation. No person surely will dispute the justice of my questioning the correctness of this chronology; or take upon himself to deny that the correction of the anachronism here pointed out demands a curtailment of at least 60 years.

I am perfectly aware that in suggesting this inevitable retrenchment of 60 years, I pro tanto increase and indeed, precisely double the amount of the pre-existing anachronism as to the European date of the reign of Sandracottus. All, therefore, that I am entitled to deduce from this anachronism is that there is an undeniable and intentional perversion of historical data in the first century of the Buddhistical era. Whether this perversion can be corrected, either directly or inferentially, from other sources, is a question which those orientalists alone can answer, who have other collateral data on which they can rest their arguments.

4 z 2
From the date however of the second convocation in the 10th year of Kâ'la'soko's reign, a pretended prophecy already quoted, does occur to fetter Buddhist annalists, and compel them to make the 218th year of Sa'kyā, fall to the 4th of the reign of Asoko.

If without reference to any of these prophetic dates, or historical predictions, we follow the narrative history of the Buddhist patriarchs, and which is termed "the sacerdotal succession," we shall find ample justification for throwing equal discredit on the dates of both convocations. In that narrative will be found a consecutive and detailed account of no less than "six generations of preceptors" having intervened from the death of Sa'kyā to the meeting of the third convocation; comprising a period of 235 years, and affording an average of about 39 years for each preceptor. Sabbakāmi, a member of the first generation, is represented to have presided over the second convocation, and Moggaliputtatisso, a member of the sixth generation, over the third convocation. Had we no other dates given to us, than those of the death of Sa'kyā, and of the third convocation, we should, dealing with averages, place the second convocation over which Sabbakāmi presided within 39 years after Sa'kyā's death, and in that case the sentence "these eight pious priests in aforetime had seen the deity who was the successor of former Buddhos," instead of being a glaring absurdity would have amounted to an obvious probability. But the unfortunate imposture, emanating apparently in Moggaliputtatisso, which asserted that Sabbaka'mi had said in the second convocation, "In eighteen, plus one, hundred years hence, a calamity will befall our religion which we shall not ourselves witness," in reference to the schism that Moggaliputtatisso suppressed in the reign of Asoko, has led to these fatal, and at the same time clumsy distortions of historical and chronological data, by Buddhist authors. By placing the second convocation over which Sabbaka'mi presided in the 100th year, they are obliged to assign to him the age of 140 years, and to make it appear also that the age of the first generation of preceptors had not then passed away. And at the time the third convocation was held, only 135 years after the second, Moggaliputtatisso, who presided over it, is represented in the ensuing extract to be of the six generations of preceptors and "an aged person." The Mahāwanso mentions with greater distinctness that "in the seventeenth year of the reign of this king (Asoko) this all-perfect minister of religion (Moggaliputtatisso) aged seventy-two years, conducted with the utmost perfection this great convocation on religion." We are in short, on the one hand, told that at the end of the first century some of the preceptors of the first generation were alive,
and, on the other, that only 135 years thereafter, the head of the church was of the sixth generation, and at that time of the advanced age of seventy-two years.

It is not possible, therefore, to recognize the correctness of any of these dates, which are based on pretended prophecies, and in rejecting them as fictious we are reduced to the necessity of adjusting the events comprised in these three centuries by two points only, on which alone any reliance can be placed, viz: the Buddhist era of Sa'kya's death, B.C. 543, and the European age of Sandracottus, (about) B.C. 325. If (as is stated) Sandracottus reigned *34 years, his son Bindus'a'ro 28 years, and the Third Convocation was held in the 17th year of Asoko's inauguration and 21st of his reign, we shall have to place the Third Convocation in B.C. 242 instead of B.C. 307, which (as the 18th of Asoko falls to the 1st of the Ceylonese monarch Dewa'naniyatisso) would accord with the preceding adjustment of the Ceylonese chronology within the trifling amount of six years.

Although the general result of this adjustment only produces an alteration in the Buddhistical chronology of this period amounting to 65 years, still it is one calculated to occasion an extensive derangement in the foregoing table, from the very circumstance of its assumed claim to minute accuracy.

I do not despair, however, of seeing these discrepancies accounted for in due course of time. We know that the Brahminal authorities arrange the Maghada line of succession differently from the Buddhistical. There is evidently some confusion in the durations assigned to the reigns of the ten Nandos. But whenever, or by whatever means, the adjustments are made, they must be made, to the limited extent of the above anachronism, in direct defiance of the Buddhistical authorities extant in Ceylon; and by hitting blots, and detecting inaccuracies which have inadvertently escaped the notice of the pious impostors who have spared no pains in endeavouring to interweave the prophetic and falsified chronology of India and of Ceylon into each other.

As an illustration of their ingenuity, I give the following extract from another part of Buddhaghoso's Atthakathā.

"In the eighteenth year of the reign of Aja'tasatto, the supreme Buddha attained Parinibbānan. In that very year, prince Wijayo, the son of prince Sr'ho, and the first monarch of Tambapani, repairing to this Island, rendered

* I am disposed to adopt the reading of the last extract of the Atthakathā which makes this term 'twenty-four years.'

† This appears to be a clerical error for eight.
it habitable for human beings. In the fourteenth year of the reign of Udayabhado, in Jambudipo, Wijayo died here. In the fifteenth year of the reign of Udayabhado, Panduwa'sadewo came to the throne in this island. In the twentieth year of the reign of Nagada'soko there, Panduwa'sadewo died here. In the same year, Abhyo succeeded to the kingdom. In the seventeenth year of the reign of Susuna'go there, twenty years of the reign of Abhyo had been completed; and then, in the said twentieth year of Abhyo, the traitor Panduka'bhayo usurped the kingdom. In the sixteenth year of the reign of Ka'la'soko there, the seventeenth year of Panduka'bhayo's reign had elapsed here. The foregoing (years) together with this one year, will make the eighteenth (of his reign). In the fourteenth year of the reign of Chandagutto, Panduka'bhayo died here; and Mutasiwo succeeded to the kingdom. In the seventeenth year of the reign of Dhammasoko rája, Mutasiwo rája died, and Dewanapiyatisso rája succeeded to the kingdom.

"From the Parinibbánan of the Supreme Buddha, Aja'tasatto reigned twenty-four years. Udayabhado, sixteen; Anuruddho and Mundho, eighteen. Nagada'sako, twenty-four Susuna'go, eighteen years. His son Kâla'soko, twenty-eight years. The ten sons of Kâla'soko reigned twenty-two years. Subsequently to them, Nawanando reigned twenty-two years. Chandagutto, twenty-four years. Bindusa'ro, twenty-eight years. At his demise Asoko succeeded, and in the eighteenth year after his inauguration, Mahindo thévo arrived in this island. This royal narration is to be thus understood."

The fictitious synochronisms attempted to be established in this extract, between the chronology of India and of Ceylon, are, it will be observed, most successfully made out. The discrepancies as to the year of Aja'tasatto's reign, in which Sâ'kya died; as to the comparison between Kâla'soko and Panduka'bhayo, and as to the duration of the joint rule of Anuruddho and Mundho, as well as that of Chandagutto, all manifestly proceed from clerical errors of the transcribers; as will be seen by the following juxta-positions.

<table>
<thead>
<tr>
<th>A. B.</th>
<th>18th of Aja'tasatto</th>
<th>14th of Udâyabhaddako</th>
<th>15th of Ditto</th>
<th>20th of Nagadâso</th>
<th>17th of Susunâgo</th>
<th>16th of Kâlâsoko</th>
<th>14th of Chandagutto</th>
<th>17th of Dhammasoko</th>
</tr>
</thead>
<tbody>
<tr>
<td>B. A.</td>
<td>Buddho died and Wijayo landed in Ceylon</td>
<td>38</td>
<td>39</td>
<td>68</td>
<td>89</td>
<td>106</td>
<td>176</td>
<td>235</td>
</tr>
<tr>
<td>1</td>
<td>Last of Wijayo</td>
<td>First of Panduwa'saso</td>
<td>Last of ditto</td>
<td>20th of Abhyo</td>
<td>17th of Panduka'bhayo</td>
<td>Last of Ditto</td>
<td>Last of Mutasiwo</td>
<td></td>
</tr>
</tbody>
</table>

With these preparatory remarks, the design of which has been already explained, I shall proceed to translate the following passages descriptive of the second and third convocations, taken from the introduction in Budha'ghoso's Atthakathû on the Winayo and Abhidhammapitakâ.

* In a preceding note, I have stated that I consider this date, though an apparent erratum, to be correct.
SECOND CONVOCATION.

It is stated in the account of the first convocation on the Winayor that, in the first place, this question was asked by the venerable Maha'kassapo. "Belo'lı, Upa'lı where was the Pārajikaṁ first propounded?" and that after other prescribed interrogatories, he questioned him as to its import, its origin, and as to who the party concerned was.

In the course of that discussion, most fully illustrating (the Pārajikaṁ) even from the cause that gave rise thereto, it was set forth by the beloved Upa'lı, who was desirous of explaining every circumstance connected therewith, specifying even by whom it was originated, and by what circumstances it was occasioned, beginning with, "At that period the sanctified Buddha was dwelling in Weranjā" and the rest that appertained (to the Pārajikaṁ).

It must be distinctly understood that this was thus spoken by the beloved Upa'lı at the first convocation, (it did not originate at the second convocation). From this quotation alone, it is satisfactorily shewn, by whom and when this was said. If it be asked in this place—Why is this adverted to here?—the answer is, with whatever object that "Niddanān" may have been investigated by the venerable Maha'kassapo (at the first convocation) with the same object in—of thoroughly illustrating that "Niddanān"—it is begun now also from the commencement with the words, "It is so said by him (Buddho)." Be it understood, however, that when these words were spoken by the beloved Upa'lı even at the first convocation, it was admitted to be a quotation (Buddho not being then alive).

By the foregoing it being sufficiently explained by whom, when, and on what account, (the Winayo was first propounded in convocation) the details whereof will be found in the respective Mātikā, it now remains for me to afford these further explanations.

1st. By whom it was received* (from Buddho).
2ndly. By whom it has been handed down.
3rdly. Where it was authenticated.

For explaining these points the passage, "At that period the sanctified Buddho was dwelling in Weranjā—" and other similar passages, of which the Niddanān of the Winayo is composed, having been quoted, it was duly set forth—by whom it was received, by whom it was handed down and where it was authenticated, beginning from the very commencement, thus: "From the mouth of Bhagawa' himself, it was received by the venerable Upa'lı; and from his mouth, both before the Parinibbānan of Tatha'gato by many thousands of Bhikkhus who had obtained the six Abhinna, and after the Parinibbānan of Tatha'gato, by the theros who had held the (first) convocation on Dhamma, having Maha'kassapo for their chief."

By whom was it handed down?

In Jambudipo, commencing first from the thero Upa'lı it was perpetuated, whatever that interval might be, to the period of the third convocation, through a generation of A'chāriya. Hence the appellation of the "A'chāriyān generation" or generation of preceptors. These were the five victors over sin;

* Literally "upheld" as a burden is sustained which is passed from one person to another, without being set down.
Examination of the Pali Buddhistical Annals. [Sept.

Upa'li, Da'sako, Sónako, Siggawo, and Tissamoggaliputto who perpetuated the Winayo, uninterruptedly from generation to generation, to the third convocation, in the land celebrated by the name of Jambudipo.

The venerable Upa'li having learned, from the mouth of Bhagawa himself, this Winayo, in its appropriate text (the Pali version) implanted it in the hearts of many. In the fraternity of that venerable personage, from amongst those who having learned the Winayo, and acquired a knowledge thereof, those who attained the condition of Puthuyjaná, Sátópanna, Sakatágámi and Anágámi transcended the limits of enumeration. Of those alone who were sanctified (by arahathood) there were one thousand.

Da'sako was a disciple of his fraternity. He having learned the same from the mouth of the said Upa'li, similarly propounded the Winayo. In the fraternity of that venerable person, the Puthuyjaná and others who, having learned the Winayo, had acquired a knowledge thereof, were beyond the limits of computation. The sanctified alone amounted to one thousand.

Sónako was a disciple in the fraternity of Da'sako thero. He learned the Winayo from the mouth of his preceptor Da'sako, in like manner, propagated it. In the fraternity of this venerable personage also, the Puthuyjaná and others, who, having learned the Winayo, acquired a knowledge thereof, were beyond the limits of computation. The sanctified alone amounted to one thousand.

Siggawo was a disciple in the fraternity of Da'sako thero, and having learned the Winayo in the fraternity of that thero, became the chief of a thousand Arahantá. In the fraternity of that venerable personage, having learned the Winayo he acquired a knowledge thereof, as to the Puthuyjaná, Sátópanna, Sakatágámi, Anágámi and Arahantá, there was no computing their number, either in hundreds or in thousands. At that period in Jambudipo the number of Bhikkhus was very great. The supernatural gifts of the thero Moggaliputatisso, will be celebrated in the third convocation.

Thus this Winayo-pitaka, be it known, has been handed down through these generations of preceptors, from its commencement to the third convocation. In order to the due understanding of the third convocation, this connecting narrative should be borne in mind.

The five hundred sanctified and supernaturally gifted theros, who had Mahá-kassapo for their chief, having held the (first) convocation on Dhammo, and caused it to be universally glorified, and having lived the full measure of human existence, released from all human frailties, were extinguished like lamps exhausted of oil.

Thereafter when, in the prescribed rotation of night and day, a hundred years had elapsed from the Parinibbánan of Bhagawa', certain Bhikkhus resident in Wésdli, natives of Watji (decided) as follows:

"* The preservation of salt in horn is allowable."

"† The allowance of two inches is admissible."

* Priests can only keep salt for seven days. The innovation consisted in deciding that if kept in horns, it might be retained for any period.

† Priests should not take substantial food after midday. Here it is allowed till the shadow of the declining sun is two inches long.
"* Indulgence in the country is allowable." "† Ceremonies in (sacerdotal) residences are allowable." "‡ Obtaining subsequent consent is allowable." "§ Conformity to the example (of preceptors) is allowable." "|| Acceptance of whey (as distinct from milk) is allowable." "¶ The acceptance of (fermented toddy resembling) water is allowable." "** The use of seats covered with cloths (without fringes) is allowable." "†† The acceptance of gold and silver is allowable." These were the ten indulgences which they put forth.

To these persons, the raja Ka'la'soko, the son of Susuna'go, extended his protection.

At that period, the venerable Yasso, the son of Ka'kandako, in the course of his pilgrimage among the inhabitants of Wajji, having heard that certain bhikkhus of Wésáli, natives of Wajji, were propagating these ten indulgences, thus meditated. "Having myself heard of the calamity which is impending over the religion of the deity gifted with ten powers, should I be deficient in my exertions (to avert it) that proceeding would be unbecoming of me: wherefore disgracing these impious (characters), let me glorify Dhammo."

Wherever Wésáli might be, thither he proceeded. There the venerable Yasso, the son of Ka'kandako, sojourned in the Kutágöra hall in the Mahá-wanno vihāro at Wésáli. On that occasion, the bhikkhus of Wésáli, natives of Wajji, on the Upósathá day in question, filling a golden basin with water, and placing it in the midst of the assembled priests, thus appealed to the devotees of Wésáli who attended there. "Beloved! bestow on the priesthood either a Kahapanań, or half, or a quarter of one, or even the value of a mása; to the priesthood, it will afford the means of providing themselves with sacerdotal requisites." All that occurred (subsequently) up to the meeting of the second convocation (will be found in the Sattasatikakandako).

There were selected (for the convocation) seven hundred bhikkhus, neither more nor less. From this circumstance this convocation on the Winayo is called also the "Sattasatika" (the convocation of the seven hundred).

At this meeting twelve thousand bhikkhus assembled, brought together by the exertions of the venerable Yasso. In the midst of these, by the interrogation of the venerable Re'wato, and by the exposition of the Winayo, by the théro Saba'kami, the ten indulgences being thoroughly inquired into, judgment (of suppression) was finally pronounced.

* That they might partake in the country, what is denied to them at their vihāros; whereas both are forbidden.
† That they might perform certain ceremonies in their residences, which could only be observed in the Upósathá hall.
‡ Consent ought always to precede any act connected with religion.
§ No example is admitted as an excuse, if the act itself be forbidden.
|| Whereas whey as a component part of milk is considered to be substantial food, and as such cannot be partaken of after 12 o'clock.
¶ No fermented beverage is admissible.
** No costly cover, whether with or without fringes can be used.
†† All precious metals are prohibited.
‡‡ Present Allahabad.
Thereupon the theros deciding "Let us again hold a convocation on Dhammo and Winayo;" and having selected seven hundred bhikkhus, the maintainers of the three Pitakami, and gifted with the qualification of sanctification; and assembling at the Witukaramo winaro at Wesali, and, in the manner that Maha'kasafo had held the (first) convocation, having purified the whole Sasanam of defilements, revised in convocation the whole of Dhammo and Winayo, according to the several divisions of the Pitakami, called, the Nikayo Argo and Dhammakkhando.

This convocation was brought to a close in eight months; and from its having been held by seven hundred bhikkhus, THIS CONVOCATION has been universally called the Sattasatika; and, taking into account the one held previously, it is also called Dutiya'sangiti (the second convocation).

(It is thus recorded in the Sattasatikakando). "From amongst those theros by whom this convocation was held, the most renowned were, Sabba'ka'mi, Salho, Re'wato, Khujjasobhito, Yasso and Sambh'uto of Sano; they were the disciples of Anando; and in aforetime had beheld Tathagato. Be it known, however, that, there were also Sumano and Wa'sabhaga'mi. These two were the disciples of Anuradho, and they also in aforetime had seen the Tatha'gato."

Whosoever the theros might be by whom the second convocation may have been held, the whole of them were individuals of great weight, celebrated by their deeds, and sanctified (by arahathood).

This is the second convocation.

The events intervening between the second and third convocations are stated in this Atthakathdi in great detail, particularly in reference to the personal history of Moggaliputtatisso, by whom the last convocation was held. A succinct, but perspicuous, historical account of which period will be found in the 5th chapter of the Mahawanso. It will be sufficient for my present purpose to give the names only of the theros, who were the sacerdotal successors to Upali, to whom the Winayo division of the Pitakataya was entrusted at the first convocation. It has been mentioned in a foregoing paragraph that his pupil and immediate successor was Da'sako; and that Sonako was Da'sako's disciple. His two disciples Chandawaji and Siggawo, were adult priests at the termination of the second convocation, which, as already stated, was held at Wesali, at the close of the first century after the death of Buddh, being the year before Christ 443.

On then was imposed the task of converting the youth Tisso, the son of the Brahman Moggali, who, it was predicted by the priests who held the second convocation, was destined to subdue a calamity that they foretold would befall the religion of Buddh, in one hundred eighteen years from that date.

I resume the translation of the Atthakathdi with these remarks, serving to show the continuity of the sacerdotal succession to a point
at which the circumstances that gave rise to the third convocation occurred. It is here of importance to notice that the existence of a version of the *Atthakathā* on the *Pitakattaya* at that period is specifically mentioned.

The following is the passage I allude to:—

"From the following day, Tissa entered upon the study of the word of Buddho. Then becoming a sōmanéro, and postponing the study of the *Wena-yapitakan* (as the most difficult) he acquired the knowledge of all (the rest) of the word of Buddho, together with the *Atthakathā*. From the time of his being ordained Upasampadā, continuing to be protected (by Siggawo and Chandawaggi) he became master of the (whole) *Pitakattaya*. The said two persons, the one the preceptor, and the other the ordainer of Moggaliputtatisso having deposited the whole of the word of Buddho in his hands, and lived the ordinary measure of human existence, demised.

"Subsequently thereto, Moggaliputtatisso, devoting himself to the prescribed course of sanctified meditation, and attaining arahathood, extensively propagated the Winnayo.

"At this period, the rāja Bindusa'ro had an hundred sons. All these Asoko destroyed, reserving only prince Tisso, who was born of the same mother with himself. This murderer having reigned a period of four years without celebrating his inauguration, at the close of the fourth year, which was the 218th after the *parinibbāna* of Tathāgato, entered upon the supreme sovereignty of all Jambudīpo, as one united empire. By the preternatural manifestations which attended his inauguration these miracles were wrought."

These miracles and manifestations will be found in the *Mahāwanso*. They would occupy too much space in this article, and are not essential to the continuity of the history of the Buddhistical scriptures.

The *Atthakathā* proceeds thus:

"This rāja for a period of three years from his inauguration, lived out of the pale of Buddhism, an heretic; and in the fourth year became a convert to the word of Buddho. His father Bindusa'ro was of the brāhman faith. He distributed (daily) rice-alms among eight thousand heretics, consisting of brāhmans, and to brāhmanical heretics of the *Panjarānga* and other sects. While Asoko was continuing to bestow these alms within his palace, in the same manner that it had been conferred by his father, on a certain occasion, while standing at a window, having noticed these persons taking their repast with unbecoming avidity, without regard to decorum, restraint over their appetites and devoid of all decency in manners, thus meditated; 'Surely it is requisite that alms, such as these, should be conferred with discrimination; and in an appropriate manner also.'

"Having come to this resolution, he thus addressed his courtiers 'Go, my friends, and each of you fail not to conduct into my palace those fraternities of brāhmans whom you esteem to be pious characters, that I may bestow alms on them.' These officers replying: 'Lord! most willingly,' and conducting to his presence the several *Panjarānga*, *Jiwāha*, *Nigathā* and other devotees, said, 'These, mahārāja, are our arahantā.'

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Thereupon the rāja causing superb seats to be prepared within the palace, said to them, 'Proceed;' and as they entered, 'take (added he) each of you the seat appropriate to yourself; they, without discrimination, (as to seniority, or superiority in sanctity) seated themselves, some on rich seats and others on wooden forms. The rāja noticing this procedure, and being convinced that there was no spiritual merit among them, the appropriate repast having been served to them, allowed them to depart.

While he was in the observance of this practice, on a certain day, standing at the window, he noticed passing the palace yard, the Sāmanero Nigródho who had overcome, and who kept in subjection and thoroughly controled, the dominion of the passions: and who was gifted with the most perfect decorum in demeanour. Inquiring 'who is this Nigródho?' he was told, he was the son of prince Suman, the eldest of the sons of the rāja Bindusā'ro.'

The narrative of the Atthakathā then enters into the personal history of Nigródho, the flight of his mother pregnant of him from Pāṭilipura, on the occasion of his father, and the other sons of Bindusā'ro, being massacred—his birth, education and admission into Buddhistical ordination, and ultimately Nigródho's conversion of his uncle Asoko, who was then supreme ruler of India, to the Buddhistical faith.

The Atthakathā also contains the account of the conversion, and subsequent ordination into priesthood, of Tisso, the younger brother of Asoko, who had already been elevated to the dignity of "Oparājā" (which would appear to be the recognition of the heir presumptive) as well as of the ordination of prince Aggībrahma', the husband of Asoko's daughter Sanghamitta'; and finally, that of his son Māhinda, celebrated for his conversion of Ceylon, and of the aforesaid daughter Sanghamitta'. For all these details, also, I am compelled, from want of space, to refer to the fifth chapter of the Mahāvanso, resuming again my translation of the Atthakathā from the point at which the incidents which led to the Third Convoication being held, are set forth.

While these advantages and honors were conferred on (the Buddhistical) religion, the heretics (tīthayā) deprived of those advantages and honors, and finally, unable to obtain even food and raiment, out of covetousness of those benefits and distinctions, having assumed Buddhistical ordination, set forth each their own peculiar creeds, saying "This is Dhammo." "That is Winaya." Although they were unable to obtain regular ordination, shaving their own heads and clothing themselves in yellow robes, they sauntered about the wihāros, and intruded themselves during the performance of the *Upōsatho and †Pavārana rites, as well as at the ‡Sanghakamma and §Ganakamma meetings of the priesthood. With these persons, the bhikkhus would not perform the Upōsatho rites.

* Periodical rites, and ceremonies regulated by the changes of the moon.
† Final and conclusive rites and ceremonies.
‡ A meeting of priests exceeding five in number for religious purposes.
§ A meeting of priests below five in number.
At that crisis, Moggaliputtatissa thero thus meditated. "Now is this judgment manifested: at no remote period it will grow into a serious calamity, which no person will be able to suppress, who continues to dwell among these persons." Transferring therefore the charge of his fraternity to the thero Mahindo that he himself might lead a life of exclusive devotion, departed for the *Ahoganga mountain (mountain beyond the Ganges).

These heretics, although subjected to every degradation, by the bhikkhus, as well as by the Dhammo, the Winayo and the ordinances of the divine teacher (Buddho); and they had utterly failed in attaining the condition prescribed by the Dhammo and Winayo, nevertheless gave rise to various (calamities, which were like unto) excessences, defilements, and thorns, unto the religion (of Buddho); some of these flocket to the fire (as an object of adoration): others scorched themselves in the manner of the † Panchatopa sect: some prostrated themselves towards the sun: others began to declare (openly) "let us destroy your Dhammo and Winayo." Thereupon the congregation of bhikkhus would not perform either the Uposatha, or Pawarana rites with them; and suspended for a period of seven years, the performance of the Uposatha; continuing however to dwell at the Asokaramo wiharo (at Pagitipura). This circumstance was reported to the raja, the monarch directed this command to be signified to one of his officers. "Repairing to the wiharo and suppressing this matter, cause the performance of Uposatha, to be re-established." This officer not being able to obtain any further explanation from his sovereign, referring himself to the other officers of state, said, "the raja is dispatching me with this command, 'repairing to the wiharo and suppressing this affair, cause the Uposatha to be re-established in what manner am I to suppress this matter?' They replied: "We think thus: on any occasion that a (rebellious) province is to be reduced to subjection, the traitors (who raised the rebellion) are put to death. In the same manner, should there be those who refuse to perform the Uposatha, the raja must wish that they should be put to death."

Thereupon this minister repairing to the wiharo, and assembling the bhikkhus thus addressed them: "I am sent by the raja, with this command, 'Cause there the Uposatha to be re-established.' Lords! perform, therefore, instantly, the Uposatha." The bhikkhus replied: "Together with the heretics we will not perform the Uposatha." The minister, commencing from the pulpit of the chief priest, with his sword chopped off the head of each (who successively refused).

The thero, Tisso, observing this officer in the commission of this sacrilegious act, thus thought: "The raja would not send him to slaughter theros: most assuredly this must proceed from the misapprehension of this officer;" and (rushing up) placed himself in the seat of him who had (last) fallen. He (the minister) recognizing the thero (to be the brother of his sovereign) unable to use his weapon, repairing to the raja, thus spoke. "Dewo! I have cut off the heads of such a number of bhikkhus, who were recusant in the performance of

* I have met with this word written Adaganga Pabbato, which would signify the mountain of the subterranean Ganges."

† Having four fires around them while the sun is shining, which made the fifth fire.

‡ The Asokaramo wiharo at Pagitipura named after Asoko, by whom it was built, vide Mahawanso.
Examination of the Pāli Buddhistical Annals.

Uposatha; and in due order came to the turn of thy illustrious brother, the therō Tissos: what shall I do?" The rāja, the instant he heard this, exclaiming, "Wretch! What? Thou sent by me to slaughter the bhikkhus?" and being answered, "Yes, Déwo!" agonized as if a flame had been engendered in his body! and rushing to the wihāro, he thus addressed the théros and bhikkhus. "Lords: this officer, unauthorized by me, has done this deed: by such (an act) on whom will the sin fall?" Some of the théros observed: "That person committed the act by thy direction: the sin therefore is thine." Others said, "The sin is equal in both of you." Others again thus spoke, "Why, mahārāja! was it thy intention that he should go and slaughter the bhikkhus?" "No, lords! I sent him with a pious intention, saying, 'restoring the priesthood to unanimity, re-establish the Uposatha.' "In that case, thy intention being pious, the sin rests with the officer alone." The rāja perplexed (by the conflicting answers) inquired, "Lords! is there any bhikkhu, who is capable to restore me to the solace of religion, by removing this perplexity?" "There is, mahārāja: his name is Moggalāputtatisso: he, removing this perplexity of thine, is capable of restoring thee to the solace of religion." On that very day, the rāja dispatched four théros, learned in Dhamma, each with a retinue of a thousand bhikkhus and four ministers, each with a suite of a thousand persons, saying, "Return bringing the théro." They repairing thither, thus addressed (Moggalāputtatisso), "The rāja calls thee." The théro did not come. For the second time, the rāja sent eight théros versed in the Dhamma, and eight ministers each with a retinue of a thousand persons, who thus delivered their message: "Lord! the mahārāja having desired us to say, 'he calls thee,' added, 'return not without bringing him.'" On the second occasion also, the théro did not come? The rāja inquired of them: "Lords! I have sent twice, why does the théro not come?" "Mahārāja! he refuses to come, because he has been told, 'the rāja calls.' On his being thus invoked he may come: 'Lord! religion is sinking: for the salvation of religion render thy aid to us!'" Thereupon the rāja adopting that message, sent sixteen théros versed in the Dhamma, and sixteen ministers each with a retinue of one thousand persons. The théro also inquired of the bhikkhus: "Is the théro an aged, or a young person?" "Lord! (they replied) he is aged." "Lords! will he mount any vehicle, or a state palanquin?" "Mahārāja! he will not mount one." "Lords! where does the théro dwell?" "Mahārāja! up the river." The rāja then thus addressed his mission: "My men! such being the case, spreading a state canopy over a vessel, and accommodating the théro therein, and stationing guards of honour along both banks of the river, conduct him hither." The bhikkhus and ministers proceeding to the residence of the théro, delivered the message of the rāja. On hearing this message the théro instantly rose, taking up the skin carpet (on which he was seated) saying: "From the commencement, my destiny in entering into the priesthood was the salvation of religion: now is my appointed hour arrived."

On a certain night, the rāja had this dream. "To-morrow, the théro will reach Patiliputto." The dream comprised these particulars—a perfectly white state elephant approaching the rāja, and feeling him from head downwards, seized him by the right arm (dakkimā hatthē). The following day the rāja put this question to his interpreters of dreams. "I have had such a dream: what is to happen?" "Mahārāja! there is some pre-eminent personage who will grasp an offering in his hand.*"

* This interpretation involves a pun, on the above Pāli words.
At that instant, the rāja receiving the report that the théro was coming, repairing to the bank of the river, descended into the stream, till the water gradually rising, reached his knees; and approaching the théro, presented to the disembarking théro his right arm. The théro laid hold of his right arm. The sacred guards observing this, at once coming to this decision "let us decapitate him," drew their swords out of the scabbard. For what reason did they do this? Because such was the established practice in regard to royal personages. Should any person seize the arm of a rāja, his head is brought down with a sword. The rāja perceiving this (movement) by the shadow only (which fell by him) exclaimed "on account of an offence committed in a former instance, towards the priesthood, I am already deprived of peace of mind: offend not the théro also."

Why did the théro seize the rāja by the arm?

As he had been sent for by the rāja for the purpose of solving a (panhān) question, on that account, regarding him in the light of a disciple of his, he laid hands on him.*

The monarch establishing the théro in his own pleasure garden, and encircling it on the outside with three rows of guards (gave the order) "Watch over his safety!" He then having bathed and anointed the feet of the théro, seated himself near him; and for the purpose of satisfying himself on this point. "Is the théro competent, dispelling my doubts and settling the controversy that has arisen, to save the religion?" thus addressed him: "Lord! I am desirous of seeing a miracle performed." "Mahārāja! what description of miracle art thou desirous of witnessing?" "Lord! an earthquake." "Is it, Mahārāja! the whole earth that thou desirest to see quake, or only a portion thereof?" "Of these, lord! which is the most miraculous?" "Why, Mahārāja! in a metal dish filled with water, which would be the most miraculous, to make the whole or half the water, quake?" "Lord! the half." "In the same manner, Mahārāja! it is most difficult to make only a portion of the earth quake." "Such being the case, lord! I will witness the quaking of a portion only of the earth." "For that purpose, Mahārāja! within a line of demarkation, in circumference one yojana, on the eastern side, let a chariot be placed, with one of its "wheels resting within the line. On the southern side, let a horse stand, with two of his legs resting within the line: on the western side, let a man stand with one foot resting within the line: on the northern side, let a vessel filled with water be placed, the half of it projecting beyond the line of demarkation."

The rāja caused arrangements to be made accordingly.

The théro having been absorbed in the fourth jhāna, in which is comprehended the half of the abhinnā, rising therefrom, vouchsafed thus to resolve: "Let a quaking of the earth, extending over an yojana in space, be visible to the rāja." On the eastern side, the wheel of the chariot resting within the line only, shook; the other did not shake. In the same manner, in the southern and the western sides, the feet of the horse, and the foot of the man, together

* It is not possible, in a literal translation, to convey implied significations. The dedication of a youth to be brought up a disciple in the priesthood is considered an offering. The circumstance of the rāja in this instance seeking religious instruction, as a disciple would, is considered to place him also in the light of an offering; and hence the grasping his arm, is the acceptance of an offering.
with that moiety of their body resting within the line, shook. On the northern side, the half of the vessel also together with the portion of water (appertaining to that moiety) which rested within that circle, shook; the rest stood undisturbed.

The rāja witnessing this miracle, and being thoroughly convinced then, that the thero was endowed with the power of saving the religion, thus submitted his own doubts for solution. "Lord! I sent a minister to the wihāro, saying, "Ad-

justing the (adhikarnā) matter in dispute, cause the Upōsatha to be performed. He repairing to the wihāro, deprived so many bhikkhus of life: on whom does the sin fall?"

"Why, Mahārāja! was it thy intention, that he, repairing to the wihāro, should slaughter the bhikkhus?"

"No, Lord!"

"Then, Mahārāja! as thy intention was not such, the sin is not thine;" and thereupon for the purpose of demonstrating his reason, he explained himself by the following sutṭhu, commencing with these words (of Buddhho) " Bhikkhus! I am explaining which constitutes an act with intent. An act with intent can only be committed by (the instrumentality of a member of) the body, by (means of) utterance, or by (the wilful design of) the mind." For the purpose of illustrating this subject, he discoursed thus from the * Ttiri Jālakān. "Mahārāja, in aforesome (in a former existence) in a certain country, a snipe thus inquired of a devotee. 'Many (snipes) flock to me, saying, 'our relation dwells here, and calamity befalls them (in consequence of that visit to me by being ensnared by the fowler). My mind is disturbed by painful doubts (as to whether the sin of that calamity rests on me).'

'The devotee replied, 'Was this thy intention; viz. enticing these (birds) either by the sound of my voice, or the attractive display of my person, let them be ensnared and destroyed.'

"No, Lord!" rejoined the snipe.

"The devotee then thus summed up the matter.

"If thou hadst no premeditated design, unto thee there is no sin. The act affects only the wilful, not the undesigning, agent: for it is thus said: 'If the mind be not influence by malicious intent, the act committed will not affect the agent, nor will the taint of sin attach itself to the virtuous, who do not wilfully devote themselves (to sinful practices)."

The thero having thus exemplified the matter to the rāja, continuing to dwell for some days there, in the royal pleasure garden, instructed the monarch in the doctrines (of-Buddho).

On the seventh day, the rāja having assembled the priests at the Asokārāma wihāro, and having formed a partition with a curtain, and taken his seat (with Moggaliptattatissa) within that curtain, dividing the bhikkhus professing different faiths, into separate sections, and calling up each sect separately, thus interrogated them. "What faith did Buddho profess? Thereupon the profess-
sors of the Sussata faith, replied "The Sussata faith," and so did the Ekachcha-
sassalika, the Antananalika, the Amarāchikkhpika, the Asaniwāda, the Nēwasani-

wāsinuvādā, the Uchohēdawādā, and Ditthhedhamaniṭṭhūwādā.

* The incarnation of Buddho in the form of a snipe, being one of his 550 in-
carnations. This parable is founded on the belief that snipes migrate in flocks, and that each flock has its peculiar chirp or call.
The raja having previously been instructed in the doctrines (of the orthodox faith) readily distinguished that these were not bhikkhus, but heretics. Supplying them with white dresses, to be substituted for their sacerdotal yellow robes, he expelled them: the whole of them amounted to sixty thousand.

Then sending for the other priests, he thus questioned them.

"Lords! what faith did the supreme Buddha reveal?"

"Mahârâja! the Wibhajja faith?"

On receiving this answer, addressing himself to the thero, he asked: "Lord! was the supreme Buddha himself of the Wibhajja faith?"

Being answered in the affirmative, the raja then saying "Lord! the religion is now purified: let the priesthood now perform the Upasatha;" and conferring on them the royal protection, re-entered the capital.

The priesthood assembling together performed the Upasatha. The number of bhikkhus who assembled there was sixty lakhs. The thero Moggaliputta-Tissa, suppressing in that community the professions of the creeds of other sects, propounded to them the Kathivatthupakaran. And then selecting, and setting apart, from among the sixty lakhs of bhikkhus, one thousand bhikkhus, from amongst those who were the sustainers of the text of the three Pitakani, who had overcome the dominion of sin which is to be subdued, and who were masters of the mysteries of three Wijja,—in whatever manner Mahakassapo and Yasso thero had held their convocations, on Dhammo and Winayo, precisely in the same manner, holding a Convocation, and purifying the whole Sâsana from all impurity, he performed the Third Convocation. At the close of the Convocation, the earth quaked in various ways.

This Convocation was brought to a close in nine months. It is also called the "Sahasika" because the Convocation was composed of a (sâhâsa) thousand bhikkhus, and on account of two having preceded it, also the (Tatiya) Third Convocation.


[Translated from a memoir kindly communicated by the author †.]

Speaking of the geography of Cochin China, M. Malte' Brun, whose works on this subject are in many respects highly valuable, has not feared to advance that our knowledge of this country has become more obscure the more it has been handled by successive writers, who contradict one another. In spite of the respect due to an author of Malte' Brun's celebrity, (who nevertheless is, I believe, only a fireside geographer,—or, which is the same thing, a traveller

* Signifies "investigated," also "verified."
† We must apologize to the author for presenting his contribution in English, a work of no small trouble by the way to an Editor, but the difficulty of printing in French would have much retarded the journal.—Ed.
Note on the Geography of Cochin China. [Sept.

who has made the tour of his library,) I will venture to throw some light on what he has regarded as so obscure, and to prove that this country hitherto so unknown is now become familiar to many. “This country,” says he, “once comprehended with Tong-king under the general name of Anam, was separated from it about 600 years ago, for the first king named, Tien Vuong, who was also the first conqueror” in 1569, held the government until 1614, first as prefect or governor, then as king. “We are ignorant,” says the same author; “under what particular name the natives then designated or now designate the country. That of Anam is too extensive a term:”—thus, according to our author’s notions it is too extensive; but he favors us with no proof in support of his opinion. Ask a Cochin Chinese whence he is; he will reply, ‘I am of the kingdom of Anam.’ These two words signify the ‘peace of the south;’—an, peace; nam, south. Some sovereigns of the country have endeavoured from superstitious motives to change this name to Nam viet, Dai viet, Viet nam; but these names, employed only in their edicts or in the laws of the realm, are not in vogue among the people, who always call themselves ‘children of the country of An nam.’ It is true that a stranger may sometimes hear natives in lieu of An nam pronounce the word Ai nam or En nam; which is thus explained. Superstition, and a pretended respect for some of their parents’ relations or ancestors forbid their pronouncing certain names. Thus for example, if you ask a Cochin Chinese whose father bears the name of An, whence he comes?—He will tell you, from Ai nam.

The name of An nam, which we translate in Europe by that of Cochin China, is the real name of the country. It is also that which is employed uniformly in Chinese books to designate it, although our geographer pretends, that the Japanese gave it the name of Cotchin-Djina, ‘country to the west of China;’ and that Europeans thence came to employ the same term. I believe on the contrary that the origin of the name of Cochin China is rather to be sought in the two words China, and Cochin. The Portuguese who came first to the Indies having fancied some resemblance between the coast of An nam and that of Cochin on the Malabar side of India, and connecting this with its proximity to China, gave it the joint name of Cochin China, that is, the Chinese Cochin.

Here again arises another question; what are the limits of this country? “La nature des lieux, l’extension de la nation et celle du language Européen bornent le nom de Cochin Chine, ou si l’on veut d’Anam meridional à la côte qui s’étend depuis le Tong-king jus- qu’à Ciampa, sur 110 lieues de long; et 10 a 25 del arge. Nous
n'abandoners point cet usage commode.” It is our author who speaks: but how melancholy is it for the reader to hear a man of talent thus framing geographical systems in his head, and refusing to follow newer or more exact information because it does not tally with the “usage commode,” or to speak plainly, because it would give a little more trouble.

“If recent or ephemeral conquests,” says he, “have brought the coasts of Camboye under the rule of the king of Cochin China, this is no reason for changing a nomenclature founded on the difference of nations and on the situations of countries. The geography of the province, offers still greater difficulties. Those who, like some modern navigators, extend Cochin China up to the point of Camboye, divide it into three parts, upper, middle and lower, or the province of Hué.” Here, in placing Hué in Lower Cochin China, the geographer commits a grave error, for that country is situated in Upper Cochin China. “The older travellers,” says he, “give a much more complex division to the country, and one perhaps more exact, but at the same time obscure; by this we will endeavour to determine the following provinces, proceeding from north to south.”

Since M. Maltw Brun prefers the most complicated divisions, and even those he acknowledges to be most indistinct, I leave him willingly to indulge in his peculiar taste. A residence of many years in Cochin China having enabled me to run over all the provinces from the 17th to the 9th degree, north lat., I will attempt to clear up what has seemed to him to be so obscure.

The division of Cochin China into three parts is certainly the most convenient. Going from north to south and beginning with about 17° 30' north lat. the first province, or prefecture, is called Quang bĩnh, the second Quang tri, and the third Quang dã'c. These three prefectures compose what is properly called ‘Upper Cochin China,’ or vulgarly ‘Hué,’ (or sometimes Phu ? xuan*) from the name of the capital which lies in the prefecture of Quang dã'c. But this name Quang dã'c has been changed by the present king. Pretending to be the son of heaven and aspiring to give a name in harmony with this high title, he has designated it Phu ? thua thien; i. e. ‘province which enjoys the influence of heaven!’

Before passing to other provinces, I would observe that the terms I employ to designate the names of provinces are those most in use;

* The interrogative sign here denotes that the u is to be pronounced with a rising intonation of voice—we have not the various type necessary to express the native words according to the Bishop’s system.—Ed.
and best known to the inhabitants: for there are provinces which have received new names from his majesty, though such are only employed in edicts and in the writings of the mandarins, the people adhering to the ancient appellations. For example the prefecture of Dôngnai, or province of lower Cochin China, is now called Biên hòa, and the part known by the Europeans under the name of Sài gòn is now called Gia đình*. (In writing the native names in Roman characters, I follow the method adopted alike by all missionaries of different nations for the last 200 years. The same may be said of the Tongking names, but as in the latter language there are sounds foreign to the European ear, it is necessary to introduce new symbols to express them. For this purpose the letter nearest approaching the sound has been modified by the addition of some accent or diacritical mark, which will be found explained in the preface of my dictionary now under publication, but which it would be out of place to enter upon in a note on geography.)

Central Cochin China commences about lat. 16°, extending to about 10° 45'. It comprehends six provinces, or prefectures, viz. Quang nam or cham: in this province is situated the fine port of Touron named Hòn by the Cochin Chinese. Four or five leagues south of this bay is the city of Phai-phó which was for a long time the focus of the commerce with foreign countries. The wars which desolated this kingdom

* If it be asked why are these changes? I will answer, that frequently superstition has most to do with it. Sometimes the old name has not been thought noble enough—and sometimes simple caprice has guided his majesty's will which none dare thwart. Tota ratio est voluntas facientis. It is thus that from a whim the king will raise a whole city and re-erect it at some distance, or on an opposite bank of the river! Can one then accuse a geographer of ignorance if at the epoch of his making a map, the city was placed on the left side of the river, because it happens now to be on the right? I make this remark in reference to the map of Cochin China which will appear with my dictionary. In 1835 the strong town of Sai gòn in lower Cochin China has been utterly destroyed because his majesty chose to build another at some distance, but I know not yet the precise position of the new town. Why is this? I have said above. Again in 1833 the town of Sai gòn was taken by a pagan mandarin who withstood a siege for near two years. When the king's troops succeeded in October 1835, in retaking the place, his majesty guided by superstition, discovered that the situation of the town was not propitious:—and that a diviner should select a better, whether it was accordingly transferred. The diviner will have assured the king that under the new spot dwelt the great dragon for which they have so great a veneration. It is thus that the king revenged himself on the infidelity of his subjects in this province, who were made to labour night and day for 10 or 15 years in constructing this new town,—their only recompense being the cangue and the ratan.
towards the close of the last century have given a mortal blow to this
town. It is now inhabited partly by Chinese, who keep up a thriving
commerce with their countrymen. The country is fertile and pictur-
esque. It is on the south-west of these mountains that the Cochin
Chinese resort to procure the canelle or cinnamon which is preferred
in China to that of Ceylon. A three-days march takes you through
this province into the neighbouring one of Quang ngai or Hoa ngai,
which has less breadth than the preceding, but which runs back from
the seashore towards the mountains inhabited by the Moi, the most
terrible of the savage races that occupy the whole chain of mountains
skirting the kingdom. Cinnamon is here also made, but sugar is
the chief object of traffic. The frequent incursions of the hill savages
to repossess themselves of the plains, forced many of the inhabitants to
retire. Since the last 40 years they have succeeded in restraining the
wild people in their forests, and the population is again increasing.

From Hoa ngai you pass into one of the finest provinces of the realm,
where from 1780 to 1793 was the capital of one of the usurpers known
under the name of Têg so'n or mountaineers of the west. Its ordinary
name is Qui nhô'n; others call it Qui phu ?, or Bình dinh. It possesses
many ports, but the finest and most vast is that known by the name of
Cu'a gia. In every part of this province are to be seen those half-
ruined brick towers which prove that the country once belonged to
the ancient and powerful kingdom of Ciampa, reduced about 80 years
ago, by the Cochin Chinese who have raised themselves on its ruins.

It has many cocoanut-trees; the oil of this fruit and the ropes
prepared with its fibre, as well as the areca (betel) and some little silk
form its principal branches of commerce.

Next follows the province of Phú yên, which forms a kind of
amphitheatre, and offers to the view fine fields of rice, gardens of areca
and betel, in the midst of which appear here and there the humble
habitations of the rich proprietors. This province furnishes the best
horses in the kingdom. It is separated from the province of Nha trang
by one of the highest rocks or mountains of the country, which is
thence called Đê ca ?, or 'chief of mountains.' This province
extends for six days' journey: it is thinly peopled. It is here that
a French officer built a strong town about three or four leagues from
the port of the same name. It stood two sieges, one in 1792, the other
in 1793 without falling into the hands of the rebels. They cultivate
the mulberry here with success and maintain a thriving business in
silk. This province produces the species of baumier called amyris ambro-
stiana. It runs from the tree of a blackish color, and has a smell
which may vie with the liquid amber of Linnaeus.
Note on the Geography of Cochin China.

The last province of central Cochin China is Binh Thuan. This province was formerly the seat of the capital of the kingdom of Ciampa, whose inhabitants, now reduced greatly in number, have retired to the foot of the mountains, abandoning to their new masters the sea coast as well as the long sandy range (parage) called the desert of Cochin China.

Ciampa was formerly a considerable state, known to Europeans only at the time of its decline. Before the 15th century of our era, this kingdom was bounded on the north by Tongking, on the south by Camboge, on the east by the sea, and on the west by Laos and the mountains of Yen nam. The latter people has several appellations among the Cochin Chinese;—such as Lai, Thu, Thie, &c. It appears from the chronicles of Java that they had a brisk intercourse and close relation with the inhabitants of the Malayan archipelago. In the 15th century the queen-witch of the chief sovereign of the isle of Java was a daughter of the king of Ciampa. Ebony is very common in this country, but the wood which is the most precious, and which is sufficiently abundant is called 'eagle wood,' of which the first quality sells for its weight in gold; the native name is Ki nam. This wood, so celebrated among the orientals for its agreeable perfume, possesses also medical properties.

The province of Binh thuan stretches from about lat. 11° 45' north to 10° 45'; where commences lower Cochin China; which comprehends all that part of Camboge overrun by the Cochin Chinese. This province called Dong nai, sometimes Sai gon, by the natives and Europeans, is properly named Gra dinh. It includes six prefectures. The first and nearest to Binh thuan is called Bien hoa or Dong nai; the second, Phan yen or Sai gon, which is the fortified town of the same name. The third is Dien Ta'ong, vulgo Mi tho; the fourth is Vinh thanh or Long ho: the fifth Chau doc or An giang. The sixth is at some leagues from the sea, and is called Hau bien, and by the Europeans, Cancao. This last prefecture extends its jurisdiction from the island called Hon tram in the gulf of Siam, to about lat. 10° 40' N. It is this which separates the kingdom from Siam. It is on this island also, (which signiifes isle of the guard) that is stationed a legion of soldiers destined to guard the frontier. On the south, the island of Pulo-ubi, (or isle of the igname plant) situated in lat. 8° 25' north, forms the extreme limit of the kingdom.

From the above sketch it is seen that Cochin China contains fifteen prefectures and only ten provinces; for the vast province of Gia dinh comprises within itself six prefectures. All these provinces are ranged along the coast.
Tongking, which since 1802 has been reunited to the kingdom of Cochin China, has twelve provinces, and fourteen prefectures. Two provinces, those of Thaun and Nam have each two prefectures. The first beginning with lat. 17° 30' N. is usually known as An or Nghé an. It is on the other side of the river Sông gianh which formerly separated the two kingdoms.

Here follow the names of the other prefectures, proceeding northward to lat. 23° 30', viz.: Thanh nôi, Thanh ngoại, Hưng hoa, Nam thủ ông, Nam hạ, Hải đông, Kinh bắc, Sơn tay, Cao bằng, Lạng bắc, Thái nguyên, Tuyên Quang, and Yên Quang. This last rests on the Chinese province of Cangtong.

Four of the provinces above enumerated are distinguished as eastern, western, southern and northern, respectively, according to their situation as regards the royal town which is placed in the centre of the four, and which is called Ke ? cho’ or bắc thành. They are also named ‘the four governments’ embracing therein six other provinces. The two remaining are called ‘the outer government.’

The province of Xú’ thanh, which is divided into two prefectures, or trdn, is celebrated in the empire of Cochin China as being the country of the three royal dynasties: first, of the dynasty of Lê, or of the Vua, or kings of Tongking, whose princes latterly only retain the empty title of king, without taking any share in the administration:—the dynasty of Trinh, which although it never held a higher title than Chua (lord, or regent), exercised all authority in the state:—and thirdly, the dynasty of Nguyễn, which after holding the rule in Cochin China as Chua or regent, broke from the yoke of Tongking, and has exercised absolute and independent sway for thirty-four years over Tongking and Cochin China combined. Five provinces may be distinguished as maritime, to wit; Xú’ ngày, or Ngày an, Thanh nôi, and Thanh ngoại, Nam thủ ông and Nam hạ, Hải đông and Yên Quang.

The province of Nam, or south, though not the most extensive is the most beautiful and the best peopled. It has hardly any mountain tracts, while the other provinces on the contrary have many mountainous than level ones. Ke ? cho’, the ancient capital of Tongking belongs properly to none of these provinces. It serves as a focus or common centre to the four principal provinces as before stated. Its name of Ke ? cho’, which signifies the market, or chief market, is the vulgar appellation of the town. Its real name is Thanh long thành, the city of the yellow dragon. It was constructed in the commencement of the seventh century, when Tongking was only a province of the Chinese empire, governed by an officer of the emperor. It was then called La Thành, or city of La. Towards the end of the tenth century, the first king of
the dynasty Dinh erected another town in a place more to the west, called Hoa lu. It served but a few years as a residence of the Tongking kings. After 40 or 50 years they abandoned it and now the traces of its existence are hardly to be discovered. The first king of the dynasty Ly, who mounted the throne in 1010 re-established the town of Thành and changed its name to that of Thành long thành, or city of the yellow dragon, because of a pretended vision that this prince had on the great river. Although Tongking is watered by a great number of rivers and streams, the most remarkable is that to which is given the name of Tông-ca ?, or great river. I may remark here that none of the rivers of Cochin China has any distinctive name applicable to its whole course. The natives employ the general term of Sông, river, adding thereto the name of the principal place by which it passes: so that the river changes its name continually, and the name employed applies directly to the portion of its course intended to be alluded to.

The great river of Tongking has its sources in the mountains of China. It runs north-west to south-east, traversing the provinces of Tuyên Quang, of the west, the royal town, and the province of the south, at the foot of which it discharges itself through several channels into the sea at the bottom of the gulf of Tongking. About 50 years ago vessels used to mount the river as high as Hiên or Héam, about 25 leagues from the sea, where the French and English had formerly a factory; but now the mouth of the river is obstructed by shoals which no longer permit vessels to enter. The large native barques even find difficulty now in entering*.

I have observed, for the sake of perspicuity, that the number of prefectures exceeded that of the provinces, because certain provinces were subdivided into several districts. The word province is called Xã in Cochin Chinese, and prefecture Trần. Although the number of prefectures has not increased and the provinces remain in statu quo, some changes have been made in the mode of administration in 1833. Minh Mang, well versed in Chinese literature, seeks always to equal if he cannot surpass his model, the Chinese emperor. Minh Mang then has united two prefectures under the inspection of one superior mandarin. The prefecture in which the latter resides is called Tinh, or 'chief place of the provinces.' This first commander bears the name of Thông đạo. The prefecture which is attached to the 'head-quarters' of the province is called Sanh, and the civil prefect bears the title of Ong bố chánh: he is assisted by a prefect or criminal judge who is called An sát.

* The English office was very pleasantly situated to the north of the town of Ketcho' on the banks of the river, that of the Dutch was originally close to it.
The Pracel or Parocels, is a labyrinth of small islands, rocks and sand-banks, which appears to extend up to the 11th degree of north latitude, in the 107th parallel of longitude from Paris. Some navigators have traversed part of these shoals with a boldness more fortunate than prudent, but others have suffered in the attempt. The Cochin Chinese called them Cón uição. Although this kind of archipelago presents nothing but rocks and great depths which promises more inconveniences than advantages, the king Gia Long thought he had increased his dominions by this sorry addition. In 1816, he went with solemnity to plant his flag and take formal possession of these rocks, which it is not likely any body will dispute with him.

III.—On the Bibos, Gauri Gau or Gauriká Gau of the Indian forests.

To the Editor Journal Asiatic Society.

I have the honor to submit to you the following subgeneric and specific characters of that magnificent wild Bovine animal, whose skull Mr. Evans recently exhibited in your Society's rooms. Amongst my drawings, transmitted to England two years ago, you may remember to have seen delineations of this animal's cranium, pourtrayed comparatively with those of Bubalus, Bos and Bisonus. The distinctive characters, as therein depicted, were certainly sufficiently striking, and were noticed by me at that time: but, until I had had opportunity to examine the whole bony frame of both sexes, I did not venture to give public expression to my conviction that this animal would be found to constitute a new type of the Bovidae. I have recently had such opportunity, and my hesitation has ceased. I have no longer any doubt that the Gauri Gau of the Saul forest and of the hilly jangals of south Behar, is neither a Bos nor a Bison, but an intermediate form; and, from the vague indications of writers, I apprehend that the Fossil Urus of Europe*, and Aristotle's Persian wild bull with depressed horns, were other species of the same type.

Whether our species be identical with the Gaurus or with the Gayæus of authors, it is impossible to conjecture; since the descriptions of them amount to little more than the tittle-tattle of sportsmen, most unwarrantably (as I conceive) adopted into science by men like Traill, G. St. Hilaire, and H. Smith, who have, some of them, made Bisons of these animals, and others Tauri, according to the almost unaided dictates of mere imagination! My subgeneric and specific characters are both prolix; but so long as our classification continues.

* There are two animals bearing the name of Bos Urus.
in its present crude state, this prolixity cannot be avoided. You already possess a good delineation of the skull*: I subjoin herewith one of the bony trunk. From the combined characters of the two I deduce my subgeneric designation; and to prove the fixedness of those characters, I may add that they are equally conspicuous in both sexes; the most remarkable perhaps of them—viz. the signal development of the spinous processes of the dorsal vertebrae, being also fully revealed in the foetus in utero†!

The trunk I have sketched for you‡ is that of a female; and you have but to compare it with the trunk of a cow (any breed) to perceive in how signal a degree the superior length of the spinous processes adverted to, distinguishes Bibos. Owing to this osteological peculiarity, the back of the living animal, when the head is down (as in the act of grazing) describes almost half a circle from nape to tail. But, owing to the slight development of the analogous processes of the cervical vertebrae, and to the extraordinary height of the frontal crest of the head, the state of quiescence in the living animal (the stand at ease) exhibits a deep fall between the head and shoulders, very unlike the continuous downward sweep from nose to croup which is attributed to the Bisons, and is ascribed in them to the development of the spinous processes of both cervical and dorsal vertebrae, half and half in both. If this be so, the position of the ridge will constitute the distinction, quoad hoc, between Bibos and Bisonus, as the possession of it by both will constitute a strong affinity between the two groups, and one which it is of peculiar importance to mark, with reference to those principles by which structure seems to be governed throughout the ruminating animals.

On the other hand, the relationship of Bibos to Bos proper is sufficiently apparent in their common possession of thirteen pairs of ribs, a broad flat forehead, (exclusive of the peculiar frontal crest) and a smooth glossy fine coat, though the value of the last character may be open to reasonable objection.

The size and weight of the skull in Bibos, as compared with Bos proper, are vastly greater than general proportion would require, if they were organized on the same principles: and to this superior weight of the head in the former must be referred, as to its cause, that signal development of the spinous processes of the dorsal vertebrae spoken of.

* See Plate XVI. of the present volume.
† I recently procured a specimen of the foetus from the mother's womb. I was about two months old.
‡ See Plate XXXIX.
We have no instance of this latter peculiarity in any proper Bovine animal: and, as it is developed even in the womb in Bibos, characterising before birth the females as well as the males of the race, we need look no further for an essential difference of structure between Bos and Bibos.

One word as to the specific name. Subhemachalus is bad, because I have now every reason to believe that this animal is found in various and remote parts of India. Gaurus and Gavus are bad, because a host of errors cling to the extant descriptions of both, and because we can neither distinguish between the two, nor affirm safely that our animal is identical with either. Names taken from peculiar structure are perhaps the best. Wherefore I would propose the specific name of Cavifrons for our animal, as the type of this new form, of which one peculiarity is the concavity of the forehead, caused by that terminal ascending sweep of the frontals which carries them above the highest edge of the bases of the horns, notwithstanding the extraordinary dimensions of the latter. The horns spread latitudinally, both before and behind the utmost breadth of the frontal crest, but not above it. In well grown males the extreme superior limit of the bases of the horns is from one to two inches below the crown of the frontal crest: I am not aware that this inferior position of the horns, nor their strong tendency towards the Bubaline shape (depressed and angular) is to be traced in any true Bovine animal.

The popular name of Gauri's bull (from Gaurí the wife of Siva) might suggest the sufficiently euphonious and appropriate appellation of Gaurianus, but it is objectionable, because I have reason to believe that its popular proto-type is applied indiscriminately to all the wild bulls of India, some of which are probably Bisons (as Gaurus) and others, probably congeneres of our Bibos.

Ruminantes, Bovidae.

Genus Bos; Subgenus (?) Bibos, nob.

Subgeneric characters.

Head and forequarters exceedingly large. Cranium bovine in its general character, but much more massive and depressed: its breadth between the orbits equal to the height, and half of the length: frontals extremely large in all their proportions, deeply concave and surmounted by a huge semicylindric crest rising above the bases of the horns. Posteal plane of the skull vertical, equal to the frontal plane, and divided centrally by the lambdoid crest. Orbits more salient, and rami of the lower jaw straighter, with less elevated condyles, than in the Bos: thirteen pairs of ribs. Spinous processes of the dorsal ver-
tebræ extremely developed with gradual diminution backwards, causing the entire back to slope greatly from the withers to the croup. Neck sunk between the head and back. Dewlap evanescent. Horns short, very thick and remote, depressed, subtrigonal, presenting the acute angle of the triangle to the front.


Habitat, Saul forest.

Specific character.—Large wild Indian Bibos with fine short limbs; short tail not reaching to the houghs, broad fan-shaped horizontal ears; smooth glossy hair of a brown red or black color, palmed upon the forehead and limbs; tufted knees and brows, and spreading green horns with round incurved black tips, and with soft rough bases, furnished postally with a fragrant secretion.

10 feet long from snout to rump, and 5½ feet high at the shoulder; head (to the crown of forehead) 23 inches, and tail 33 inches. Female rather smaller, but preserving all the characters of the male.

N. B. To all appearance two other species of Bibos may be found in the fossil Urus of Europe, and in Aristotle's wild bull of Persia with depressed horns. These I would call, respectively.

2. Bibos Classicus.


Nor are these animals thus mentioned idly: for the suggested new allocation of them may stimulate curiosity: travellers in Persia may possibly yet discover the living species alluded to by Aristotle; whilst if further research into the fossil remains of the ancient Urus of Europe should bring to light the trunk as well as skull of that species, it would be a most interesting circumstance to find that our Indian forests yet shelter a type of form long since swept from the surface of the globe in the Western world: and the proximity of the Himalaya renders such a contingency at least probable.

The Gauri Gau never quits the deepest recesses of the Sâl forest, avoiding wholly the proximate Tarâi on one side, and the hills on the other. It is gregarious in herds of from 10 to 30, the females much preponderating over the males in the herds, though even in a small herd, there are usually two or three grown males whose conjoint office it is to guide and guard the party. This office is discharged with uncommon alertness, proving the animal to possess great perfection in all the senses, and with indomitable courage too, if need be; so that neither tiger, nor rhinoceros, nor elephant dare molest the herd. During the heat of the day the herd reposes in the deepest cover, coming forth at morn and eventides to feed on the small and open pastures interspersed throughout the forest. Here the animals
Trunk of Bibos Cavifrons nob. fam.

Scale, inch to foot.

NB. Partial separation of the cervical vertebrae makes the neck seem longer than it is.
spread, of necessity, in order to feed, but in moving to and from their pastures, they advance in single file, along the narrow beats made by themselves, by elephants, rusas, and other large tenants of this solitary and seemingly impenetrable wilderness.

On an elephant and in the day time you may, if you show yourself distinctly, approach the herd with facility, and I have seen the males stand with a careless indifference within a few paces: probably because they fear not the wild elephant, and are never molested by sportsmen with the aid of the tame one, the sastras having decreed that the "Gauri is like unto Bos." No gentleman of the country will attempt to kill the Gauri; and plebeians, if they have less tender consciences, have ordinarily no adequate appliances for the work.

Men of low caste, who have pursued the animal to death, with the aid of good guns, describe the chase as very exciting. You must plunge into the deepest part of the forest; eschew all cooking, because of the odours exhaled; and all dress, because of its unusual colors.

Three or four men, provided only with water and parched grain for food, proceed to the vicinity of the known haunt of a herd, and, taking up their abode in a tree (for fear of tigers) hence descend daily to 'stalk' the animals, on their feeding ground. The quarry found, the huntsmen spread, under cover of the jangal, and surround the little grazing plot. In doing so, they carefully avoid getting 'between the wind and the nobility' of the Gauri, for he has an exquisite sense of smell; and, should a keen eye be hesitatingly directed on the moving huntsman, he must instantly stand like a stock, till the suspicion fade away. In this manner the approaches are made, and many times without success, owing to the vigilance of the herd which the least unusual symptom causes to retire into the thick jangal, and often with astonishing speed considering the bulk of the animals. In such case the hopes of that day are blighted wholly: but, should no suspicion be excited, and the party, or some member of it, be able to creep within 30 or 40 paces, with a tree at hand to retreat upon, the fire is given, and the tree instantly climbed, if the point of assault have been perceived by the wounded animal. Otherwise, the cover is kept, and the fire repeated; for, it is seldom fatal at once, and the whole indignant herd, possibly, but, more probably, the wounded individual of it, will scorn retreat, seeking only to discover the injurer. Woe betide him if he be discovered and cannot climb his tree; for the sufferer will exact a fearful vengeance, and, not satisfied with death, will gore and trample the corpse to pieces. If the tree be gained, a signal proof of the indomitable spirit of the Gauri is afforded, and this whether the climber have succeeded in taking up his gun with him, or
not. In the latter case, he may starve, unless his comrades shoot the Gauri. In the former case, he may work his will on it; for living, it will not stir from the spot without vengeance; and though a gun be pointed in its very face, and repeatedly discharged, it will continue goring the tree and threatening the assailant, till dead. In cases in which the luckless climber has dropt his weapon, and his companions have feared to come presently to the rescue, the Gauri has been known to keep its station at the bottom of the tree for 24 hours, and, it is believed, would never have stirred from the spot, so long as the man was above if the animal had not been eventually destroyed. The Tharús, a tribe of native foresters, assert that the Gauri’s period of gestation is longer than that of the cow; and, from the appearance of the foetus in utero, there can be little doubt that the season of love is February, March. One calf only is produced at a time.

The raw-foetal young is white-skinned; its hoofs are golden yellow; and its head perfectly rounded, in all the cerebral portion.

The voice of the Gauri is very peculiar, and quite unlike that of the ox, buffalo or bison, but, as I am not skilled in bestial tongues, I shall not attempt to syllable this utterance.

IV.—Extracts translated from the Granthas or sacred books of the Dadupanthí Sect. By Lieutenant G. R. Siddons, 1st Light Cavalry, Second in command, 3rd Local Horse, Neemuch.

As I find from the perusal of the May number of the Asiatic Journal that you consider my translation of a chapter from the Dadupanthí Granthas interesting, I do myself the pleasure to forward you another ‘On meditation.’ I may as well observe, that they are not from the commencement of the Grantha, but selected by me as being in my opinion best qualified to shew the moral and religious ideas of the sect.

When not interested in the subject, I chanced to visit one of the Dadupanthí institutions at a village near Sambhur and was particularly struck by the contented and severe countenances of the sectaries. There were a Principal and several Professors, which gave the place the appearance of a college. The former occupied a room at the top of the building, and seemed quite absorbed in meditation; the professors however were communicative enough, though I did not make any inquiries concerning the founder of their sect, for which I am now sorry, because it does not seem accurately known who Dadu was*, and I have been assured, perhaps not from the best autho-

* See page 480 which had not reached the author when this was penned.—Ed.
from the Granthas of the Dadupanthis.

G. S.

In the meantime, I beg to subscribe myself, &c.

1837.

from the Granthas of the Dadupanthis.

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Translation of the Chapter on Meditation

चांद सुकृति सवेरे करे प्राण सुकृति नहीं होई।
प्राण सुकृति सत्तमर करै दांड़ू विराज जोल। १५।
दांडू कुशलया कथू मूलते सीता तसः कृपा जाध।
कथू सव तटे देश गुण सत्तमर कधि समभाव। १६।
मांझीया मनका चिकारे ऐतरैयाणिया देख।
दांडू मृत्युसेव गुण विसर जाध सव कीर। १६।
मांझ मूरज हैदेगुणसाव दसासाव जाध।
दांडू काजलावली है फिरमाय है। १०।
दांडू दिन दिन रातराम शी दिन दिन वधिक सनेच।
दिन दिन प्रोहरांत रथ दिन दिन दरमण देश। १८।
दांडू दिन दिन भूलेहेडर गुण दिन दिन इंद्रीनास। २०।
दिन दिन मन मन सारात्रि दिन दिन बेहद प्रकाश। २१।
देहेंरै संखार मे सीव रान्ने प्राच।
दांडू चुक बिपे नहीं काज भाष दुस्रास। २०।
काया की सम तितकी वैखर हार पदमाह।
दांडू निरभय ई रसी कोई गुण बोधनानि। २२।
काया मांझि भय घणा सव गुण बार बाई।
दांडू निर मय पर किया रसी तूर में जाध। २२।
देह घार विस्मारी फैरे गुण बादे बाई।
रांगर ई उस जनन ई काज भाष जलमांड। २३।
साहा विचार घुप में रसी दांडू बोढा विबेक।
मन इंद्रीपिरे नहीं धाँतिर राये एक। २४।
मन इंद्रो पसारे नहीं फड निविषिंज्यां।
पर वप्त्यारी परिणाय दांडू जयम घान। २५।
में मांडी तब मन का काया कहा है बाप।
साहीक शी विचार कार निद्रातन की नाथ। २६।
जब समस्या तब छुर फिला गुण सुरियान चलेघर कोटियस माना से है।
काट डावज वहूँ तव जग समस्या न है। २७।
जब समस्या तब छुर भिया। गुण सुपि जान चलेघर।
उदध कथक मे आरसा फिरे कार बापादेय। २८।
The orthography is left without correction as in the original. The letter घ it must be remembered is to be pronounced kh or घ. We have arranged the verses according to their measure and rhyme, in lieu of carrying them on continuously in the native fashion.—Ed.
Reverence to thee, who art devoid of illusion, adoration of God, obedience to all saints, salutation to those who are pious. To God the first, and the last.

He that knoweth not delusion is my God.

1. Dadu hath said, in water there exists air, and in air water; yet are these elements distinct. Meditate, therefore, on the mysterious affinity between God and the soul.

2. Even as ye see your countenance reflected in a mirror, or your shadow in the still water, so, behold Ra’m in your minds, because he is with all.

3. If ye look into a mirror, ye see yourselves as ye are, but he in whose mind there is no mirror cannot distinguish evil from good.

4. As the til plant contains oil, and the flower sweet odour, as butter is in milk, so is God in every thing.

5. He that formed the mind, made it as it were a temple for himself to dwell in; for God liveth in the mind, and none other but God.

6. Oh! my friend, recognize that being with whom thou art so intimately connected; think not that God is distant, but believe that like thy own shadow, He is ever near thee.

7. The stalk of the lotus cometh from out of water, and yet the lotus separates itself from the water! For why? Because it loves the moon better.

8. So, let your meditations tend to one object, and believe that he who by nature is void of delusion, though not actually the mind, is in the mind of all.

9. To one that truly meditateth, there are millions, who, outwardly only, observe the forms of religion. The world indeed is filled with the latter, but of the former there are very few.

10. The heart which possesseth contentment wanteth for nothing, but that which hath it not, knoweth not what happiness meaneth.

11. If ye would be happy, cast off delusion. Delusion is an evil which ye know to be great, but have not fortitude to abandon.

12. Receive that which is perfect into your hearts, to the exclusion of all besides; abandon all things for the love of God, for this Dadu declares is the true devotion.

13. Cast off pride, and become acquainted with that which is devoid of sin. Attach yourselves to Ra’m, who is sinless, and suffer the thread of your meditations to be upon him.

14. All have it in their power to take away their own lives, but they cannot release their souls from punishment; for God alone is able to pardon the soul, though few deserve his mercy.

15. Listen to the admonitions of God, and you will care not for hunger nor for thirst; neither for heat, nor cold; ye will be absolved from the imperfections of the flesh.

16. Draw your mind forth, from within, and dedicate it to God; because if ye subdue the imperfections of your flesh, ye will think only of God.
17. If ye call upon God, ye will be able to subdue your imperfections and the evil inclinations of your mind will depart from you; but they will return to you again when ye cease to call upon him.

18. Dadu loved Ram incessantly; he partook of his spiritual essence and constantly examined the mirror, which was within him.

19. He subdued the imperfections of the flesh, and overcame all evil inclinations; he crushed every improper desire, wherefore the light of Ram will shine upon him.

20. He that giveth his body to the world, and rendereth up his soul to its Creator, shall be equally insensible to the sharpness of death, and the misery which is caused by pain.

21. Sit with humility at the foot of God, and rid yourselves of the impurities of your bodies. Be fearless and let no mortal qualities pervade you.

22. From the impurities of the body there is much to fear, because all sins enter into it; therefore let your dwelling be with the fearless and conduct yourselves towards the light of God.

23. For there, neither sword nor poison have power to destroy, and sin cannot enter. Ye will live even as God liveth, and the fire of death will be guarded, as it were with water.

24. He that meditateth will naturally be happy, because he is wise and suffereth not the passions to spread over his mind. He loveth but one God.

25. The greatest wisdom is to prevent your minds from being influenced by bad passions, and, in meditating upon the one God. Afford help also to the poor stranger.

26. If ye are humble ye will be unknown, because it is vanity which impelleth us to boast of our own merits, and which causeth us to exult, in being spoken of by others. Meditate on the words of the holy, that the fever of your body may depart from you.

27. For when ye comprehend the words of the holy, ye will be disentangled from all impurities, and be absorbed in God. If ye flatter yourselves, you will never comprehend.

28. When ye have learned the wisdom of the invisible one, from the mouth of his priests, ye will be disentangled from all impurities; turn ye round therefore, and examine yourselves well, in the mirror which crowneth the lotus.

29. Meditate on that particular wisdom, which alone is able to increase in you, the love and worship of God. Purify your minds, retaining only that which is excellent.

30. Meditate on him by whom all things were made. Pandits and Rasis are fools: of what avail are the heaps of books which they have compiled?

31. What does it avail to compile a heap of books? Let your minds freely meditate on the spirit of God, that they may be enlightened regard.

* Urdh Kavas Sangrami is the original.
ing the mystery of his divinity. Wear not away your lives, by studying the vedas.

32. There is fire in water and water in fire, but the ignorant know it not. He is wise that meditateth on God, the beginning and end of all things.

33. Pleasure cannot exist without pain, and pain is always accompanied with pleasure. Meditate on God, the beginning and end, and remember that hereafter, there will be two rewards.

34. In sweet there is bitter, and in bitter there is sweet, although the ignorant know it not. DaDū hath meditated on the qualities of God, the eternal.

35. Oh man! ponder well ere thou proceedest to act. Do nothing until thou hast thoroughly sifted thy intentions.

36. Reflect with deliberation on the nature of thy inclinations before thou allowest thyself to be guided by them; acquaint thyself thoroughly with the purity of thy wishes, so that thou mayest become absorbed in God.

37. He that reflecteth first, and afterwards proceedeth to act, is a great man, but he that first acteth, and then considereth is a fool whose countenance is as black as the face of the former is resplendent.

38. He that is guided by deliberation, will never experience sorrow or anxiety: on the contrary he will always be happy.

39. Oh ye who wander in the paths of delusion, turn your minds towards God, who is the beginning and end of all things; endeavour to gain him, nor hesitate to restore your soul, when required, to that abode from whence it emanated.

V.—History of the Rājas of Orissa, from the reign of Rāja Yudhishtira,
translated from the Vansāvali. By the late Andrew Stirling, Esq. C. S.

[The substance of this history is introduced in the translator's "Report on Orissa Proper or Cuttack," published in the Asiatic Researches, vol. XVI. but the present manuscript (in the lamented author's own hand) is worthy of preservation as the source whence the materials of his excellent memoir were drawn. It is our object to collect all native accounts of the kind in their original state to serve as records and authorities, quantum valeat. We have left the Gilchristian orthography to save trouble: the scholar can readily transfer the names into the classical form, while the common reader will pronounce them more in the present native fashion, from their actual dress.—Ed.]

On the death of rāja Judishter the period of the Kali Juga obtained complete prevalence. In this jog the actions of men are good in the proportion of \( \frac{1}{4} \) and vicious in that of \( \frac{3}{4} \). The average stature of man is \( 3 \frac{1}{2} \) cubits.

After the death of this rāja (Yudishtira), rāja Pureekhit reigned 237 years. In the plenitude of his power and glory this prince perform-
ed the \textit{Aswamedha yuga}; having by accident incurred the displeasure and the curses of a brahmin named \textit{Tukshaka}, he was bit by a snake. The raja, knowing that his end was at hand, had the \textit{Sree Bhagwut Pooran} read to him, and then resigned himself to his fate.

His son \textbf{Janama Jaya} ruled 220 years. To revenge the death of his father this raja performed the \textit{Surp avatar} jog and destroyed snakes innumerable. The serpent \textit{Tukshaka} who had bit raja \textit{Pureekhut}, alarmed at this spectacle, betook himself to the heaven of \textit{Indra} to pray for assistance, and was saved through the interference and supplication of that deity. Raja \textit{Sursunkh Deo} succeeded and reigned 170 years. This prince caused to be excavated the tank called \textit{Sursunkh}, and founded the temple of \textit{Sree Dholeswar Mahadeb} between the Mahanuddee and the ghat of \textit{Janjore}, (\textit{Yajapoor}.)

After him raja \textit{Gotama Deo} reigned 175 years and,

Raja \textit{Suncara Deo} reigned 88 years. This latter prince dug numerous wells and tanks of all sizes and descriptions.

Then raja \textit{Mehindkr Deo} reigned 170 years, raja \textit{Sriissu Deo} 194 ditto, raja \textit{Gundhur Deo} 175, and raja \textit{Sert or Sweta Deo} 185.

The latter prince was succeeded by \textbf{Beer Bickermajeet (Vicrama-ditya)} who governed the country 130 years. This prince by means of enchantments subjected to his will and authority the Deo named \textit{Ashta Beital}.

He was succeeded by raja \textit{Shushanga Deo} whose reign lasted 117 years. After him raja \textit{Bhoja} reigned 180 years. This was a highly accomplished prince acquainted with all the sciences. Seven hundred and fifty-two poets of celebrity resided at his court. Amongst them by far the most distinguished and accomplished was \textit{Ca-lidasa} who composed the poem called the \textit{Maha Natuk}. Raja \textit{Bhoj}, built fort \textit{Barabuttee}. To him is ascribed the introduction of the use of boats and ships, the invention of wheeled-carriages, ploughs, water-mills and the weaver's loom, and the establishment of the imposts called sayer.

Raja \textit{Abhee Munnoo Deo} succeeded and reigned 125 years. This prince was acquainted with the past, the present, and the future.

Afterwards raja \textit{Tekpoo Deo}, reigned 135 years. It was this prince who first ordained that four cowries should be called one gunda, twenty gundas a pun, and sixteen pun one kahawun. He invented likewise the measure of weight called the seer.

Then raja \textit{Bham Deo} ruled 120 years. He established pecuniary mulcts for particular offences.

Raja \textit{Akutta or Abutta} reigned 53 years. This prince was remarkable for and indeed received his name from his eating his food without either cutting or chewing it.
Raja Chunda Deo reigned 13 years. Then came the reign of maharaja Indra Dyamna, which lasted at two different periods for 333 years. The country of this king was Malwa. He built the temple of Sree Jeoh Pursottom Chutr with stones quarried from the mountain Anoola Salee distant 160 coss from that place, which he brought to the spot loaded on the backs of tortoises. *"After finishing the building he went to the heaven of Brahma to bring down Brahma Jeo to consecrate it. He found Brahma absorbed in the worship of Purmesur. After stating the object of his visit therefore in the most supplicative manner he determined to wait until Brahma should have leisure to attend to his request on completing his worship of Sree Jeo. In this long interval, a violent irruption of the ocean took place which overwhelmed the temple at Pursottom Chutr and covered it entirely with sand so that all traces of it were lost, and the memory of the building passed away from the minds of men.

After this period raja Gal Madhava reigned 137 years, this prince beholding a vast plain of sand all around at Pursottom Chutr was accustomed to ride over it on horseback in every direction. One day by accident the hoof of his horse struck on the Neel Chukr or metal spire of the temple of raja Indra Dyamna which sent forth a sound. The raja surprised looked about to ascertain the cause of the noise, and at last discovered the temple. He then began to dig away the sand, and at the end of three years and three months had entirely restored the building to its former state. About this time raja Indra Dyamna having persuaded Brahma to accompany him from his heaven arrived at the spot. A furious dispute now arose between the two monarchs both claiming the temple as his own. Brahma interfering desired them to contend with words no longer, but to produce evidence to establish their statements, when a proper decision should be passed. Maharaja Indra Dyamna then said; "The crow which sits on the kulp bur tree, and the tortoises which brought on their backs the stones used in the building of the temple shall be my witnesses." Brahma accordingly went in company with the two rajas to listen to the testimony of the crow. On arriving at the site of the tree, they found the crow (which by some miraculous change had become Chutoor Bhooj or four-legged) laying asleep on the surface of the water of the tank called Rohaee kund. Brahma placing his hand on the back of the bird conjured it to speak and declare who built the great temple close at hand. The crow starting from its sleep cried out "What, Brahma, art thou who hast thus awakened me? Even the thousand-faced Brahma is not entitled to disturb my rest." * Literal translation.
Brahma replied "True, but I again conjure thee, say whose temple is this." The crow then answered, "It is raja Indra Dyumna's. It was long buried in sand from an inundation of the sea; raja Gal Madhava cleared away the sand and has restored it to its former condition." The parties then went to the Indra Dyumna *Talao* where there were many tortoises, who as soon as they saw Mahárája Indra Dyumna all plunged to the bottom. Brahma asked wherefore they fled, they answered, "Rája Indra Dyumna is come back again. We fear lest he should again load us with stones and pay us for our labour as scurvily as before, seeing that he only gave us a daily allowance of a handful of rice, a gourd, and a little bhunna of the value of about a cowree." Rája Gal Madhava became now overwhelmed with shame and was obliged to acknowledge himself in the wrong. He died shortly after. Then the raja Indra Dyumna having performed a jog placed the Dar Brahmm image in the temple with due ceremony. The image of Neel Madhava disappeared from that time. The principal ranee named Mooktā Devi founded the temple called the Mookta Mundup and ranee Goondicha, another of his wives, built the Goondicha Mundul† and established the ruth jatra. At the time of the festival the latter ranee stood before the great ruth of Jugunnath which is called Nundee Ghose and prayed thus: "Oh divinity, let none of my offspring survive, lest becoming inflated with pride they should lay claim to the merit of having built the temple and say, the image is ours." The same ranee enclosed the temple with four walls, which was called the Meghad enclosure. Her prayers were so well attended to that all the children of raja Indra Dyumna died away and none was left to perpetuate the race.

The sovereigns of the Kesuree Buns (or Vansa) dynasty then succeeded to the government.

The first of these, Chundra Kesuree ruled 52 years. Then raja Jujjat Kesuree ruled 96 years, Kurung Kesuree 117, and raja Sooruj Kesuree 117 years. The latter raja founded the village of Gope. He was succeeded by raja Lullat Kesuree who reigned 113 years. He built the famous temple of Bhovaneswara, and his ranee dug the tank called Bindoo Sagur. Then raja Busunt Kesuree reigned 95 years, and Pudum Kesuree 59 years. The latter prince

* The famous tank near the Gondichar Nour, called vulgarly Inder Dummun Talao.
† The Goondicha Mundul retains its old name. It is the building to which Jugunnath is taken during the ruth jatra. The great ruth also is still called Nundi Ghose.
paid tribute to no one. He built the temple of Ananta Poorvooshottama Deva Thakoor, and his ranee established a jatra there in the month of Cheyt.

Raja Niroopa Kesuree reigned 48 years. This prince committed fornication with the females of the brahmin tribe, as a punishment for which offence the race of the Kesuree Buns princes became extinct.

The Chourang dynasty* next reigned. Raja Udi Patchourang held the reins of government for 90 years. This prince put a stop to the worship of all the gods and goddesses excepting Sree Birjaee Dar (at Janjapore), Gotam Chundi Debee, and Kalika Devee. He established in Orissa the historical record called Mandula Panjee †, and also a tax on marriage which proved very oppressive. It occasioned ruin to the family of a particular brahmin and broke his heart; in dying he breathed a sigh before Purmesur jeo which produced the extinction of the Chourang race.

The Sooruj Buns dynasty‡ then succeeded; raja Sooruj Deo swayed the sceptre for 78 years. He built Sarungurh and established five different "Kuttuk"§ or seats of government; the 1st at Janjapore; the second at Amrarbuttee; the third at Choudwar; the fourth, at Chulta||; the fifth at Bunarussee¶, (the site of the modern Cuttack.)

Raja Gungeswara Deo succeeded and reigned 92 years. This prince conquered the whole country between the Ganges and the Godavery, subduing each of the rajahs in succession.

Afterwards raja Ekahutte Kam Deo reigned 76 years. He was void of all passions and sensual desires, and devoted solely to religion. He never ate without hearing the Geet Govinda repeated.

Raja Annung Bheem Deo, succeeded and reigned 65 years. He rebuilt the temple of Sree Jevah Porsuttem Chutter and carried the edifice to a great height. This prince was renowned for his piety and the splendour of his court. He established the worship of the deotas on a proper footing, granted large assignments to brahmins, and appointed sixteen great officers of state called Sawunts for his own service, besides 72 Nigogs (servants of different descriptions),

* Chourang Vansa.
† The historical records of the temple at Juggunath are called Mandula Panjee.
‡ Sooruj Vansa.
§ Kuttuk appears to be a Sanskrit word having the signification given in the text.
|| I am ignorant where this may be.
¶ A village called Bunarussee still exists on the extreme point of the island where the Keetjones and Mahanuddee separate.
and 36 offices. The titles of Sawunt, Munraj, Burjunna, Patsahance, Chotra, Raee Gooroo, and Purrera* had their origin with this prince. He however put to death a number of brahmins; to expiate which offence he established the three daily Bhogs (offerings of food at the temple of Jugunnath), founded numerous Mundups and dug no less than 84 wells and tanks.

After him raja Atee Deo reigned 27 years. He built the temple of Ullah Nath in the Ootra Khund or northern country. It is said that in that temple the sound of the music of the heavenly choristers in the court of Indra could he heard.

Raja Pertab Bheem Deo, reigned 39 years: his principal minister was Achoot Das Purrera. This prince conquered as far as Boad and built the temples of Pursuram Jeo and Hunooman Jeo, at the ghat of Janjepore.

Raja Pursottem Deo reigned 27 years. This raja made a vow that he would enjoy the persons of a lac of women. He had got through 60,000 when all his limbs became rotten and dropped to pieces. So he died.

After him raja Langora Nursing Deo, reigned 18 years. He built the temple at Kunaruk. This prince was renowned for his strength and skill in all athletic exercises. He could break a block of stone with a blow of his fist. Many say too that blood flowed from his eyes continually and that he had a tail like a monkey. His dewan was Shibaee Singh Soontra.

Afterward raja Bae Bhanoo Deb reigned 22 years. In the reign of this prince rice in the husk sold for K. 1128, P. per bhurrum. In other words a dreadful famine was experienced,—he was poisoned by some of his courtiers.

Raja Salooka Nursing Deo reigned 18 years. In this raja’s reign also there was a severe scarcity. The necessities of life rose to such a price that thousands perished of hunger, and in their distress even lost all regard for the distinctions of caste†.

Raja Kupil Indra Deo reigned 32 years. In his reign darkness prevailed over the earth for seven days together. Raja Bhanoo Deb reigned 26 years. It is said of this raja that having on some occasion found a hair in his Mahapershad, he punished the Shewuks of the temple most severely in consequence. The Shewuks complained bitterly before the idol of the treatment they had experienced, and

* All well-known Oorish names in the present day.
† The account adds, Man Singh visited Orissa in this reign. If this is Akber’s Man Singh there must of course be some error in the statement.

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prayed Jugunnath to vindicate their characters. Accordingly Purmesur Jeo appeared in a vision to the raja and said “The hair which you found in the Mahapershad was a hair from my head.” The following day the raja saw a hair on the head of the image of Sree Sree Maha Prubahoo which he plucked out, when miraculous to relate blood flowed. From that time the Bhog or offering of food called the Bal Bhog was established.

Afterwards raja Kubee Nursing Deo reigned 36 years. In his time lightning struck the temple of Pursaram Thakoor and threw down a great part of it. The stones falling into the river formed a new stream called the Mudagoonee. In this temple one might hear the sound of heavenly instruments from the swarga regions. The dewan of this raja was a person named Bereoo Pakheh. His reign was remarkable for witnessing the performance by an individual of the pious ceremony called the Sak Poshee Narinder, or the feeding of a thousand persons. The raja farther established the hat called the Sundh hat, dug the famous tank called Nurinder Sooruj, and founded the Chundra jatra of Sree Jeo.

Afterwards raja Dhanava Deo reigned 26, and raja Bulee Bhanoo Deo 23 years. The former prince drank wine and committed incest with his daughter, to expiate which crimes he dug the tank called Kosla gung. In the reign of this prince paddy sold at two kahawuns per bhurrum; rice at 10 cowrees per seer; cotton at 1 p. 5 g. per seer.

Raja Kherka Nursing Deo, then reigned 1 year 3 months, and raja Pertab Rooder Deo 36 years. The latter prince subjected to his dominion the whole country as far as Setbund Ramesir (the bridge of Rama.)

Raja Khukarooa Deo reigned 8 years. He lost his life in playing at the game called humgnoree. With this prince ended the race of Sooruj Buns monarchs.

Afterwards came the Gunga Buns dynasty*.

The first of these princes raja Beer Bhanoo Deo reigned 25 years. The remarkable circumstance of his reign is that he established the Khundaits in the country of Orissa. Raja Nursing Deo reigned 39 years. He built the bhog mundup and constructed the shed within the walls of the temple of Sree Jeo called the Koorome Bedha. He also introduced the idols called the Puttia Gumpatee Thakoor and Muddun Mohun Thakoor. With this prince the Gunga Buns dynasty ended.

The princes of the Bhoee Buns dynasty† succeeded.

* Gangâ Vansa.
† Bhui Vansa.
The first of these, raja Kupel Inder Deo, reigned 40 years. He built the temple of Kupileswur Mahadeo and conquered Bidya Nuggur.

Afterwards raja Pursottem Deo reigned 30 years. This prince conquered the country of Kunjee Kavery and brought the Sut Badee* Thakoor from that place. During his reign a person named Rukut Bahov entered Orissa and plundered and laid waste the country. The raja at length succeeded in expelling him and pursued him as far as the banks of the Ganges.

Raja Gobind Deo reigned 10 years, a very unjust and oppressive prince. Raja Chuka Pertab Deo reigned 2 years and 15 (days?). In the plenitude of his power and arrogance he ordered the Shewuks of Sree Jeo to bring grass for his horses, who ignignant at the requisition, placed a little grass on the singhasun and uttered these complaints which were attended to. The raja shortly after died by poison.

Afterwards raja Toka Ruggoo Deo, reigned 8 years, 8 months, and Pursottem Deo 18 years. The latter prince was a Sree Kishen Bhugut (query? worshipper of Krishna). He built three ruths and performed the Gondicha jatra with them. He established the Busant Oochut Jatra likewise. Futteh Khan† murdered the son of this raja who had been guilty of no offence whatever. When raja Pursottem Deo died, 13 of his ranees burnt with his corpse.

Raja Gungadhrur Deo reigned 3 years. He was thrown into a cave and perished. Raja Bullubh Deo then reigned 8 years, 8 months, and raja Kunjulla Nursing Deo, 17 years. The latter prince was burnt alive.

Then Raja Telinga Mookoond Deo reigned 22 years and 8 months. Whilst this prince was absent with his whole army on a pilgrimage to bathe in the Ganges, the well known Kalapahar took advantage of the opportunity to make an inroad into Orissa. This Kalapahar was originally a brahmin, the story of his conversion to Muhammedanism is thus told. The king’s daughter‡ became smitten with his person and determined to gratify her passion, she endeavoured to visit him but was deterred from approaching near him by the appearance of his household goddess who shone like a flaming fire. She was then obliged to have recourse to stratagem and contrived with the consent of her father and mother to make him eat flesh and drink wine in consequence of which acts he lost caste, his guardian deity abandon- ed him, and he became an apostate from his faith. From this period

* Satya vadin, truth-speaking.
† Who was Futteh Khan?
‡ Is this the daughter of Soloman Goorganer king of Bengal at that period, whose general, Kalapahar is so styled in some accounts?
must be dated the subjection of Orissa to the Mussulman government. Kalapahar pushed straight for Pooree with the intention of destroying all the once famous Hindu places of worship. As he entered the place a thick darkness came on which prevailed for several hours. The invader did much injury to the temples of Sree Jeo, cut down the Kulp Bur tree, and even threw the image itself of Purmesur into the fire. It was kept in the flames constantly for seven days but in vain, not a particle of it was even singed. The image was then thrown into the sea from whence it was recovered by a person named Soodan Das, who concealed it in the hollow of the instrument called murdung, and placed it with great veneration in a private part of his house. After Kalapahar had committed numerous excesses and abominations, a swarm of bees issued from the temple of Bhovaneshwar, attacked him with their stings and drove him frantic with rage and pain out of the country.

Afterwards raja Ram Chunder Deo succeeded to the throne and reigned 38 years and 4 months*. This prince re-established the Dar Brahm image in the dewul of Sree Jeo. He was summoned to Nirmulla by raja Man Singh on the part of the emperor Akber who conferred on him a Khelaat. The mouzahs Ramchunderpore, Beer Ramchunderpore, Bijye Ramchunderpore, and Abhee Mokhree Ramchunderpore, were founded and peopled by this prince.

Raja Pursottem Deo reigned 22 years. He founded Pursottempore, and Beer Pursottempore.

Raja Nursing Deo succeeded and reigned 26 years. He founded the Nursingpore Sasun and dug a large tank there. A person named Deb Puhraj a brahmin, who had received some injury from the raja, went secretly to the Moghuls and gave information of his proceedings. He brought back with him a party of Moghul troops who fell upon the raja whilst he was employed in consecrating the tank, and put him to death after a sharp contest with his troops. Before this event the raja had conquered Gurh Ram Mundee.

Raja Bulbhudder Deo reigned 39 years. He founded the Bulbhudderpore Sasun. This raja conquered and subjected to his authority numerous Gurhs and Killahs.

Afterwards Mokoond Deo raja reigned 34 years, and 4 months. He taking with him Kunwula Dei, Pat Mahadei ranee conquered the whole country to the banks of the Ganges. He built a Nour or

* From this time of course the reigns of the Ooriah rajas are merely nominal, as the Moguls took possession of the whole country excepting the hilly regions, Khunda Pooree and the 4 pergunnahs, Sunbaee, Rahung, Seraeen and Choubeescogd.
palace at Betpore and in the 37th Auk went to bathe in the Gundukee river. He married the daughter of Bandhoo Bahar Singh. He came from Budree Narain on the boat called a champ, to the Nil Kundur that is Pursottom chatter, where he worshipped Jugunnath Jeo and founded the Mukoond Bullubh Bhog. He died of the small-pox at Jaujpare.

Raja Dirb Singh Deo reigned 27 years and 8 months. In the 7th Auk the gates of the temple of Jugannath closed suddenly. Afterwards in the 21st Auk a person named Jye Jee Rama came with a party of 380 people and opened them. Raja Dirb Singh Deo killed the Khundart of Burung and took possession of his country. He conquered also Banpore and built a palace at Rutheepore in Khoonda. He died in the 34th Auk* at Ponee.

Hurrikissen Deo succeeded and reigned 40 years. This raja made a quantity of chunam by burning cowries and whitewashed about one half of the great temple of Sree Jeo.

Afterwards raja Gopinath reigned seven years and 2 months.

Raja Ramchunder Deo reigned 12 years. He was renowned for his strength and skill in athletic exercises. This prince was entrapped by Mohammed Tukee (the Mussulman Soobedar) who put him in confinement, killed his dewan Bumoo Bhowurbur, and exercised authority in his country for some time. He afterwards escaped through the intervention of Sree Jeo, and recovered possession of his country but was killed in a contest with the Mussulmans.

He was succeeded by raja Beer Kissore Deo who reigned 44 years. In the 2nd Auk, Pudlabh Deo of Puttier aspired to the rajgee, and gained possession of it for a short time, but was betrayed by raja Beer Kipne Deo's people, who pretended to espouse his cause, and put to death. In the 17th Auk the Marhattas laid waste Khinda and took possession of the pergunnahs with Pursottem Chutter eli; in the 23rd Auk Narian Deo came into Orissa and claimed the rajgee. The raja's dewan was sent to the Marhattas to beg assistance, who dispatched a force to his aid on his agreeing to mortgage the pergunnahs Ser-aeem and Simbaee. Naran Deo was accordingly driven out and Beer-Kissore Deo then took up his abode at Banpore. The raja was now seized with a desire to learn the enchantment called the Ashta Bietul Deo, and whilst studying intently the requisite incantations he lost his reason. He was then plundered by his bukshee Damoodur Bhowurbur who took him into Cuttack to the raja Ram Pundit by whom he was confined and his grandson Dirb Singh Deo installed.

* Perhaps a contraction of abhishék, the year of his reign.
in the rajgee. In rāja Beer Kishore Deo's time two dreadful famines were experienced*.

Rāja Dirb Singh Deo reigned 18 years. He was an excellent and virtuous prince. He paid a regular peshcush and built the nour at Khonda Gurh. Rāja Mukoond Deo reigned after him 20 years. In the 9th Auk the Feringees entered Cuttack and acquired the province of Orissa.

VI.—Some account of the valley of Kashmir, Ghazni, and Kābul; in a letter from G. J. Vigne, Esq. dated Bunderpore, on the Wuler lake, Kashmir, June 16, 1837†.

My conscience smites me for not having according to your request sent you a word or two on the $\alpha\tau\tau\kappa\alpha\upsilon\nu\nu\nu\nu\nu\nu\upsilon\nu\upsilon\nu$ of the countries which I have lately visited. I have to request you in perusing the following observations, to bear in mind that they are chiefly from memory, as my notes are at Loodiana, and that had I intended, when I quitted England, to visit these regions of past, present, poetical, and coming interest, I should have been better prepared both with information and instruments for scientific research.

Before speaking in detail of the natural curiosities of Kashmir, it must be remarked that by far the greatest is the valley itself. To say nothing of its verdant lawns, its innumerable streams and the dense deodar and fir forests on its southern side; it cannot I imagine be contemplated as a rocky basin or cradle, without admiration of its size, and its unrivalled proportions of height to distance. By the Poonah road it is 160 miles marching from Bunber to Baramula very severe in places. By the Rajawur road somewhat less to Shupeony. Its greatest length is 75 or 80 miles. Its greatest breadth does not exceed 24° 13½ miles by actual survey in a straight line from the hill of Skupion to that of Islamabad. Its smallest width is about 14 miles. The height of the peaks of the Pir Punjal will be found I think, when actually taken, to be at about 16,000 feet. Abramukha on the north side of the valley is higher; and is so consi-

* All these are well known occurrences in the modern history of the province.

† We are much obliged to Mr. Vigne for this interesting account of some of the countries he has lately made his home. We have left his notes as they stand, bespeaking some indulgence from his readers for the want of strict arrangement in a hasty epistle,—but a much larger share for the blunders we have doubtless committed in many of the names; for besides the difficulties of a crossed and interlined manuscript in no very legible hand, the letter reached us soaked through and nearly obliterated by a journey of 1,500 miles in the rains. We were forced to recopy the whole before the compositors could undertake it.—Ed.
ndered by the natives. A curious belief is current with them that no poisonous snake exists within view of its summit.

Nanga Parbat or Diarmal as the Tibetans call it, is one of the noblest peaks I ever saw. It will be found to be 18,000 or 19,000 feet in my humble judgment. It rises near Assor or Astor, about half way and on the left of the path to Little Tibet, and is usually concealed in the clouds when the other mountains are uncovered.

There are two other peaks of vast height named Nanou and Kanou between Kashmir and Ladak, near the village of Marchwerwand. Baron Hugel saw them from the Pir Punjal: I was not so fortunate in my weather.

There are a dozen passes which are called highways, that are often used: and 500 places by which an active mountaineer could pass in and out of the valley.

The Pir Punjal pass and others on the south side are about 12,500 feet high. Poonah, which is the only one, excepting that of the valley of the Jelum to Baramula, that is open all the year for horse and foot, is only 8,700 feet by the boiling point.

Of the two passes to the north, that by Derans to Ladak on the right and Iskardo on the left is open all the year for foot. The way to Iskardo by Deosea or Deosch is said not yet to be practicable for horses. I am waiting here for a day or two in consequence.

The source of the Jelum is 10 miles or more beyond Veraag. I have visited it; my thermometer gave me to the best of my recollection between 9 and 10,000 feet. It is very singular that its source should not be adorned with a single Hindu monument when there is hardly a large spring without one. The Jelum above Islamabad is called the Sandren; thence to Baramula it is known only by the name of the Vet or Wet, or Beyah; thence in the pass it retains with the Hindus its Sanskrit name the Vetasta: the natives simply call it Deriah "the river." It winds 36 times in its course between Islamabad and Baramula and forms 16 islands. In Kashmir it is one of the most tranquil rivers I ever saw; its rush in the spring through some parts of the Baramula pass is terrific. It is a miniature of the rapids above Niagara.

Lakes.—There are 17 in the plain and mountain together, the largest is the Wuler on whose banks I am now writing. I measured it yesterday. It no where exceeds 13 miles across. Tauk is the only island, 4 miles from Baramula, containing about 2 acres. It is said that a city stood where the lake now is, and that the ruins visible beneath the water were collected and formed into an island. There is a Hindu ruin on it and a musjid built by Bud shah: it is said there are ruins all around it. I struck my foot against a stone whilst swimming there at
several yards from the shore. There is no mountain stream of any size that pours its waters into this lake. The Singara is collected here in great quantities. The Jelum flows along its south-western edge; it is fed by landsprings bubbling to the surface here and there, and is very shallow generally. The city lake is fed by two streams; that on which the Shalumar is built and the Tail Bal, a deep and full river 20 yards in width, which flows from the glacier behind the Shalumar 9,000 feet in height. The greatest width of this lake does not exceed 2½ miles. The lotus flower is abundant; and more than 50 different species of plants are in bloom during four months in and near the water. The Shalumar is of polished black block marble, 24 yards square, with a colonnade north-east and south-west; ornaments copied from the Hindus. The lake has two islands and a causeway. One is the Chehar Chenar (isle of Chenar) or Rupa Lauk and the other Sona Lauk from the buildings that were on them. On the latter island was a four-walled building used by the Patans as a starving prison. There are perhaps 1,000 floating gardens that would be taken for beds of reeds till they are looked into and the melons are seen: 50 yards by 3 is the usual size, and each garden is sold for a rupee or two.

Seven kinds of flat-bottomed boats are used in Kashmir of the dingee shape. They are propelled by paddles of deodar of 500 or 1,000 kirwahs each; and are used for bringing rice to the city.

When the river rises, the floodgates shut of themselves; and prevent the lake from damaging the country. This lake also is very shallow.

Between the Takht is Salwa 800 feet high; and the fort on Hari Parbat (350 feet) distant somewhat more than two miles apart, the city lies on the edge of this lake, which is extended to the foot of the mountains.

As to the question of the valley having been drained, I am unwilling to hazard a decided opinion till I have talked over the matter with some experienced geologist. My impression is however that it has been, from a height of about 200 feet above the level of Baramula. I conceive that the soil and huge rounded granitic boulders overhanging the bed of the Jelum in the Baramula pass, were formed before the river had found its way out of the valley, and that it has gradually worn its course over and through them. At Ouri one long day from Baramula, there is a rocky barrier drawn across the pass now divided by the river, which must from its height, at least I think so, have kept the bottom of the valley flooded for ages. Subsequently there must have been a noble cataract there and at present Ouri is a sort of Kash-
mirian Thermopylæ in its way, which a good engineer and a very
inferior force could soon render almost impregnable.

There are many such smaller valleys running from Kashmir, but
Boramula happens to be the lowest, and the river of course chose
that for its outlet.

The Cosa Nagh is a large lake lying in the gorges of the Pir Pan-
jal several miles in length; but I have not yet visited it though I
much wish to do so, and have been to the neighbourhood on purpose.
Its surface is not far below the limit of the forest.

The Ganga is a lake a good long day's journey up the mountain of
Harunk. To this water the Hindus make their pilgrimages with
the bones of their relations. Hakritsir, Pamritsir, and others are all
connected with each other and with the river by canals artificial or
natural.

Mahès Bal is a very pretty lake half way between the city and the
Wuler; it is said to be much deeper than the others. Verney is the
largest spring. Loka Nagh is said to be the finest water. There
are nine sulphur springs, one chalybeate, two or three warm
springs that I found in the pergunnah of Lolab, (the most retired
spot conceivable, being a valley within a valley at the west end of
Kashmir) and one that ebbs and flows, in this month only, at the east
end. Also two iron and one lead mine worked only for the supply of
Kashmir.

Gul nang, which I have just visited is a verdant plain 2,000 feet
above the valley; nothing was wanting but a herd of deer to make it
resemble an English park.

Baba Pamrishi; the Zebrat at its foot is the only Mussulman con-
vent I know of. There are no women in the village: 200 or 300 is
the number of the community with a Pir or Father at their head.
They have lands of their own and are very hospitable. I was
awakened here by a severe shock of an earthquake that made the
house vibrate.

Chirar or Shah Nur-ud-Din left his name to the most holy Zebrat
in the valley because the holy man was a Kashmîrian by birth.

There are not less than 40 Hindu temples in the country of Kash-
mîr and 50 in the city, usually in ruins of large stones. The largest
is the Pandanu Khorou at Mathan near Islamabad, built by the brothers
Pandau in their wanderings, a magnificent ruin formerly much higher
than at present. It has, and most of them had, a colonnade around
them: the capitals are of this shape, (see fig. 1. Pl. XXXVII.) the shaft
not long enough for its size; usually the centre building of this shape,
(see fig. 2. Pl. XXXVII.) but none are now perfect; there is one
standing near the city, very curious, being built in the water with ornaments of the kawal flower (lotus). Inscriptions are few: I have found but one which I enclose*. I have traversed Kashmír with Wilson’s treatise, and gone over the names with the most learned pandits there, but could not get much information from them beyond the identity of many names and places which was very interesting. A great part of the wall that lines the river in the city, is built (for a mile and a half) of stones taken from Hindu ruins: some of them are of immense size. One at Mathan and another at Patan is of 9 feet in length and of proportionate width and depth. The figures in relief are usually of Kheobuwoni the Kashmirian name of Pármati. Their temples, with the exception of one in the Bárumula Pass, which is of white granite cut from some vast blocks that have rolled down near it, (the blocks themselves being also chiselled by way of ornament,) are all of a bluish gray secondary limestone, so soft and fine as to resemble almost Roman travertino. I have never been able to find out the exact spot whence any of these have been cut.

I have not been fortunate enough to find any fossil remains in the valley between the Pooneh and Bunker; in the sandstone cliff I found the end of a huge thigh-bone, (a fossil,) now in Captain Wade’s possession. I also discovered a bed of coal near Rújawer. The old Sanskrit Kashmírí name of the town of Bij Bearí is Vijaya Shur, as I am told.

The river in the city is about 80 yards in width and runs rapidly there only. It is crossed by six bridges of stones and deodár trunks. The Shakar ghar is a miserable looking place. Hari parbat (on which the fort stands), commands the city and could be very strongly fortified. The inhabitants of Kashmir are about 180,000 in number. Four seer of rice is bought for one anna in consequence; the thinned population is the cause of this cheapness. Kashmir is liable to two destructive visitations, one by snow falling on the mountains in September which chills the air and damages the rice in flower; the other by the overflowing of the river which could be prevented if the dams were restored with the same solidity that they could boast of in the time of the Chyattar. A lakh and a half worth of damage was done last year by the floods. It is not the maharája’s fault but of those under him. He told me that he had allowed two lakhs of rupees to be laid out on the Shakar ghar. I am quite sure that 2000 rupees would be nearer the mark; the rest has been appropriated by the different governors. An unfortunate Zemindar who sows 51 Kawah

* See Plate XXXVI. fig. 6.
of rice, and reaps 5,500 per cent. has to give two-fifths to the maharajà; but there are 6 or 7 official harpies in the district who reduce his share to one-fifth.

The climate of Kashmir is excellent except in the rice fields in the hot weather. It has much altered within a few years. At Shāhbad there used to be ten yards depth of snow; now two or three only. The thermometer now at noon stands about the summer heat of England: toward the end of July it will rise to 95, but after that the weather soon gets cooler.

There are different kinds of rice but none very good. The saffron grounds extend for six or seven miles from Sampri to Wintipur nearly. A proportion is carried to Yarkand. Its price in Kashmir is twenty rupees a seer. Wheat returns 4,000 per cent., barley 2,500, &c. It is used for no purpose but cookery, and the Hindu sectarial mark.

Ganhar, the bātū of the hills is grown but is not much used for bread. Of salgam or turnips, there are two crops in the year; but of nothing else. Farming is not good: the harrow is unknown, the clods are broken with a kind of mallet. Of 100 persons, eighty eat oil (instead of ghee) of rape, walnut and kanjīd, or sesame and linseed, of which there is a great deal grown only for its oil. No cultivated indigo; poppies are sown for their seed, which is eaten: but they produce no opium.

The villages in Kashmir have been the very picture of all that is snug and rural, united. There is invariably a clear rattling stream: (well water is unknown, and what there is, is generally brackish;) two or more huge chinārs and a proportion of flowers and fruit-trees. The chinār grows from seed but does not attain its gigantic size unless transplanted. "The palms of Bāramula" exist but in the poets' imagination; there are none in the valley, nor mangoes, nor orange trees. Those places on which the rays of the morning sun first break are well covered with jangal; the whole of the south side of the valley for instance; while the north side, which from the height of the mountain range is kept a long time in shadow, is comparatively destitute of trees, but plentifully covered with grass. The same remark applies to the fruit, which is much better on the south side. Snakes likewise are unknown, I am told, except on those parts that are shone upon by the evening sun. There are fire-places and chimneys in most of the better houses, which are of two, three, or four stories of brick and wood, with pointed roofs and open gable ends, the windows of very elegant lattice work, papered in cold weather.

The birch bark is spread over a frame work of poplar stems; on this
is strewed a fine cake of earth with grass seed; and the rain cannot penetrate.

The shawl dukâns or looms in all Kashmir are in number about 3,000 or a few more. Two or three men are employed at each. A large and rich pair of shawls (2,500 rupees) occupies fifteen men for eight months. The wool is brought first from Jautan or Chautan, thence to Rudük, fifteen days; thence to Lâdûk fifteen more; it is carried on the back of mountain sheep. Poor Henderson would have told you more of this had he lived. His enterprize led him without any comforts about him to the foot of the Karakharam mountains, and he is the first European who has ascertained the course of the Indus, from a distance of eight days' march to the north of Lâdûk. I have no time here to relate the processes it undergoes, beyond that the thread when dyed is dipped in rice water to strengthen it for the weaver. It then becomes necessary to soften the shawl. This is done at one particular spot near the city. The shawls are washed with bruised kritz, the root of a parasitical plant. Soap is only added for the white shawls. I have sent specimens of this root and of the soil at the washing place to Mr. Edgeworth of Amballa.

The shawls altogether have never been better than at present, in the time of the Patans: and Shah Timur himself has told me that a fine shawl would pass through a finger ring; but he spoke of those that were neither worked nor colored. Now the patterns are constantly changing, and the shawls are very rich and massy. I inspected their colours, of which they have forty shades. But lac and cochineal has been known only for thirty years, and I was much amused and surprised by finding that the dyer extracted a fine green from English sixpenny green baize, and that green and fine blues were much wanted. My informant almost went on his knees to me for some prussian blue! They will make the pashmina to any pattern or of any material you choose, otherwise silk is very little worked.

A word on the natural history of the valley. I have seen but six or seven different kinds of fish. Bears are numerous and very large. Musk-deer plentiful in the southern forests. The Chikor or red-legged Himalayan partridges plentiful near the hills; but as a sportsman I can hardly believe my eyes and ears when asserting that I have never seen a hare in any part of Kashmir, although the ground is the most likely imaginable. I do not say there are none; but every one tells me so. I saw yesterday in the jangal a young woodcock— I am sure of it. None of the foxes of this place have the black or grey mark*. . . . Wild ducks are in immense numbers in the winter; they

* This part of the MS. is so completely effaced by wet on the road that it is
come from Yarkand. Six kinds of snakes, one kind only poisonous.
I do not think it is the cobra, but have not seen it. Four kinds of
water-shells, one very large snail. The butterflies, about fifty varie-
ties, I am told, confine themselves to the hills chiefly.

I must not forget the burning ground in Kamrāj the west end of the
valley, one beautiful confusion of orchards and fig trees. In the space
of an acre the ground is burned (calcined) in three places; no flame
is visible, neither any smell. The pandits assemble and cook rice in
the heat, and this phenomenon occurs every fourteen or fifteen years
on an average; height 7,800 feet.

I believe the whole slope of mountains rising from the valley is of
schist and secondary limestone up to the height of 12,000 feet. Above
that I imagine that the rock will be found to be of granite; I cannot
judge so well of the Pir Panjal which I have not examined, as of the
mountains of equal and greater height on the north of Kashmir. Deosī
for instance is one mass of white granite. Gypsum and slate are found
at Bāramula.

I have made a good collection of plants and flowers which I have
forwarded to Mr. Edgeworth. I have seen the "prangus" plant. The
foot-rot in sheep is cured by an infusion of peach leaves. Walnuts and
honey are eaten together and not so bad a mixture either. Slips of yew
bark are used instead of tea, and the decoction is drank as freely. The
Bulis of Lādāk carry a great deal of yew from Kashmir for this pur-
pose. Roses of every color are seen in full bloom everywhere. The
burial grounds are invariably covered with the iris of three or four
different colors. It is always planted on a new tomb in the idea that
it prevents the access of water.

As to coins I am sure there are very few in Kashmir; I have searched
every where and gone from shop to shop myself: many copper coins
came in my way, none good with the exception of two or three, one of
which I send.

Eskado or Iskardo.

The "Khars" or valleys about Simla and Missouri give no idea of
the face of these countries. Instead of the long slope divided from an-
other by what may be called, comparatively with their extent, a ditch
we have a vast surface of table-land bare and studded with peaks, and
at its extremity, as at Iskardo, a deep rocky punch-bowl.—Gureiss, the
Urasa of Wilson, three days' march from Kashmir is a valley of this
description; next comes the table-land of Deosa, and then Iskardo
one degree to the north of Kashmir. The streams produce gold, but
impossible to make it out. We are therefore compelled to omit some further
zoological notes.—Ed.
the natural verdure of these countries has all flown to Kashmir. Iskardo, resembling Gibraltar more than any place I ever saw, somewhat higher, if I remember rightly, with one mural side and the others nearly inaccessible, washed moreover on two sides by the Attok, could not but tempt me to believe it to be the rock of Aornos, particularly as the time mentioned for the march thence to Attok (fifteen days) did not tend to weaken my opinion, to which the account of Quintus Curtius is favorable. But Arrian, whom I have since seen, says nothing of its being washed by the Indus, and I give up for the present my idea of its identity. One kind of defence is a large long log, or axle between two wheels, which is rolled down upon the besiegers.

In the Nādir-nāmeh you will find (I forget the story exactly), that Nādir’s Lieutenant after taking Bajoun (Bagira) pursued the people of the country, who had all taken refuge in the mountains of Tera so high that “the bird of opinion or idea cannot fly to the top:” he sat below it for several days with 3,000 horse but could not take it. Its river deep and rapid, as I understand, joins the Attok somewhere near Decobund, Tera, or Dyr, or Tyr is eleven days up this river. Thence to Attok two days are quite sufficient. There is “Bisseārābād” on the rock and water. Every thing seems to point to this as Aornos. The river by the information which Quintus Curtius received might easily be taken for the real Indus and the only remaining hearsay evidence which I wish for, is the fact of there being sufficient timber on its banks for Alexander to construct a raft. Aornos seems to have been the name usually given by the Greeks to any inaccessible rocks. It could hardly, from the spelling, be a corruption from ἀκρο κεφανος (?) though from the sound it might well be so. But I shall see my friend Ahmed Sha’h again in a few days I hope, and he will give me every assistance; not being in the worse spirits for an apprehended invasion on the part of the Sikh Colonel here, and raja Gulā'ī Singh on the other side having been just checked by the order of the mahārāja at the instigation of Captain Wade. He well deserved this interference. I hope also, and in reason, to reach the leftmost source of the Indus. The game of Choughan mentioned by Baber is still played everywhere in Tibet; it is nothing but “hockey” on horseback and is excellent fun. The Yāk is not found in the vale of Iskardo, a partridge as large as a hen-turkey, the kubk derri of Persia, I believe, is found in the mountains of Tibet.

Lohánis, &c. mentioned by Baber.

Those who wish to march through the Sulimāni mountains with the Lohánis should not be later than the 1st of May at Derabuna near Dera


Ismael Khan. After a very harassing fortnight's march, no sleep in the day from the heat, no sleep at night from the firing and halloowing of the guards, half killed by the weather and poisoned by the bad water procurable only by scraping away the earth, I arrived at Ghazni. The greatest height of this mountain-pass is nearly 8,000 feet, but the ascent very gradual. The snowy mountains near Ghazni come in sight at the top of this hill. Khorasán! was the cry amongst the Lohanis men, women, and children; they call it Khorasán directly these ranges are passed. A consul at Mittencote with liberty to trade is, as Mr. Masson says, all that is necessary to entice the trade up the Indus. The Vizeri mountaineers are a hardy and desperate set without a chief with whom could be made an agreement. For days there is nothing but the barren mountain, with here and there a melancholy looking Lohan burying-place, studded with the horns of the Mouflon, the Ibex, and the Markhun: hardly a blade of grass is seen and no dwelling. Bloody feuds are constant. These mountains, on the confines of the range at least, are one mass of hardened shingle. The first day's halt the ground is covered with small sea-shells in remnants, and on the third or fourth there was a very fine looking marl and sand cliff in which shells were found, but the heat was so intense I could not visit it.

Ghazni is in a fine situation at the end of a gypsum hill; its mud towers are just numerous enough to be in the way of each other but it cannot be made very strong, as it is commanded. The minars of Mahmud are beautiful specimens of brickwork with cufic inscriptions; about 140 feet high (from memory). The Rozeh-i-sultan or Mahmud's tomb is in shape a triangular prism of gypsum with cufic inscriptions. The sandal-wood gates are now scentless and the carving defaced by age. I went out of the regular road to Kabul with a servant of the Nawab Jabar Khan as cicerone. The whole country seems full of copper and iron; lapis lazuli is not rare. I shall never forget the change from India to "Khorasán:" it was Persia all over, the cool air perfumed with thyme and gumcestus, long kanats or covered water-ways, the mud castles, the large pigeon grousse, the mulberry trees, and walled gardens, the willow, the sanjidi and the English magpie, contrasted to give the country a very different aspect from that of the Panjáb side of the mountains.

Ghazni is very high, 7,000 feet. The snow reaches to Simlabora about one-third of the way from Ghazni to the Panjáb. The country is irrigated chiefly from the Band i sultan, a large dam built by Mahmud at the top of the plain. It is a noble work but I was rather disappointed after all I had heard of it. It would be very desirable if the
mountains in the direct line from Ghazni to the Panjib could be explored. From all I have heard the passes are very open. A great deal of iron is manufactured in those districts, particularly at Kure-gram or Kanegoram.

Kábul is colder all the year round than Kashmir; its latitude is a little more northerly. An irregular circle of mountains, twenty miles in diameter, with numerous passes surrounds an irrigated plain: across this plain runs another chain 500 to 1,500 feet in height: Kábul is built near a gap in this chain. The hills are universally barren and of primitive rock generally. Those at Kábul are all of gneiss. There is not at a little distance one blade of grass apparent upon them. The nuwash grows, and the “asal sūs” or liquorice is found upon them. Its gardens are crammed with delicious fruits, but the very commonest flowers are entirely artificial.

I was much disappointed in the country; there is not literally one single tree that has not been planted. But altogether its appearance is rich and beautiful. The city is universally of mud and sun-dried brick. In 60 years there would hardly be a vestige of Kábul if the inhabitants left. The Bala Hissar of rough hewn stone, a few wells, and the elegant mosque of white marble at Baber's tomb are exceptions.

The Kohistán, as it is called, under the Hindu Kosh, 30 miles from Kábul, affords an exquisite landscape.

The "Reg rewan," or running sand of Baber (as is in fact every thing he notices, as in his day) is there visible at a great distance, but there was no approaching it, such was the lawless state of the country. Muhamad Akber Kha'n, the Amir's son, has since reduced them to subjection. It was tantalizing to look at a district so fair in aspect, rich in ruins, coins and antiquities, as I believe it to be, and not to be able to explore it. The plain of Beghránd was close on our right: Mr. Masson was with me. The circumference is not less than 15 or 20 miles.

The copper coins are very numerous; I have a large bagful:—two, one of gold and another of silver (a Bactrian)—new. The meritorious researches of Mr. Masson have opened a mine of antiquities in these countries. I may remark (but with deference) that I do not think Beghránd to have been the city founded by Alexander on this side of the Paropamisus. I have had no library to consult, but I do not think that he passed into Turkestán by this road over the Hindu Kosh although he most likely returned by it. There must have been a town there, or in the neighbourhood as long as there was a pass and people to cross over it. Appian's account is very unconnected and compels us to
resort to minor authorities. By what he alone says there is no reason to infer that Alexander came as far eastward even as Kandahar. He says he founded a city at the foot of the Paropamisus,—an isolated fact; but by the rest of his narrative we should conclude that he went straight from Mazendarán to Bactria, keeping to the north. But as the nature of the country is not favorable for the march of an army, he probably passed to Herát, and founded his city at the foot of the Hazárajáte, and crossed from that neighbourhood into Bactria, perhaps retracing his steps a little. I do not think he came to Kábul. From the foot of the pass over the Kosh, an open plain extends due east by which he could avoid all the defiles of Kábul, and from the accounts of his subsequent operations, I think it may be fairly inferred that he took this route. Bámíán I am very sorry to say I could not visit. The country was almost in a state of rebellion, and the good Nawáb Jabar Khán would not hear of it. Rustam’s well, into which he was thrown after being murdered, is about fourteen miles from Kábul. I may remark in favor of Dost Mahomed, that in Sháh Jehan’s time a person could not go ten miles from the city without risk of robbery. The roads are now every where comparatively safe.

There is a cataract on the Kábul river about twenty miles from the city in the mountains that prevents water communication from Kábul itself to the sea.

The Hazarehs are an interesting people resembling the Gurkhas in feature but larger in person. They will ride their horses at speed down very steep declivities, are regular mountaineers in their habits, have a Yodeln like the Swiss. Amongst other animals which inhabit the mountains is the Markhar or snake-eater, which has never I believe been described. It is a huge wild goat as large as a large pony with an immense whitish beard and straight spiral horns, four feet long nearly. I have two pair of these horns. I have a drawing of a large male that was sent in to me by the young Amir Mahammed Akber Khán.

VII.—Account of an Inscription found by Mr. H. S. Boulderson, in the neighbourhood of Bareilly. By James Prinsep, Sec., &c.

To their associate Colonel Stacy the Society is more immediately indebted for bringing to their notice the subject of the present article, an inscription hitherto undescribed though it appears to have been known for several years to Mr. H. S. Boulderson, of the Civil Service. Having applied to that gentleman for any notes he might possess on its discovery, he has favored me with the following particulars.
The inscription which Colonel Stacy has sent you was taken in 1829 or 1830 from a stone dug up near a village called Illahabas, about 15 miles N. E. from Beesulpoor (Visalapur) in the Bareilly district. It was found with some images in the year 1826 or 1827, in land forming a ridge (about from 15 to 30 feet elevation) above the level of the plain. The ridge commences from the hills N. and E. of Pillibheet, runs down the eastern border of the Bareilly district, and is continued I believe to near the banks of the Sardah or Gogra river, in the Shahrjehanpur district. This ridge is covered with forest and brushwood, and extends eastward perhaps to near the Sardah. This tract is I believe nearly if not quite uninhabited; want of water is I think the cause. All about the part where the stone was found there are remnants of large bricks, of the kind found by Captain Cautley at Behat on the canal in the Shehanpur district. I do not recollect any ruins, either of an old or more modern description at all near the place. Illahabas and the other villages for miles are mostly 'nowabad' or new settled villages; they are all in the lowland, beneath the ridge. Beesulpoor itself is a town of modern date, still mostly chopper and mud. The images were set up by some brahmins in a temple built for the purpose at Illahabas, and being novelties for some time attracted considerable offerings; about 2,000 rupees were the produce of one year. This occasioned a claim in the shape of a boundary dispute touching the land on which the temple was built. I had to settle it, and then had the copy of the inscription taken: no one there could read it. The stone from which it was taken was either built in over the doorway of the temple, or was standing by the door; I do not recollect which. Of the images I either took no notice or do not now remember anything. The copy of the inscription was laid by and forgotten, till Colonel Stacy talking about inscriptions I looked out for it and gave it him. The people about the place said that there had been in former times a large city or town there. The bricks, &c. might have created the tradition. The forest now covers the place. There are no remains of ruins new or old from which the stone could have been taken throughout the pergunnah for miles round. The soil of the ridge and that of the land below it are remarkably distinct."

Colonel Stacy's pandit has furnished a modern version of the inscription, but, on comparing it, so many deviations were found that I preferred going through the whole with Kamalakaanta pandit, and I may safely say that the transcript now given is hardly doubtful in a single letter; it is no small compliment to Mr. Boulderson's transcriber that in but one place is a letter omitted, and in one only a letter in excess added.
 Alphabet of the KUTILA Character.
Kamala'kanta asserts that the language and poetry of this inscription is superior to any thing he has yet seen of the sort. This is partially visible in the translation, where, although to our taste hyperbole superabounds, the elegance and applicability of the eulogistic metaphors is very perceptible. This translation is again the work of my youthful assistant Saroda'prasàd Chakravarty, merely idiomatized a little by myself: it is nearly literal throughout.

The facts made known to us by the text are altogether new. We have heard neither of the Chhindu race, nor of rāja Lalla. He was it seems the son of Malhana the younger brother, (charge d' affaires, and probably an usurper,) of Mānschanda prāta'pa, written संख्या प्रताप, a name which the pandit insists upon converting to Mā'rtanda Pratāpa (powerful as the sun), as more consonant with Hindu nomenclature. Mānschanda's father was Viravarma who is simply stated to be of the race of Chyavan, a mahārishi of mythologic fame, who captivated and married the daughter of one rāja Sarjati; but as she disapproved of his venerable age, he interceded with AswiniKumar, dipped himself in a pond and was rejuvenilized in the shape of that god. On the celebration of his nuptials, the gods being present, Indra, astonished at his new disguise levelled his thunder at the muni, who then petrified the god with his frown, as is stated in the text.

The temples thus appear to have been built by a petty rāja and his wife, in the Samvat year 1049 at a village called Mayuta in the district of Bhusana. Enjoying the advantage of proximity to Canouj, they procured good poets and artists to sing and record their praises.

This is the first time I have remarked the name of the alphabetical character mentioned. It is called the Kutila, by which denomination we must in future describe all documents written in the same hand, mid-way between the modern Deva-nágarí and the Gauri type. I have given a specimen and the alphabet in Plate XLI. It is a peculiarity that the vowels or diphthongs ai and ao, are always written like é and o with a single mark above the line. The long i ú and ai, initial, do not occur.

Transcript in modern Deva-nágarí.

\begin{verbatim}
हेशुयियाॉपीडाइभारम्भनसदैलाक्ष्यांभ्रदररभश्यूभारित्यगद्वि
तमपिपालमङ्गिले भोगिराजज तत्कालेॉॉॉॉॉ
करवित्र्यक्तम द्ॉीत्रूण
न्यावतारः पायाण्डायभाराश्रः पृविधिदेशशिरः श्रीराॉषीरविलिपः॥ १॥

शूष्णवतदिंद्रदानबुधनसुधसुधृष्टायिदीलमायक्यउपालीङ्गान्तः विषयः
पुँजावु गिरिसा वदनारविन्द्वेचन्द्रपनीतपरिवर्ष्णिवााङ्गनम्॥ २॥
\end{verbatim}
Transcript of an Inscription from Bareilly.

[Sept.]

लहाॅीविभि मकेॅद्वारूद्धभाट्राथाल्पाल्पाल्लावरी प्रणालात्तिमितिपाला नास्त्रि: अंतराल्लाल्री यादयि: संहोत्त्रमाली मार्क्याल्मालिकमल्लाल्लावरी बांधावानलो बिज्यावातविनु चिन्तितीतिमितिपाला।

उत्त्यर्धाश्रुण्ड पुराण चवाल्लाल्री महल्लाल्लाल्री चिदाधिनची तह्यानीहाल्लाल्री एकमािनाला हाताभांतुवचि भूख्तीतिमितिपाला। राजमच्छुड़ािमालिक ज्ञानसख्यामधालनाला काला दुष्का भानाभाविन्द भृद्धामाली प्राकारचुरा यशोलालुतिख्ता।

लेखी त्यष्ट्रीय परालकमाल यादयि: कीतिमाला वत्त्यभांतुवचि शर्ट्टकतिमितिपालानाला। कीतिमाला श्रीद्वारास्मालिकीन्द्रियचीनिलिता रसायन यादनीपुवता सर्व्युसािद्योण महत्ता राजाॅणोमलिकभवित।

तस्माद्युगंतां धर्मममलिक प्रसरनिमितिमालालिंकणपर्वरी: श्रीमालळ्य प्रताप: संकल्पसमस्तमाली मूहांभूमतु यथाॅिरास्मालिकीन्द्रियमहर्दियितिभावात लिङ्गालुबारी: श्रीशान्तिर्वास्यािदमालिकदिनानं निच्छान भोगिसमा।

यथायागमणिगुणािदमालिकसंजात्यक्ष्ठितावितवितिमुखितसुधरूरे विधिकरिशाशवनदनदिनाएि भूविन नवालिङ्गायु सरसीवयख्या।

यः लेवा गतराजत्यकमुकुटाॅद्यूर्विंध्रियप्रीतिसखली भृत्यायखतुर्वरा शिर्षणािजालवल्ला भुवव: विच्छिप्रिव यस्य ते रायॅितराशोविता: सिचविवा यस्याल्लाव महाकुलालचल देवावल्ला तश्चा भुवव।

यस्याया राजधानी रजविकरकरकालाकालानेतुसमूहिक युगायाल्लालिकावत्तम्या सुहियसरकरञ्जास्माली: कानानाकाली: उधानिन्नमधानैरितिविश्रुद्ध सुरासी क्रजानी: सुरासी प्रासदिक्षतानिर्मायणमरतिपुरीस्वरल्यत्वा विभावित।

तस्मात्वज:: समभव्यवभित्तिनिर्माली: श्रीमालळ्य: परिच्छित्वर्गाज्य। भानु: धापानुभिताद्वित्तराजच्छसंयोगित्वमध्यवेक्ष्यमार्मानवाराम।

लक्ष्या तत: सुविपुलामध्य प्रजवल्ली भक्तिम प्रकारात्वमुखिसिनेहु गौरवी सुविपुलात्वबुधजने जननिदुरकथायात्वतिमुस्वभास्व।
Transcript of an Inscription from Bareilly.

1837.

The inscription is in a language and script that appears to be related to the Dharmic scripts, possibly Sanskrit or a related script.

The inscription contains a series of characters that appear to be a composition of letters and possibly numbers. The text is not completely legible due to the condition of the paper and the quality of the image.

The inscription seems to be discussing historical or religious matters, possibly relating to a place named Bareilly, as indicated by the reference to "Bareilly."
Transcript of an Inscription from Bareilly.

गंगाभमोगीरेन्द्रनेव चेन मानृपारदशिना सापृष्ठशिर्किया रम्या पुष्या जठ

तस्याभासवशापिनी मधुसुदनस्य जाग्नीरिवामलकुञ्जनविनिधं प्रस्थता

सल्ल्वरोधनवथसुप्यस्यक्रियाश्रियपराश्रि च चापितव्राचि॥ २३॥

भगवान् या विनयनमतया च पल्ल्वकेताजयचार गुणवत्यनरागिनी च

रम्यं दरान्तस्यार्थिनार्थार्थिनार्थाधिपमधुसुदनस्यार्थिनार्थेनरं ॥ २४॥

एकामाधानवाकीर्तिवरात्येनचुक्त चतानि त्रिभामाट्यारम्या

कपरायाचिष्य बतादि ॥ २५॥

दोनानाथ विध्येशु कर्मशान्तिचित्रतसं सबैंदु भूष्णि यस्यायप्तसंहा

दिने दिने ॥ २६॥

दत्त्वं विद्यशासनात्: परिवर्तमानं दयांप्रवग्नयं विवर्जनं दक्षिणकालं वृषं।

वत्सलयोगसंकाययहंदुमैलें: प्रासादभूतत्वं भवनं तथाना ॥ २७॥

सुरविद्धर्म मेंतत् गुणकैलासपरिवर्तविनिधिनिताष्टिकारितिस्थिभुजों: सुपर

हस्तिविश्लेषणं च च नातिश्रमिस्वयं काश्वा तथाहत्ययनखाक्षिमिस्वाभि

दुवृढामुखः ॥ २८॥

यावकैलासभोमेरामदेवकस्य शर्मा: प्रशांसा शस्त्रकारमयं स्निर्णय

यावकैलासपरिवर्तिनिताष्टिकारितिस्वात्सिनितास्वित: समस्तापि देवतास्याचलं भूवि कृदिं

रित्वा ॥ २९॥

स जयं भूवि जश्चिन्तनं वंशप्रवीरं समतिनिगुःश्वा कालचाला चेष्टा

लक्ष्म्या रिपुरुखमदयनकावितायेशा चेन प्रतिपलमसिनिलवालीसं दिनु

प्रश्रुतिः ॥ ३०॥

भूवि सदैव भवने जनसप्रिधानानानाविधानिन दुरितानि विनाव

वन्ती यात्यदार्यर्पितिञ्जुर्दश्श यश्न्यायमहलपतेऽरनाचारुनेवी ॥ ३१॥

भूविभास्य मयायाम् सबैभूमिकामा भव्याय देवप्रशस्ति देवमयः

प्रतिपासिनि ॥ ३२॥

पूज्यामंकाले चिन्तितस्य निवेद्य: श्रापनीकत: दामदायस्य पादमि

भीत्सिनि सुशीतिनः ॥ ३३॥
Translation, by Sárodáprásád Chakravarttti.

1.* May he, to whom the astounded inhabitants of the three worlds offered solemn hymns and prayers, when the jewelled hood of the chief of serpents (Ananta) bent under the weight of the far-falling mountains impinging on the lap of the yielding earth, on his easy effort to check the outrages of the wicked (giants); and who humbled the ten-headed (Ravana) vain of his strength and valour,—save you from a multitude of sins!

2. May Girija' (the mountain-born goddess) beauteously adorned with a string of pearls fallen from the heads of the Dánava-like elephants, seeming to spread a moon-like halo round her lotus face, sanctify the universe.

3. May the royal race of Chhindu, of erst the scene of Lakshmi’s pastime and dalliance, the field of war and exercises of well-disciplined soldiery, the sea of delight of famous princes, the lake wherein Lakshmi disported as a swan, the moon of repose of those who had completed the career of heroes and a consuming fire to their enemies, be honorable.

4. A Mahárishi named Chyavan, he whose frown restrained the pride of the chief of gods (Indra) when he had committed the well-known crime†,—who by his fame was celebrated in all quarters of the world—was the founder of this race.

5. Of this family, famed for many good actions was born Viravarma, who was the ornament of the world, and the crown-jewel of kings; in whose house Lakshmi took up her abode, foreseeing in it the birth-place of many future eminent persons who would be her protectors.

* Kamala’kantā would read धना कशोर चापाभर, &c. ‘easily taken up bow of Siva,’ &c. i.e. by the weight of the bow of Siva, which Ráma easily took up. This agrees better with the context, which alludes to the destruction of the world produced by the breaking of this bow by Ráma.
† See the notice of this crime in the preliminary observations.
6. He, Viravarman, in noble qualities well resembled the kings of the solar line; he was powerful, pious, beautiful, famous, pure, serious, venerable, veracious, moral, surrounded by the educated, attended by virtuous men, his court was the seat of heroism, integrity, patience and other virtues.

7. From him descended Ma'nschandaprata'pa, a man of warm spirit, who annihilated his foes as mud dried up by his rays; who was the ornament of all people, nay of the whole world; before whose armies, the multitude of heroic enemies depressing the earth with their heavy tread, retreated gasping into the abode of serpents (Pāṭalā) and bore it down with their weight.

8. The juice exuding from the temples of his odorous elephants, in moon-like crystals, so spread over the forest-tanks that neither the wild elephants nor those of his enemies dare quench their thirst therein.

9. His foot-stool was worn by the crowns of the numerous princes crowding to do him homage. He was the lord of the earth whom the three great oceans encircle as a waistband (rasingā). He dried up the ocean by the continual intercourse of foreign princes, as Rāma of old. He occupied the ocean like the mountain on the sea-shore.

10. His kingdom rivalling the habitation of the chief of gods by its magnificent buildings, shining bright and beauteous as the moon-beam with its white tenements, and charming with its nandana-like gardens abounding in pleasant trees of dark emerald hue,—is become white with the high temples of the anointed gods.

11. His younger brother the stout-armed Malhana, a devoted worshipper of Siva, willingly received charge of the world, his kingdom, filled with a multitude of princes proportionate to his kindness,—from his elder brother.

12. Though gaining such a vast prize as Lakshmi, he always retained his devotion to the gods, his spiritual parents and the brāhmans. He was born for the joy of his friends, intimates, and kinsmen, and spread delight among his subjects by destroying the wicked.

13. His wife Chuluki', adorned with shining qualities was the nonpareil of her day, and was like the new moon to the lotus faces of his other wives; she was descended from the royal line of Iswara.

14. From her was born a moon-like heroic prince named Lalla, who soon mastered the world. On all sides shone the purity of his virtues as the white kamuda flower, the moon, or ivory. He was the Sumeru among the circle of the mountains of his military officers. On his arm Lakshmi cast a fond glance as she quitted the house of his enemies. He was the root of the Chihindu line.

15. Strange was it that at his birth flowers were strewed from heaven on the palace of Malhana, and bees swarmed to sip their honey; seeming by their hum to announce his future greatness*.

16. His words were full of pleasantness, exceeding far the full blown lily, or the company of the wise men, or the shrubs bowing with the load

* So Ciccro of Plato: ' dum in cunis apes in labellis consedissent.'
of full blown flowers, or the fields of bending corn, the inspiration of the poet, or the moon beam in the autumn, or even the sacred words flowing from the mouths of the vedantis.

17. By what respected hero, lord of the world, was earth defended in his time? the goddess (Lakshmi) whom none other can restrain or enjoy, is to him as a wife. No princely jewel of the crown of kings ever lived, lives, or will live to equal him in bounty and enjoyment.

18. He lives in a halo of glory like the sun in his summer brightness, and fills the world with his power. His beauty is reddened by the ver-milion of the heads of his enemies' war elephants; his fame like the moon's has been the theme of praise; he destroys his enemies as the rays of the sun dispel the darkness.

19. His spreading fame encircles the world as a necklace of pearls, or as Ganga around the highest peak of the Himalaya, as the moon-beam on the sky, as the wreath on the elephant's head, the white pennant on the temple of the gods, and the wild geese on the banks of the rivers.

20. On his advent, although the earth now groans under the Kāli-yuga, the golden age (Satya-yuga) again visited this town, a town adorned with wells, lakes, tanks, and neighbouring parks stocked with various animals, whose inhabitants are alway rejoicing, and which is borne on the crest of the earth.

21. He presented these sacred villages, inhabited by the wealthy and the civilized, shaded by pleasant trees and watered by pellucid streams, in a chartered gift to the brāhmins.

22. He caused to be dug a beautiful and holy canal* near his own palace, himself a director of the right course to his subjects, as Bhagiratha was to Ganga.

23. His wife named Lakshmi' was as affectionate as her namesake to Madhusudana; she was regarded as a second goddess, descended from the sea of a sinless family, and was like a snow shower to the lily-faces of other women in the inner apartments.

24. By her love and gentleness she stole the heart of her husband, by her accomplishments she retained his affections. Their mutual love was equal to that of Siva and Pā'rbati.

25. Whose many virtuous deeds already done or to be still performed, are visible in groves, gardens, lakes, and many other extensive works.

26. All these luxuries enjoyed daily by multitudes of brāhmins, are bestowed by her whose heart compassionates the poor, the helpless, and the afflicted.

27. In this way the minds of the husband and wife being sensible of the instability of earthly possessions; and the stain of the Kāli-yuga having been removed by their growing virtues, the one (or rāja) has caused this temple to be established in honor of the god who wears a crescent in his brow; while the other (or queen) did as much in honor of Pā'rbatī.

* Kathandāma, 'called Katha;' probably the vulgar term applied to it as an artificial canal, Anglice 'cut.'
Section of an experimental [Seept.

28. Whose heart is not filled with astonishment at these two divine temples which may be compared with the beauty of the two lofty peaks of Kailasa; which are beautified by their handsome stairs, and whose banners agitated by the winds have dispersed the gathering clouds.

29. As long as the Kaustubha jewel shall rest on the breast of the destroyer of Madhu (Vishnu); and the head of Sa'Mbhu shall be ornamented with the crescent:—as long as Indra and all the gods shall tarry with the wives of the moon—so long shall the fame of this act endure.

30. May prosperity always attend him and his equally endowed lady Lakshmi'—him, the chief hero of the Chhindu line—who with sword besmeared with the mud formed by the exudation of his enemies' elephants' temples has carved out his praise on all sides.

31. May Devi', who dwelleth among mankind to promote their prosperity and avert evil, destroy the sins of Lalla, of his family, children, and intimates.

32. The villages of Mayutd in Bhushana with its adjacent lands were consecrated to the above mentioned god and goddess, under the denomination of Devapalli.

33. The famous Lalla granted by charter one-fourth of his revenues to the same deities for their worship and other ceremonies.

34. This inscription was composed by the poet Nehal', son of Siva Rudra, of the race of Vatsyamuni, an attendant at the court of the raja, whose character was worthy of his name.

35. May Nehal's wreath of mellifluous verses shine on the bosom of the learned like a string of pearls, the source of general delight, ornamented with flowery metaphor and tied with the string of Lalla's virtues.

36. This composition was copied by the son of Vishnu-hari an inhabitant of Gaur, a proficient in the Kutid character.

37. It was engraved by Somana'tha the son of Ka'Madeva, who came over from Kanyakubja, well skilled in the use of the instruments of engraving.

In the Samvat year 1049, on the 7th of the dark half of the month of Marga (Agrahana), Thursday. (Corresponding with Thursday, 5th November, A. D. 992.—See Useful Tables.)

VIII.—Section of the strata passed through in an experimental boring at the town of Gogah, on the Gujarat peninsula, Gulph of Cambay. By Lieutenant George Fulljames.

Agreeably to my promise I have the pleasure to enclose a section of the strata penetrated in the bore at Gogah, by which you will perceive we have succeeded in reaching a considerable depth, and although the work is still progressing I have thought it better to send a section of what has already been done. I have only 28 feet of rod left, and unless I can succeed in changing the stratum before that is expended
I shall be obliged to stop. Had I but cast-iron pipes to lower I should not at all despair of success until at any rate I had reached 600 feet. From the sides of the bore falling in while the work is at rest I have been obliged for some time to employ two parties, and to keep going night and day.

I have much pleasure in mentioning that I have discovered fossil remains down the coast and in similar formation to that of Perim. The specimens that I have obtained however are not good ones having been for a long time exposed to the action of the sea, and atmosphere. Should I succeed in obtaining any that appear worthy of the acceptance of the Asiatic Society, I shall do myself the pleasure to forward them.

A similar formation to that of Perim exists along the whole line of coast from Gogah to Gossam point, where a firm sandstone is quarried and of which the splendid Sridwak temples of Pattitona are all built.

This fact ascertained, settles the question of whether Perim was originally a part of the continent:—and it only remains to prove how the separation has taken place? My opinion is that it has been effected by the force of the current during the ebb tides and the swell of the sea during the south-west monsoon.

To the north-west of Gqao and about one mile inland I picked up a piece of the rib of some large animal. The rock had been here dug out for building. It lies nearly horizontal and not above eight inches in thickness. I am still in hopes of getting some more fossil specimens from this spot.

List of Strata.

<table>
<thead>
<tr>
<th>Strata</th>
<th>Ft.</th>
<th>In.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rubble containing broken stones, tiles and ashes</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Hard earth with stones imbedded</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Sand and gravel mixed and salt water</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>Stiff black clay like that on the beach</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Sandstone in thin seams</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Sand and clay, yellowish in color</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>Sandstone soft</td>
<td>13</td>
<td>6</td>
</tr>
<tr>
<td>Reddish sand holding salt water</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>Sandstone hard</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Sand yellow</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Sandstone</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Gravel and clayey sand</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Very stiff clay with pieces of sandstone imbedded very hard</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Stiff blackish looking clay</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Sandy clay with pieces of sandstone</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Yellow sand with seams of clay containing a few pieces of sandstone</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Very hard siliceous sandstone</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>Stiff yellow and whitish clay with kanker</td>
<td>0</td>
<td>2</td>
</tr>
</tbody>
</table>
**Experimental bore at Gogah.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Feet</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stiff yellow and whitish clay with nodules of sandstone</td>
<td>10</td>
</tr>
<tr>
<td>The salt water rose 4 feet in the bore and become brackish. Nodules of</td>
<td></td>
</tr>
<tr>
<td>sandstones imbedded in sand</td>
<td></td>
</tr>
<tr>
<td>Yellow sandy clay</td>
<td>0</td>
</tr>
<tr>
<td>Yellow sandy clay with pieces of mbur</td>
<td>0</td>
</tr>
<tr>
<td>Stiff black clay with pieces of sandstone containing a good deal of mica</td>
<td>0</td>
</tr>
<tr>
<td>Stiff black clay but darker</td>
<td>0</td>
</tr>
<tr>
<td>Stiff clay greenish in color, containing small pieces of rocks similar to</td>
<td></td>
</tr>
<tr>
<td>cornelian, quartz, and agate, also pieces of broken shells</td>
<td></td>
</tr>
<tr>
<td>The same clay with less stones, a strong smell of hydrogen gas came up</td>
<td>0</td>
</tr>
<tr>
<td>the pipe, a quantity of pyrites was also brought up,</td>
<td></td>
</tr>
<tr>
<td>Blue clay with pyrites, and latterly a little sand between the layers of</td>
<td></td>
</tr>
<tr>
<td>clay</td>
<td>2</td>
</tr>
<tr>
<td>Blue clay with siliceous sand mixed, also pieces of rock, such as sand-</td>
<td></td>
</tr>
<tr>
<td>stone; quality, a greenish sandstone full of holes, these holes are full</td>
<td></td>
</tr>
<tr>
<td>of clay and pyrites: indurated clay and small black particles like coal</td>
<td>3</td>
</tr>
<tr>
<td>Slate from the appearance of what came up attached to the jumper</td>
<td>1</td>
</tr>
<tr>
<td>Stiff blue clay</td>
<td>0</td>
</tr>
<tr>
<td>Indurated clay or slate, and latterly with sand intermixed</td>
<td>7</td>
</tr>
<tr>
<td>Blue sandy clay with siliceous sand separating the seams of clay</td>
<td>5</td>
</tr>
<tr>
<td>The same with pyrites</td>
<td>7</td>
</tr>
<tr>
<td>Sandy clay with small white pebbles, a good deal of sand appeared between</td>
<td></td>
</tr>
<tr>
<td>the layers of clay with fragment of what appears a jet, a piece of a</td>
<td></td>
</tr>
<tr>
<td>broken shell resembling the cockle was brought up</td>
<td>4</td>
</tr>
<tr>
<td>Blue clay darker in color</td>
<td>0</td>
</tr>
<tr>
<td>Blue clay with pieces of whitish earth</td>
<td>5</td>
</tr>
<tr>
<td>The same sandy clay with here and there a little pyrites</td>
<td>4</td>
</tr>
<tr>
<td>The same clay with a little more sand between the seams</td>
<td>2</td>
</tr>
<tr>
<td>Stiff clay containing black, white and yellow colored earths, also some</td>
<td></td>
</tr>
<tr>
<td>pieces of rock was brought up</td>
<td>10</td>
</tr>
<tr>
<td>Stiff blue clay with seams of white sand</td>
<td>6</td>
</tr>
<tr>
<td>The same clay with a few pieces of rock</td>
<td>0</td>
</tr>
<tr>
<td>Stiff blue clay</td>
<td>9</td>
</tr>
<tr>
<td>Bluish lias clay with shells and some pieces belonging to coral</td>
<td>0</td>
</tr>
<tr>
<td>Stiff black earthy clay containing broken shells</td>
<td>0</td>
</tr>
<tr>
<td>Very stiff blue clay with a good deal of sand whitish in color</td>
<td>6</td>
</tr>
<tr>
<td>Bituminous clay containing a large quantity of pyrites, fossilized wood</td>
<td></td>
</tr>
<tr>
<td>which burns</td>
<td>11</td>
</tr>
<tr>
<td>Stiff blue sandy clay</td>
<td>0</td>
</tr>
<tr>
<td>Stiff blue sandy clay with seams of the bituminous clay occasionally</td>
<td>8</td>
</tr>
</tbody>
</table>

---

P. S. Since this was written the Bore has been carried 15 feet deeper without any change in the soil. The lignite or fossil wood burns, and emits a smell of coal; with nitric acid it effervesces and a bright brown smoke arises; with sulphuric acid this does not take place: on burning it gives out a very strong suffocating smell of sulphur and arsenic.
IX.—*Note on the black and brown Floriken of Guzerat.* By Lieutenant GEORGE FULLJAMES.

Having been induced from reading Colonel Sykes' catalogue of birds in the Deccan to make some observations of the *Otis fulva* and *Otis aurita*, I have the pleasure to send you the following remarks for insertion in your journal.

The *Otis fulva* or brown *Floriken* is a bird common to our side of India, and is found at all seasons of the year in the Deccan particularly; in Guzerat however they are more frequently found on the near approach of the monsoon, and in the year 1834 were so plentiful that I bagged no less than 79. Almost the whole of these I examined; and from the facts ascertained, I am of opinion that the *Otis aurita* or black *Floriken* is the cock bird of the *Otis fulva*; that he is only to be found in his black plumage during the monsoon. That he commences changing his feathers early in April and continues molting till June, when he has generally become the black *Floriken*. That at this season he never weighs more than 1 lb. 4 oz. avoirdupois, and seldom so much; while the brown or hen bird weighs at least 1 lb. 8 oz.

That you rarely see the two together at this season, and that I have shot them in all stages of their moulting until I got the perfect black *Floriken*, and on examination have invariably found the testes most fully developed; while in the brown or hen birds the ova have been equally distinct.

They are so plentiful sometimes in Guzerat that they may be bought from the Wagrees alive for a few pice.

I am of opinion also that the *Floriken* migrates, but from what part of India I know not. I once heard of a flight being seen coming from the north and going in an easterly direction, but cannot vouch for the fact.

One observation has often occurred to me, which is, I have never shot the bird losing his black feathers and becoming brown; and the only way I can account for it, is that either the bird leaves the country, or it being at that season of the year when a sportsman seldom ventures out, the whole country being covered with vegetation, and the *Floriken* being remarkably quick in hearing they escape unroused.

This one fact I will venture to assert, that no person has ever yet shot a black *Floriken* with the ova developed; it therefore only remains to be proved whether the cock bird undergoes these changes yearly or not, and which will be difficult to ascertain, for in confinement I find they do not thrive, having frequently attempted in vain to keep them.
X.—Further elucidation of the lát or Silasthambha inscriptions from various sources. By James Prinsep, Sec. As. Soc.

It was one of my principal objects in publishing my hasty reading of the Feroz lát inscription in the July journal, without awaiting the corrections and illustrations of a more matured examination, to draw to me the aid of others whom ability, opportunity and interest in the subject, might enable to throw light upon this highly curious monument. Already am I reaping abundantly the fruits of this expectation, and I lose no time in placing them before the Society.

The first correction in point of importance comes as usual from Ceylon, the very Lanka, (to apply its own fabulous prerogative metaphorically,)—the very first meridian whence the true longitude of all ancient Indian history seems destined to be calculated!

I had ascribed the foundation of these pillar monuments to a king of Ceylon, because his was the nearest or the only approach to the name recorded in the inscription. I did so before I had read it through, or I should perhaps have felt the difficulties of such a supposition greater when I found him making roads, digging wells, and usurping other secular authority in a country over which he was not himself reigning. It was but the utter absence of any such name in our Indian lists that drove me to a neighbouring state; one so intimately connected, however, with the Magadha court in religion, that there need be no positive impediment to the exercise of munificence by his brother convert on the Ceylon throne towards the priesthood of king Asoka's Indian Viháras, nor to their acknowledgment of favors, or adoption of precepts. When I found another inscription in the Gaya caves alluding, with the identical pronomen of Devánampiya, to Dasarátha, the grandson of the above monarch, I certainly felt more strongly the impression of the Indian origin of the former; though I still sought in vain for any licence to such an assumption from the pandits and their puránas.

The Society will then I am sure participate in the pleasure with which I perused the following passage in a letter just received from the Honorable Mr. George Turnour, our Páli annalist.

"Since I came down to Colombo, I have made a most important discovery, connected with the Páli Buddhistical literature. You will find in the Introduction to my Epitome, page lx. that a valuable collection of Páli works was brought back to Ceylon from Siam, by George Nadoris, modliar, (chief of the cinnamon department, and then a Buddhist priest) in 1812. In that collection I have found the Dipowanso or Maháwanso compiled by the fraternity at Anurádhapura to which the Maháwanso refers!!! It opens with the passage quoted in the intro-
Further elucidation of lât or Silasthambha inscriptions.  791

In running over the book cursorily I find the following lines in the sixth Bhûnawdro or 'Section of 250 lines' in reference to Dhamma Asoko:

*Dwe sattâni vassâni attârasawassâniccha, sambuddhé parinibbuté, abhiséto Piyadassino.*

After a few lines descriptive of the ceremonies performed at his inauguration, I find

Chadeguttassâyan nattânattra Bindusârassa, atrajo rajaputto tâdâ asi Ujjenikarmacolino.

Here then we find that Asoka was surnamed Piyadassi; and if you will turn to the 5th chapter of the Mahâwanso, especially pp. 28, 29, you will see the circumstances under which Buddhistical edifices were simultaneously erected all over India. When I have seen your article in the July No. I hope to be able to examine this Dipowanso carefully, and if I can see any further ground for identifying Piyadassi with Asoko, I will not fail to give you particulars.

The date, (218th) year of the Buddhist era (leaves no doubt whatever of the identity of the party, and the term nattânattra, rendered by my pandit naptur-napta, great-great-grandson must therefore be wrong. Ratna Paula also assures me that the verse requires the elision of the first two redundant syllables; leaving simply napta, or nattâ, grandson. The Buddhist and Brahmanical texts both concur in the successive relationship of the Magadha princes down to this point.*

The line as corrected by Ratna Paula will run thus:

Chandraguttasa yâv nattâ, Bindusârassa atrajo, râjaputto tâdâ ási, Ujjenikarmacolino.

and united with the former passage may be translated:

"Two hundred and eighteen years after the beatitude of Buddha, was the inauguration of Piyadassi.... who, the grandson of Chandragupta, and own son of Bindusa'ra, was at that time Viceroy at Ujjayani."

Mr. Turnour has thus most satisfactorily cleared up a difficulty that might long have proved a stumbling block to the learned against the

* The two passages in Sanskrit will run

द्वि मात्स्यपं: चद्राद्वयस्य संबुधि परिनिन्धि तेन चाभिषेकः प्रियदर्शिनः।

Two hundred years and eighteen years after Buddha had attained perfection, (was) the regal anointment of Piyadassi.

चन्द्रौगुप्ताय नारायणोऽधिकरः (more correctly चंद्रगृप्तः) विन्दुरार्य चतुर्जः राजपुचः

This the grandson of the grandson of Chandragupta, and the own royal son of Bindusa'ra, was at that time the taker of the revenue of Ujjain.—J. P.

† See extract from the Bhâgavat Purâna, in a preceding page, 677.
reception of these lát inscriptions as genuine monuments of a fixed and classical period, the most ancient yet achieved in such an unequivocal form.

The passage of the Maháwanso alluded to above as proving the erection of numerous Sthupás and Viháras by him is by no means free from exaggeration; but the general facts are certainly borne out by the extensive diffusion of these curious edicts: I give the whole from the indicated page in Mr. Turnour’s “Epitome.”

The transaction is referred to the fourth year of Asoko’s reign, nor can I find any thing noted of so late a date as the 27th year, which is sufficient to exclude any actual mention of the erection of the Silasthambhas:—

Satvāna chaturāsiti dhammakhandāni; sobruvi “pujemi tēhān pachchēkan vihārenūti” bhupati.

Datvā tadhā channavuti dhanakōtiṇ mahipati purēsu chaturasiti sahassēsu mahitāte.

Tattha tatthēva rājuhi vihārē ārābhūpaya: sayaṇ Asokāvānaṇu kūrōpetuṃ samārabhi.

Ratanattaya nigrodhagilānananta sāsanē pachchēkaṇ sata sahassaṇ so adōpesi, dīnē dīmē.

Dhanēna buddhadānnēna thūpapōja anekaāha anēkēsē vihāresu anēkē akarun sādā.

Dhanēna dammahādinnēna pachchhayē chatura varē dhammaḥdharānāṇ bhikkhuṇaṇ upanēsīṣu sādā narā.

“Having learned that there were eighty-four thousand discourses on the tenets of that doctrine (of Buddha), ‘I will dedicate’ exclaimed the monarch ‘a vihāro to each.’ Then bestowing six thousand kotis of treasure on eighty-four thousand towns in Jambudīpo, at those places he caused the construction of temples to be commenced by the (local) rājas; he himself undertook the erection of the Asokārama (at Pupphapūra*). He bestowed daily, from his regard for the religion, a lac separately to the ‘ratanattya’ to Nigrodho, and to infirm priests.

From the offerings made on account of Buddha in various ways, in various cities, various festivals were constantly celebrated in honor of ‘thupas.’

From the offerings made on account of the religion the populace constantly bestowed the four prescribed offerings on the priests, the repositories of true religion.”

It must be remembered that Asoka during the reign of his father at Pátaliputra, acted as uparāja or sub-king at Ujjain. His supremacy probably therefore extended farther than that of any other Indian monarch. The minute particulars we now possess of his history and of that of his predecessors, through Mr. Turnour’s Páli authori-

* This town is called Bāpapura and Pāvpapuri by Jain authorities, (see Colebrooke, As. Res. IX.) But the more natural Sanskrit equivalent is Pushpapuri, “city of flowers.”
ies, will be of essential use in expounding our new discovery, and my only excuse for not having taken the epitome already published as my guide before is, that the identity of Piyadasxi was not then established.

I think we shall be able to discover the actual names of many of the Buddhist monasteries now visible by their ruins or by columns till standing: thus the uncouth name read in the Bhilsā inscription No. 2 (see p. 458), as Kokunada sphota, (or boda) vihāra, may probably turn out to be Kukkutarama vihāra of the following passage.

Purisānaq dasadhēhi satēhi pariwarito, gaṅtwāna Kukkutāramā sonakathēra naddasun; Samyātī samyānaq nisīnāq sanwulindriyaq wandtē nalapantan tan natwā anghama puchchhi tan.

"Attended by a retinue of five hundred men, having repaired to Kukkutarama vihāra, they saw there the therī Sonako seated absorbed in the Samepatti meditation, with the action of the senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point."

The Allahabad vihāra was called Walukarama; that of Rājagriha, Velawana, the Sarun one probably Anuradhapura, that at the capital Pupphapura, Asokarama, &c. In three years they were all completed; we may put faith in the following extract:—

Vihrārē te samaradadhē sabbē sabbapurēsu pi sādhukan tihi vassehi niṭṭhasuṇ anūramē.

Therassa Indaguttassa Kammādhiṭṭhyakassatu iddhiyācāsu niṭṭhāsi Asokara- nasa whayo.

Jinēsa paribhuttasū thāneseuca, tahin, tahin, chētiyāni akārēsi ramaniyān upati.

Purēhi chaturēditi sahassehi samantatō, lēkhē ekāham ānēsuṇ vihrā ṇiṭṭhitā i, &c.

"All these individuals in different towns, commencing the construction of splendid vihāras completed them in three years. By the merit of the therī Indagutto, and of that of the undertaker of the work, the vihāra called Asokarama was also completed in that time. At the places at which the vanquisher of the five deadly sins had worked the works of his mission, the sovereign caused splendid dagobas to be constructed. From eighty-four cities (of which Pupphapura) was the centre, despatches were brought on the same day, announcing that the vihāras were completed, &c."

Whole pages of the Mahāwanso might be quoted bearing upon the various points of the inscription:—thus, the conversion from a sinful to righteousness, with which the north tablet commences, may be explained either by the circumstances of Asoka’s rise to the throne over the bodies of his 99 murdered brethren; or by his slaughter of the priests at the chief temple, after the seven years suspension of the uposatha ceremonies, when the faith was purged;—but for all these I must refer to the work itself. The cause of the addition of dharma to the Pauranic name of Asoka, by Buddhist writers, is explained in a very satisfactory line:

5 H
Further elucidation of lát or Silasthamba inscriptions. [Sept.

Esákóki náyittha puré pápena kammuná; Dhammásokoti náyittha pachkkhá púppena kammuná.

"On account of his former sinful conduct (in having murdered his brothers) he was known by the name of Asoko. Subsequently on account of his pious character, he was distinguished by the name of Dhammasoka."

§ 2. Duplicate inscription from Delhi. Pl. XLI.

I now turn to an illustration of my text from another quarter, Major P. L. Pew, has fulfilled his promise of forwarding impressions of the broken pillar lying in the late Mr. W. Fraser's grounds. I should have made them the subject of a separate note but that really they are so precisely the duplicates of the Feroz inscription that it is not worth while to do so. The shaft seems to be mutilated and worn in vertical grooves so that many of the letters in each tablet are effaced. Of the fragments received one belongs to the north compartment, beginning with line 10 (see p. 582):—the next much injured, corresponds with the western tablet, beginning with line 10 (p. 587):—the third and last is nearly perfect; beginning with line 8 of the southern inscription it runs on to the conclusion. The words are separated as in the Feroz lát, and from this circumstance I have been enabled to certify a few doubtful readings—although many others are provokingly cut off. I insert a lithographed facsimile of the whole, and annex at foot* all the noted variations of the text, of which proper use can be made when I come to review my labours. Major Pew gives the following particulars of the original locality and present state of the column.

* I may throw the only deviations I can find into the form of Emendata thus:—

NORTH INSRIPTION—in the Roman transcript.

Line 18 for asinavai, read āsinavē. 19 for dupatavekha, read du? pativēkhē. 20 read, āsinavgāmini.

WEST SIDE—line 10, the letter in chappanti is written \( \text{l} \); it must, I think, be a gh, formed from the \( \text{l} \).

Line 12 for abhité we have abhítā, fearless. 17 for ytashanti—yanisanti, the preceding letters cut off. 18 for politikam, read pālitikam. 19 for nirudhasi, — nirudhāsi.

SOUTH SIDE,—line 8, the words are avadhiye pātakepicha, and further on vadhiokute, &c., quasi चच: ककुटस्य नोक्तेष्य:—‘the killing of fowls is not to be done.’

Line 16 we have īsu chátturnāsisu sudivasbye, &c. in Sanskrit धिषु चतुर्विश्वस्य शुद्धिये, 'in the festival days in the three 4-monthly periods?

Line 17 the very is properly made plural, nilakhiyanti.

13 the word machhe is evidently separated from anuposatham and connected with avadhiye; 'fish unkiilled' is therefore the right reading.
"This very ancient Hindu pillar was dug out of some ruins near a boulee (baoli) or well, and was probably destroyed by the blowing up of a powder magazine which I understand once existed near the spot. It consists of five pieces, which when put together measure 32\frac{1}{2} feet long: the diameter of the largest piece is 3 feet 2 inches, and that of the smallest 2\frac{1}{2} feet. The total weight 372 maunds.

The extreme antiquity of the pillar is vouched by its weather-worn aspect, which must needs be the effect of storms and rains that ran their destructive or beneficial course many centuries ago, since the fragments of this column have only been recently disinterred from the mass of ruin, evidently Hindu, where they had reposed in silence and darkness for ages.

I call the ruins (which are those of a well and its attendant edifices—hewn in the live rock of the hill) Hindu, both from the style, which resembles that of the more ancient parts of the Kutab and from the materials, which in this case also, are quartz, of which intractable rock the Mussulmans seldom or ever appear to have attempted the sculpture. The pillar, indeed, is sandstone, and to its perishable nature is to be attributed the imperfect state of the inscriptions. I shall await with some impatience your opinion as to their age and import, and whether their date be anterior to those which have been so unexpectedly deciphered on the láts of Feroz Sháh, Allahabad, Betthiā, &c. Hindu tradition dwells fondly on the name and exploits of the rāja Prithu or Píthoura, whose name exists from Petora-gurh near Almorah, by Delhi, down to Ajmere, where every thing great or ancient in architecture is referred with one consent to this Indian 'Arthur.'

§ 3. Note on the locality of the láts of Delhi and Allahabad.

Lieut. Kírron has favored me with a reply to that part of my papers wherein I called attention to the nature of the buildings at Feroz's menagerie. He also conjectures that the bird mentioned as ambakapiliká should be read ambaká, (or amraká) pilaka, the pilak or yellow bird of the mangoe, known to Europeans as the mangoe bird, from its appearance when that fruit comes into season; pilak is the present native name, from pîla yellow. Mr. Tregear also suggests the same interpretation, and I have no doubt of its correctness.

Remarks on the locality of the láts of Allahabad and Delhi.

The Allahabad pillar stood formerly on a stone terrace within the fortress and near the Jumna gate; not far from the spot, is a temple (now under ground) called "Pátúl Puri" (पतुल पुरी), in which is the stump of a Banyan tree called "Achaya Bal" (चाह्य बाल): it is an object of great veneration.
The temple is buried in the accumulated rubbish of ages, which is found in a greater depth than that of the level of the temple foundations.

The present stone fortress, the work of Akbar and of his son Jahangir (whose pedigree is engraved on the pillar) occupies the place of some previous Hindu works of brick, few vestiges of which remain.

I think it probable that the pillar occupied its original position till taken down by Colonel Kyd during the alterations that were being made.

Though in all probability the Achay Bat may be a Buddhist relic it may nevertheless be otherwise, as the Hindus consider the bur (Ficus Indicus) as an emblem of Siva: the peepul (Ficus religiosa) of Vishnu; and the pullas or dawk (Butea Frondosa) as that of Brahma, and venerate them accordingly.

The Feroz Sha‘h lat at Delhi was placed (as historians assert) in its present position by the emperor Feroz, and I certainly see no reason to doubt the truth of it; the style of architecture of the building, on the roof of which it stands, is of the first or Pathani: the same style pervades throughout the whole adjacent buildings. There are no traces of Hindu buildings anywhere near. There is a large bur tree beneath the walls, on the river face, under which is a tomb of some celebrated “peer” who was put to death by order of Feroz; this spot is held sacred and much resorted to by both Hindus and Musalmans: the tree is very ancient and may have been a holy tree of the Buddhists. The Mahommedans of India venerate the Bat almost as much as the Hindus do, which would account for its preservation though other idols would have been destroyed. With regard to the quarries from whence the different pillars were brought, I think it probable they were floated on rafts down the Jumna, being cut from the sandstone rocks at or near Rájpúr (Bádsháh mahal) in the Sewálik, a few miles above the site of the sunken city of Béhat. I made this observation in the year 1831 when I took an experimental trip by water from Rájghat in the Dún to Agra. I believe both lats are of the same kind of stone, the others I have not seen.

A few remarks on the Kotela (called by Captain Hoare “a menagerie”) may be acceptable.

Feroz Shah’s palace, called the “Kotla” was formerly within the north-western angle of the city walls of old Delhi, and was the citadel of that place; one face of it was in former years washed by the Jumna, which seldom reaches it in these times except in very heavy floods. The works of this citadel were very extensive; the architecture is clumsy in its style and rough in execution, and has no pretence to
Inscription on the Delhi Lát (South tablet)  
(commencing with line 8 of the Feroz lát, see page 8.)
aught but strength; the material is the rough wrought stone found on the spot, which is mostly too hard to admit of being better worked. The building, on the roof of which is the pillar, appears to have been a "bárahárdá"; it is square and three stories high, all vaulted: it stands at the bottom of a court-yard close to the ramparts of the river face. There are buildings near, which may have been appropriated to a menagerie, but that on which the pillar stands I should decidedly pronounce not to have been so. The Kótéla was to old Delhi what the Lít Kílla is to the present city, and was no doubt considered an elegant building in remote times when painted plaister and colored tile were the order of the day.

M. K.

XI.—Proceedings of the Asiatic Society.

Wednesday Evening, 4th October.

The Hon'ble Sir Edward Ryan, President, in the chair.

Lieut. E. B. Conolly, 6th Cavalry, and D. F. McLeod, Esq. C. S. were ballotted for and elected members.

T. H. Maddock, Esq. C. S. proposed by Mr. W. H. Macnaghten, seconded by the President.

Dr. Thomas Cantor, proposed by the Secretary, seconded by Mr. W. Cra croft.

Mr. C. Tucker, C. S. proposed by Mr. Walters, seconded by Dr. Stewart.

Mr. John Ewart, C. S. proposed by Dr. Stewart, seconded by Mr. Walters.

Library.

The following works were presented by the Rev. Dr. Mill.


Liturgia Anglicana, Seu Liber Precum Communium et Administrationis Sacramentorum.—Translated into Arabic by Pococke, Tytler and Mill.

Amaenitatum exoticarum politico-physico-medicarum, Fasciculi V. Relandi antiquitates sanctae Veterum Hebreworum.

Auber's Rise and Progress of the British power in India—presented by the Government.

The Meteorological Register, August,—presented by the Surveyor General.

The Bombay Branch of the Royal Asiatic Society returned thanks for the first part of the 19th vol. As. Researches.

The Secretary notified the vacancy of the librarianship by the death of Dr. L. Burlini.

Dr. Burlini was a native of Italy. He received his diploma as a doctor of medicine at Florence on the 30th July, 1794. He came to India in the following year and had supported himself by his practice in this city ever since. He was appointed to the honorary charge of our library in 1826, afterwards receiving a trifling allowance of 50 rupees monthly for conveyance. His attention has been unremitted and the society has lost in him a useful and zealous officer, and a kind and worthy associate. He died at the advanced age of 79.

To succeed to the appointment the following candidates had offered themselves.

Mr. Chester, Mr. Barfoot, Mr. C. W. French, Mr. Fleury, Mr. Lewis DaCosta, Mr. G. S. Hutteman, Mr. J. Morris, Mr. F. Delmar, senior, Mr. D. Drummond, Mr. G. T. F. Speed.

To these the Secretary begged to add the name of one who, he was sure, would need no certificate of his qualifications to fill the post with honor to himself and
utility to the Society—the distinguished orientalist M. A. Csôma Körösi. He proposed that before taking any of the other applications into consideration, the appointment, with a salary of 100 rupees should be tendered to Mr. Csôma Körösi.

Dr. Mill seconded the proposition, which was carried unanimously.

The Secretary brought up the following:

**Report of the Committee of Papers on the proposition of the Statistical Committee, that they should be empowered to associate as paying members, persons not on the Society's list.**

The sole grounds of this proposition, as explained by the president of the Committee, were, to add to the means of the Society for meeting any slight pecuniary expenses in procuring statistical information, copying records, and printing forms and circulars. The ability of the society to answer these calls being now increased, it becomes less necessary to entertain the question of admitting associate members, upon which the opinions of the Committee are somewhat divided; and indeed the proposition may be regarded as withdrawn by the following reply from the Secretary to the Statistical Committee. Nevertheless we may take this opportunity of recording our opinion that there is no precedent of an association of paying members with a branch of the society deputed to a particular object. The “corresponding members” of the Physical Committee, were merely honorary associates without any voice in their proceedings, or any power over their funds. If there be any compliment in the bestowal of such a title, it may be equally just to confer it upon those gentlemen who may lend their co-operation to the Statistical Committee; but we think it would be an inconvenient course, and one of questionable regularity to erect a new class of subscribers to an exclusive object of the Society’s labours.

For those who would join the Society in its general views, but whose circumstances prevent their contributing to the extent of ordinary members, an opening already exists in the grade of “Associate members” established in 1835.

For the Committee of Papers, J. P. H. Prinsep, Secretary.

29th September, 1837.

The letter referred to in the above was then read:

**Sir,**

I have the honor to acknowledge receipt of your letter dated 7th instant. The explanation given by the President of the Statistical Committee at the last meeting of your Society of the irregularity with which the Committee was chargeable renders it, I trust, unnecessary to do more now, than to express our regret at the occurrence, and to assure you that nothing can be farther from the intention or wish of the Committee than to disconnect its interests from those of the parent Society, or to seek to form any ‘associations’ which are not likely to prove mutually advantageous and creditable.

As regards the provision which the Society contemplates making for the requisite expenses of the Committee and its amount, I have to observe that as this must necessarily bear the most intimate relation to the extent of the Committee’s success, it is not for us to specify particularly the degree of assistance, which we may think ourselves justified in claiming from the Society: the sum sought of Government in aid of our labour was 300 rupees per mensem. Whatever limits however the Society may be pleased to assign, the Committee will be careful not to exceed.

In the distribution of the funds to be placed at the Committee’s disposal it is not our intention to entertain any fixed establishment, but to assist individuals engaged in Statistical researches by the occasional services of clerks, and to pay for other works done by contract under the supervision of individual members of the Committee. The accounts will of course be submitted for approval in the usual form.

I have the honor to be, &c.

D. Stewart, M.D.

Secretary to the Statistical Committee.

With regard to the application for funds, it was proposed by the Secretary, and seconded by Mr. Cracroft, and **Resolved,** that five hundred rupees be placed at the disposal of the Statistical Committee.
Plans for the Restoration of the Allahabad Pillar

Capt. Smith's Original Design  Proposed by the Society's Committee
Capt. Smith's Original Design

Proposed by the Society's Committee
The special Committee appointed to select one of the designs for the pedestal of the Allahabad column submitted the following

Report.

In compliance with the desire of the Society's Meeting of the 6th instant, as conveyed in your letter to our address of the 8th, we have carefully perused and considered the several papers and designs therewith received, and beg leave to report the result, as follows.

2. All these six designs prepared by Captain Edward Smith of engineers, are so elegant and in such good taste, that it is difficult to determine between them, which may be the most strikingly handsome, and at the same time the most appropriate.

3. Of the more raised and expensive designs Nos. 1, 2, and 6, we would give the preference to the latter, its base being more in character with the pillar, which it is intended to support, than the others, but modified by either a reduced projection, or total omission, of the large upper band, or substituting inverted triangular compartments similar to those at the foot of the pedestal. We would also prefer a direct instead of a curved slope to the lower step, as being more convenient.

4. Of the less raised designs Nos. 3, 4 and 5, we give a decided preference to No. 3, (see accompanying sketch) as being very light and elegant while it preserves the pure Hindu character in its form and details; moreover in order to relieve it from some of those disadvantages, which form Captain Smith's principal objections to these latter designs, should No. 3 be ultimately determined on, we would suggest the adoption of the sloping platform as sketched in pencil at the Military Board by Major Irvine or Captain Sanders, which we consider to be a very great improvement, the base becoming thereby more on a level with the eye of the beholder.

5. The additional elevation thus given, would amount to two feet, making the upper part of the base from which the pillar will spring, exactly 6 feet from the surface.

6. We observe in the section submitted by Captain Smith in illustration of his intended mode of fixing the root of the pillar in the stone basement, that he proposes cutting a square hole in the centre and under part of the shaft, about one-third of its diameter, so as to let it down on a square upright stone of the same measurement. This we are apprehensive might not be considered sufficiently stable, and we would suggest in preference that an octagon stone of $6\frac{1}{2}$ feet diameter and 2 feet thick be procured from Chunar, and that an opening be cut in its centre, to receive the lower part of the pillar in its entire size, to the depth of one foot. This stone well bedded in good brick masonry, with the aid of the upper stone work judiciously dove-tailed together, would in our opinion give it the utmost stability that could be required. Nevertheless we may safely confide these arrangements to Captain Smith's well known skill and judgment, should circumstances admit of his undertaking the erection of the pillar, but in case it should fall into other hands the hint may be useful.

7. On the subject of Captain Smith's proposed new capital and surmounting stone ornament, although we consider the design a very beautiful one, we are unanimously of opinion that it is very desirable to effect the restoration of the original capital and lion, if practicable; if not, we think that the design now submitted may be considered a very appropriate and elegant finish to the pillar.

We have the honor to be, &c.

D. McLeod, W. N. Forbes, W. P. Grant, A. Cunningham.

Fort William, September 30th, 1837.

Proposed by the Secretary, seconded by Dr. Swiney, and Resolved, that the report be adopted with thanks, and that a copy be communicated to the Military Board.

The Committee of Papers reported favorably on Nawâb Tuhawer Jâng's proposal to print the Sharâya ul Islâm.

* See the accompanying sketch. We confess our preference for the original design her as it stands or omitting the upper member.—Ed.
Resolved, that the work be printed on joint account with the Nawáb, an advance of 1000 rupees to be made by both parties to the Secretary (account Oriental Publication Fund) to meet the expences.

The Reverend John Wilson, President of the Bombay Literary Society solicited the Society's patronage to the George Namek, a Persian epic written by the late Moolla Feroz, and now under publication by his nephew. Referred to the Committee of Papers.

[See advertisement page.]

The President then, in compliance with the resolution of last meeting, rose, the members also standing, and read the following

Address to Dr. Mill.
The Asiatic Society, to the Reverend W. H. Mill, D. D. Principal of Bishop's College, their Vice-President.

Reverend Sir,

The intelligence of your intention to return immediately to Europe has been received by us with feelings of deep regret, impressed as we are with the conviction that India is about to sustain, by your departure, a loss which cannot easily be repaired.

It will rest with higher authority than the Asiatic Society, to bear witness to the unwearied zeal and fervent piety by which you have been uniformly distinguished in the discharge of the sacred duties committed to your care; but it is peculiarly our privilege to testify, in the most public manner, our sense of the benefit we have derived from your abilities and learning, as well as to convey some parting token of our esteem and respect to a Scholar whose presence among us we have always regarded with feelings of pride and satisfaction.

It is now sixteen years since you arrived in this country. While yet a young man, you had established for yourself a literary reputation of no common order, having excelled on an arena where excellence could have been won only by the united efforts of genius and industry. We hailed your arrival therefore with no ordinary feelings of satisfaction, indulging in the hope that the classical languages and literature of the East would receive from you a share of that attention which had already been so successfully devoted to the learning and science of the West. This hope has since been amply realized.

The Journals of our Society contain abundant evidence of your patient research, of your correct judgment, and of your profound erudition.

Your translation from the Sanskrit of the first part of Călidása's Umd, affords indisputable proof of your skill as a poet and a commentator; while your qualifications as a historian and a philologist have been clearly established by your restoration, with valuable critical and historical notices, of the Allahabad Inscription, and by your full and accurate translation of the Stekhkhati Inscription found in the temple of Harsha at Oucha pahâr, and of that discovered at Bhîltri near Ghâzipore. In your comments on the Macan Manuscript of the Alif Leila, we trace at once the minute accuracy of an experienced critic and the refined taste of an accomplished scholar.

In your Arabic Treatise on Algebra, and in your Hebrew collation of the Psalms in the same language, we have a durable monument of your learning and piety. But the most valuable of your literary undertakings is your Sanskrit Poem, the Christa Sangita. In that beautiful work the praises of our Redeemer have been for the first time sung in the sacred language of the Vedas. It is your peculiar boast that you have caused the purest doctrines to flow in the stream of this noble language. To the whole body of the learned Hindus you have thus rendered accessible the sublimest truths, by conveying them in a channel to which, as to their own venerated river, they ascribe the power of purifying all it touches. To a mind like yours this must be an inexhaustible source of gratifying reflection.

But, Sir, we feel that we should be doing you an injustice, were we to describe at greater length, the fruits of your studies already before the public. We feel that no conception can be formed of the stores of your capacious mind from the comparatively small samples of your labours which have been given to the world. We feel that the unobtrusive nature of your character is owing the infrequency of your appearance as an author, and we know that you have assiduously
improved your great faculties;—that your scientific attainments are on the most extended scale;—that as a Hebrew Scholar you were early distinguished;—that your knowledge as a modern Linguist may be said to be universal;—that you are equally familiar with the astronomy of the Siddhántas, the mythology of the Puránas, and the mystical doctrines of the Vedas; while there is no department of the literature and science of Arabia, that has escaped your scrutinizing research.

We trust that, in the leisure of dignified retirement, you will be enabled to put forth the maturer fruits of your rich and highly cultivated mind. We are confident that your well earned reputation will be sustained by whatever you perform; and we are sanguine enough to hope that our country may now boast of possessing an Englishman, the depth and variety of whose oriental studies are not surpassed by any (numerous and distinguished as they are) of the Scholars of the continent.

We cannot allow this opportunity to pass without assuring you of the deep sense of obligation we feel towards you for your unremitting attention to the duties of your station as Vice-President of our Society, and for the alacrity with which on all occasions you have afforded us the benefit of your opinion and advice, and the aid of your learning and judgment on the difficult and continually recurring references that have been submitted to our consideration.

We are in some degree consoled for your loss to ourselves by reflecting that, here you have no more to learn:—that though your acquirements are beyond the standard, which is ordinarily reached in the longest and most laborious life, you are yet in the vigor of manhood; and that you are about to return to a land where you will meet with the distinction, which is due to abilities so eminent and to attainments so various.

It is our earnest desire that you will gratify us by sitting for your Portrait as soon after arrival in England as may be convenient to yourself. For the Members of our Society who have the happiness to know you, no token of remembrance is requisite; but the wish is reasonable that our Hall should be decorated with the resemblance of one, who, while among us, was so useful and so distinguished a Member of our Society.

(Signed) Edward Ryan, President.

The Reverend Dr. Mill read the following reply, the President and members still standing.

Mr. President,
The Address which you, in the name of this Society, have done me the high honor of presenting to me, is one which I cannot rise to answer without some feelings of doubt and embarrassment. For I fear to incur the imputation of affected modesty on the one hand,—or on the other, what I would equally wish to avoid, the appearance of slighting in any degree the deliberate judgment of an assembly like this,—were I to give expression to my actual sentiments, on hearing the terms of strong and noble eulogy with which you have dignified my scanty contributions to your learned stores, and the comparatively humble attainments from which those contributions have proceeded. But whatever may be the real value of these labours and attainments,—I feel, and must ever continue to feel, the great obligation which your praise imposes on me, of aiming to resemble as far as I may, that standard of excellence which your too favorable judgment has inferred from the specimens of me already before you. I must ever consider it among the strongest additional incentives to the assiduous cultivation of that knowledge, in promoting which the Asiatic Society has long held so distinguished a place; a cause which I cannot but consider as intimately connected with that of mental improvement and true religion.

I have long been impressed with the conviction that as an accurate knowledge of the intellectual state of any people must precede and accompany all enlightened efforts for their amelioration,—so to attempt that amelioration by appealing entirely to the lower principles of our nature, the love of comforts and luxuries and the like, while we disregard and despise the forms, however imperfect they may be, in which their own ideas of mental and moral elevation are embodied—is to overlook a most essential element in the problem of human improvement,—to slight equally the spiritual and high nature of man, and the history of our
own gradual progress to the eminence we have reached. This would be true, even if the language and literature in which these ideas were incorporated by the natives of this country were far inferior to what they are known and acknowledged to be by the most accomplished spirits of civilized Europe,—the one nearly unrivalled for its powers of combination and expression—the other distinguished by a peculiar grace and tenderness of sentiment, and in the higher flights of speculation into regions where man requires better guidance than his own reason can impart—characterized, even when most tarnished by error, by a singular acuteness and profundity, as well as grandeur of thought. Now if it be a misake, in matters of religion particularly, to avail ourselves of what is good and just in heathen theology, with a view to its rectification by revealed truth; it is a mistake certainly in which the Apostle of the Gentiles has led the way, as any one may see who observes his appeal not only to the ethical but the theological poetry of heathenism—even when most nearly treading on the verge of that same Pantheistic sentiment which characterizes the theology of heathen India: and if any precedent could be wanted after this inspired authority, we might find it in the course taken by all the great lights of the Church, the BASILS, the CHRYSTOMS, the AUGUSTINES,—when the expansive power of Christianity, with much of its primitive fervour, was seen in close and more equal juxtaposition with the faded yet still conspicuous splendours of Western Gentilism. These considerations (if authority were needed where the reason of the case speaks with sufficient distinctness) had weight with me in the conception of that work which the Society has honored with such distinguished approbation. I am sensible that to conceive and to execute are very different things, and I cannot venture to take to myself all which your kind judgment has been led, perhaps too readily, to transfer from the one to the other: yet I cannot see the manner in which learned natives have received many portions of this work,—I cannot see the unhesitating manner in which their sentiment has been adopted in this assembly, including some whom only the increased complexity of public affairs prevents from marching in equal steps with the COLEBROOKES and the WILSONS of former days,—without satisfaction at the result of the experiment, and hope for the future.

I would not however be thought to limit my interest in the Researches of the Society to matters of this high bearing: for no speculations into either the works of nature, or the monuments of man, are without their proper claim to attention: and just and reasonable as it is to inquire into the solid utility of any pursuit we undertake,—it never appeared to me either wise or worthy to ask at every turn what special usefulness, or bearing on present concerns, may appear in each part or section of the study before us. In science we know that things, which were once thought to be mere food of learned and abstract mathematical speculation, have turned out in the progress of knowledge to subserve the most practical purposes; and with respect to those literary and antiquarian researches, which form the more proper object of this Society,—while nothing that gives us clear knowledge of the history of man and the progress of mind ought to be deemed unimportant by us,—we must remember also that we cannot exactly determine beforehand how far any fragment or morsel of history may conduce to that clear knowledge in the end. In investigating the former history of India, where from the almost total absence of written documents, we must needs proceed by such fragments and morsels,—it is very necessary to bear this in mind. With respect to my own occasional share in these researches,—of which you have made such kind and flattering mention,—I fear that what I have succeeded in deciphering has scarcely adequately repaid the labour bestowed: my own judgment could never admit the idea, which some even of considerable eminence in these pursuits would have led me to entertain as probable, that the classical period of Indian history had been attained: I adopted at length firmly, however reluctantly, the conviction which both internal and external evidence forced upon me, that the monuments in question belonged to a much darker as well as more recent age. A better fortune, as well as a higher merit, has characterized the efforts in the same kind of another Member of the Society now present; whose happy researches on other monuments, conducted under much greater disadvantages in every way than mine, has finally led to a conclusion, which I think all but certainly established, that they belong to
and illustrate a most classical and important part of the history of this country. I beg my friend the Secretary's pardon for talking thus of disadvantages; for it appears almost ungracious to notice what, however enchanting, as it does, the eminent inductive sagacity that he has displayed in his discovery, might seem also to derogate from the universality of his varied and extensive knowledge. I would not have mentioned them—had I not been convinced that he needs but the will, if he could find the leisure, to rid himself entirely of them. I know at least that if he could bend his thoughts that way, he needs far less time than most men to add a critical knowledge of the learned languages of the country, so auxiliary to his successful researches in the coins and monuments of India,—to the many other distinguished merits which have made his Journal of our Society, even in his sole portion of it, the object of attention to literary Europe. Of his value as a Secretary, I cannot possibly say more than that he has caused even the loss of the transcendent merits of Wilson to cease to be thought irreparable by us.

My business, however, as I must not forget, is not to express my sense of the merits of other Officers of this Society, (however incidentally forced on my notice in this instance,)—but to acknowledge your kind opinion of myself and to accede thankfully to the proof of it contained in your parting request to me. To be associated in this manner in the remembrance of this Society with its illustrious founder, and the many others whose contributions have conferred ornament and dignity on its proceedings,—is what I cannot suffer even my sense of comparative unworthiness to prevent esteeming a great source of gratification. To you, Mr. President, who have so long added to the duties of your high station in this settlement, a zealous and able administration of the affairs of this Society,—as well as to your colleague in both these respects, of whom, being now absent, (as I regret to perceive,) from illness, I may speak with more freedom,—as one whose distinguished scientific and literary attainments add lustre to his other excellent qualities,—I am well pleased to leave this token of recollection of myself, whose friendship with both was begun in the academic associations of a far different clime from this, in which again I hope we may yet meet. To the other very learned and able Vice-Presidents, and to all, whether countrymen or natives of India, who may be led to take interest in the works you have mentioned with such marked approbation,—I am glad to present, when absent, some memento of my endeavours, such as they are, to instruct or to aid them. Once more, Gentlemen, I thank you for your kind sentiments towards me, and bid you most heartily farewell.

(Signed) W. II. MILL.

Resolved, on the motion of Mr. W. CRACROFT, that the address and the reply be entered in the outgoing volume of the Researches.

The president moved that all farther business be adjourned to the next meeting.

The Secretary, however, ere he closed his boxes begged to be allowed to mention one subject of his contents, that he could not allow himself to withhold from his friend Dr. MILL, after the warm interest he had just evinced in the progress of the scientific and literary attainments which he had lately been engaged. A letter just received from the eminent Pāli scholar Mr. TURNOUR gave confirmation the most unequivocal to the supposition just expressed by the learned Vice-President that the lādis were monuments of the classical age of Indian history. Mr. TURNOUR had proved from an ancient Pāli work that PIYADASI was no other than the great Asoka himself, who reigned paramount over India in the third century before the Christian era. [The communication is printed in a preceding page.]

Neither could he allow himself to sit down on this last opportunity of enjoying Dr. MILL's society without shewing him what would nearly interest him in an equal degree, the fruit of Captain BURNES's researches on the Indus, the first Sanskrit monument we had seen from the neighbourhood of Kābul—a transcript of a mutilated inscription from Hānd, 20 miles above Attōck.—Capt. BURNES had left the white marble slab on which it was engraved at Peshāwar awaiting the Society's instructions. He hoped by the next meeting to give a further account of it.

The members present then shook hands with Dr. MILL, and the meeting adjourned.
### Meteorological Register, kept at the Assay Office Calcutta, for the Month of September, 1837.

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**Mean:** 29,713.29,678.853.4, 4.4, 4.77, 291.91 81 80 77 29,613 29,508 89 64, 61 76, 87, 74 72 70 76.6 9.10 8.67 Southerly Rain.

**On the 27th at 7h. p.m.** a brilliant meteor was seen at Calcutta— it proceeded from near the polar star towards the north-east. On the 28th a water spout was seen on the salt-water take.

[Continued from Vol. V. p. 468.]

Tenth Chapter*.

1. Of certain truths founded on reason and experience; and of hurricanes (Tufán, τυφών).

Be it known that the science of navigation is founded on reason and experience; every thing which agrees with both is certain; if you ask which certitude is greater, that of reason or that of experience, we answer that this is sometimes the case with reason and sometimes with experience; the dair1 that is to say the courses2 and monsoons are more known by experience; but the knowledge of the celestial signs, the arithmetic rules, the ighzár3, and irqîq4, that is to say, the knowledge whether you must keep the sea or steer towards the land, and what belongs to it, is all dependent on reasoning; again the measures and distances are all founded on experience and on reason conjointly; but the calculated courses5, or rather the regulated tracks6

1 (written) داير
2 طريق معدود 3 مجاری 4 سوسنة 5 ارقاق 6 انزال 7 طريق 8 دیر

* We have endeavoured as before to meet the illustrious translator's object in favoring us with the continuation of this curious work, by tracing out the places alluded to, and affording such other illustrations as our position in India permits. A copy of the last edition of Horsburgh containing the latest labors of our Indian marine surveyors, for which we are indebted to Mr. Greenlaw, has been of much use. Most of the native names on the coasts of Arabia, &c. are carefully noted by the Bombay officers.—Ed.
are taken from the usual voyages of the ports, that is to say, the results of calculations and distances are the foundations; if the foundations be certain the results are also certain, and if the foundations are false the results be the same. Be it known to you that you must get the knowledge of each place from its inhabitants, which is more certain than the knowledge acquired from strangers, but if the last be men of experience and seafaring people, consult and consider also their information; if the knowledge of the inhabitants be small, and that of the others is well ascertained, the latter is of course more to be relied on.

Of accidents to be taken care of, and of hurricanes.

The masters of the Indian seas count ten things to be guarded against.

1. Be on your guard against seeing Socotora at the end of the monsoon, because in that is much fear.

2. Be on your guard against seeing Ghubbei benna on the 130th day of the Yazdajirdian year, answering to the 360 of the Juláliân, (6th March); be also on your guard against seeing Ghubbei Hálole which is on the south side of Háfá.

3. Against seeing Fartak on the 130th day of the Yazdajird. year = 360 Julál. (6th March) if you sail for Yemen; because in some places the Indian flood is very strong, particularly with a northerly wind. Be it known to you that on the 110th day of the Yazdj. year = 340 Jul. (14th Feb.) Fartak remains on the north.

4. From the 10th of the Yazdj. year (7th Nov.) up to the 80th (15th Jan.) that is to say, from the 240, to the 310 Jul. not to fall

* Quere Ghabbage-tin of the 21st voyage from Diu to Maskát: see vol. V. p. 462, supposed to be near Cape Isolette; Ghabba may mean a round or hollow place as a gulph or cove; Kubba or Gubbha of the Pali or Sindhu?—Ed.

† We have added the English dates adapted to the author's period (1553) making the Yazdajirdian year commence on the 28th Oct. and the Juláliân on the 11th March. To adapt the observations to the present date, 10 days more should be added.—Ed.

‡ Ras Hafoon or Cape Orfice of Horsburgh, on the African coast, lat. 10° 22', long. 51° 16' south of Guardafui; "between Ras Mubber and this cape lies a deep circular rock-bound bay (doubtless the one here pointed out as Halula) in which some of the Egyptian expedition were lost.—India Directory, I. 258.—Ed.

§ Cape Fartash of the maps, N. E. of Kisseen on the south coast of Arabia. One Arabian whom we consulted, doubted whether the meaning was not rather that the hatches, (in Hindi phatta or phátak or gate) should be closely shut as the sea ran very high at that season.—Ed.
towards the south, particularly with great ships and if you are sailing for Maskát and Hormúz.

5. If on the days on which the wind is blowing at kawas15* the cape Yabas16 and cape Sárek17 are at hand†, guard against passing to the Arabic coast because it is impossible to make after it any other land but the coast of Mekrán.

6. If you wish to reach Malacca guard against seeing Jámas feleh18 because the mountains Jebál Lámeri19‡ advance into the sea, and the flood is there very strong.

7. Be on your guard against seeing on the 90th (25th Jan.) or 200th (15th May) day of the Yazd. 55 or 65 Jul. year from Gujerát, Fur-mián20 and its districts exist Somenát and Gúlinó21§; in seeing the last there is no harm.

8. Be on your guard against being neglectful during the course in the sea of Kolzum‖, that is to say, in the Arabic gulph, which is that of Hejdz and Jedda, because the two shores are very near.

9. Be on your guard against neglect in vicinity of the shore; generally be on your guard against seeing coasts of any description.

10. Take care to muster on each voyage all your instruments and stores, be it masts, rudders, yards: if the wind be strong shorten your sails, particularly at night, if the sky be clouded, windy, rainy; be on your guard against incurring damage.

Besides these ten Mahzúrú†, that is, things to be guarded against or to be taken care of, there are also some others which seafaring people must pay attention to. First the circle of the constellation 22nejam ez-zauji, which the Indians call, the constellation of the Jogni, and which by the astronomers of India, China, Turkistán and Kiptshak is

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15 جامس نله 16 راس ساري 17 راس يسس 18 كوس
19 نجم البيرجي 20 جبال نمري 21 فورسيان 22 كوفي نار 23 ميورات

* By kawas or kaus, is generally understood south, perhaps the south-west monsoon.—Ed.

† Rasul yabas is one of the projecting headlands south of Rás ul had, whence the monsoon would easily take a vessel across to the Mekrán coast. It is called Jibsh in HORSBURGH (I. 314). Rasul Sárek is perhaps another of the promontories here—the nearest in name is Ras ul Sair farther down the coast near Djobar.

‡ Jámas, feleh must be the Pulo Anzas or Mudancos of HORSBURGH, two islands lying on the verge of a shoal dangerous of approach on the Malacca coast, where Pulo Loomant (the Lameri of our author) stretches out beneath Parcelar hill. The set of the flood tide here is particularly noticed by the Indian marine surveyors.—Directory, II. 226.

§ Meeáene, Sonnáth and Koureenar (or Girnár ?) of the maps.

‖ Kolzum signifies the great ocean, but it is applied here to the Red Sea.
called that of the eight stars. They fancy it to be like a drunken camel which is roaming every day in a different direction. For example, on the 1, 11, and 21 of the Turkish month it appears in the east; on the 2, 12, and 22 between east and south in the point of compass which the Turkish mariners call Kashishlama26 (S. E.); on the 3, 13, 23, it is seen on the south; on the 4, 14, 24, on the point Lados25 S. W.; on the 5, 15, 25, it is seen on the west; on the 6, 16, 26 between west and north, on the point of compass called Karayal26 N. W.; on the 7, 17, 27, it is seen on the north; on the 8, 18, 28 between north and east on the point of the compass called Boreas27 N. E.; on the 9, 19, 29 it is underneath the earth; on the 10, 20, 30, above it. It should be remembered that the beginning of the Turkish month is not from the sight of the crescent, but from the meeting of sun and moon (or true conjunction) which happens sometimes one and sometimes two days before the first of the Arabic month (the beginning of which is calculated from the sight of the new moon): if you know this take care not to undertake a voyage on that very same day of the conjunction of sun and moon; the masters of the Indian seas are particularly careful about it.

Of the circle of the men of the mystic world28.

Sheikh Mohiyuddin ul-Arabi' has fixed the places in which the men of the mystic world are to be found on each day of the month;

\[
\begin{array}{cccc}
26 & 25 & 27 & 28 \\
\text{راجاً غاًب} & \text{قِوَيل} & \text{بوهاس} & \text{كشَشَلَمَه}
\end{array}
\]

* It might be supposed that the two separate superstitions described by Sidi Ali were merely different versions of the same story; for the Indian yogini योगिन, or wandering fairy which he states to be the same as the najim u'zof or circle of the constellations, is by all other authors identified with the rijal ul ghaeb or invisible beings. The positions of the yogini however correspond only with the latter; and I am assured by a Persian friend that the Turkish 'starry circle,' called also sakés yaldaz is quite distinct from the other: he points it out in the constellation of Cassiopeia, to one of the stars of which he gives the name of nâgeh or camel. (See Obs. on Arabic Compass, vol. V. p. 792.)

This constellation being situated as near the pole as Ursa major will be seen, in northern latitudes, like the latter performing a complete circuit round the pole; whence probably has arisen the fable of both their wanderings, but though the circuit will be repeated in 24 hours nearly, it can have no reference whatever to the moon's revolutions.

In Dr. Herklots Qanoon-e-Islâm, page 395, will be found a full explanation with diagrams of the mode of finding the lucky and unlucky aspects as practised by the Musalmâns, who merely regard the day of the new moon, not the exact time of conjunction, and have further adopted a fixed scale of positions for the days of the week. But to exhibit the orthodox version
viz. on the 7, 14, 22, 29, they are in the east; on the 4, 12, 19, 27, in the west; on the 3, 15, 23, 30, they dwell in the north; on the 8, 11, 18, 25, they stay to the south; on the 6, 21, 28, between north and east (N. E.); on the 4, 5, 13, 20, between north and west (N. W.); on the 2, 10, 17, 25, between south and west (S. W.); on the 7, 16, 24, between south and east (E. S.). This being known you must not steer in that direction, and if you engage at sea for battle you must be backed by the men of the mystic world; take care not to fight in a direction against them: and perform, with the face turned towards them, the following prayer:

"Greeting to you, O men of the mystic world; O holy spirits; O ye selected ones; O ye liberal ones; O ye vigilant ones; O ye wanton ones; O ye pale ones; O ye insurers; O you pole; O ye singular ones; O ye guardians; O you who are the best of God's creatures, aid according to the Hindus I have extracted, from an astronomical work called the samaya-pradîpa, by Harîhar Avhâ'vya, the following account of the stations occupied by the yogini at different times.

Pravde chandra navânkite hutanake ráma: smâririr yamé panchamâyâ sâhitastra
yodasatihir nairrîtyakë dwâsâs vedasyâpi jâtâhîpe bhuvana shat vàyaun tathâ
purnimâ shashthiyâkhya cha dhanâdhipé akshi dasami darsâdhta kaunsâkare.
Yogini vânatâk paschât gachchhatah subhakârini,
Daksâiné puratovâpi nasubheli vidur budhâ.

"(The yogini) remains in the east on the 1st and 9th tithi or lunar days (of each paksha or semilunation): in the south-east (agni) on the 3rd and 11th: in the south (yama) on the 5th and 13th; in the south-west (alakhi) on the 4th and 12th; in the west (jaladhipa) on the 6th and 14th; in the north-west (nayu) on the 7th and 15th; in the north (kuvera) the 2nd and 10th: and in the north-east (Isâna) on the 8th and 30th tithis.

"Whoever goes on a journey does well to keep the yogini on his left or behind him. To place it in the south or in front when going, is accounted unlucky by the pandits."

Hunter's Hindustâni dictionary informs us in addition to the above, that his (or her) influence is exercised especially during the 9 gharti, (or 3 hours 36 minutes) at the close of each tithi or lunar day, which latter is reckoned not like the civil day but as a thirtieth part of the actual lunation, so as to make it a
me by your aid; pity me by your pity; help me with your help; look on me with your look; obtain for me my wishes and purposes; provide for my wants: facilitate my petitions with God in truth, and with man in appearance, by the grace of the lord of apostles, and the favour of the pious Mohammed on whom be peace in this world and in the next." Some say that this prayer is to be repeated 366 times.

Besides this you must take care not to navigate on the unfortunate days of the year which are the 12 of Moharrum, 10 of Safer, 4 of Rabi-ul-awal, 28 of Rabî-us-sâni, 26 of Jamâzi-ul-awal, 12 of Jamdzi-sâni, 12 of Rajjab, 26 of Shaâbân, 24 of Ramadhân, 8 of Shawwél, 18 of Zilkaada, 8 of Zilhija, and the last Wednesday of the year, called the sharp Wednesday*.

Take also particular care not to navigate when the moon is in the Scorpion, and in the burnt days10, that is to say, when the moon is in the constellation of Libra from the 19th degree of it till to the fourth of Scorpion; but if the moon be actually in the constellation of Scorpion the evils attending it belong but to journeys on land; and this time is, on the contrary, a blessed one for voyages at sea. This is written in the ephemerides of Arabic astronomers; they have fixed for each of the seven planets a day and a night of the week; for the sun, Sunday; for the moon, Monday; for Mars, Tuesday; for Mercury, Wednesday; for Jupiter, Thursday; for Venus, Friday; for Saturn, Saturday. As to the nights they are under the influence of planets as follows: the night work of some calculation to discover the precise position at any given period. The Hindus still put implicit faith in these astrological absurdities, and the Musalmâns still imitate them in commencing no great undertaking without previous determination of an auspicious moment.—Ed.

The best account (however imperfect) hitherto given by European travellers of the men of the mystic world is in Mr. Lane’s most excellent work on the manners and customs of the modern Egyptians.—H.

* The greatest possible latitude prevails as to these evil days, Herklot says on one authority, that there are 7 in each month, again on another, that there are two, but neither agreeing with these enumerated by Sidi. The Ajâb ul Makhlukât contains another list of fortunate days, giving all but unlucky Wednesday (which Herklots however deems lucky) credit for some good quality—Friday, for cutting nails; Saturday, because any thing born on it will outlive a week; Sunday, because creation commenced thereon; Monday for journeys; Tuesday, for bathing and shaving;—Thursday for undertakings;—but Wednesday, black Wednesday, is fit for nothing but taking medicine! The last Wednesday of Safar called âkhiri chârshamba is esteemed the most unlucky of days in the year.

Of the months, according to the same authority the following months only are unlucky, Safar and Rabî-us-sâni, all the rest are fortunate, Rajjab and Ramzân being particularly so.—Ed.
of Sunday belongs to Mercury, that of Monday to Jupiter, that of Tuesday to Venus, that of Wednesday, to Saturnus, that of Thursday to Sol, that of Friday to Luna, that of Saturday to Mars. They have divided each day and night into twelve hours, and given to each of them a planet. To find the names of these you must take the final letters of them, and the initials of the days and hours beginning with Sunday, and with the night of Sunday.

For example, you add to the letter\(^1\)\(\textit{(surkh-dehal)}\) intended for the days; those of \(\textit{(dehal-surkh)}\) \(^2\)intended for the nights: that is to say, the first hour of Sunday belongs to Sol, the second to Venus, the third to Mercury, the fourth to Luna, the fifth to Saturn, the sixth to Jupiter, the seventh to Mars, the eighth to Sol, the ninth to Venus, the tenth to Mercury, the eleventh to Luna, the twelfth to Saturnus. The first hour of the night of Sunday belongs to Mercury, the second to Jupiter, the third to Saturnus, the fourth to Jupiter, the fifth to Mars, the sixth to Sol, the seventh to Venus, the eighth to Mercury, the ninth to Luna, the tenth to Saturnus, the eleventh to Jupiter, the twelfth to Mars; the hours of the other days are to be made out in the same way. As soon as you know the planet of the hour, you know also in what hours you may put to sea, and in which not. By no means in the hour of Saturnus which is unfortunate, but by all means in that of Jupiter, which is fortunate; not in those of Mars and Sol but in those of Luna and Venus and Mercury.

Some men of talent have comprised the rules of the days of the week, on which navigation is to be undertaken in the following Persian verses:

\[
\text{سوى مشرق دوشنده نروی ای برادر من به آنکه از مغرب آورن کینه روز یکشده است و آئینه روز سهشده و چهار بقال نروی زنها ر شما ل بنچ شنده چوسر باز خور رن فور چاناب جنوب مبر}
\]

"On Saturday and Monday not to sail,
O brother, to the East is sure the best.
Sunday and Friday, are the day which bring,
Resentful, many evils from the west.
On Tuesday and on Wednesday, to the north.
Don’t go; take care, it is of no avail;
And on a Thursday when the sun is rising,
T’wards the south, I beg you’ll never sail."

It has been already mentioned that the tract of sky which is between the point of sunrise and north is called \textit{East}, that between

\[\text{دیبهل سیرخ دیبهل} \]
the point of sunset and south is called West, that between the point of east and west is called North, and on the opposite side South. Consider all this when you undertake a voyage; when, please God, he will make every thing easy to you and your voyage shall be attended with much profit.

Be it known to you that the most dangerous Tufiins or storms in India are five. The first begins in India on the 310th day of the Yazdajirdian year,—175th Jul. (1st Sept.) which is called the rein of the elephant. The second is that of Ohaimer13 on the shore of Ahkaf from the district of Madaraka14* reaching to Sheher15, and in some parts to Aden; it sets in on the 315th day of the Yazd. = 215 Jul. year (6th Sept.) in some years earlier, in some years later.

The third is called that of the forty (Errbaain), in the sea of Hormuz, it begins on the 50th day of the Yazdajird. year = the 280 Julál. (15th Dec.)

The Fourth that of the girls (Benát), known by the name of winterly wind16; it sets in from the very place of the Bindát-ul-naash17 (the three stars of Ursa), and extends nearly to Aden over the whole Arabian continent; in some years it does not reach Aden: it begins on the 50th day of the Yazd. year, (15th Dec.) and ends on the new year's day, that is to say, from the 280th to 330th day of the Julálian year, (5th Feb.)

The fifth is that of the ninety (Tisain), in the Indian seas; it sets some years earlier and some years later in; this Tufán extends also to the continent of Ahkaf where it comes from Barr mo18, that is to say, from the shore, the people of Mahr19 call it Shali†20, and the sea is under the wind; it lasts till to the 190th day of the Yazdajirdian year=the 55th of the Julálian, (4th May:) this is the strongest of all, and extends, if powerful, over the whole world.

Finished, by the providence of God the omniscient, in the town of Ahmedábud the capital of Gujurát, in the last days of Moharram 962 (end of December 1554) of the Hejra. Written in the last days of Rabi-ul-awal 966, (end of December 1558,) in the town of Amid.

* Ras Madraka is, I find by Horbury, Cape Isolette, which I before supposed to be Ghaibba-i-tin; the latter may be the rocky bay near it.—Ed.
† Maharstra and Chola of the west coast, or more probably Marawa and Chola which with Karnata were the most influential states of the peninsula until the 16th century, when they succumbed to the Vijayanagar princes.—Ed.
Sketch of a Water Palace on the River Sipra to the North of Oujean.

1. Ruined Gumbuz
2. Jehangid Gumbuz
3. Akber's Porch
4. Cascades

1. Kaliva Deh
2. Byroogurh
3. Mangleswar
4. Dhanasmedh Ghat
5. Unk Pat
6. Rana Khan's Garden
7. Raja Bhurley's Cave
II.—Observations upon the past and present condition of Oujein or Ujjayani. By Lieutenant Edward Conolly, 6th Light Cavalry.

Having lately had an opportunity of paying a visit to this ancient city, where I endeavoured, as far as a few days would allow, to explore the various buildings and temples within its precincts, collecting specimens, papers, antique coins, and inquiring into points of history and superstition, it has occurred to me that I may be able to add something to the hitherto meagre and faulty descriptions published of this celebrated place.

European visitors to Oujein generally first hasten to the water-palace. In my survey of the town and its environs therefore this will be a convenient spot from which to begin my observations*.

Five miles north of the city, the Sipra running due north separates into two channels, and surrounds an oval-shaped rocky eminence of about five or six hundred yards in circumference. The island thus formed, which a now dilapidated wall encloses, is crowned with a clumsy, rudely fashioned palace, the architect of which preferred solidity to elegance; for the rough blocks of trap composing the walls have no carving or ornament save where some isolated stone shews, by its sculptured figures, that it once adorned a more ancient edifice†.

Two solid bridges, at either extremity of the island connect it with the left bank of the river. The one to the north where the bed of the stream is more narrow and the rush of the water more violent, has with the exception of one or two tottering arches been swept away. The other seems to defy time and the elements. From this last the water works commence. The floor of every arch has been faced with masonry and a narrow canal, cut into the centre of each, alone affords a passage for the water in the dry weather. The bed of the left stream (its whole breadth) for more than a hundred yards to the north of the bridge, has been similarly levelled and chunamed. The water, stealing gently through narrow and sometimes fancifully shaped conduits, feeds in its course numerous square tanks, shivers over carved purdahs a yard high, and at length united in a larger reservoir, tum-

* Hunter notices this place, As. Res. vol. VI. Forbes devotes a few lines to it. Sir W. Malet published a paper upon Kaliya deh in the Oriental Repository, a work I have not been able to procure.
† For the palace see Hunter;—a few of the doorways and cornices are however faced with less common material. I noticed a reddish-brown porphyry, (Spec. 1,) a yellowish-brown porphyritic sandstone, (Spec. 2,) a spotted do. (Spec. 3,) and a handsome red stone, old red sandstone, (Spec. 4,) all these I was told are from Rampoor. (The numbers refer to specimens forwarded.)
bles with a fall of perhaps 20 feet, over a perpendicular wall of masonry, into its natural bed. Pucka walks separate the tanks from each other, and in the centre, one broader than the rest cuts across from bank to bank, dividing as it were the works into two squares. The right bank (of the left stream) by a singular neglect and want of taste presents only its natural rude face of black and broken earth, whereas it afforded, by its gentle slope up to the palace, an excellent base for a terraced ghât.—The left bank has been more favored, an arcade lines it which opens to the river, and whose flat and pucka roof is on a level with the top of the bank. The domed chamber contained between each arch occupies about fourteen square feet. From the central chambers a second arched way projects, giving this part of the building a double width*. Two tanks occupy the outer, and spread a delightful coolness through the interior, apartment. At a little distance from the left bank four high stone walls enclose a space whose circuit is about three miles. It was probably once a rumna or garden.

All these buildings are of trap, the material of most of the temples and walls of Oujein, and which is quarried in a range of hills three miles W. N. W. of the city. The assertion of Hunter that this range is granite must have been a slip of the pen, for the step-like sides and tabular top betray its composition from a distance, and granite is quite unknown to Oujein. The range also extends only two and not seven miles as Hunter writes†, which seems to indicate some indistinctness in the MSS. at this place. The stone quarried here, and generally for building throughout South Malwa differs in no respect from the common trap of the Vindhya, except that being less interseamed with quartz it affords a convenient material for the chisel. The hills from which it is extracted do not furnish that variety of geodes, zeolites and calcareous minerals which are spread in such profusion over the ranges near Mhow, and the only amygdaloid I could detect on the Oujein hill seemed merely decomposed trap, its cells lined with green earth but containing no crystals‡.

To return to the water-palace. The works above described are so solid, and the chunam so excellent, that the water which annually

* See the plan. The two sketches 1 and 2 which accompany this paper have no pretensions to minute accuracy. They are in some degree drawn from recollection and are merely explanatory of the text.—I am indebted for them to the kindness of Lieutent Kewney, D. A. S. M. G.

† A similar range lies to the south not far distant, but with a different elevation.

‡ The sun was however so hot, and I was so unwell that I could not stay to dig.
covers them has committed but little injury, and the edges of the
greater part of the kunds and canals are unbroken and even sharp.
Two or three of the north chambers of the arcade cannot indeed be en-
tered, the deposit of the river having choked them up, and kahi (of
which I know not the classical name) disfigures a few of the tanks,
but a trifling expenditure of time and money would restore its origi-
nal beauty to the place. Indeed the water-palace may perhaps be
said to have received more injury from friends than enemies, from
innovation than neglect, for as Sadi expresses it:

हर के आम दुम दुम नूसाह्त रूपत विंकल देवगर्वः प्रहासः
Wa n dūrgaḥ kṣetram hūnām hūnāsī wīnvīd dūrārbh kṣī

"Every one who came erected a new fabric. He departed and evacuated the
tenement for another, and this in like manner formed new schemes. But no one
ever finished the building."

More fully to explain my meaning, it will be necessary to premise
that a very cursory view of the buildings detects them to have been
the work of neither one architect nor one age. The palace on the island
was evidently erected on the site and with the fragments of a Hindu
temple, dedicated doubtless to some form of Vishnu. The debris of
ruined fabrics are largely used in every stone wall near Oujein, but
here the robbery has been more extensive, and many of the dislocated
stones betray by the similarity of the patterns figured on them, that
they were once united in a more honorable place.

Kaliya-deh, the serpent's haunt, seems a name borrowed from that
of the kund in the Jumna at Muttra, whose waters were poisoned by
a serpent. It was thou "Oh Krishna, who slewest the venom-breathing
Kaliya*." In confirmation of this on a large and conspicuous slab
stuck into the wall of the island I observed an excellently sculptured
representation of Krishna blowing the flute, while eight petticoated
gopis are playing on different instruments or dancing about him.

The practice of giving to favourite spots the names of celebrated
foreign sacred places, is common at Oujein and elsewhere. By this
simple process, the Hindu thinks to concentrate a quantity of holiness
into a small space, and needy, feeble, or business-bound piety indulges
in the plausible consolation of worshipping at home and at ease, the
objects of a difficult or expensive pilgrimage.

The palace and wall of the island, the bridges and wall of the en-
closure, I suspect to have been the first buildings erected here by
Musalmáns; assigning a later date to the water-works: for the front

* Thus Jayadeva addresses Krishna.
wall of the palace and of the island, those which face the long side of
the wall are parallel; but these walls are not parallel to the banks which
confine the water-works, so that the last when viewed from the palace
have an unpleasing appearance of crookedness. One architect would
hardly have thus distorted his work. It was so easy to have built all
straight at first; but it was not so easy to make the bank square to the
palace already erected. The style too of the supposed earlier buildings
seems to me more rude and in a different taste to that of the rest: but
on this point I may be mistaken. The following inscription gives us
the date of the first (according to my theory), Musalmán buildings,
A. D. 1457.

Inscription outside the building, No. 1 of the sketch.—Date 1008 H. 1599 A. D.

We owe them therefore to the splendid MAHMUD KHILJI whose
name is celebrated throughout Malwa for the multitude of his palaces.
This will not interfere with the date 1499, ascribed to the water-works
by Sir W. MALET†, and the last indeed might seem less in the taste
of the martial MAHMUD than of his pleasure-loving grandson NASIR
UD DI'N.

There is a silly tradition regarding the founder.

BADSHAH GHORI‡ possessed a talisman, the putting which between
his teeth rendered him invisible. One hapless day it slipped down his
throat. In a moment the wretched monarch felt a consuming flame
devouring his entrails and—

While within the burning anguish flows,
His outward body glows,
Like molten ore—

* From this line is derived the date of the first builder, the value of the last
word of the line is of course deduced from the sum total of the letters
contained within brackets, 1563—701 = 862 of the Hegira, or A. D. 1457.
† MALET is said to have taken his date from a history of Malwa. It was not
from FERISHTEH'S, for I have searched his huge folios in vain for any notice of
Oujein. The Mirat Iscanderi a history of Guzerat informs us that the water-
palace was built by NA'SIR UD DIN.
‡ This Ghori would throw the date still further back, but a Hindu legend is
but a frail base for a theory.
to quench his torment, he made the tanks of the water-palace, one or other of which he is always occupying, still invisible and ever on fire, and when his burning body has heated one pool, the miserable immortal seeks refuge in another. It would appear from ancient tradition that instead of the river flowing in two channels at Kaliyadeh, the bed of the present left stream was formerly occupied by a pool only. The Bramha kund, which is mentioned in the Avanti-khand and now converted into a square tank, forms in the eyes of the Hindu the principal attraction of the place. This was perhaps the well Kalba-deh spoken of by Abul Fazl, "The water of which flows incessantly into a cistern which is continually running over and yet remains full."

The innovations complained of are of later date.

I have before mentioned that a broad central path bisects the works. Two tall carved purdahs stood originally on this path leaning like buttresses against the front of the outer arcade, one on the left, the other on the right. The water of two artificially supplied reservoirs sunk in the terrace above the arcade fell down these purdahs and fed two fountains in tanks one on each side of the path. The one to the left is the Bramha kund*.

When the emperor Akber was on his way to the Deccan in 1599, he substituted for the right purdah a new open archway, which stands out at right angles to the old arcade†. This (if it may be so called) portico is handsome, for the arches are well proportioned, and the whole is built of the red-stone, Spec. 4. Sed non erat hic locus—the new projection having nothing to balance it on the left looks unfinished and awkward. While the one purdah on the opposite side wears a similarly deserted appearance, and seems to complain of the absence of its fellow. The "wonderful buildings" two circular-domed gumbaz (domes) with arches opening outside, are agreeable summer-houses, but detract I suspect, from the simplicity of the original design of the works. They stand on the central path, and were the gift of Jehangir in 1620 as recorded in the subjoined inscription.

* There is no trace of the fountain of the right kund, but that there were originally two fountains the plan of the building and the two reservoirs above plainly indicate.

† It is on this portico that Akber's two inscriptions are found. The second seems to have been written after the successes in the Deccan, but it is much defaced and the letters do not appear to contain a date.
Another building of probably the same kind, and of which only the foundation remains, occupied a singularly awkward situation as the sketch will shew; and a more glaring fault, the left outer line of the central path is not parallel to the right one but slanting inwards, adds much to the already too distorted appearance of the square. It is difficult to account for the last deformity unless we suppose it the clumsy repairing of some modern bungler.

Notwithstanding these minor imperfections the water-palace is a delightful spot. The chief defect, absence of trees, could be easily remedied; for we have reason to believe, that formerly the neighbourhood was adorned with pleasure-houses, green fields, groves, and the wall enclosure doubtless marked the boundary of a garden*, but of the trees hardly a stump, of the buildings not a trace, remains, and Kaliyadeh, surrounded by barren ravines and uncultivated plains looks strangely bleak and deserted. Still few who have escaped from the heat of the day to the inner arcade, "so protected from the sun that it scarce ever sees it," while the running rivulets cool the air and the murmur of the water falling over the cascades lulls to sleep, will ungratefully call to mind the deficiencies of the place, or feel tempted to re-echo the sentiments of the surly poet, quanto præstantius esset

*The word was written on the stone حمس.

1 The space between the brackets contains the date 1030, H. or A. D. 1620.

2 The author of the Seyr Mutuakhereen describes Kaliya-deh, as consisting of a heart-delighting palace, and a well, ever full, and ever flowing, surrounded by pleasant buildings. He adds, that it was a country distinct from Oujein, and whose woods abounded in elephants; while its crops, fed the Deccan and Guzerat. This melange of field and forest proves, that the author wrote currente calamo, without pausing to think. That there was formerly a large forest near Oujein, the traditions of Mahakal ban (hereafter noticed) seem to indicate; but there is not now the remotest trace of it, nor was there probably any such when the country about the water-palace was well peopled and cultivated. I should be almost inclined to suspect that those who formerly described Kaliyadeh had never visited it, so unlike are their accounts from what we at present see. The author from whom I have first quoted is evidently a stranger to Malwa geography, for he speaks of Dhar as a city of the Deccan.
That book of lies, the *Jehangir nameh*, notices its author’s visit to *Oujein*, but does not seem to allude to the water-palace.

The fresh-water lake is probably the *Sola Sagar* (presently mentioned) where many ruined Musalman buildings, idgahs, masjids, &c. still abound, and where the natives of the place believe *Jehangi*r to have encamped—of the pavilion I could find no trace. When Sir T. Roe, accompanied the emperor to *Oujein*; they pitched at "*Calleada.*" "This place was formerly a seat of the heathen kings of *Mandoa* one of whom was there drowned in his drink, who being once before fallen into the river and taken up by the hair of the head by a slave that dived, and come to himself, it was told him to procure a reward. He called for his deliverer and asking how he durst put his hands on his sovereign’s head, he caused them to be cut off. Not long after sitting alone with his wife and drunk he had the same fortune to slip into the water, but so that she might easily have saved him which she did not, and being asked why, replied that she knew not whether he might not cut off her hands for a reward."

I do not find the name of *Kaliya-deh* in the *Avanti-khand* of the *Skanda Purana*.

A short kos south of the water-palace, the fort of *Bhairo*, a high wall with gates and towers encloses the left bank of the *Sipra* in the shape of a horse-shoe. The arch of the wall may be about a mile in circumference; a ditch formed by a mound of earth as an embankment, and like most native ditches without artificial scarping surrounds the fort, and a similar mound, higher than the wall, lines the interior of it for some distance. As you enter *Bhairo-garh* by the west gate, you find on the right a temple to the deity of the place. There is no end to *Bhairos* at *Oujein*, but eight only boast of superior antiquity. This is the principal, and bears the same name, (*Kala Bhairo*) as the well known form of the deity at *Benares*. As the *Kasi Bhairo* is lord of the rest, and has dominion over the jins and ghosts of *Benares*, so this image rules over his fellows at *Oujein*, and holds in subjection all the evil spirits of the neighbourhood. Different names distinguish the other seven *Bhairos* but all are imaged by a rude stone, with large mouth and eyes of red paint. The temple of the three-eyed god now before us, which was built by *Mahudaji*, or as he is familiarly called *Mohdoo Seindia*, is a mere bungalow roof supported on a rude wall or by wooden pillars.

Leaving this the road cuts across a neat stone fort about 250 yards square which was left unfinished by its founder *Mahudaji*,

*Vikrant*, the terrible. *Bálak*, the child. *Báluk*, the baby, &c.
and has never been completed. Passing on you reach the principal attraction of the place, the ghats of Sidhnath. The fish here seemed to me larger, more numerous, and more tame, than even at Bindraban or Mandatta. Many of the inhabitants of the city sending them a daily dinner, two or three of the larger fish may be always seen swimming slowly backwards and forwards before the steps, and when the servant arrives with his handkerchief full of flour and begins calling out áo, áo, stirring the stream with his hand, in a moment the place is in an uproar, and the water becomes so white with the fish that you cannot distinguish them as they jump and splash about in ecstacy. Heads of turtles too, peep out in every direction hastening to the banquet; these last are of enormous size, and so bold, that they drag their unwieldy shells up the slippery step snapping at every thing their small eyes can detect. I witnessed an amusing struggle between one monster, and a boy whose dhot he was tugging at, and with difficulty extracted my own walking stick from the jaws of another. On first reaching the ghát we were expressing our admiration of the size of the fish. Wait, said a bystander, till you have seen Raghu; the brahman called out his name in a peculiar tone of voice, but he would not hear. I threw in handful after handful of ottah with as little success, and was just leaving the ghát despairing, and doubting, when a loud plunge startled me. I thought somebody had jumped off the bastion of the ghát into the river, but was soon undeceived by the general shout of Raghu, Raghu, and by the fish large and small, darting away in every direction. Raghu made two or three more plunges, but was so quick in his motions that I was unable to seize his outline or to guess at his species. The natives bathe fearlessly here though they declare that alligators are often seen basking in numbers on the opposite bank. Mahadeo they believe, has drawn a line in the water, giving a command to the alligator, thus far “shalt thou come and no farther.” I am sceptical as to the numbers not having seen one, though of course a stray brute may now and then appear, but the river confined between high banks runs before the ghát in a full deep stream, and alligators do not prefer deep, and shun troubled waters. Mermaids also frequent this favored spot*, and tales are told of them which would form an excellent supplement to Pliny's marvellous chapter on the subject. But I have really so many wonders to intrude upon you that I must husband your patience.

*Abul Fazl seems not to have doubted that mermaids flourished in Malwa, but he confines them to the romantic "stream of willows," the Betma (Betwa) river.
Siddh Náth presents a pleasant contrast to Kaliya-deh by the luxuriance of its surrounding groves: though itself unshaded it seems to have derived its name, for it was originally called Siddh Náth, from some sacred tree, "olim venerabile lignum," that once hung over it. The Jains claim a portion of the sanctity of the spot. One of their Jattis was sitting under an old leafless stump of a bur, when a gosain ridiculed him for choosing such a shady situation: judge for yourself, said the jain. The other was no sooner seated, than he felt an agreeable coolness; he looked up, the withered tree was groaning with foliage. This ghat is reputed a place of much antiquity, but of the old buildings nothing now remains, save a circular-domed open mandir whose ling has long ceased to be oiled. On the ancient ruins a temple and ghát of the modern white-washy fashion were erected about 13 years ago by some Indore merchant.

I was spelling through a staring, fresh-blackened, elaborate inscription cut in modern Hindi on the wall, when a facetious religieux saved me the trouble by informing me that it but recorded the vanity of some Indore Baniáh who built the place some 13 years ago, and stuck on it the year, month, day, hour, of its erection, with the names of his grandfathers, uncles, cousins, &c. The information was accompanied with a whine, a "da obolum," and "you have fed Mahádeo's fish, we are also his servants." A trifle rewarded his wit—in a moment the whole ghát was in an uproar, scrambling for a share of the mite.

The brahmans of large towns are proverbially avaricious and quarrelsome. Those of Oujein being perhaps worse than elsewhere are consequently held in little esteem. I gave a rupee to one of the attendants at Bhaíro's temple; hardly had we crossed the threshold before the usual wrangling commenced. Am not I so and so? Am not I a brahman? shouted one voice. You may be a brahman or any thing else was the retort, but we'll share the money for all that. Lamenting to a Canoonje pandit at my side the degradation of his sect, he explained that nearly all the brahmans of Malwa are of the Guzeráti classes, which are looked down upon by those of Hin dástón, and are notorious for their rapacity and avarice: he assured me, that in the larger temples, not one even of his own class could escape their extortions, for that they would not let a visitor quit the shrine, without his leaving what they chose to consider a donation proportioned to his means: but perhaps, added he, they are not so much in fault as the people amongst whom they dwell—Jaisa dés taisa bés. Pilgrims on arriving at Oujein hire guides to go with them the
rounds of the holy places. These cicerones (Oudij brahmanes*) sit at the ghâts expecting their prey. They require from any brahman or respectable person whom they have escorted, a certificate to that effect in which they are very particular in inserting the name, family, habitation, &c. of the visitor. He who can shew the greatest and most respectable budget of these documents takes a sort of lead amongst his fellows;—haec dignitas, haec vires. When a well dressed Hindu stranger approaches the ghâts the guides press round him, "take me I have read" cries one, "I have been here for 30 years and know every corner" pleads another, while a third holds aloft a dirty piece of paper, and shouts in his ear, I escorted Shâstrî so and so, here's his certificate. These pious men then push†, bawl and abuse, while the puzzled visitor alarmed at the hubbub, with difficulty extricates himself from their clutches, and must wonder in silence at this first specimen of the holiness of Oujeein. A little to the south of Siddh Nath, the river as will be seen in the sketch, takes a turn to the right: in the bend and on the right bank is the ghât of Mangaleswar, a place of olden fame.

The present buildings, at which on every Tuesday there may be witnessed a crowded mela, a handsome solid ghât, a temple, and Dharmsâla, are due to the piety of the excellent Ahalya Bai', to record whose liberality no pompous inscription will be found, though gratitude cherishes, with affection, the memory of her benefits.

Keeping to the right bank of the Sipra, and following a path which leads towards the city, you pass a rudely fashioned image of Dharma Râja, all besmeared with black paint, a call and ling at his side. Connected with and close to it, stands a small white-washed European-looking room, (unworthily dignified with the name of Dharmsâla,) the walls and ceiling of which are polluted with the most indecent pictures that can be conceived. The indelicate figures that so often defile the tem-

* These are the more numerous, but poor brahmans of other Guzerâtî classes are found, as the Nagar, Audeembir, &c. Maharashtra brahmans also may be met with: my guide was of this jât, a very ignorant old man (I chose him for his wrinkles) who could do nothing but mutter mantras, and when asked a question kept his teeth closed and shook his head.

† As long as there is no gold or silver before them (says Lucian in the Visher-nou, of some similar hypocrites) they are very good friends; but shew them a single farthing and the peace is broken immediately; there is no longer any order or agreement amongst them: they are just like the dogs; throw but a bone, they all sally out, bite one another, and bark at him that carries it off—Franklin's Translation.
ple of Siva are sometimes concealed in elegant sculpture or shrouded by the veil of time, and we are tempted in our love for the arts or the antique to be indulgent to the errors of an interesting superstition. But the daubs now before us can only have originated in the wanton-ness of a diseased imagination, and the disgust with which we view them is increased by their freshness, for the place which ought to be thrown down, was built only a short time ago by some miserable bābū. It is pleasing to turn from such a scene to a beautiful ghāt a few paces further on, which together with a small but elegant temple of Gungā does credit to the taste of Rukma Bai, the widow of Malcolm’s friend Tantia Jogh. In the back ground groves and gardens enrich the scene: under the tall trees of the first, numerous tombs and satty chabutras add a pleasing solemnity to the scene. The pro-
duce of the latter leaves the goddess or her priest.

The ghāt has been sacred for time untold. Its ancient name, Das aswamedh, might seem to imply that the ceremony of supremacy had been ten times performed here. Perhaps the Das aswamedhas were nothing more than the sacrifice of a horse at the termination or opening of some campaign; or we may suppose, and with greater proba-


* Ank-pāt, ciphering—as taught to a child.
† Hunter describes them, he saw their interior but during my visit the doors were locked and the brahman had gone to a fair.
various kinds, project in bold relief from the sikras, such as tigers which face the cardinal points, and vairagis, as large as life, which sit performing tapasya, on the top of the body of the mandirs, one at each corner of the front (or east) face. The temple to the right is to RĀMA CHANDRA, under whose porch reposes a marble Seshat, his couch, as the name indicates, the circling wreaths of a snake. The left temple is a Janārddan, the reliever of distress.

Janānān dūkham arddate iti janārddana.

A black Garuda, squatted on the Nāg, occupies the porch. In front two small katris like sentry boxes shelter the one, a Goverdhana, in white, the other, a Keshorai, in black, marble: “the beautiful-haired,” is surrounded by dancing figure. Two other forms of Vishnu sanctify Ank-pot a Visvanu, and a Sankudhara whose silly story may be read in the Bhagawatat. These seven images* are all carved with much skill, and boast of great antiquity, though the temples which cover them are modern.

These modern temples seem not to have been erected by one person only, for though Hunter ascribes them to Rung Rao Appah† the people of the place named the first Mulhar Rao as the founder. Perhaps Mulhar Rao made the smaller mandirs, and has got credit for the whole, by the judicious appropriation of a small fund, to the support of poor brahms, ten of whom are daily fed at Ank-pot in his name. Some told me that Ahalya Bai founded the charity, but this belief may have obtained from her name being more generally known.

A mound of earth separates Damodar from the Vishnu Sūgar, a piece of water white with the favorite flower of the gods, the lotus. A little beyond is the Gumti kund, whose banks are lined with various buildings to Mahádero, Dharm sălas, chaturtas, &c. and whose waters communicate with the river of which it bears the name. Sandipan, the tutor of Krishna, had made a vow to bathe once in 24 hours in the Gumti, but as travelling every day to the river and back again would have left him little leisure for the instruction of his pupils, the young god proposed bringing the river to Oujein, and he satisfied the pious scepticism of the domine, by desiring him to write on a piece of paper and to throw it into the Gumti: in a few hours the

* The Avanti khand mentions ten Vishnus. Of the other three, there is a Parsattam near the Sola Sagnu, a brahman, the discomfiter of Bali, whose story is so well told by Southey, and a Baldeo at the Gumti-kund

† The Dewan of the Puar,—the compiler of the Modern Traveller seems to mistake him for the rāja.
paper was picked up in the crowd. On each side of the road as you now turn towards the town, the eye meets nothing but gardens, baolis, and pleasure houses, the property of two or three gosains and vairāgīs whom the liberality of the Sindias has enriched. Rent-free lands and exemption from duties enable them to trade with certainty of profit. They are of course far from being what their profession might imply, devotees; and though several of the edifices about Oujein, are due to their liberality, they were described to me as very Don Juans, the terror of every jealous husband in Oujein*.

The only place I will stop to notice between these gardens and the city, is the Sehesra Dhanakeswar, a temple of Mahādeo. The sons of a rāja Bidorūṭ reposed after the fatigue of the chase, near a deep pool, which a rishi performing tapasya informed them was the abode of a dāitya, who afflicted the whole earth, adding that their names would be for ever blessed, if they would rid the world of the tyrant. The young men accordingly collected an army and marched against the demon, who in a moment annihilated them all: the rāja in despair at the loss of his son, made supplication to Mahādeo, who pleased with his piety lent him the bow (dhanak), one arrow sent from which had the efficacy of a thousand. The rāja armed with the wonderful weapon destroyed the enemy, and in gratitude to his avenger so redoubled his prayers and penances that Mahādeo desired him to ask a favor. The pious king requested the deity to inhabit some lingam which might more exclusively be the object of his adoration. Mahādeo put his countenance into a stone, which he authorized him to worship as the Sehesra Dhanakeswar. The present temple is modern but handsome. Mass upon mass of ornamental carving is heaped upon the sikra, and the dome of the porch has painted in the interior some of the wonderful actions of the deity. Several smaller shrines sanctify the court around it, where is also a fine baoli constructed by Chatur Gira Gosain: a high wall encloses the whole. The building is ascribed to Sedasheo Naik, but who this was no one seemed to know. Sedasheo is a common name in Mahratta history, but the person here spoken of was probably the benevolent banker of whom such an interesting anecdote is related by Hunter†.

Passing over the ancient city without remark for the present, we reach Rana khan‡ garden which looks on the river where it flows past the

* As Tod has remarked, some of the richest inhabitants of Malwa and Central India are the mercantile gosains.
† The unfortunate leader at Paniput is never that I remember called Naik.
‡ I wrote the name after Malcolm though it is pronounced as Grant Duff spells the word, Rannay Khan—I have never seen it written.
Observations upon the past and present

[Oct.

town; the shade and the view of the ever busy gháts makes this a pleasant encamping place, and here I pitched my tents. A wall whose gates and bastions give it the appearance of a fort encloses a square of 150 yards. The interior is adorned with summer-houses, terraced walks, fountains and a pucka drain to circulate the water. At the south-east corner a domed maqbaréh covers the remains of Shamsher Khan the son of Rana Khan. It is a handsome but not a costly building, the black stone is relieved by a red porphyry, (Spec. 5,) the same as that of which the Joura bridge is built, and which is quarried at Rutlam; the tomb itself is of common brick without inscription or ornament. The garden of the lucky bhéstí* boasts itself the most favorite spot for pic nics in all Onjein. This year (I write in March) being the predecessor of the Singasta, all the Hindu world was marrying, and there was no end of feasting and tom-toming. As my visit was also partly during the Hulí† not a day passed in which the garden was not filled with groups of men and women enjoying themselves under the shade of the trees; the women walked in procession, some old lady, a curious pyramid of flowers on her head, in the van leading a shrill chorus, in which all the rest joined, from the ancient grandame with her trembling treble to the little child trotting up in the rear. When they reached some suitable spot they squatted down in a circle and eat, chattered and sang till the day waned, when they marched back to their homes in like solemn procession. The gentlemen sat apart and like European gentlemen longer at table than the ladies. Instead of wine after dinner they indulged in the similar luxury of opium, either chewing it, or drinking it out of the palms of their hands. All the walks were strewed with the plates and dishes of these parties,—leaves of the bur neatly joined together. I asked the havildar of the garden whether his fruit trees and vegetables did not sometimes suffer from this crowd of visitors of whom a large proportion are mischievously aged boys; he seemed indignant at the very supposition, and indeed he evidently enjoyed the fun of the feasting more than any one else, was the constant guest (perhaps 'tis the perquisite of his place) of one or other of the parties, and strutted about the walks with a rubicund visage and clothes all reeking with huli water.

* See his story in Malcolm's Cent. India 1, 119, Grant Duff, 3, 27; seems to doubt the romantic tale, but it is generally believed in Malwa.

† It is but fair to observe that though my visit was during the Saturnalia, the natives, with hardly an exception, behaved to me with civility and politeness, and this though I passed two or three times every day, a veuposastra which lay stretched across the principal street and is always the rendezvous of all the wits and blackguards of a town.
Oujein is surrounded on every side, but the south with an almost uninterrupted belt of groves and gardens. Their names, had I room for them, would be a history of the place and of its manners,—on one side lies the garden of Dowlet Raó, on the other that of his carpenter: here is the garden of a rája Mall, whose name has outlived his history*, while near and in contrast to it is another, which, but a few days ago, gloried in the name of the Baižv Bai, now published by a change of title the fickleness of fortune. The Maháráj-Bágh, (Dowlet Raó's) was formerly the pride of five proprietors, but the modern Aháb, coveted his neighbour's vineyard, out of five small gardens made a large one, and deprived the owners of the inheritance of their fathers. The best of the gardens seem to have been planted by Musalmans, who, we learn from Baber, introduced the fashion into India: few of them have walls or indeed any apparent boundary.

The ghás before the town are neither numerous† nor handsome. The largest has the name of Písách-mochan from a lingam near it, by pujá to which a demon (Písách) had the term of his punishment abridged and became mukht or beatified. At the back of Písách-mochan, a walled and shady enclosure contains the chattrís of some of the Sindia family. The most remarkable is that of Ranají, the founder of their greatness‡.

Opposite this ghát on the left bank of the river, and half concealed in a grove, stands the Akhara or hospitium of Dattatre, an extensive building containing temples, baólís, and dharmásálas for the accommodation of holy pilgrims, who have also food served out to them from a fund supplied by the liberality of the sirkar or of the founder of the place, Gopal Gir§ a gosáin; Dattatre is the 12th incarnation of Vishnu. A rishi by his penances so pleased the holy trinity that they promised to grant him any favor he should ask of them: he requested a son like unto themselves. And they each put a portion of

* There are two princes in the Maiwa History whose names terminate in Mall: all the natives could tell me of the founder of the garden was that he was a Qadím ká Rája. They scouted the idea of his being a modern.
† The ghás at Oujein are 28 in number. But many of them are at a distance from the city.
‡ As Ranají was buried at Shujahalpore, the chattrí here is merely honorary.
§ I much fear I have been misinformed here. The place is doubtless a Vaishnava math, and unless the word be taken cum brintiá, would hardly have been built by a gosáin. I was unable to have an interview with the mahant by name Purán Gir who could have satisfied my doubts. Several Saiva mendicants were about the place, but in this Sivapuri they are everywhere.
their divinity into the rishi’s child, who was thence called the Datta
tre or the three-gifted.

Between Rana Khan’s garden and the river, a small plain but
much esteemed temple of Kedâreswar attracts the eye: little worship
is however, paid there except in Aghan, during the whole of which
month, there is a continual melâ around it, and the rest of Mahâ-
deo’s temples are deserted to do it honor. The story of the moun-
tain god, one of the twelve chief lings is found in the purâns, but the
brahmons of Oujein have embellished the tale à leur façon. The
dectas who dwelt in the snowy range complained to Mahâdeo that
they were tortured with never ceasing frost. Mahâdeo sent for Hi-
mâlaya and took him to task for being so cold. Let your abode be with
us said the mountain and not only will we constantly adore you, but
we’ll abate our rigour for eight months of the year. The god con-
ented and settling in the hill near a warm kund, a crowd of devotees
came to worship him under his new name of Kedâreswar, lord of
the mountain stream. In process of time the world became so wicked
that Kedâreswar withdrew himself from the sight of man. One day
some holy men, who still lingered about the spot their lord had
consecrated, were lamenting his loss in most piteous strains. When
shall we find such a god? Who is equal to him? &c. &c. suddenly a
voice issued from the earth, “go to Mahâkâl ban, there I will appear
in the river Sipra.” With joyful hearts they hastened to Oujein and prayed
by the banks of the holy river, when just as the sun shewed his first
rays, a stone rose out of the water, and was immediately hailed as
Kedâreswar. Crime however has deprived Oujein of a part of the
god,—shocked at the desolating wars of the Pândus, Kedâreswar
again fled the pollution of man, and concealed his countenance in the
shape of a buffalo.

Bhi’m Singh in despair at the retreat of the god consulted a rishi,
who explained the metamorphosis, and advised him to bestride the
world like a colossus, while all the buffaloes in the earth should be
made to pass between his legs. All passed but that which concealed
the divinity, who could not submit to such degradation. Bhi’m
thinking, (to use the expression of the celebrated Bishop Fox,) that
he had now “got god by the toe” ran to catch the beast, but it sank
into the earth: subsequently Kedâreswar’s head rose up in the
Himâlaya, while the trunk alone reappeared at Oujein. It would be an
endless task to recount even the names of the innumerable shrines
which form the boast of Oujein. It is related that Indra and his
court, went to pay devotions at Mahâkâl ban, a forest 16 kos in
extent, which occupied the site of the city subsequently built. Learning however that there were seven crores of thousands, and seven crores of hundreds, of lingas, promiscuously scattered about the holy spot, they returned, unshrived, to Amarawatipuri, afraid lest while they were worshipping one lingam, their feet should unavoidably dishonor some other. Even in this age of sin and unbelief besides the countless ruined mandirs, and small enclosures and chabutras to Nandi and the ling, there are to Mahadeo alone 84 temples supported by the sirkár. The smallest has two rupees a month for the maintenance of a priest, and a trifling allowance for the expenses of puja. I will not trespass upon your patience further than to describe the three principal temples, the Mahakal, the Nagchand and the Agasteswar, which are distinguished from the rabble, the “fouj,” by the names of Rája, Kutwal, and Dewán.

Mahakal is the handsomest, the most holy, the largest, and the richest, temple at Oujein. Scindia allows it 11, the Puars of Dewas two, the Guicwar four, and Holkar two rupees a day.*

The greater part of the funds derived from these and many other sources, is, my pandit assured me, devoted to feeding poor brahmans, but the thinness of attendance at the sádbirt, tempted me to answer him in the words of Euclio in the play.

Ego novi istas polypus qui sibi quiquid tetigerint, tenent.

Not to mention however the salaries of the servants, and the cost of keeping the buildings in repair, the expenses of the worship alone must be very considerable; besides the ghee for the lamps, which burn night and day, the various kinds of food, the precious oils, and the ever renewed flowers, rich clothes and handsome ornaments must be provided to honor the god. Every Monday afternoon his servants bring out the five-faced mukhát and carry it in solemn procession to a sacred kund; attendants walk by the side of the light vahana, fanning it with peacock’s feathers and brahmans call aloud the various names of their lord: “the unborn,” “the never dying,” “the universal soul,” while the wild yell of the conch rends the air, and the incessant nagárdás, and the shouts of the multitude make hideous music. Having reverentially washed, and presented food to this brazen mask† they convey it to the temple and place it over the lingam, a stone

* The family of the latter formerly gave five rupees a day, the present representative, like his ancestor Jeswant, has no partiality for the sacred class.

† It has I am told, a washing of gold over it, but it is with that exception entirely of brass.

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about a yard high*, which it fits like a cap, and entirely conceals. They now clothe the idol in silken robes, and throw wreathes of flowers and rich necklaces over it, while layers of costly carpets are now spread one over the other on the floor before the shrine. Again they repeat the pious mockery of offering food in silver vessels, the usual puja is performed, and a shastri chants aloud during the greater part of the night, selected portions of the holy writings. On the other days of the week the makhut is locked up. No other temples, but the three lords, can boast of this head-piece to their lings. The Máliks of Mahákál, those who have the management of the funds, are Telinga brahmans. Bahorees, a Mewarri class, receive a monthly stipend to perform the puja, and menial offices. The name of the divinity of the temple, that by which he is more correctly styled is ANANTA KALPESWAR, lord of ages, without beginning or end. The origin of this name and of the temple may be told in verse.

For proud pre-eminence of power,
Brahma and Vishnu wild with rage contended;
And Siva in his might
Their dread contention ended:
Before their sight,
In form a fiery column did he tower,
Whose height above the highest height extended,
Whose depth below the deepest depth descended:
Downwards its depth to sound,
Vishnu a thousand years explored,
The fathomless profound;
And yet no base he found:
Upwards to reach its head,
Ten myriads of years the aspiring Brahma soared;
Above him still the immeasurable spread.
The rivals owned their lord.
And trembled and adored.

The temple which formerly covered this self-same, so marvellously extended, stone, (now shrunk into more convenient proportions) was enclosed by a wall a hundred cubits high; 300 years had been expended in its erection, and if as Feristeh writes, it was the counter-part of Somnadth, the wonderful fabric was supported by numerous pillars overlaid with plates of gold, and encrusted with rubies and emeralds. Instead of the greasy chirághs, which now diffuse more smoke than light through the sanctum, one resplendent lamp alone illumined the glorious face, whose light, reflected back from innumerable

* I did not see the covering of the ling but verified my pandit's description by that of another brahman: the size of the stone is by no means remarkable. The phallus of the brother temple at Hierapolis was 180 feet high.
precious stones spread a refulgent lustre throughout the temple*. The building of which this exaggerated description is given, was destroyed by Altamsh, who thought to carry off in triumph the stone which even gods had respected. But the brahmans pretend that he took away a mere stone, for that the ling inhabited by divinity eluded invisibility the polluting touch of the infidel. The present temple is said to have been built, (it was probably repaired only,) about a hundred years ago, by Ramchandra Bappu, dewan of Ram Rao†. It stands in the midst of the city, in the centre of an extensive court, enclosed by walls‡. Steps lead down from the western face to a small square tank, the Kote Tirhut, the bathing in which has the efficacy of a million pilgrimages, for Garuda filled it, by a drop of water from every sacred kund in the universe, and it thus partakes of the virtues of every one of them.

The court which surrounds the kund, is filled up with verandahs, partitioned into small cells and séwalas, each occupied by an emblem of divinity. Above the verandahs are wooden dharmasilas, where brahmans are daily fed, and lie sheltered from the heat of the sun. I have before alluded to the difficulty, which deterred the court of Indra, from worshipping at Mahakil. Nágchand, having told them of a ling, which absolved from the unintentional offence of treading on any other, they built a temple to distinguish it, which they called from the name of their informant, Nágchandreswar. The brahmans have a tradition, that No Rang Padshah, (so they call Aurungzebe,) sent an army to destroy this, and all the other sacred images of Oujein, but no sooner had the infidels once struck the stone than a stream of blood issued from it, which becoming immediately converted into bees, stung the greater part of the intruders to death. Terrified by the prodigy, the emperor desisted from his impious design. This story is an amplification of the miracle related by Tod of the shrine of Onkar, though perhaps the fable may seem more applicable to Oujein, for here all the ancient images (if indeed as believed they

* Price, Perishteh, Maurice.
† Every one we asked gave the same names, but I can find none such in Mahratta history. It may be a corruption of Ramchandra Baba (Shenwee), the protege of Ballaji' Baji' Rao, who was dewan of both Kanagée Scindia and of Sadasheo Rao.
‡ There is a description of it in a late number of the E. I. U. S. J. The author of the paper rather strangely mistakes this monarch of lingas for a temple of Vishnu. The same writer miscalls a statue of Reessil Muni near Bhirtery's cave a Parisindţh. The image which the brahmans pretended to conceal, was either the mukhat, or more probably, a deviec to extort money.

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are the original images), stand unmutilated, while at Mandatta, nearly
every figure has lost a nose, or a limb, and in one place, where a very
beautiful temple was approached by avenues of large elephants, not
only has the temple been violently thrown down, but the trunk of
almost every elephant has been barbarously cut off and thrown into
the river*. The history of Agasteswar, one of the twelve lings, (at
Dwórika,) contains a pleasing moral. The dewtás defeated by daisyas
applied for assistance to Agasta. They found the saint performing
tapasya, his thoughts abstracted from worldly concerns, and his eyes
closed in deep devotion. At the tale of their wrongs, however, his
eyes opened and such angry fire flashed from them that in an instant
the daisyas were annihilated. But when the holy man reflected that
the province of saints is not to destroy but to save, राधुकेस चाठा शील
खमावसे रेने, sorrow seized his soul. Vain had been his prayers and
fasts, his dreadful penances and long probation, one moment of anger
had cancelled them all, and with an exhausted body and broken spirit,
he prepared to seek absolution for his sin in a tedious course of unre-
lenting severities. But the god he had worshipped took compassion up-
on him. Desired to make what request he pleased, the sage only begged
remission from his crime, and that the deity would inhabit some ling to
which he might forever express his gratitude. वृद्धिः बुका व वान्यको धे; नि nee
Mahádeo pardoned the supplicant; oblivion restored serenity to his
mind, and the ling of Agasteswar still relieves the repentant sinner
from the gnawings of an evil conscience. Besides these 84 lings there
are 11 ancient Rudras, each of which has a distinguishing appellative.
The skull-adorned, the three-eyed, the air-clothed (i.e. naked), he
who wears a turban of matted hair, whose ornaments are snakes, who
wanders where he lists, the lord of light, &c.† All these forms are rep-
resented by the ling, and the temples which cover them are for the most
part small and plain. The Ganeshas can hardly be numbered, but six
are distinguished by superior antiquity and by sesquipedilian names:
there is also a Chintámani of much repute, a few miles from Oujein.
The chaturthi (4th) of every month‡, is devoted to its worship and in the
month of Chaitra, there is a melah on the four Wednesdays. We find
twenty-four matas and three devis mentioned in the Avanti khand; the
devi being a Lakshmi, a Saraswati and an Annapurná, they are all

* See Ton's Rajasthan, 2: 395, note.
† Kapáti, Trilochan, Digambar, Jatadhari, Surup surbang mukhar, Váma-
chari, Kulanáth, &c.
‡ The 4th day of the month is always kept as a fast by pious Hindus.
still worshipped, but I learnt nothing regarding them worthy of remembrance.

The temple of Harsuddi (included in the Matas) deserves more than a passing notice. It is celebrated for its antiquity, its holiness, and for containing the identical idol, so devoutly worshipped by the Vikramas. On a shelf behind the image, is a head carved in stone, regarding which a singular tradition obtains.

Vikramaji't was in the habit of every day cutting off his head, and of presenting it to the blood-thirsty Devī, the goddess generously restored the offering and replaced it uninjured on its shoulders. The king at length in an excess of devotion vowed that on no day should food or drink pass his lips, till the extraordinary sacrifice had been performed. One luckless morning however, he lost his way out hunting, and feeling so overpowered with fatigue and thirst, that he could proceed no further, he cut off his head and desired his attendants to take and present it to the accustomed shrine. As they were carrying the head along, some flies feasted on it, and the goddess disgusted with the half-eaten offering, in her indignation converted it into stone; the expecting corpse shared the same fate; the head has ever since occupied a place in the temple, and the petrified trunk is still, it is believed, to be seen in the neighbourhood, though in so secluded a spot that the seeker must lose his way to find it. A different version of the tale relates, that the king was fighting with Salivahan on the banks of the Nerbudda, and that unable to leave the field he sent his head in a golden charger and wrapped in rich clothes to Harsuddi. A kite attracted by the smell of blood carried off the head, but soon dropping so tough a morsel, it was taken thus mangled and dirty to the shrine of the goddess, who spurning with her foot the unwashed* banquet it became stone. We read in Wilford's puzzling essay on the Vikramas, that one of the peculiarities of these princes, was the being always ready to offer up their heads to Devī: none however are supposed to have performed the sacrifice more than ten times, for so many times only had their attendant demon the power of restoring them to life. Vikramaji't indeed at last lost his head for aye, but it was not on this occasion cut off by himself, but by his enemy and conqueror Salivahan. The story here told is evidently made up from some of the numerous fables which are extant on the subject.

The temple, a huge pile without sikra, contains besides the principal

* "When a sacrifice is made to Chandika the victim's head having been cut off must be sprinkled with water."—As. Res. 5 : 390.
idol, a Ganesha, several lingas, &c. and has an allowance of five rupees a day from the sirkár.

The Máliks of most of the matas are gosaíns or márís; brahmans of course perform the puja. Of the modern temples the principal shelter forms of Vishnu. An Ananta, distinguished only by its white sikra from the surrounding buildings, stands immediately opposite to Rana Khan's garden. It is only opened in the evening. I was not permitted to approach nearer the idol, than the edge of a low room, supported upon numerous wooden pillars, and about thirty feet square. This room was dark, which gave a theatrical effect to the lighted recess in the back ground, where the god and Lakshmi sit dressed in rich clothes: Garuda waits in front, while two or three brahmans reading the scriptures in a low tone before them, increase the picturesque of the scene. Nearly touching this, is a temple to Bhagaván, which differs in no respect from the last, but in the absence of a Sikra. The fortunate god supported by Lakshmi, and Sī'ta, all gaily dressed adorn the recess, Garuda occupies his usual place, and at the feet of the deities are ranged numerous small brass images, of the various forms of the god. This place was built and is supported by the rāja of Bagli. Here also as at the last temple, and for the same purpose, that of heightening the effect, the spectator admires in darkness and at a distance.

The Sedasheo Naik, who has been before alluded to, has left another monument of his munificence, in a splendid temple to Janarddana in the very heart of the city which from its convenient situation, and from the scriptures being daily read aloud there, has numerous votaries. Four handsome sewalas occupy the corners of the enclosing quadrangle, and ten brahmans (the number was formerly 50) daily receive food in the dharmásālas. I was told also of a Jagannáth and a Badrindáth worth visiting, but want of leisure prevented my seeing them. The latter was built by the subscription of the baniahs, and is said to be large and handsome. I must not omit among the modern temples that of which the Jains were so unceremoniously deprived*. This fine building bears the expressive names of Jyobareswar, the Zaberdast, and Jain Banjaníswar, the Jain-expelling lord. The ling, from the circumstances attending its consecration, has numerous votaries, though considered far inferior in sanctity to the more ancient shrines. The exiled Párisnáth, stands in a humble kotri, quite close to the splendid mansion which was built for him, but I could not obtain a sight of his image. Indeed my information regarding the

* See the story in Malcolm's Central India.
Jains is very unsatisfactory. They are, and have some cause to be, jealous of strangers, and will not admit them into their sanctuaries. From an Oujein Jatti with whom I have lately become acquainted, I learn that they have 16 mandirs in the city; 13 Sitambari, and 3 Digambari. The Sitambari are always the most numerous in Malwa towns; the resident Jattis are not more than 12 in number. Of the temples, three or four seem ancient: a subterraneous one to Pārśnāth more particularly so. It is near or upon the site of the old city, and cannot be visited even during the day without a light. A Pārśnāth also about ten miles from the town has the reputation of antiquity, and tirath (pilgrimage) is performed to it twice a year.

The Rāmsanehi sect does not appear to have spread much to the south of Mokandarra, nor could their pure philosophy be expected to flourish in the superstitious atmosphere of Oujein. They have however one plain temple in the city, and about 12 Sādhus*. I do not particularize any of the other sects as they generally join in worship at their respective Vishnava or Śiva temples. The Dādus and Kabir Panthis are common amongst the military, while the courts of Vishnu are filled with Ramavats and Ramanujas, but the varieties of gosains are perhaps less than might be expected, and of any local peculiarities no information has reached me. My catalogue of the holy things of Oujein is not yet exhausted.

At the foot of nearly every tree, commemorating the courage or weakness of woman, leans a sati stone, which some pious hand has removed from its ruined chabutra, and set up to be worshipped in the shade. These tablets have usually sculptured on them a male and one or more female figures, with a symbol to mark the rank of the deceased; as a horse for the cavalier, a cow for the brahman, and for the Rajput (I suppose) a sun and moon†. Sometimes the figures are more numerous; horses and attendants crowd the field, and a dome supported on pillars protects the stone from the sun and rain. On a few, apparently the most ancient, the female figure is so gracefully expressed that I more than once felt tempted to commit a sacrilege and to steal one to adorn my study. Near Shāh Dāwal’s Daragāh where a battle was fought‡, the groves are studded with such affecting monuments which are supposed to cover the remains of the slain. Puja is commonly paid to these stones; they are found let into the walls of tem-

* They have also three or four Ramgīrās at Indore.
† Some of the stones scattered about have merely warriors on them without any female figure. They may have some connection with the commemorative tablets mentioned by Col. Sykes in his Essay—Journ. Roy. As. Soc. 4.
‡ Hunter gives a history of the battle.
ple, or resting against the door, or occupying a deserted sewala, and the pious villager as he passes one under a tree mistakes the sculpture for some form of divinity and besmears it with ochre. Milk once rained at Rome but it was polluted with blood. Lycus tells of a fountain in India from which the natives fed their lamps. But the streams of Oujein more rich and curious, produce not a polluted liquid, or mere food for lamps, but milk, fresh, wholesome milk. Abul Fazl who believed that the Sipra displayed this phenomenon*, was not aware that other waters of the vicinity have the same property. Of seven sacred tanks at Oujein two occasionally manifest the miracle. The Rudra Ságar†, or rather the dādh-talao which is near it, and the Khair (Kshira) Ságar, which derives its name from the mess so called made of rice and milk. A like prodigy is related of a pool near Chitrakoth in Bundelkhand, which may be annually verified on the dark half of the month Kartik during the night only.

The miracle is sometimes reversed; for the Sola Ságar, which is now a large piece of water, was originally a small cup of milk. A rishi observing that his cows returned from grazing with undistended udders, concealed himself and detected a gowala in the act of milking the cows. The discovered thief ran away, and in his haste dropped the vessel which contained the stolen milk,—the spilt milk was the origin of Sola Sígar.

The credulous Oujeinis receive, in its literal sense, the name of another of the lakes, the Ratna Ságar, and believe that precious stones at times rise out of the water and glitter in the eyes of the fortunate worshipper. It was originally no doubt a mere complimentary epithet, just as the Dee is called the Ratnákara or house of gems. But the Sipra is, par excellence, the stream of wonders. Its sanctity commences about four miles south of Oujein at the Triveni, where the three waters the Riatka, the Rutkia, and the Chippra, (Sipra) meet. During the drought which desolated this part of India three or four years ago, so little water remained in the river, that the citizens became alarmed. Numerous were the prayers, the homas, the offerings of ghee and milk on its banks. “One morning (I use the words of the chief Mulla of the Bhoras who prefaced his tale with the ominous caution of “you’ll not believe me”) I went down to the gháts, what was my astonishment at finding the bed of the river which I had left nearly dry a few

* It is amusing to find Gladwin taxing his ingenuity to explain this—why did he not also explain the Parus-pattal and the mermaids.

† The Rudra Ságar is not unfrequently dry; the natives tell you that bones thrown into it in the rains, are decomposed, by the time that the dry weather exposes its bed.
hours before, covered with water a foot deep. No rain had fallen at
the city or for 20 miles round, it was a visible interposition of
God."—I am not surprised at the credulity of the Bohra, at his telling
that he saw what he never could have seen; ignorance is always more
ready to wonder than to investigate;—‘ sanctius et reverentius visum
de actis deorum credere quam scire.' The disease of superstition which
converts "the freshest sandal-wood into a flame of fire"* has infected
every class at Oujein, where miracles are daily believed which seem to
defy belief. During my visit, a gosain ran an iron stake through
his body;—a brahman passed his hand over the wound and cured it†.
The Musalmáns in their turn, boast of a faqir, who has been for
years in the habit of standing in the open air when it rains; the
water separates in a cone over his head and does not wet his
body. ¶ The frequent recurrence of and ready faith in these
miracles, "seen, heard, attested, every thing but true," teach us, how
cautiously we must receive, when superstition is concerned, the
testimony of witnesses however numerous, or disinterested; and
perhaps in like cases the most rational rule, is almost to adopt the
paradox of MACKENZIE, and "to doubt of strong evidence from the
very circumstance of its strength."

The Hindus of Oujein do not seem to be much troubled with
sectarianism; though MAHÁDEO is of course the most popular divinity,
the worshippers of other gods are not molested, nor are the objects
of their worship neglected.—A brahman whom I questioned on the
subject said in answer, "we treat our deities as you English gentlemen
do your friends in a cantonment. We call on them all round but are
more intimate with some than with others." It would be difficult to
form an estimate of the number of places at this city which are
devoted to the worship of the brahmanical Pantheon, but ABUL FAzL
certainly speaks within bounds when he enumerates them at 360.

Leaving for the present the Hindu and his faith, let us devote a few
lines to the followers of the prophet. The orthodox sect of Musal-
máns, during the fighting times of the first SINDIA, attained consider-

* Sentiment of an Indian author quoted by Sir W. JONES.
† I was to have witnessed this trick, but was prevented by illness.
¶ JEHANGIR tells us that a shower of gold fell in his presence on the head of a
saint. The emperor perhaps never saw it, for he is a most unblushing fabulist; or
if he did, even his credulity seems to have suspected a trick, for he speaks doubt-
fully of it and his courtiers laughed at the saint and his miracle; but in the case
of our faqir a trick seems out of the question, and the numbers who tell the tale
must believe it, on hearsay.

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able consequence in Målwa, but they are now few in number, without power and without money. The principal family, at the court of Mahadji' Sindia was that of A'dil Beg*, of which it may be convenient to give a short account, as to its members most of the Musalmán buildings of Oujein are due.

A'dil Beg, By a wife By some mistress
1. Abdul Haki'm Beg. Chamman Beg.
2. Manowar Beg.
3. Anwar Beg.

Of A'dil Beg's history I know nothing†. To his eldest son a few lines only, in Malcolm's Central India, are devoted. But he is much celebrated in Målwa, and was sent on several important embassies. On one occasion, when he was vakeel to the Oude court, Asuf ud Doula, pressed him to remain in his service. Abdul Haki'm excused himself in a compliment to both his patrons which raised him in the estimation of the Vizier and much endeared him to Sindia. It is said that whenever he entered the Durbar, his Mahratta master rose slightly from the cushion, (an honor he paid to no one else) calling to him in a friendly manner as sahib and seating him by his side. One day being sulky or lazy he neglected the ceremony. The mortified Beg returned home, dismissed his establishment, and retired in the garb of a faqir to a neighbouring mosque. Three or four days afterwards Mahadji remarking his non-attendance at court inquired the reason. "No one," said his brothers, "knows quelle mouche piquée but he has turned faqir and is telling his beads in his father's masjid." Sindia immediately rose from the durbar, hastened to the mosque and addressing the pretended faqir, said, "what is the meaning of this?" "My lord," replied the nobleman, "I am your slave and live only in your favor; you have always distinguished me above the rest of your court by rising when I entered the durbar. It was a trifle no doubt, but a trifle on which hung my honor and dignity: the last time I approached the presence you received me without the usual compliment, exposing me to the sneers and reflections of my enemies and to the mortification of thinking that I have lost your affection. What business have I at a court where I am no longer regarded." Mahadji' made no answer, but taking him by the arm with a gentle violence brought him back to the palace.

* I do not mention Rana Khan, as his history is comparatively well known.
† I may as well premise that my library is scanty, I have neither Prinsep's Ameer Khan, nor Brigg's Mahomedan History. The gallant A'dil Beg, in the Rana of Oudepoor's service was a Sindi. The father of Abdul Haki'm, I believe, a Deccan Musalmán.
He continued in great favor for some time, but seems, at last to have been supplanted by Chamman Beg. The rise of this younger brother is curious. It appears that while all his family were in power, Chamman Beg alone had remained without appointments. He became however intimate with the dewan who introduced him to his master. Sindia surprised that a son of A'dil Beg should till then have been unknown to him, asked Abdul Haki'm how many sons his father had left, "three" he answered, repeating their names. "And Chamman Beg?" "O he's not my brother, but the son of some slave girl." Boiling with rage the equally low-born Mahratta turned his back on the blundering Beg.—Chamman was immediately taken into favor, was sent to take charge of Mandeswar, and subsequently rose to great power and distinction.

Manowar Beg had some command near Bhurtpore, but being defeated by the Jats he returned in disgrace and was never afterwards employed. The district of Mandeswar had been entrusted to A'nwar Beg but he was removed to make way for his illegitimate brother*.

Of about fifty mosques not more than seven or eight are at present frequented. The principal two very handsome buildings in the midst of the city bear the names of the founders A'dil and Chamman Beg. One of the deserted mosques is called Bé-neo, or without foundation, because the under surface of the lower range of stones of its walls, is on an exact level with the ground about it, and really as the place is small and low, and built on the crest of a hill, it may possibly have no foundation. The Oujeinès, however, confirm the propriety of the name by a fable which has certainly no foundation. A Kábul faqir took it into his head to travel, but unwilling to leave a favorite mosque he carried it about with him on his shoulders. Arriving at last at Oujein, a brother faqir whom he had formerly known, called out, "Friend, what are you carrying that great thing about for, put it down here." The weary traveller deposited his load, but never took it up again, for charmed with the place, he made it his home, and a small tomb in the court of the mosque is shewn as the spot where rest his remains†.

There is an Arabic inscription over the door, consisting apparently,

* I cannot help, even at the hazard of being tedious, again apologizing for the meagreness of these details, information regarding the personal histories of individuals is easily obtained by men in office, but with great difficulty by a subaltern in a cantonment.

† A Jain assured me that this place was an apasra or reading room of his sect, but it is evidently a Musalmán building.
of extracts from the qurán, but I was too pressed for time to stay and decipher the nearly obliterated letters which were placed too high to be read from the ground. But few of the other Musalmán buildings merit description. In the heart of the city and close together, the tombs of two ladies stand in quadrangles, enclosed by walls. One covers Rekmat Bi'bi', a person more celebrated for liberality than modesty, for she annually expended in a tazeen 700 rupees of the wages of prostitution. The occupier of the next tomb would be shocked at its vicinity to so unchaste a character. She was the beautiful wife of a Nawáb Bakhtár Khán, whose affection for her induced him, in her last illness, to summon a learned Hakim from Surat. But in spite of the arguments and prayers of her friends the prudish lady would not consent to her pulse being felt by a stranger. The doctor suggested that she should hold one end of a string, passed through as many doors and walls as she pleased, while he by feeling the other end would judge of the state of her body. The lady seemingly consented, but tied her corner of the string to a cat's neck. Alas! I cried the doctor from without, that cat is starving to death, pray give it something to eat. The husband enraged with the fastidiousness of his wife insisted upon her again holding the string, but when he left the room she tied it to a post. The doctor who was not to be deceived instantly in a rage quit the house, and the lady fell a martyr to her too-scrupulous delicacy. Much treasure is supposed to have been buried with her, but it is now no longer searched for, for it is believed that a party formerly employed in the unholy act of endeavouring to rob the dead, lighted upon the spot where the body was deposited. It was found lying in a sandal wood cradle and the face so piously concealed during life, became by a cruel fatality exposed after death to the vulgar gaze of these sacrilegious men. The worm had not outraged the fair lineaments, and the modesty of the beautiful features struck such remorse into the hearts of the plunderers, that filled with pity and shame they immediately covered up the grave, and no one has ever since been impious enough to violate its sanctity. These two tombs are adorned both externally and in the interior with slabs of white marble, having sentences of the qurán sculptured on them. I looked in vain for any inscriptions which would certify to the occupants of the buildings, as I have heard them ascribed to different individuals than those to whom I have assigned them.

Of the other tombs, one to Ismael Khan Rumi occupies a conspicuous situation, the crest of one of the hills of the old city. Of the
history of the Khan I am ignorant. I was equally unsuccessful in learning any thing regarding the cemeteries of two saints, Pr’r Macham and Shah Dawel, both of which are beautifully situated in groves outside the city. A singular superstition is connected with the burial place of a third saint, Pr’r Khir, or as he is more properly called Pr’r Karra; the last name originating in the belief that before the suppliant at the tomb can take rest, his wishes are granted.

Women desirous of progeny bake four flat cakes of flour, and crowning them with small pieces of meat and fruits, set them floating in a baoli near the tomb. If the saint is propitious, two are said to sink, and the other two having been first carried to the opposite side of the well, return back to the happy votaress.

As a not inaccurate method of calculating the Musalmán population of an Indian city, I visited on the Bakrid, the idgáh at which all the faithful are sure to be present, whom age and sickness have not confined to the house*.

An immense crowd had assembled but a large proportion of it was composed of idle spectators, or petty merchants, and I should not suppose that the number of Musalmáns was greater than 2,000.

The Musalmáns agree better with the idol-loving Hindus, than with the followers of their own prophet, the bohras.

The Maharattas and Musalmáns, indeed have in a strange manner amalgamated their religions. Amír Khan paid a brahman to pray for him at Rashkar: Holkar always provides two tazeeas at the moharram, and gives presents to the water-carriers, while many of the Maharattas appear dressed in green turbans, &c. on the katil ká rát. But the bohra can never conceal his opinions, is for ever blurting out his creed, and seems longing to have a hearty curse at the three caliphs. Their chief mullá was my constant companion during my visit to Oujein. Sitting on one occasion with a munshi and myself, he asked interminable questions regarding our manners and customs. But the day was hot and the mullá is old: he grew sleepy: “Iladmirait d’ours mais est bailloit quel que fois” and every yawn was finished off with a piously prolonged Y—a A—l—i. These exclamations became at last so frequent that I could perceive my munshi wincing under the infraction, and he told me afterwards that he should have been much offended “but he’s an old man and thank God I’ve seen the world.” As might be expected quarrels between the bohras and sunnis, are not unfrequent, and in a fray which occurred at Mandiswara a few years ago,

* This method will not apply to a cantonment, where each regiment has its private praying-place.
the chief mullá narrowly escaped with his life*. A sunni will not receive a glass of water from a bohra, unless poured out before his eyes from the latter's lotá, who would it is declared, certainly spit in it if the other turned his back for a moment.

The early history of the bohras is involved in much obscurity: Malcolm, who asserts that they are descended from the Hassanís, has not informed us, whether he derived his knowledge from common report, or written authorities, and omits to notice that Colebrooke and others have on strong grounds† disputed that extraction.

Of this interesting tribe, I at one time entertained a hope of being able to send you a more satisfactory history, than can be gleaned from the accompanying meagre notes: for on paying a visit to the chief mullá's house, I was delighted with the sight of nearly 200 volumes of Arabic lore, from which he promised to permit me to make whatever extracts I pleased. But the mullá is old, cautious and avaricious, and though still profuse of his promises of giving me the use of his library, I have not as yet been able to procure even a catalogue of it, and the scanty information which in answer to my queries, and to whet my curiosity, he sends me piecemeal, in letters, is of that description, which the Hindus call, At'patáng, in which nec pes, nec caput, &c.‡ Perhaps, however, he tells little, because he has little to tell. I am the more inclined to this suspicion, from the nature of a few extracts, hastily made, from two or three books which he pointed out to me, as the most respectable authority on the subject of his creed. Of the value of these you may judge from the following specimen§.

"A man, named Yaku'b, obliged to quit his country from some domestic or party feud, was the first of his sect who put his foot in India, having left Egypt and landed at Cambat, A. H. 532, A. D. 1137.

* See Heber's Journal, vol. II.
† Their not rejecting the last five Imams, their peaceable pursuits, &c.
‡ He promises to pay me a visit in the cold weather bringing all his books. Should he not fail me, I will send you notice of any thing I may find curious in them: D. Herbelot mentions a few histories of Yemen for which I inquired, but the mullá did not seem to know of them. I remember the titles of a few of the bohra MSS.
§ The extracts, mere rough translations, are distinguished by inverted commas. Of the history of the sect before 532, I am ashamed to send but in a note the confused story of the mullá. The first Persian apparently of whom their chronicles speak, is one "Soleyman Farser," who emigrated from Fars or Hamadan, (I suppose to Arabia,) and was the bosom friend of (there a word seems wanting) "Bin Mahomed il Mustapha."?
At this time, the chief mullá of the sect, (which had been for some years settled in Yemen,) was Zoheib bin Musa. Egypt obeyed the rule of the caliph Mostemsir Billah, and Sadrás Singh governed the Hindu kingdom of Piranpatam.

Now Mostemsir, say most authorities, died A. H. 487, and his grandson Hâfedh, the 11th caliph, reigned from 524 to 544.

The Guzerát chronicles, though very confused at this period, agree better with the above date; for Siddha, or Jaya Singh, of which Sadrás may be a corruption, was king of Anhulwaranpatam in 1094. Yaku'z having landed at Cambay, was received into the house of a máli named Kela, whose hospitality to a stranger soon met a reward, for the garden-well becoming dry, the prayers of his guest caused water again to rise in it. The gardener naturally approving of such a convenient faith, immediately adopted it, and Yaku'z learning the Gujeráti language with surprising quickness, soon gained as a second proselyte, a boy the son of a brahman.

The king Sadrás, and his two dawns, the brothers Târmall and Bârmall, used to pay frequent visits to Cambat, for the purpose of performing puja at a temple, much celebrated for an iron elephant, which hung in mid air, a chamakpán having been let into the roof above it. The zealous Yaku'z caused a block of stone to be cut to the size and shape of the loadstone, removed the original slab, and substituting his own, the elephant of course fell to the ground*. The daring author of the profanation, who made no secret of it, but when they were eagerly searching for him, boastfully exclaimed, "adsum qui feci," would have been immediately sacrificed to the rage of the idolators, but he represented that it was folly to put him to death, merely because he was more powerful than their god, of which he had already given them one proof, and of which he was prepared to offer another. Let your god said he, dry up that tank, if he succeed kill me; if he fail acknowledge my superiority. The eloquence of the preacher touched the simple Indians, who consented with joy to the trial; but

* It will immediately occur to your recollection that the Gaznavide Mahmud performed the feat in the same country; Dow, i. 71. The story is a very old one, and Bayle in his article "Mahomet" gives some amusing quotations on the subject.

Yaku'z might have learnt the secret at Alexandria, where in the temple of Serapis there was a similar argumentum demonis.—Sed cum quidam dei servus inspiratus id intellexisset magnetem lapidem e camera substroxit, &c. &c. Prideaux, who had a large faith, and others have argued upon the possibility of the suspension.
in vain the brähmans, like the priests of old, called on the name of their Baal, from morn even unto night, saying, Baal, hear us. Their lord was peradventure asleep, for he heard them not, and the waters remained unmoved and undisturbed. Yaku'b stood by, like Elija, and mocked them, and when at last in despair they relinquished their fruitless task, he by a few prayers and incantations caused the waters to retire. I have dwelt the longer upon this fable because it confirms the fact of a connexion with Egypt*, by the singular coincidence of the drying up of the tank, with a well known superstition peculiar to that country. In De Sacy's Abd Allatif the curious may read the whole process by which the African magicians absorbed water; a small image, the letters T and H, some string, a little pigeon's blood, &c. being the simple ingredients of their talisman†.

But Yaku'b's skill was not confined to depriving a pool of its water. At the king's request he again replenished the exhausted tank, and Sadras and his court, won by such a succession of miracles, embraced the religion of their author. "Of a truth" says Sadi, "every one is born with a disposition to Islámism." The inhabitants of the neighbourhood soon followed the example of their lords, and in a few days a numerous population was repeating the Imámiyeh kulma. The Indian converts, who being generally merchants, were distinguished by the name of bohras (byohar, traffic) were obliged, from their ignorance of Arabic, to refer to their brethren at Yemen whom they looked up to as superiors in all questions regarding the laws and ceremonies of their religion, just as the Parsí of Hindustán obtained their revaiuts from the more learned guebres of Yezd. As it is the duty also of every Bohra to perform once in his life a haj to his chief mullá, an active intercourse subsisted between Yemen and Cambay, the pious pilgrims doubtless mingling some attention to interest with their spiritual functions‡, and in going and returning

* Yeman was at this period a tributary of Egypt.
† See fourth appendix to the Relation de Egypte. The verses which contain the mystery are too long for insertion here, excepting the opening lines which have an amusing solemnity. "Toi qui desires apprendre le secret de faire absorber les eaux écoute les paroles de vérité que t'enseigne un homme bien instruit," &c. The object of drying up water was to uncover hidden treasure, the letter T was always used in African magic, it was the figure of the cross with which the height of the Nile was measured, what H signified I cannot remember. You will have remarked that the names Kela and Chamakpán (Chambaka pathar), are Hindi, though the work from which I extracted them was Arabic.
‡ That such has been the practice from the days of the Crusade till the present time, see Robertson's disquisition.
providing such an assortment of goods as enriched both themselves and the Yemenites.

A mutual interchange of good offices thus established, it is not surprising that the latter when driven from Arabia by some revolution should have sought refuge with their Indian brethren, by whom as was expected, they were honorably and affectionately received. The whole tribe with the exception of a few who are said to have fled into Persia, perhaps in gratitude to their hosts or from similarity of pursuits, adopted on their arrival in India the name of bohras, assumed their dress and learnt their language. The old mullah had been enumerating to me in guttural tones the chief priests from 532 to the date of the final settlement in India, insisting that I should write them all down though they consisted of such fatiguing long names as "Sayyad ya faqir uddin, Abdullah bin ali bin Muhamed bin Hátem" and was about to tell me the date of the emigration, when I assured him that he need not trouble himself as I had an infallible method of discovering it. Making them some shew of figures and circles I multiplied the number of mullás 23 by 17, and the product came singularly near the truth, for the grand emigration was in 946. It was amusing to witness the old man's astonishment; every visitor who dropped in, mullás and others he eagerly told of the wonderful calculation. They all elevated their eyebrows stroked their breasts and drawled out a Yá Ali*.

The troubles which obliged the bohras to leave "happy Arabia" are doubtless connected with the invasion of the Turkish emperor Soleiman, who in 1538 conquered the kingdom of Yemen†. Of this event we have no very detailed account, and perhaps the bohra chronicles will throw light upon Cantemir's meagre notice‡. The Guzerát historians of this period are too busy with the murders and depositions of the last weak kings of Ahmedabad to remark the entrance into the country of a few poor fugitives, and the bohras,

* I had shortened Top's average of reigns as an adult only can succeed to the bohra-gaddi, but my average was too little; for the succeeding period it would have been too long, for as there were 22 priests 14 would be nearer the average of each reign.

† The Turkish troops followed the steps of the fugitives, for it was in this year that they made an attack upon Diu when four lamps suspended to the mast of every ship of the Portuguese fleet frightened the gallant army from the Indian shores.

‡ A work mentioned in D. Herbelot's article Jaman would probably describe the event at large, as it was written but a few years afterwards.

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sheltered in their insignificance, do not seem to have been hindered*, and probably profited by the troubled state of the kingdom, and soon spread themselves over Guzerat and Hindustan settling at Surat, Ahmedabad, Sidpore, Burhanpore, Oujein and Rampura. Their numbers at present may be roughly estimated at 100,000 souls†.

The most remarkable person of the sect at Oujein, is decidedly their head mullá, Esau, to whom all Europeans apply for information on visiting the city, for as he has resided there about 40 years; he is a living chronicle of the "times of trouble" and to boot like Crebillon's Sháh Bahmun, 'il est sans contredit l'homme de sa ville qui possède le mieux l'histoire des événemens qui ne sont jamais arrivés.'

It is a mistake to suppose that he partakes of any of the divine authority with which the bohras invest their chief priest, of whose orders he is merely the organ; nor has he any particular respect paid him by his flock; for as we walked together at a melá, where numbers of them were assembled, I remarked that they almost all passed him without notice or salutation. He seemed to guess my thoughts, and said rather tartly, 'we are a plain people, not addicted to bowing and scraping.'

The succession among the chief priests, is solely determined by the will of the reigning mullá, who in case of incapacity in his own family, from youth, bad conduct, &c. will transfer the honor to another house; and one of the first acts on ascending the gaddí, is to nominate the next heir to it. The last mullá, who was the saggá brother of mullá Esau, died in the beginning of March, and was succeeded by Mahomed Badar u'ddi'n who is about 27 years of age. The bohras have three separate wards in Oujein, or as they themselves count them five, for two are large and double. Their religious buildings are hardly worth visiting except perhaps one mosque, to which is attached a low, small, dark room where rest the remains of 7 or 8 of their chief mullás: the tombs are placed side by side, on a raised foundation of fine white marble, on which verses of the qurān are thickly sculptured. A sort of awning is spread above them consisting of a board, into which pieces of looking glass are closely fitted together, and these with the common wall shades round the room give it the neat but tawdry appearance which characterises their shops. When lighted up on festivals, it may look gay enough, but on common days, its only ornament, the pure marble (to preserve

* There is a slight allusion to their having been expelled from Sidpore and Ahmedabad.

† I speak from native authority, without means of confirming it.
it from injury) is concealed under stuffed rezáís, so that the place altogether presented but a mean and shabby appearance; though of course I expressed with uplifted hands and eyes all the admiration I was expected to feel.

A Persian historian quoted by Colebrooke tells us that many bohras were converted in the orthodox tenets by the first Muslim king of Guzerút in 1391: but the "Arguments" of the traditionalists, (we may guess their nature) doubtless prevailed only so long as they had the power of enforcing them; for I am assured, that there is not at present a single sunni included in the sect. They appear with a few ceremonial exceptions to be strictly shíáhs; and reverence the six last Imáms which distinguishes them from Ismaelís. Their burial-grounds have a pleasing appearance, the tombs being regularly arranged in streets east and west. The tombs themselves, which are of course north and south, the corpse resting on its right side, differ in no respects from those of sunnís, with the exception of a small chirágh takía cut out of the north face, just like the cavity for the inscription of our own tombs. In a churchyard of this description at Kargaon I counted more than 1000 tombs ranged in about nine streets, some of them for children smaller than the rest, and one, covered with a singularly elegant, though perhaps tawdrily painted dome. They formerly, we are told, sent a fifth of their gains to the Sayyads of Medina, but a practice which imposed such a strain on the conscience could not have been expected long to obtain, among a money-loving people. Now and then perhaps a twinge of conscience, may induce the driver of a hard bargain to devote a pittance of his gains, to the holy Sayyads, but this is a voluntary, unusual, and supererogatory act of piety. Like other shíáhs, they pray singly without an Imám. At their devotions they use a particular dress which consists of a takband, a chadar thrown over their shoulders, and a small dark-colored cap, some adding to this a sort of surtout. After praying they wrap up the clothes in the mosalla or praying carpet. They are not so nice with respect to the cleanliness of this dress as Colebrooke supposed, for all that is required is that it shall be washed by their own hands after coming from the not sufficiently orthodox fingers of the dhobi, but it is only again changed, when become even in their eyes, dirty, or when it may have acquired a peculiar defilement*. So cleanly a precept as that of daily washing it, would be an exception to their general habits; for they are a very

* Quum crepitum ventris ediderint. They have generally two sets of this dress one of which is always kept at the mosque.
Observations upon the past and present

(dirty people, wearing usually colored drawers, which they seldom wash, and do not change till they fall off in rags. Their houses seemed certainly neat, and a tiffin of which I partook at the mulla’s was served up in the European fashion, in very clean-looking dishes, but the narrow and sometimes covered streets of their wards teem with every sort of filth. In this last respect they but copy their fellow-citizens of Oujein, than which I have rarely met a dirtier city: even in the dry weather mud a foot deep covers most of the streets, and disgusting sights and smells offend at every corner.

I must not omit to notice that a fine of 20 cowries (rich and poor pay equally) punishes the non-attendance of a bohra at the daily prayers. A larger sum is exacted for remissness during the Ramzán, and it is said that the dread of this small loss operates powerfully upon a class of men who are particularly penny-wise. The money collected thus is transmitted by the Oujein mulla to his chief at Surat*, who devotes it to religious purposes, such as repairing or building mosques, assisting the needy of his subjects, and the like. Several other offences have the same characteristic punishment, such as fornication, drunkenness, &c. But the cunning bohras elude many of the fines, and daily indulge in practices not sanctioned by their creed; thus in their shops pictures and figures may be purchased, though it is against the commandments to sell the likeness of any living thing. I cannot learn how the chief mulla is supported, but I am told that the heavenly passport he was supposed to furnish, is an idle fable, and every bohra to whom you speak on the subject begins to curse and to swear, and to exclaim that it is a lie.

An excellent bird’s eye view of Oujein is obtained from the Goga-shéhid, an isolated hill in the south-east quarter of the city. The name has its origin in one of the numerous versions of the tale of the throne of Vikramáditya being discovered by Rája Bhoj. A case, which, to use the words of the Indian narrator, had made the raja bite his nails, was at once decided by a shepherd boy who was playing with his companions at the game of king, seated on a mimic throne on the top of the hill. The raja sent for the young lawyer who refused to stir from his judgment seat, and an armed party attempting to bring him by force, he defended himself gallantly, and at last overpowered with numbers and wounds fell lifeless on his throne of earth†. The

* The chief priests have of late years lived at Surat, but, their place of residence is in their own option and has been often changed.
† Hunter misled by the word Shehid mistakes Goga for a Musalman saint, or perhaps he confounded him with Ramasseh Pi’r, also called Goga Pi’r, who was killed near Poshkar. See Malcolm’s Central India, 2 : 177.
rája could not repress his sorrow at the death of the wonderful child till consoled by the suggestion of the vizir, that some virtue concealed in the hill, could alone have converted an ignorant cow-boy into a sage and a hero. An excavation being accordingly made, the magic throne with its lion supporters and 32 speaking puppets was brought to light*.

Mounted on this hill and turning to the west the eye is first attracted by a staring white wall standing alone, and like some huge target actually riddled with balls. This is all that remains of the palace of the restless Pátaṅgar whose singular history is doubtless not unknown to you. He imposed the same restriction upon his son and daughter-in-law as that with which Blanche persecuted St. Louis and his queen. In strange contrast, a bulky black building appears to the right of the last, wearing that dismal look peculiar to a house which has been long unoccupied. And is it quite uninhabited then? I asked a bystander. Oh no! was his answer, it is full of jins. A Musalman lad just then came up, riding a small pony (he once rode elephants, said one of his attendants in a loud voice but jaiśa húá taisá diya), and begged to offer me his salám. From him I learnt that the sombre building had been the residence of the Bhao Bakshi, the old gentleman, he assured me, might still be seen by the curious, squatted at midnight in the centre of the deserted hall, counting his money bags:—but the intruder would rue his temerity; for before he could leave the house, jins and demons would drive his senses out of him.

My new acquaintance with a justifiable pride, begged me to observe that the minarets of the mosques of A'dil and Chamman Bég, overtopped every building in the city. Even the golden kalasa of Mahá-kál which glitters in the distance can hardly dispute the preeminence.

The observatory of Jey Singh may be distinguished to the S. W. Hunter's minute description renders a further notice unnecessary†. The wall of the great quadrant is still standing though its circles are nearly obliterated‡. Did they remain they would but be thrown away at Oujein which has long ceased to be the abode of science.

* I have abridged a long tale, as the same or its fellow may be found in such common books as the Battisi Singhásan, &c. Most of them make Dhár the site of the Singhásan, and the inhabitants of that city boast their hill and their tradition.
† Asiatic Researches, vol. 5.
‡ The circles in the tiled building are probably still distinct, but I unfortunately forgot their existence till I had left the place.
In answer to my inquiries for a Jyoshí, I was informed that there was not one in the city fit to speak to a sáhib*, nor could I meet with a single person who had ever even heard of the jantra of Vikramáditya. To determine the site of this would-be curious, for it would in some measure fix the position of the ancient city, and from Baber's notice†, the observatory would seem to have been standing in his time.

Still posted on the hill and looking around the eye falls on a confused mass of buildings among which the palace of the Scindias and of the Romasilar can alone be distinguished. To the north trees confine the view, shutting out some of the most populous districts, and rendering it impossible from the coup d’œil to guess at the number of houses so as to form some estimate of the population of the city. I was furnished for that purpose with a lengthy list of the mahals, which proved equally unsatisfactory, for some of them exist only in name and others have hardly an inhabitant. The Musalmán names of a large proportion shewed the bygone influence of that sect. Oujein seems gradually retrograding to its ancient site, most of the southern quarter of the city being deserted, owing apparently to the little elevation of the banks of the river on that side which must occasion them to be frequently overflowed in the rains. To balance this the hills of the "Juni" are slowly becoming covered with Nyapuris without end.

When Jacquemont was at Oujein, he requested three of the principal authorities who chanced to be sitting with him to write down separately what they supposed to be the population of the city. I forget the extravagant figures they guessed, but two of them who had been at Benares, calculated the number of the inhabitants of that city, the one at 50, the other at 20 lacs. Jacquemont then produced your moderate census which of course they assented to and disbelieved. One of the party the chief mullá of the bohras, asked me if it was correct. I told him the story of the raja who challenged its accuracy

* That I was not misinformed, see Journal As. Soc. 3 : 508. I had been desirous of making inquiries regarding the very curious meteor mentioned in your Journal, 6 : 79. It may interest you to know that it was seen (and as far as I can learn at the same moment) at Nimach and at Mahidpore to the south; at Rajwass, to the northwest, (I may perhaps err here, for I have lost my note of it;) and at Mhow and Hussingabad to the north and presented at all these places exactly the same appearance. The beautiful sketches accompanying were drawn by Lieut. Kewney who saw the meteor at Hussingabad. (We regret the impossibility of introducing these colored sketches.—Ed.)

† Erskine's Baber 51, the emperor seems puzzled between Oujein and Dhar. Where is there any notice of the old observatory?
and whom you convinced in spite of his teeth by a reference to his own establishment. Do you remember that scene? The indignation of your friend at the number of 52 assigned to his family, his boast that it contained three times 52, and the difficulty he found at last in eking out even your tale, by two old beggar women who slept at his gate? If the more enlightened Benares folks were so incredulous and ignorant, you could not expect much assistance in such calculations from the Goths of Oujein. The number of residents I would roughly estimate at 70,000. The theories which account for the change of site of Oujein appear to me all equally unsatisfactory—I neither believe with Hunter that a shower of earth, nor with Malcolm that a flood, overwhelmed the old city, nor with the natives that it was turned topsy turvy. The tales of old bricks and of wood of surprising hardness, &c. dug up at depths of fifteen feet seem to smack of the Oujein failing of exaggeration. Several people were interrogated who had been twenty and thirty years at the place, none of them had ever positively seen such things, though all believed most religiously both these and much more wonderful curiosities to be found. It is currently told, that a chamber was discovered in which was seated the skin of a beautiful lady, just, explained my informant, like the shape of a grasshopper which you see trembling on a stalk of grass in the dry weather. Some incautious visitor approached too near the delicate shell, it vanished into air—like the fish found in the pyramids,—"comme de la poussière qui s'envole quand au souffle dessus." Bricks found at any depth would prove little, for they might have belonged to walls which stood on the slope of a hollow, filled up by time; many of the houses of the present town being built in this fashion to save the trouble of making a back wall, or they might have belonged to under ground granaries, tahkhánehs, or wells. A shower not exactly like the famed one of bricks and tiles*, but one equally composed of building materials, such as rained, says Assermani, in 769, "Une pluie de pierres noires," seems as likely to have fallen, here, as earth or sand.

The surface of the hills (of the old city) where it has not been ploughed and picked is strewed with fragments of stone, just as you would expect in a place which had once been covered with houses: these broken pieces of trap being parts of walls of which the larger companions have been taken away as material for other buildings.

The theory of an inundation is principally supported by a tradition that the river has changed its bed. This belief seems to me a native

* Pliny, where the date is gravely given.
fabrication to account for a square, tall, brick building, which resembles the wells so frequently found near the banks of the river. It is situated in a hollow through which the river is said formerly to have flowed, and which is perhaps merely the dried-up channel of some nullah. Of the name of the well Bibi Mako I could get no more satisfactory explanation than that the words are convenient for the repetition of the echo. Every little idle urchin runs into the square and bawls out Bibi Mako with a drawl on the o, and is equally frightened and delighted with the reply of Bibi Mako. One argument is conclusive against an inundation: that the hills on which stood the old city are higher ground than the level of the present town, and that the latter is the more likely also to be overflowed. Indeed no such extravagant theories are required to account for the desertion of the first occupied spot. The whim of the reigning prince is sufficient to determine the position of any oriental town, of which we cannot look around without observing instances, as at Delhi, Lucknow, Maheswar, &c. And that coins and antiques should be picked up, is not a whit more extraordinary than the annual harvest of such curiosities at Beghram and Canouj, &c. towns, the last of which at least, was gradually deserted.

Romance lovers would be shocked at my theory of the origin of the so-called raja Bhirtri's caves. The natives are in the habit of excavating the foot of the hills of the old city for an excellent clay of which there is a thick and extensive bed. Any one who has resided at Delhi will remember the excavations there for the same purpose, which have not unfrequently been converted into agreeable tahkhánehls. One of those at Oujein nearly rivals in extent, Bhirtri's retreat, is supported by arches cut out of the clay and is divided into several chambers. Such was probably the origin of the great caves, which are very low, and not of any great extent*. They are supported by pillars, clumsy, but massive, and the walls and ceilings are lined with enormous blocks of stone calculated, it might be thought, "to fatigue time." But they will shortly be crushed by their own weight; already one room has fallen in, and some of the slabs are in such a position that at first sight it does not seem safe to walk under them. What may have been the primary object of the buildings is matter of question. The natives contend that it was raja Bhirtri's hermitage, but their own fables refute them, for we read that the raja immediately after swallowing the amar phal set out on his travels. In no place did he allow his weary limbs long to rest, though he halted at Sehwan on the

* The dimensions may be seen in Hunter.
Indus, at Bhartewar near Khyroda, at Chunar and Benares, and to this
day he is believed to be still wandering about, among the Hyperbo-
reans beyond the Himalayas. A late writer* imagines it to have been
the dwelling place of raja Bhirtri'. There is, however, no appear-
ance of its having been built to live in. Bhirtri' would have run the
risk of breaking his head or his shins, every time he rose up, or
walked, in his low-roofed unevenly-floorered mansion†. The pillars too
are sculptured on only three sides, that side which faces the wall, and
which would not be seen by one passing through the caves, not having
been even smoothly chiselled.

The antiquity of the caves will be much lessened‡, if from the first
they were furnished in the same fashion as the present, for they are
now evidently ling temples. The figures on the pillars, are small,
much defaced, and were originally far from being deeply carved, but
there is no difficulty in recognizing them for those indecent groupes
which mark the temple of Shiva. Several lingas are scattered about,
though one only seems to have been worshipped a Kedareswar, 'lord of cedars.'
Marks of feet engraved on the rock are not unfrequent. At the end
of the left cave on a slab of black stone about three feet high and one
broad, two figures (one over the other), are cut, sitting cross-legged,
performing tapasya. The upper one is called Gorakhnáth, the lower,
his pulpit Bhirtri.

Near the entrance lies a huge head of a Rákshasa, and the ghát
below takes its name from a gigantic stone image of Kapila muni,
which leans against the bank half buried in sand.

The quantity of antiques collected amongst the ruins of Indian
cities has always seemed to me a subject of wonder. The supply
from the old Oujein is so constant and plentiful that the natives call
the place by the appropriate name of Rozgår ká saddábirt, and it is
in truth a never failing charity for the industrious poor. In the idle
days of the rains the digging begins. The principal things found are
glass, stone, and wooden, beads, small jewels of little value, seals, (agate
and cornelian,) and a few women's ornaments; copper coins are numer-
ous, next in number are the debased silver Guzeráti ones. Pure silver
rupees seem scarce, and gold mohurs are either secreted and melted
when found, or they but rarely reward the searcher, for I was only able

* The author of the paper before alluded to in the E. I. United Service Journ.
† The caves seem by their position to be exposed to inundation which alone
would have unfitted them for houses, and may have been the cause of their
having been so solidly built. An outer court, though very strongly constructed
has been partly thrown down apparently by the swell of the river.
‡ That is, according to Colebrooke's theory, which however seems to have
now but few followers.
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to procure one and that a doubtful specimen. As the pilgrims carry away with them, as relics, what has been dug out of the Junt-garh, the merchants mix with the real antiques every old bead or piece of copper which has an ancient look, and pass them off as genuine on the unsuspicous natives. One man brought me a large heap of copper seals or plates of chapríasse which had engraved on them modern Musalman and Mahratta names, and was ready to take his oath that they had been dug up, which perhaps they were, for he had probably buried them that they might have the appearance at least of age. Steatite "Nddils" are also frequently brought for sale, some of them as old-looking as if they had really been buried with the city. I send you one as a specimen.

Sometimes the owner of an antique cannot be induced to part with it. I was told of a baniah who had a fine elephant coin, but to my request that he would sell it me at any price, he urged that ever since it had been in his possession, he had been invariably lucky. At length he consented to let me look at his treasure,—it was a bright new fanam!

The difficulty of making a collection of coins in Málwá is very much increased by the infinite variety of the currency. Every petty town has or had its separate mint, and the larger ones occasionally alter their type, so that when the impression has worn away, it is difficult to tell whether your specimen is an antique, or has been struck at a place a few miles from you. The bankers can give no assistance, they only look to the value of the piece, and care not for its author.

Even when we have secured a coin of whose antiquity we are assured, it affords but little of that satisfaction which rewards Mr. Masson's* labours. The surface of every silver Saurasktra coin I have procured has scaled off, leaving little of the impression perceptible; and out of several hundred of the pyce (I have called them), there is not a single specimen in which the letters, which seem to have been round the edges, are not worn away and illegible. In introducing to you my poor collection of antiques, I will commence on the approved principle of "at the beginning setting forth the best wine."

An intelligent munshi, who jealous of Kera'mat Ali's fame has become an eager antiquary, informed me one morning that he had

* I had drawn up a few notes upon that gentleman's collection, but my paper has so swelled "Eundo" that I must defer them to another opportunity. Let me however assist him out of one trifling difficulty. In the second memoir he is perplexed by the differences of the amount, and modern calculations of distance in Afghanistan. But the measurements seem in fact the same, for the Roman geographers in writing of Asia always make the distance too great from dividing the stages of the Grecian authors they copied, by eight instead of 94, when reducing them into Roman miles; either Rennel or Denville discovered this.
procured a Soleymanî with characters so well engraved on it, as to remind him of the writing of Yaqû‘û Rekum Khán; a Delhi worthy, such a master of his pen, that a beggar asking alms of him, he wrote one letter on a slip of paper and threw it to the fortunate fellow, who gained a livelihood by shewing it. The munshi’s treasure, which with much pomp and circumstance he unfolded from as many wrappers as bind his Koran, was the enclosed agate. I can make nothing of the character, though it bears some resemblance to the Guzerätti Nágari. When deciphered it will I fear give little or no information as the letters can hardly form more than one word, which will doubtless prove to be of some unknown.

[This seal was lithographed in Plate XXXVI. see page 680, where it is read as Sri Vati khuddaeya. Mr. B. Elliot of Patna, has one similar to it in type but much smaller, which bears the legend Sri Yokakhóvaya, the seal of Yoka-chhavas, a name equally strange and un-Indian. Some of the insulated names on the Allahabad pillar are in the same style: but this is not the place to treat of them, as it is indispensable to have facsimiles before the eye while describing them. For the same reason we withhold (under permission) the author’s notes on the several classes of coins collected by himself at Oujein and in its neighbourhood, of which he has most liberally favored us with many very curious and well preserved specimens. We hope soon to be able to engrave this series, which is rich in varieties. The name should embrace those coins having on one side four circles, single or double, connected by a cross, of which examples have already appeared amongst Colonel Stacy’s Buddhist specimens. Oujein is also rich in what we have called the Saurashtra series, and still more so as might be expected, in the gadia paisa attributed to Vikramaãditya. We conclude Lieutenant Conolly’s journal with his description of an image visited on his return from Oujein.—Ed.]

My pandit was so lavish in his praises of an image of Chamunda at Dewass that on my way back to the cantonments I made a detour to visit it. A fatiguing walk up a hill some 400 feet high brought me to the boasted fane. The image a gigantic figure, cut out of the solid rock which slants inwards, forming a natural temple, is perfectly adapted to the native taste, being as fine as colors and tinsel can make it. A large daub of red and yellow paint is intended to represent a red canopy, sprinkled with silver spangles and bordered with gold and silver flowers. The face is red, the pajámas are red with gold spangles. The boddice and the huge earrings mimic gold, and rings of real brass hang from the cheeks and nose, the latter proving the image to be modern*. The upper right hand holds a flaming sword over her head, in the position called “forward.” The trisul in her lower right hand is inverted, to strike the wretched dáitya from whom

* According to Erskine, in his paper on Elephanta in the Bombay Transactions.
she borrows her name, who looks as pale, as silver tinsel can make him. One of her left hands grasps a club (qādi), the other a yellow rapper. Her vahan is a goose, rara avis, red turned up with white. A tiger lies crouched at her feet. This idol is much esteemed. The rājas of Dewass pay it regular visits, ground is set apart for its support, and for 30 miles round; every poor woman who hopes to be called "mother" pays her devotion at the shrine, and fixes a cow-dung swastica, on the rock. As you descend the hill, the capital of the great state of Dewass, a city of huts, delights the eye; no tree obscures the view; could Sādi have seen it, with its two rājas, two courts, two palaces and two Saddars, he would have retracted his stanza of the "Do Dervaish." "Quid si vidisset Democritus?"

III.—Account of the Tooth relic of Ceylon, supposed to be alluded to in the opening passage of the Feruoz Valat inscription. By the Hon'ble George Ternour, Esq. Ceylon Civil Service.

Mr. Prinsep has, doubtless, already explained to the Asiatic Society, the circumstances under which he has been enabled to render another important service to the cause of oriental research, by the discovery of the alphabet in which the inscriptions engraven on the columns at Delhi, Allahabad, Patna and Bettiah (all precisely of the same tenor and in the same character); as well as the inscriptions found on various other monuments of antiquity scattered over different parts of India, are recorded. When, on the one hand, the multiplicity of these ancient monuments, still extant in Asia, is considered; and on the other, it is found that the age in which, and the object for which, these inscriptions were engraven, have been shrouded under an impenetrable veil, for centuries past, some idea may be formed, even by those who have not devoted themselves to investigations of this nature, of the possible extent of the application of this discovery; and the consequent value of the service rendered. In the department more especially of numismatics, in which Mr. Prinsep's researches have been so eminently successful, he has already shown in the May Journal of the Asiatic Society, the only number published since his discovery, the important results to which that discovery is destined to lead, in that branch also of Asiatic investigation.

Finding that the alphabet thus deciphered bore a close affinity to that in which some of the ancient inscriptions in Ceylon are inscribed; and at once perceiving that the language in which the hitherto undeciphered inscriptions on the columns above mentioned were composed was the Māgadhi or Pāli, Mr. Prinsep lost no time in imparting his discovery to me; coupled with the request that I would furnish him
with a translation of the inscriptions on the Delhi lát; facsimiles of which are published in vol. VII. of the Asiatic Researches.

These facsimiles are, for the most part, executed with so much fidelity; and in the few instances in which one letter has been mistaken for another, and symbols have been misapplied or omitted, the inaccuracies are so readily corrected, by conformity either to the grammatical construction of the language, or to the obvious signification of each passage; that the task assigned to me has been as facile, as the interest kept up to the last moment, in the expectation that some specific date, or historical data, would ultimately be developed, was intensely engrossing.

The only faulty fraction of these four inscriptions (each facing one of the cardinal points of the compass) in regard to the revision, of which I entertain any serious doubt, is the first moiety of the third line in the inscription fronting the north; and it so happens that it is precisely those three words which embody the explanation of the main object had in view in recording these inscriptions.

To these all-important words in the identical letters in which they are represented in the facsimile, I am not able to attach any signification, commensurate, or in keeping with designs of sufficient magnitude to have led to the erection of columns, such as these, at places so celebrated, and so remote from each other, as Delhi, Allahabad, Patna and Bettiah. Those three words as exhibited in the facsimile are $\text{U} \cdot \text{I} \cdot \text{O} \cdot \text{O} \cdot \text{U} \cdot \text{I} \cdot \text{O} \cdot \text{O}$. If, however, on re-examination of the columns it should be found that the correct reading is $\text{U} \cdot \text{O} \cdot \text{O} \cdot \text{I} \cdot \text{O} \cdot \text{O} \cdot \text{I} \cdot \text{O} \cdot \text{O}$ and the correction, it will be seen, only involves the variation of a few minute symbols, easily misread in an ancient inscription, and the substitution of the letter $\text{I}$ for $\text{O}$ which also might be allowably confounded in the transcript, it will scarcely be possible to exaggerate the importance of the results produced, in reference to the interesting historical information which these inscriptions would, in that case, develope. Besides enabling us to fix the date of the record, and to identify the recording emperor, it will satisfactorily confirm the authenticity of certain Buddhistical historical annals of the close of the third century of our era, professing to be contemporaneous with the signal events they record, the most prominent of which is the conversion of the Rájadhárvája, or emperor of all India of that age to Buddhism.

It would be an idle waste of time to adduce the various hypothetical considerations which crowd around this investigation, tend-

ing to establish the identity of the events contained in these inscriptions, with those illustrated in the Buddhistical annals to which I allude. Had these monuments become defaced and illegible since the facsimiles were copied, with all my aversion to hypothesis and conjecture, I should have felt little hesitation in advocating that identity. But “litera scripta manet” and the question admits, therefore, of final and unimpeachable decision, by the simple process of a re-examination of these ancient monuments*.

In the sanguine expectation, however, of my reading still proving correct; and as the notes taken by me in the course of my investigation of this interesting passage of Indian history, would form an article in itself, not devoid of interest, independent of its connection with the inscriptions, I shall proceed to its explanation, reserving my remarks on the inscriptions to the last.

In Pali annals, among the various terms by which the tooth relic of Buddha is designated, “Dasanan” and “Dāṭhadhātu” are those the most frequently used. The particular tooth relic, now in question, was brought to Ceylon in the 9th year of the reign of the monarch Sirime’ghawanno, whose reign extended from A. D. 302 to 330, in the charge of He’māmālā, the daughter of Gu’hasi’wo rája of Kōlinga, whose capital was Dantapura, and of her husband Danta-kumāro, a prince of the Ujjéri royal family. From these personages, the previous history of the relic is stated to have been obtained, at the time of their arrival; and the Daladāwansa was composed in the kāwi form in Elu, which is the ancient classical version of Singhalese.

While there is no circumstance discernible, as far at least as my investigation has extended, of external or internal evidence, which creates the slightest doubt as to this Elu work, called the Daladāwansa, having been compiled in the manner above mentioned, about the year A. D. 310, there is positive proof of its being extant, at least between A. D. 459 and 477. For Mahānāmo the author of the first part of the Mahāwansa, who flourished in that interval, in giving the history of Sirime’ghawanno’s reign, in the portion of his work denominated the Chulawansa, thus expresses himself in regard to the arrival of this relic in Ceylon.

* We leave this assumption for argument’s sake, but the original reading cannot possibly be so changed; we have now before us an impression of the passage from the Allahabad pillar, which entirely confirms it as Hidatapālatē Dusampaṭīpādayē: see note at the end.—Ed.
"Nawamé tassa wassamhi dāṭhāḍhātummadānesino brāhmanikāchi adāya Kālingamhā ādānayi.

* Dāṭhāḍhātussawasamhi wuttēna widhinā: satān gahetwā bahumānēna katwā sammānamuttumān,
Pakkhipitwā karanāmahi wisuddhaphalikumbhāve,
Dewānanpiyatissēna rājavutthumhā kāritē,
Dhammachakkawhayē géhē wadhāhayīṭha mahīpatī;
tato patthāya taṇ āhan Dāṭhāḍhātughara ḍahu."

"In the ninth year of his (SriMe'ghawanno's) reign, a certain brāhman princess brought the Dāṭhāḍhātū or TOOTH RELIC of BUDDHO, hither, from Kālinga, under the circumstances set forth in the Dāṭhāḍhākawansa. The monarch receiving charge of it himself, and rendering thereto, in the most reverential manner, the highest honors, deposited it in a casket of great purity made of "phalika" stone, and lodged it in the edifice called the Dhammachakko, built by Dewanapiyatisso."

This Daladāwansa compiled in the ancient Elu was translated into Pāḷi verse, during the first of the three short-lived reigns of the queen of Ceylon, named Lilāwatī, who is as celebrated in the history of the island, for the vicissitudes of her career, as for being the widow of Parākkamo the first, the most martial and enterprising of all the monarchs of Ceylon, subsequent at least to the Wijayan dynasty.

The translator of this work was Dhammarakkhito thero, and the period embraced in Lilāwatī's first reign is from A. D. 1196 to A. D. 1200; at the termination of which, she was deposed, for the first time by Sāhasamalla.

The translator thus prefaces his translation of the Pāḷi work; to the analysis of which I shall presently apply myself.

"As the compilers of the Chulawannŏt, in noticing the arrival of the TOOTH RELIC (in Ceylon) have in a single gāthā only referred to the Daladāwansa which had been composed in Elu verse, and stated that for the rest of the particulars connected with the TOOTH RELIC, the Daladāwansa must be consulted: as that Elu Daladāwansa is of inconvenient magnitude, comprising the details contained in the Parinibbāna suttān (of the Piṭakattayan) and the account of the transmission of the TOOTH RELIC to Kālinga: as in those texts it is found that at the demise of BUDDHO the thero Khe'mo conveyed the TOOTH RELIC to Kālinga: as that Daladāwansa is both inconvenient in size, and from its being composed in the obsolete Elu dialect, its meaning is most difficult of comprehension to the Singhalese people: as the benefit resulting both in this world and in the next, from listening to it, appears to be thereby prejudiced; as both to the inhabitants of this island and of other lands on its.

* "Daladāwansa" the Elu denomination of the work would necessarily in the Pāḷi be converted into "Dāṭhāḍhātuwansa."
† The passage above quoted.
being transposed into the Māgadhi, and on its being comprehended in that delightful language, all the benefits derivable in this world and in the next would be most fully realized,—therefore transposing the substance of the Daladāvansā composed in Ēṭā kāvi into Māgadhi verse, according to the prosody of that language, this Dāthāḍhāṭuwanso is composed in a form comprehensible to degenerated intellects.'

A few leaves further on, Dhammarakkhita explains that it is under the auspices of the minister, also called Pāramākkamo, by whom Li'la'watī was raised to the throne, that the translation was undertaken by him; and towards the close of the book, he gives his own name, to which the title of "Rājaguru" or "preceptor of royalty" is added.

In the following analysis of the Dāthāḍhāṭuwanso, I will endeavour to make my abridgements as concise, and my extracts as few, as a narrative exposition of its contents will admit of.

After the funeral obsequies of Buddha had been performed at Kusinārā (in the year 543 B. C.) one of his disciples Khe'mo therō is commissioned to take his *left canine tooth to Dantapura, the capital of Kālinga. The reigning sovereign there, who received the relic, was Brahmadatto. He was succeeded by his son, Ka'si, who was succeeded by his son Sunando. These rājas are stated to have been devout Buddhists. From the undiscriminating tone in which the ensuing monarchs are stated to have "continued to make offerings to the tooth relic of the divine sage" it is reasonable to infer that, subsequently to Sunando's reign, Buddhism ceased to be the faith of the rulers of Kālinga. At all events Gu'hasi'wo, who as a contemporary of the Ceylonese monarch Mahase'no, must have reigned, towards the close of the third century of our era, is admitted to have been of the brahmical faith. Up to that period, therefore, the relic had been kept at Dantapura for a term of, at least, 800 years.

The circumstance of a splendid festival having been held in his capital, in honor of the relic, by the inhabitants of Kālinga, leads Gu'hasi'wo into a controversial discussion with the Buddhist priests in that city, which terminates in that rāja becoming a convert. With all the zeal and intolerance of recent conversion, he expels from his dominions, the ministers of the brahmical faith, who are thenceforth called Niḥantā. These discarded brāhmans repair to Pāṭlipura, to appeal to the Ra'ja'dhira'ja' of all Jambudīpo, who is called Pa'ndu, whether that be his individual name, or the designation of the dynasty from which he is descended, remains to be decided. The burden of their representation is that "while Pa'ndu, emperor of all India, worships the deity worthily adored by all the déwās, Gu'hasi'wo, a rāja subordinate to his authority, reviling those gods, worships a piece of human bone."

Pa'ndu commissions Chittaya'no, another subordinate rāja, it is not stated of what country, to chastise Gu'hasi'wo. The commands issued are sufficiently

* I take this opportunity of correcting a note made at page 105 of my translation of the Mahāvanso. The tooth relic there spoken of is the right one. I had forgot at the moment the relic removed from Dantapura to Ceylon, was the left tooth.
precise and concise: "repairing to the Kālinga country, bring hither Gu'hasi'wo and the piece of human bone, which he worships day and night." Chittaya'no proceeds, with a great army, to Dantapura, and besieges the town. Gu'hasi'wo at once makes his submission, presents Chittaya'no with elephants and other tribute, and receives him with his army, into the capital. Within the palace of Gu'hasi'wo, Chittaya'no, delivers the commands of the emperor, which the rája of Kālinga receives with "feigned satisfaction." Here Gu'hasi'wo enters into the history of the relic, as explanatory of the grounds of his conversion, as well as of his adherence to Buddhism. His relation makes a favorable impression on Chittaya'no and his officers, and they proceed, from the palace to visit the relic temple, the splendor of which is described in glowing terms. There Gu'hasi'wo opens the relic casket resting on his right knee, and then, with clasped hands, makes an invocation to the relic, rehearsing the miracles formerly performed by it, and imploring that they may be then repeated. Those miracles take place accordingly. Chittaya'no and his army become converts, and make offerings.

Here the second chapter closes, and as the third is the portion of the work which furnishes, as I conceive, the evidence of the identity of Pându with the monarch by whom these inscriptions were engraved, I shall furnish a literal translation of those parts of the chapter which are applicable to the subject of the present inquiry.

Chapter Third.

"Chittaya'no nevertheless signified to the king of Kālinga, that the command of the emperor Pându was inviolable. Thereupon the rája Gu'hasi'wo, decorating Dantapura, with banners and flowers, (perfuming the streets) with incense, and intercepting the rays of the sun with a canopy of cloth, surrounded by his subjects both of the capital and from the country, with their eyes streaming with tears, raising on his own head the precious relic casket, and ascending a chariot, resplendent as the rising sun, and lined with costly variegated cloth, over which was spread the splendid white canopy (of dominion), and to which were harnessed horses, white as the cavity of shanks (shells); and followed both by an innumerable concourse of people, rolling on, like the waves of the ocean, and by the aspirations of the multitudes who remained behind at the capital, ranged himself on the high road to Pāṭilipura, which was every where, in its full length and breadth, carefully strewed with white sand, lined with filled vases (of bouquets), and festooned with (garlands of) flowers. On the journey, this protector of Kālinga, together with the tutelar deities of the wilderness (through which he was travelling) made daily offerings to the tooth relic of flowers, amidst dances and vocal and instrumental music. The protector of his people (Gu'hasi'wo) escorting thus the tooth relic, and in due course achieving his arduous journey, across rivers and mountains, reached the city named Pāṭilipura.

"When the king of kings (Pându), in the midst of his court, perceived that this rája of Kālinga was unawed by fear, and perfectly composed, furious with rage, he thus addressed the Nighanā who had maliciously informed (against Gu'hasi'wo). 'This instant, committing to flames rising out of burning char-
coal, consume at once this piece of human bone, which this fellow worships, forsaking the gods worthy of adoration.' The delighted Nighanta then formed in the palace yard itself a deep and broad charcoal furnace, calculated to retain heat, by suppressing the rising flame. These Titthiyā, blinded by ignorance, then cast into this charcoal furnace, blazing and flaming all round like the appalling Rārawo hell, the tooth relic. By its (the relic's) miraculous power, an enchanting flower, emerging from the flames, in the form of a lotus, but of the size of a chariot wheel, adorned with erect petals and capillary pistils, rose aloft. Instantly, the tooth relic of the vanquisher (Buddho) alighting on the top of that flower, manifested itself by shedding its light all around, like unto the dazzling white jessamine. The multitude, witnessing this miracle, delighted, and making offerings of gold and other treasures, to the tooth relic of the vanquisher, each abjured his former creed.

"Pa'ndu rāja, unwilling to renounce the faith he had long professed, causing the tooth relic to be placed on an anvil (commanded) that it be crushed with a hammer. It (the relic however) sank into (became imbedded in) the anvil, and manifesting only the half of itself, shed its light all around, like unto the rays of the sun while rising behind the mountain of the morn.

"The supreme monarch, on witnessing this miraculous power of the tooth relic of the vanquisher, became bewildered with astonishment. Thereupon, a certain Nighanta, impelled solely by envy, made this remark to the rāja: 'Déwo! the Awatārād of Wishno in the character of Ra'ma' and other forms has already taken place: if this human bone be not a part of his body, whence these miraculous powers? Most assuredly this is a portion of the body of that deity who was incarnated in the human form and who, after death, passed to heaven and it was bequeathed (by him) for the spiritual welfare (of the world). This fact is undeniable!' The rāja thus replied to this prating Nighanto. 'Rendering then, all adoration to the merits of that Nārāyana (Wishno) gifted with supernatural powers and extracting, while I am looking on this (relic) which is imbedded in this anvil; and making the countenances of the multitudes who are spectators joyous as gay flowers, derive from it all the advantages ye can desire.' The Titthiyā imposters, chanting forth the praises, in every possible form, of Wishno, sprinkled it (the relic) with their (holy) water. The relic however did not move from the position in which it was fixed.

"Thereupon the protector of the land (Pa'ndu) reviling the Nighanta, and seeking to discover a means of extracting the relic from the anvil, proclaimed by beat of drums through his capital: 'Whoever can extract this instant, the tooth relic, which is imbedded here in this anvil, obtaining from the rāja a great reward, he will ensure his own happiness.' Therefore a certain Setthi named Subaddho, a benevolent character, a believer in the power of Buddho, and a wise man, resident in that city, hearing this great beating of drums, repaired to the court of the rāja. This individual, though agitated with fear, bowing down to the supreme monarch, explained in the presence of the officers in the court, in persuasive language, the merits and miracles of the omniscient (Buddho)."

Subaddho then proceeds to relate the acts of Buddho in his former incarnations. His resignation, in the form of the Chadanta elephant, of his tusks to the
wild hunter So'nuttarō. He committed himself, when incarnated in the form of a hare, to the fire, to supply roasted meat to Ḫndra, disguised in the character of a famished brāhmaṇa. His sacrificing his eyes in the character of the rāja Si'wo, as an offering to Ḫndra, who came disguised as a blind brāhmaṇa. His forbearance in the character of Kaṇṭavatādi, a devotee, towards Kala'bo the rāja of Ka'si, who loft off his arms and legs; and other pious deeds of Budho in his former existences.

(Translation resumed.)

"'By the truth of these declarations may the tooth relic of the vanquisher instantly rising aloft into the air, effulgent as the halo of the sun, dispel the doubt that exists in the mind of the people.' Instantly, the tooth relic of the vanquisher, rising aloft into the air, like the silvery planet (the moon) shed its effulgence all around. Then descending from its aërial altar, and alighting on the head of the said Seṭṭhi rejoiced him, as the sincere votary bent in prayer (rejoices) who is sprinkled with sacred water. The Nīghantu, seeing this miracle, thus addressed Pa'ndu the ruler of men. 'Dëwo! this is the supernatural wijiḍa power of this Seṭṭhi; it is not the miraculous power of the tooth relic.' The monarch, on hearing this remark of theirs, thus spoke to the Seṭṭhi, Subaddho: 'If there be any act which would convince these, have recourse, accordingly, to that miracle.' Thereupon, Subaddho the Seṭṭhi, calling to his recollection the miracles performed by the supreme Muni (Budho) deposited the tooth relic in a golden vessel, filled with scented and delightfully cool water. It rapidly ran round the golden vase, in the scented water, revolving to the right hand, and like unto the king of Swans, rising to the surface and diving to the bottom, and making the spectators' eyes stream with tears of joy.

"He (the king) then had a hole dug in the middle of the street, and casting the tooth relic therein, and having it thoroughly filled up with earth, trampled it down by means of many tusked elephants. A flower of the marsh (the lotus) in size a chariot wheel, the leaves of the flower glittering like a jewel, and dazzling with its silvery pistils, and with petals as if of gold, arose. On this cluster of pistils, agitated by a gentle breeze, the relic of the vanquisher, casting its effulgence all round, alighted; and continued manifest for a short while. Thereupon the people surrendered their garments and jewels as offerings: a shower of flowers descended: with shouts of exultation, and chants of gratitude (the people) made the capital ring.

"These Titthiyā, then persuading the Ra'ja'dhira'ja', that this miracle was an imposture, threw the relic into a sewer, into which the filth of the town was collected. It (the sewer) was instantly invested with the five descriptions of (aquatic) flowers, which are the food of the swan tribe, and buzzing with the hum of the honey bees, became like the delightful pond in the Naundā heavens. The state elephants roared: horses neighed: men set up shouts of joy: drums and other musical instruments rang, each with its peculiar note: the diffident and modest even, who abstain from the dance and song, exulted and roared, and intoxicated with joy, waved cloths over their heads: the sky was overcast with the smoke rising from incense as if it were a cloud: and from the number of flags that floated (in the air) the city appeared formed of flags themselves!

"On witnessing this miracle, the magnitude of which is inconceivable, the converted portion of the ministers or nobles, forming the resolution to recognize
the true faith, approaching Pa'ndu, the ruler of men, thus addressed him: 'Raja! if a person having witnessed such a manifestation of the divine power of the supreme Muni as this is, experience not the slightest joy, can he be endowed with wisdom? Raja! rejoicing under circumstances worthy productive of joy, is as inherent in the nature of a good man, as is the voluntary expansion of the whole tribe of the night-blowing flowers when the moon rises. Raja! forsake not the path that leads to heaven, by (following) the doctrines of these ignorant persons. What man, not an idiot, who is on his travels, would seek his way, employing a blind man for his guide! The illustrious sovereigns, Kippino, Bimbisa'ro, Suddho'da'no' and other raja's (the contemporaries of Buddha) believing in the salvation of that raja of dhammo, with sincerity of faith, drank of dhammo, as if it were the nectar of the gods. The thousand-eyed and long-lived chief of the dëwos (Indra), having had recourse to the lord of Munis, who had overcome mortality (regeneration by transmigration), and heard his pure dhammo, attaining the blessing of dhammo (the sôwan sanctification) secured his protracted existence (of three kotis and sixty lacs of years). Ruler of men! do thou also, in order that thou mayst follow the path that leads to heaven, and eternal emancipation, quickly incline thy heart towards the supreme ruler of dhammo, the vanquisher of the five deaths, and the dëwo of dëwos!'

"The monarch having listened to this declaration, and his disbelief in the three treasures (Buddhism) being overcome, in sincerity of faith, thus addressed himself, in the midst of his court, to the minister who was his spiritual counsellor: 'I who have disbelieved the merits of the three treasures, which are the means of salvation from Sâsârâ (eternal transmigration) have long professed an heretical faith; and although in the full exercise of my imperial authority, I have been deceiving myself (with vain glory), I have been shivering with cold, while I appeared to be a blazing meteor; and in the blindness of my ignorance, I have been blowing at a firefly (to produce heat): while I have been agonized with thirst, forsaking the flowing river, I have been seeking, with procrastination, the deceptive waters of a mirage. I who have longed for a protracted existence, rejecting the aliment of life, have subsisted on the subtlest poison; and throwing aside a garland of sapu flowers, have borne on my shoulders a coil of serpents. Forthwith repairing to the sewer and invoking it (the relic) bring forth the relic of the vanquisher: I will perform the acts of piety, which ensure universal, spiritual happiness.'

"Thereupon this spiritual counsellor of the king, who was the prime minister, in the fulness of his joy, repaired to the sewer; and bowing down to the relic of the supreme Muni, thus invoked it. 'The ruler of men, renouncing the heretical creed he long professed, places implicit faith in Sugato' (the deity of felicitous advent); do thou, therefore, repairing to the palace of this monarch, increase his joy in the three treasures.'

"Instantly, it (the sewer) assumed the form of a pond like the lake Mandâkini (in the Himalayan country) resplendent with full-blown flowers of golden hue. Thereupon, the relic of the chief of Munis, like a swan, sailing from one blown flower to another, glittering like the rays of the white jessamine, made the
whole city appear as if immersed in an ocean of milk. Then transferring itself to the palms of both hands of the prime minister, which were as red as a flower and rendering itself manifest to the great concourse assembled, made him an instrument of conferring signal benefit on the people. The ruler of men, on hearing of this (further) miracle performed by the relic, in the impatience of his joy, hastening thither on foot, and manifesting his two-fold delight, in sincerity of faith, with clasped hands, thus prayed (addressing himself to the relic) 'Universal intelligence! practised traffickers assign a value to gold after having tried it on a touchstone: this has been a practice from days of yore. Worldly persons, on finding a gem of a rich mine, perfecting it by passing it through fire, for the purpose of exhibiting it, set it in the crown of royalty. Supreme Muni! in the present instance, it was for the purpose of putting thy (divine) attributes to the test, that all this has been done by me. Infinite wisdom, pardon this act of great presumption on my part; and instantly adorn the crown of my head.' Thereupon the tooth relic, resplendent in the form of a jewel alighting on his head, shed around a white halo, like unto milk spiring from mothers under the impulse of affection for their offspring. This bearer of the relic (Pa'ndu) then walking in procession round the capital, making offerings of flowers, incense, &c., conveyed it within his palace, which had been previously decorated for the occasion. The raja then deposited it on the imperial golden throne, over which hung the great white banner (of dominion.)

"This monarch, for the rest of his existence, taking refuge in the three treasures of which Buddho is the first, (viz. Buddho, Dhanmo and Sangho;) and forsaking his former cruelties towards the animal creation, and becoming the fount itself of compassion, was thoroughly imbued with benevolence towards all mankind."

The third chapter then concludes with stating that Pa'ndu built a splendid temple for the relic, and dedicated his dominions to it, as Asoko had done before him to the Bo-tree at Buddhagaya, an account of which is given in the 18th chapter of the Mahawanso, that he conferred great presents and honors on Gu'hasi'wo; and discarding the heretics, zealously supported Buddhism.

The fourth chapter opens with an account of an attack made on Patitipura, by a raja named Khira'dha'ro, on account of the relic. Buddhists in Ceylon have been taught to understand that Khira'dha'ro was a Buddhist, and sought the acquisition of the relic, out of devotional feelings. I can, however, find no authority for this view of his motives, nor for assigning Sawattipura* to be his capital, which would in that case make him the sovereign of Kosala (Oude). Pa'ndu leaves his capital, with a great army, to meet him in the field. Khira'dha'ro is defeated, and, as will be seen afterwards, is killed in this campaign. The Dathadhavuwanso then proceeds with the following account of the termination of Pa'ndu's regal career.

* In Captain Forbes' account also, of the tooth relic, published in the Ceylon Almanac for 1835, Sawattipura is stated to be the capital of Khira'dha'ro's dominions.
"Thereafter the chief of rulers (Pa'ndu) having secured the prosperity of his realm, resigning the cares of dominion to his illustrious son, and restoring the tooth relic of Sugato to, and conferring great favors on, Gu'hasi'wo, permitted him to return to his own dominions (Kalinga). The protector of the world, by the distribution of riches in charity in various ways, having gladdened the distressed, and for a considerable period, led the life of piety which appertains to the sacerdotal state, (i.e. became a Buddhistical priest,) after corporeal dissolution (death) was transferred to the mansions in the realms of the Deivos, and realized the many rewards of righteousness which were the objects of his aspirations."

To save space I revert to an abstract of the remainder of this chapter. The relic is restored to Dantapura: a young prince of Ujjéni visits that city on a pilgrimage to the relic: he thence acquires the name of Dantakuma'ro, and Gu'hasi'wo bestows his daughter (Ilé'ma'ma'la) with a rich dowry, on him in marriage, and appoints him the custos of the relic.

The nephews of Kh'tr'ah'dh'ro, who had led a wandering life, from the time their uncle had fallen in battle, came, with a great force, to attack Dantapura for the purpose of getting possession of the relic. They fortified themselves in its vicinity, and called upon Gu'hasi'wo either to surrender the relic, or give them battle. "The ruler, on receiving this demand, instantly made this confidential communication to the prince (Dantakuma'ro). 'As long as there is life in my body, I will not surrender the tooth relic to another. Should I not be able to vanquish them, assuming the disguise of a bráhman, and taking possession of the tooth relic worthily adored by Deivos and men, fly to the Sihala (Ceylon)." Having received this important injunction from his father-in-law, Dantakuma'ro inquires who would receive and befriend him in Ceylon. The king explains that it is a Buddhistical country, blessed with pious priests, and that the reigning sovereign Mah'as'éné had sent offerings to the relic, and even solicited for a little of the holy water in which the relic had been bathed.

Gu'hasi'wo then sallies forth with his army, and is killed in battle, by the nephews of Kh'tr'ah'dh'ro. Dantakuma'ro assuming the preconcerted disguise of a bráhman, escapes out of the town with the relic, and "proceeding to the southward crossed a great river, and buried the relic in a sandbank of that river." Returning to the city in his disguise, he brought away his spouse, also in the garb of a female bráhman, and resuming possession of the relic remained in a wilderness. After many miraculous adventures, and in particular, meeting an inspired théro, who gives them advice and spiritual courage, the royal pair reached the port of Tálamitá and found there "a vessel bound for Ceylon, firmly constructed with planks sewed together with ropes, having a well-rigged, lofty, mast, with a spacious sail, and commanded by a skilful navigator, on the point

* An office kept up to this day, and called in Singhalese "Diyawadana nilame" which literally signifies "the water-bearing-chief," from the duty he had to perform in the temple, till it was assigned to priests, who now perform that ceremony at the daily services that are celebrated there.
of departure. Thereupon the two illustrious bráhmans (in disguise) in their anxiety to reach Sihata, expeditiously made off to the vessel (in a canoe) and explained their wishes to the commander. He, influenced by their persuasive entreaty, and conciliating demeanour, readily had them hoisted on board." The relic is, all this while, concealed in the hair of the princess. A great storm is encountered the first night. During the voyage the rājas make offerings, one festival lasts ten days.

The fifth chapter describes the landing of the relic in Ceylon at the port of Lakputanan, a place I am not able to identify, where it is concealed in the kówila of a dewáli. The disguised prince and princess are directed in their journey to Anuradhapura, the capital at that period, by an itinerant bráhman, and they proceeded thither in the night. There they learn for the first time, and with dismay, the death of Maha'se'no, the raja whose protection they were taught to expect on their landing. They are assured, however, that the reigning monarch (Sirime'ghawanno) is a rigid and a pious Buddhist; and they divulge their having brought the relic to a priest resident at the Mēighagiri wiharo at Anuradhapura, who was reputed to be in the king's confidence. This priest receives the relic into his own residence, and hastens to report the event to the "pious" raja, whom he finds, in the midst of his recreations, in the royal garden, surrounded by his "pleasure-women."

Two other sections have been subsequently added to the Dúthídha-tuwanso bringing the history of the relic down to the middle of the last century,—into the particulars of which it would be out of place to enter here. Suffice it to say that this atom of idolatry has ever since that period been considered by the Ceylonese Buddhists to be the palladium of the country, and its possession has been deemed indispensable to perfect the title of sovereignty over the land. Between A. D. 1503 and 1314, in the reign of BhuvaneKabáhu first, Ariyachakakawati the commander of an army sent by Kulase'kara king of Pandi to invade Ceylon, got possession of the relic and transferred it to Pandi. To treat for its recovery the next monarch of the island Parakka'mo the third, proceeded to Pandi in person, and was successful in his mission. According to Rebeiro it was captured by Constantini de Braganza during the wars of the Portuguese in 1560, and destroyed upon that occasion. The native authorities, however represented that the relic was safely concealed at Delgama in Saffragam, during those wars. It was surrendered to the British, together with the Kandyan kingdom, in 1825; and for the tranquillity of the country it has been found necessary to keep this object of superstition strictly in its own custody.

In Dr. Davy's history of Ceylon will be found a drawing of the relic, and an account of its abstraction from the temple, and its subsequent recapture, during the general rebellion in 1818. Should my conjectural reading of these inscriptions prove correct, it would
be a coincidence of no ordinary singularity, that by mere accident, it should have fallen to the lot of the person who has had the official custody of this relic since 1828 to have suggested that reading. During that period, the six-fold caskets in which it is enshrined have been twice opened, once in May, 1828, at the request of the natives, when a magnificent festival was celebrated, which lasted a fortnight; and again in 1834, to admit of Sir Robert and Lady Horton seeing it, on which occasion the scientific Austrian traveller Baron Von Hugel was also present. The keys of the sanctum are never absent from my library, excepting during the actual performance of the daily religious ceremonies, and at night a military guard is posted at the temple.

Our much valued correspondent then proceeds to his reading of the inscription, which with his permission we now withhold, with exception of the opening paragraph, which has formed the text of the foregoing paper. It is as follows:

1. Dewanapiya Pōndu so raja hēwan dhā, Satta wisati
2. wasa abhisitēna mé iyan dhanmalipi tikhapitē
3. hi. Dantapurato Dasanuṇ upadayin. Ananta agāya dhammakāmatāya.
4. Agāya parikhāya, agāya sāsanāya agena bhayena, &c.

“The Raja Pa'ndu who is the delight of the dewos, has thus said. This inscription on Dhanmo is recorded by me who have attained the twenty-seventh year of my inauguration. From Dantapura I have obtained the tooth (relic of Buddha), out of innumerable and inestimable motives of devotion to Dhanmo, with the reverential awe, &c.”

Mr. Turnour rests the tenability of his corrections upon the possibility of errors in the printed transcript. There is, however, no chance of these in the name of the raja—neither is there any in the passage hidutapālātē, &c.—which is confirmed by three texts. With full anticipation that the author will himself abandon his reading when the July No. reaches Ceylon, we refrain from entering into defence of the reading, if not of the interpretation, we have ourselves adopted. The word agāya we also think is much more intelligible as aghāya; and susuṣaya cannot certainly be read as sāsanāya. For the most part the author’s translation (which extends only to the four tablets) corresponds in substance with the one published, and after having invited him to the labour, it was perhaps ungracious to anticipate it by an attempted version of our own;—but we are very sure Mr. Turnour will forgive an ambition so natural, and the learned world will be well pleased that our interpretation should have in all but a few passages the confirmation of so distinguished a scholar.—Ed.
COPPER PLATE GRANT from MULTAYE

First Plate.

Second Plate.

back of ditto
Third Plate

back of ditto.

SEAL

[Image of a seal]

M. Communey a.d.

Printed at the Oriental Lith. Press, Calcutta
IV.—Facsimiles of ancient inscriptions, lithographed by James Prinsep, Sec. As. Soc. &c. &c.

[Continued from page 786.]

Copper-plates from Multáye, or Multá. Plate XLIV. exhibits in facsimile an inscription on three copper-plates connected by a ring and seal in the usual manner. It was discovered by Manaton Ommanney, Esq. of the Civil Service, under circumstances which will be best described by an extract from his letter, transmitting the originals whence the lithographs have been made:

"Baitool, 9th Oct. 1837.

"My long promised inscription has been delayed in the hope of elucidating its contents: but all my endeavours have been without success.

"The plates belong to Kamala Bhartri a gosóin, who is a pensioner of government, and who enjoys a small parcel of rent-free land at Multáye, as a religious grant for puja at the temples built on the tank whence the Táptí river is said to take its rise. On my investigating the rent-free tenures two years ago the man brought them as his sanad and begged me to use my influence in procuring the restoration of his rent-free village of Khar Amla near Multáye, which had been resumed at the commencement of our rule in these provinces by Major McPherson. The plates he said were proof of right; for no one could read them, they were so old and authentic. Whatever other proof he may possess it is clear that the present sanad altogether disproves his pretensions. Observing in your journal for November last an illustration of the copper-plate inscription sent by Mr. McLeod from Seoni I recollected this and sent for it.

"By means of a key you furnished, and by comparison with an inscription communicated by Serjeant Dean in a former number of your publication, I made out a part but could get no good pandit to translate what I had deciphered. I made over the key and plate to Dhundi Rája Shástri, our sadar ámin, who kindly finished the task and gave me a translate in Bhásha.

"There are no such names as Datta Rája*, Govinda Rája, MáswamiRája†, or Nanda Rája, in the catalogue of Garha Mandala rásas. They may be descendants of Bakht Buland of Deogarh Búlaghát, but it is not probable. It appears that they were Rahtores

* I read this name Durgga RáJA.—Ed.
† The sadár ámin reads Máswami rája; but it is probable that the text should be understood as Srimat-Swámi rája.—Ed.
(Rashtra kuṭas), but still they were called Ghorowa or Gond*, which induces me still to think they must have reigned somewhere in these parts. The villages mentioned have not the slightest resemblance in name to any in this district, nor can I discover any at all like them at Hoshangābād or Jubalpūr.

"You will observe that the grantee in the sanad is a Chaubi, (Chaturvedi,) and the present possessor a gosain, which shews that it must have changed hands though the gosain tells me it has been in his hands for forty generations,—a piece of gross exaggeration! No one could read or decipher it, and it was looked upon with great veneration and respect: indeed I could hardly induce the man to lend it to me."

My friend Mr. Ommanney has been very successful in deciphering these plates, there being but few places in which a careful collation with the aid of my pandit has suggested an amendment of his reading. One of the most obvious corrections is that of the name, on the seal, and in the second line of the 3rd page where the plate is much worn, viz. Yudhāsura in lieu of Yudhāstara, which the sadar āmin apparently supposed a corruption of Yudhishthira. The first name also read as Datta Rāja should be Durga Rāja.

But the most material correction applies to the date, which Mr. Ommanney interprets as Samvat 1630, or A. D. 1573. The alphabetical type at once proves that this supposition is many centuries too modern, nor do I clearly see how the pandit could so far have misled his master in the translation, seeing that the text is read by Mr. Ommanney himself and the pandit s'ateshu shatkena trins'ottareshu. The obvious meaning of this is six hundred and thirty besides,—just about the period we should have assigned to the writing on comparison with the Gupta and Gujarāti styles. But it is not at all certain that this is the correct reading, or that the era can be assumed to be that of Vikramāditya. The precise letters in modern character are,

\[
\text{श्रक काले रंजकरे जिनिपु ए} \quad \text{विने जिनिपु}
\]

saka kaśe samvatsarē s'ateshu ? ? trins'ottareshu.

Now in the first place, the era is here that of Saka or Salivāhana: in the next, after the word s'ateshu, hundreds, in the plural number, two unknown characters follow which may be very probably numerals. The second has much resemblance to the modern छ or

* The word supposed to be Ghorowa is precisely the same as that on the seal, the surname of the rāja, Yudha'sura, the 'hero in battle,' so that the connection with the Gond tribes cannot be thence deduced.—Ed.
eight, but the first is unknown and of a complex form: its central part reminds us of the equally enigmatical numeral in one of the Bhilsa inscriptions. It may perhaps designate in a cipher the word anke अंके, 'in numerals' thus purporting 'in the year of Saka, hundreds, numerically 8, and thirty over.' A fertile imagination might again convert the cipher into the word चौधूरे, eight, afterwards expressed in figures; but I must leave this curious point for future elucidation, wavering between 630 and 830 for the date of the document, which in either case is of considerable antiquity and indeed one of the most ancient of such records yet brought to light containing a date.

I now subjoin Mr. Ommanney's transcript and translation with the modifications I have before alluded to.

On the Seal, श्रीपुष्करः:

First page.

खल्लि विस्तीर्णङ्गतात्मकमिनियः श्रीरामार्द्वाटनेत्रे रचयः
चौराण्यावविवेदुर्भववत्सी दुर्गराजोपरः लोकाकालानं दृष्टुभिः प्रविष्टितः
लोकाविवेदादात्येवेनां मधुरी विगायितविषयां भासितं। तस्मृ
श्रीमान्यदेवकशमसाहसाङ्क्रितस्यः श्रीमोदिवराजः* तथापत्यावासामः

Second page.

श्रीमान्यदिवराजः इत्यनुपपीतः यथाजितां प्राचे संग्रामावदनिविवर्तिः
श्रीमान्यदिवराजः इत्यनुपपीतः प्राचे संग्रामावदनिविवर्तिः
श्रीमान्यदिवराजः इत्यनुपपीतः प्राचे संग्रामावदनिविवर्तिः

Third page.

वर्ग संग्रामविवेशः लोकाविवेशः सर्वायाभिमानातिर्तोऽध्येयम् गुणः
परमत्रालालः परमभ्राह्मः श्रीमुदासर्वानमां स सर्वाहिनेऽ
श्रीमान्यदिवराजः इत्यनुपपीतः प्राचे संग्रामावदनिविवर्तिः

* The metre requires here an addition of 12 letters to the 9 found in the original to complete the Sardüta vikrītā verse. These Kamala'ka'nta would supply thus: श्रीरामार्द्वाटनेत्रे जगतः 'the moon of the happiness of the wise.'

5 s 2
Facsimiles of Ancient Inscriptions.

Fourth page.

Fifth page.

Translation of the Multâye Plates.

Swaasti! Sprung of the pleasing lineage of the Raṣṭrhakâya (Rahtore), like the moon from the ocean of milk, was the Prince Sri' Durga Ra'Ja through whose conciliatory conduct to the meritorious, and his vigorous energy, extending his rule to the ocean, secured him the good will of both parties, (his friends and enemies.) His son was Govinda Ra'Ja, whose fame was earned in many a battle;—from him was born the self-controlling and fortunate Prince Ma'swamika Ra'Ja, the unrivalled, whose valor is every where the theme of song, who never turned his back in battle and was always victorious. His son is Sri' Nanda Ra'Ja, much respected by the pious; handsome, accomplished, humane, faultless, a dreadful avenger (kāla) on his enemies: foremost of the aspirants for military renown, chief of the dignified, and prominent among the active and intelligent, the very tree of desire (kalpa druma) to the necessitous.

All natural and acquired qualities seek refuge in his virtuous breast, a firm Brāhma— a firm Bhāgavata*—his surname is Sri Yudhasura†, (the hero of battle.) He hereby proclaims to all his officers, nobles, and

* That is, a rigid disciple of Vishnu.
† Mr. Ommanney reads ' Ghorowa Sur—(Ghorowa the Sanskrit for Gond)' but the word is evidently the same as that on the seal.
ARABIC TOMB-STONE
from the Red Sea - in the As. Soc. Museum
the holders of villages, "Be it known to all of you that we, for the promotion of our father and mother's virtues, consecrating with water, present to Sří Prabha Chaturveda* of the Kautsa tribe, the grandson of Mitra Chaturveda, and son of Rana Prabha† Chaturveda, the village named Jalau Kuhart bounded on the west by Kinini vajurā, on the north by Pipparikō, on the east by Jalukā, and by Ujánagrāma§ on the south,—on the full moon of the month of Kartika.

Let this gift be held unobjectionable and inviolate by our own posterity, and by princes of other lines. Should any whose mind is blinded with ignorance take it away, or be accessary to its resumption by others, he will be guilty of the five great sins.

It is declared by the divine Vyāsa the compiler of the vedas, "Many kings have in turn ruled over this earth, yet he who reigneth for the time is then sole enjoyer of the fruits thereof[]. 'The bestower of lands will live sixty thousand years in heaven, but he who resumes it or takes pleasure in its resumption is doomed to hell for an equal period.'"

In the Shakakalā, six (§) hundred and thirty years over, was written this edict (Sāsanam): Aula, the well skilled in peace and war**, wrote it.

_Arabic tombstone in the Society's museum._

The stone containing the Arabic epitaph which I have lithographed in Plate XLV. was presented to the museum by Dr. Mill, Principal of Bishop's College, previous to his departure, as noticed in the proceedings of the 1st November (printed in the present number). The account there given of the place whence it was brought "a ruined burial ground on the African coast of the Red Sea" corresponds so closely with the locality of a similar tombstone depicted by Sir Graves Haughton in the first volume of the Royal Asiatic Society's transactions, while the stone itself agrees so precisely with the description there given, in appearance and in date, that I cannot help imagining it must be the twin brother of the one carried home. I may quote the very words from Lord Valentia's travels also borrowed by Sir G. Haughton:

"On the northern side (of the fort of Dhalec-el-kibeer) are the ruins of two small mosques built of stone, with round cupolas at top

* Commonly pronounced Chaṭṭa.  
† Mr. Ommanney reads Ratka but the original has evidently Rana written with र instead of र.  
‡ Apparently a vernacular name, 'the well of water.'  
§ The sadar āmin, Mr. Ommanney says, would read उद्धरणयाम, but the second letter is evidently a ja, and the class of the succeeding nasal confirms it. 
|| That is, I suppose, his power is absolute to grant endowments, &c.  
¶ I have kept here Shatkena, as read by Mr. O.—See the preceding remarks.  
** Sandhi vigrahi,—(the minister?)
but of a rude workmanship. In the one toward the sea is an Arabic inscription cut on a stone placed in a recess. Around the mosque a great number of monumental stones are placed upright in the ground at the heads of the persons whom they commemorate; many are well carved, and beautifully adorned with flowers and other ornaments, some in the Cufic, some in the Arabic character. As the stones are in general of a portable size, Mr. Salt was desirous of taking one away, but as he was assured by the priest that this could not be done without express permission from the Nayib of Massowah, he contented himself with taking a copy of one inscription which seemed to be held in the highest veneration, though externally it had nothing to recommend it, being indifferently carved and having a corner broken. The priest informed him that it belonged to the Shekh or Sultan who built the tanks. It is immediately opposite to the principal mosque, and by the natives constantly kept moist with oil."—Vol. II. p. 41. January 14, 1805. Dhalac el Kibeer. "At daylight I (Mr. Salt) went with Abdallah and the two Europeans to the northern mosque for the purpose of getting possession of some of the monumental stones mentioned in my former account. The best finished inscriptions were engraved on stones too heavy to carry away. I therefore made choice of two of the most perfect carved in different characters that were portable, and wrapping them up very carefully, proceeded back to our lodgings, not quite satisfied, I own, with the propriety of what I was about."

Mr. Salt goes on to describe the contentions and dangers he had to encounter, and the bribes he had to pay before he succeeded in packing off his sacred spoils. "When the trouble and expense, adds Mr. (now Sir G.) Haughton, that have attended the procuring this tombstone are considered, it will be matter of regret with every one that these had not the good fortune to be bestowed on some object of greater interest."

The foregoing extract will serve, mutato loco, to detail the process of abstraction of the gravestone our museum boasts, if its removal be an object to boast of at all:—at any rate it affords us an authentic sample of the genuine Cufic character of eight centuries ago, and as such it is abstractedly worthy of a place among our other palæographic monuments. But it is Mr. Haughton's description of the stone itself which may stand totidem verbis as the descriptive roll in our museum catalogue. "The stone which is an unknown misshapen mass and very hard is of that variety of the trap family of rocks to which the term clinkstone seems the most applicable, from the sound
it gives when struck with a hammer. The surface had never been polished and the engraver or stone-cutter took advantage of the natural fracture of the stone, as it was sufficiently smooth for his purpose*. The letters are so slightly raised, that the hand might be passed over the surface without the idea being suggested that characters existed upon it."

In addition to these points of resemblance, the date of our epitaph is but two years antecedent to Mr. Salt's—viz; in the year 1045 A. D., his being 1047: and it might hardly be too much to assume that our Muhammad was the father of the Fatima whose death that monument recorded!

For the deciphering and translation which follow I am indebted to my brother, Mr. H. T. Prinsep, one of our Vice-Presidents. It comprehends in fact precisely the selfsame passage from the Koran quoted in the Roy. As. Society's description.

The only doubtful reading is that of the name of Muhammad's father, where the letters are slightly mixed. Ashafi wald Haida is the best that can be made of it, but the d of wald is more like an r.

* There is another advantage in the natural cleavage, viz. : that the surface is black, whereas the interior is of a much lighter color, so that the letters become visible as in the lithograph upon a very slight abration of the intervals.—Ed.
Facsimiles of Ancient Inscriptions.

Translation of the Arabic Epitaph.

In the name of the most merciful God, 'God! there is no God but he; the living, the self-subsisting; neither slumber nor sleep overtakest him; to him belongeth whatsoever is in heaven and on earth. Who is he that can intercede with him, but through his good pleasure? He knoweth that which is past and that which is to come unto them, and they shall not comprehend any thing of his knowledge, but so far as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burthen unto him. He is the high, the mighty! The tomb of Mahomed, the son of ASHAFI WAD HAIDA (?) deceased on Monday, the 18th day, being past of the month of Jumadi ul âdhir in the year (of the Hijira) four hundred and thirty-seven. May God have compassion upon him and unite him with his prophet, MUHAMMAD, on whom be the blessing of God.

Inscriptions from Hund, near Attock.

In M. Court's 'Conjectures on the march of ALEXANDER,' published in the July number of last year's Journal, occurred the following passage: "On the western bank of the Indus ruins may be observed at Pever Toppi, Hound, and Mahamadpur. Those of Hound are all striking, and there may be found blocks of marble containing inscriptions traced in characters quite unknown to its inhabitants."

This intimation was not of a nature to be lost sight of, on the occasion of a second visit to the country, by so enterprising a traveller

* SALE's Koran, vol. I. page 48. This passage, which is justly admired as containing a noble description of the Divine Majesty and Providence, is often recited by Muhammadans in their prayers; and some wear it about them engraved on an agate or other precious stone (Reland de gemmis, Arab.) It is called the âyat ul kursi from the mention of the throne of God toward the conclusion.

† Equivalent to the 30th December, 1045, Monday. (See useful Tables.)

INSCRIPTION ON A WHITE MARBLE SLAB FROM HUND NEAR ATTOK ON THE INDUS.

No. 1.

No. 4. on a red stone near Hund

No. 3 on a stone at Hund

from a brick of some ruins on the Hindu Kosk

A. Burnes des

S. Prinsep lith.

No. 2. INSCRIPTION under a broken idol at HUND: four feet visible above the writing.

as Captain Burnes. Finding therefore that M. Court had not since enjoyed an opportunity of following up his discovery, he hastened on reaching Attock to fulfil the desire I had expressed to obtain accurate facsimiles of the writings at Hound or Hând, a ruinous place situated on the north bank of the Indus, about 20 miles above Attock.

"I have, however," writes this zealous and active explorer, "not only got facsimiles, but rája Gulab Singh, when he heard of my curiosity immediately sent me the stones themselves, and I have placed them in deposit at Péscháwer in charge of mullá Najíb, subject to your commands, that is, if they be found worth sending, they shall be sent to you: they are all on marble, and appear to me to be in the Sanskrit tongue.

"No. 1, (lithographed on a reduced scale in Plate XLVI.) is an inscription said to be fifteen hundred years old, which had found its way into a moslem building, though originally in a Hindu temple. A follower of the faithful made a mortar of it and thence the round hole, in which the barbarian pounded his massála, (culinary condiment.)

"No. 2, (see Plate XLVII.) is an inscription at the base of an idol: but the image has disappeared with exception of his two feet, having been destroyed by the idol-breaking (but-shikan) Mahomedans. I fear it is too much mutilated to shew more than the nature of the writing.

"Nos. 3 and 4 are ornaments cut upon other stones, the former very neatly in white marble. No. 4 has the addition of a shell, and a monogram,"—(the word sri in an old form of Nágárî.)

"As to inscriptions I have got intelligence of three others on the road across Hindu Kush into Badakshán. There is one, Babel-like, on a brick from a ruin lying between Kuner and Bajour, (see foot of Plate XLVI.) and I have sent a man to copy the whole, as well as for others of which I have tidings, one on the small road between Dur and Arab Khan, and the other in Cashgar. I hope they will all ere long appear in your journal, and I wish any might turn out Greek, but the only Greek article I have yet heard of, is a helmet on an idol in the same neighbourhood which I hope soon to possess."

Inscription No. 1. is, as Captain Burnes supposes, Sanskrit, and had we the stone itself instead of a copy made by hand, I think all that remains on the mutilated fragment might be read:—but, however well executed, it is clear that in the present facsimile the m and s are frequently confounded, also ch, r, and n, which nearly resemble one another. Again the cross line in the sh ण, seems omitted where
we see a ṣ surmounting a क contrary to the rules of the Sanskrit grammar. The correction hazarded on this score in the third line is of some importance, because it brings in the powerful Turushcas (or Turks) as foes overcome by the nameless hero of the record. The only name on the stone is that of Śrī Tīlākā Brāhmaṇ, who was most probably but the composer of the versification, or the engraver! so that nothing valuable to history has been gained but the fact of the extension of Indian rule to this point of the Indus, and its early struggles with the Tartar tribes beyond. As to date I should guess, and that may be done with tolerable accuracy now from the gradual transformation of the Devanāgarī letters, that it belonged to the seventh or eighth century—somewhat less than local tradition assigns.

I have collected together line for line such words and sentences as could be safely transcribed:—in some (as the fifth line) by supplying an initial word, Kamalākānta pandit has found a complete half verse. The concluding words चुजी की सुत्र ki hogi has the sound of pure Hindi; it is not Sanskrit.

Transcript of Inscription, Plate XLVI.

1  खळ्लि || भूपतिलर्धतिलं वा वैरातितिभीजते
2  कीर्तिसुपरिया रंगते  द्वितायतरिभिंवर्य
3  तांगेनोत्तितातुराध्यवर्धतपल (चास) करे राजावसा
4  ओऽतिशाशिविशांतातुराध्यवर्धतपलसंख्यां (चे) ति
5  (राजाय: संविश्य संग्राह रतिवंध्रप्रजापालने। चन्दनसरसरैव
नयतिव्य जिनलालो दुरा (प्य)
6  नेपेयनवांतीसख: || इसवानश्दातिवसम्यी ...... धर्मोऽगतत:....
7  वियनमसरेतिन्धराक .......... रतस्य .. तियुरानगुशा
8  यर्मानितिचिरर्खी ...... ... प ...... यस: दोजन्य
9  गुण ...... ............. जा .................
10 देवस्वमचालविभु ............... खराध्य: यमनुचन्द्रार्यन
11 नायोि ...... महा .......... चागतपरस खानवास
12 नायेची (क) त्याचेतूस: || नंपक .... तिर्ये .... प .... य
13 चुजी आतिलक्ष्मे चाच्छ: | .. ख चिहे सुजीकीहामी
Translation.

1. ... Blessings;—whose kingly and priestly rule even among his enemies spreads:

2. ... above his glory goes ... for pleasure.

3. ... the powerful flesh-eating Turushcas causing alarm to,

4. ... lavishing bland speech on spiritual superiors and brāhmans without number.

5. Such a prince as attracts all things to him; persevering in the protection of his people.

6. ... what in the world is difficult (for him) to accomplish?

7. ... elephant ... whose mother's (?) and father's virtue

8. ... endure for ages, ... glory and excellence.

9. virtue.

10. of Deva the great riches, ... rule ... moon.

11. ... great ... sun ... living among.

12. ... the cheerful-minded;

13. ... then Śri Tillaka brāhmaṇa, ... (shall be made beautiful?)

Of the inscription under the mutilated image I can make nothing more than that it is Sanskrit, and of about the same age. I will therefore conclude with an extract from Captain Burnes' letter, alluding to the sketch of the Khaiber tope, made by Mr. Gonsalves, roughly copied in Plate XLVII.

"I have just seen the grand Khaiber tope of which so much has been said. It is like all the others I have seen, but the pedestal, or basement, or whatever it should be called is different. This looks more like a sepulchral monument than any other tope. It is near Lal bég kā garhi in the very pass, and is a very conspicuous object on the right hand as you pass. It has not been opened, and of course is considered to contain great treasures, which I hope you will ere long have the opportunity of investigating. Besides this tope there are several forts in Khaiber of massive structure crowning the summit of the hills, and attributed to the time of the kīfirs, or of course the era preceding Islám."

I thus prematurely introduce a mention of this unopened tope, that I may draw the attention of those who are about to undertake its examination to some points of inquiry particularly solicited by a German savant, Professor Ritter of Berlin, who has just favored me with an essay on the architecture of these topes, and is now printing a more elaborate memoir, lately read to the academy of sciences at Berlin, on the curious proportions, construction, and destination of these singular monuments, which he supposes to develop and designate
remarkable facts regarding Buddhism and its influence on the history of central Asia.

I must extract the passage from professor Ritter's letter: "A few words will shew how desirable it would be to communicate the original measurements, ground plan, dimensions, &c. of the tope of Manikyala whose interior has been laid open by General Ventura: or if this should be impossible, it would be extremely interesting to know the inner construction of those singular compact colossal stupas by more accurate investigation and measurement; particularly the manner of constructing the cupolas and the inner little chambers, and the square mass of masonry exactly in the centre of the mound, regularly built of quarried stones*. Now by combining the number of feet you mention in the excavation from the height to the base of the last small chamber, or basin under the immense stone slab, and by the singular equidistant proportions of the places where antiques and coins were found as originally deposited, I am induced to conclude that there must have been originally nine stages, or stories, from the base of the monument to the platform of the cupola: these nine stages corresponding with the nine nirvanas of Buddhist doctrine, and with the monuments of nine stages anciently erected in Ceylon. The stages are only intrinsically revealed in the Bactrian topes by the floor of the chambers on which the medals were deposited; the dilapidation of the cupolas by the Musalmans to plunder the metallic ornaments at the top, having filled up with rubbish falling in from above the whole interior of the lower: (carré parfait à douze pieds tres bien etabli au centre, qu'on a creusé à dix pieds de profondeur, dont la battisse regulière s'est terminée la &c. †). But how did these stages communicate with one another? were there staircases?—No mention is made of any steps from floor to floor.

"The other excavations by Messrs. Masson, Gerard, Honighberger, &c. give no nearer insight into the actual architectural construction of these monuments, and seem made directly from top to bottom merely to get at the hidden in the readiest manner. I therefore venture to invite your attention to the contents of my memoir."

I have given the passage at length to prove to our explorers in the north what keen eyes are fixed upon their proceedings, and to shew how necessary it is to leave nothing unnoticed in their operations on the topes; but for myself I have no anticipations of the Professor's

* J. A. S. III. p. 315. This passage was afterwards explained to have been somewhat misunderstood,—see M. Court's account of the same tope.—Ed.
† Ditto page 317.
Specimen-faussimile of an Inscription from Kalinjar, in the As.Society's Museum. (last part).

The concluding half line effaced.

J. Prinsep Lithog.
view being borne out.—of similarity to the Ceylon topes. The square
central building seems to me to be built regularly for the sake of
forming the chambers of deposit; the vaults outside of this rubbish is
filled in for economy's sake; and an outer crust of masonry in form of
a cupola completes the pile. There is no such outward mark of Buddhism
I believe on any of the Bactrian topes as on those of Sārnāth*, and
Bhilsa, where niches on the four sides were provided with chatur
buddha shrines. Whether of Buddhist sovereigns or of others, these
tumuli were evidently the depositories of bones and ashes to which the
coins and trinkets were merely accessory. Professor Wilson has now
before him in London the contents of many more topes than we have
had the pleasure of seeing; and ere this I dare say he has satisfied the
eager curiosity of my learned correspondent and of his numerous
countrymen now interested in the development of this train of
research.

**Inscription on a stone slab in the museum, Plate XLVIII.**

While endeavouring to keep pace with the influx of inscriptions
from abroad, I must not forget the task I had set myself, of rendering
an account of those deposited in our museum, a task which my readers
will doubtless be happy to find is now rapidly drawing to a close.

The subject now to be explained is inscribed on an oblong slab of
sandstone, $4\frac{1}{2}$ feet by $2\frac{1}{2}$, which I conjecture to be one of those presented
by General Stewart, and inserted in the catalogue of vol. XV. of the
Asiatic Researches, as "a stone slab from Ajaya-garh in Bundelkhand
with a Sanskrit inscription, or "a stone bull from Kalinjar, with a
Sanskrit inscription." Should the bull be unconnected with the inscrip-
tion I should incline to locate the present inscription at Kalinjar
because of the exact similarity of its alphabet to that of Lieut. Sale's
inscription from the same place, inserted in my August No. page 665,
Plate XXXII. and further the name of Malika occurs in both, but
the inscription itself tells us it was set up in the fort of Jayanagara
along with an image of Hari, and a temple and image of Keshava in
the same place. Jayanagara is nearly identical with Ajaya-garh in
signification: it may have been substituted to suit the metre. None
or only one of the long list of names has a regal title; on the contrary
the family is expressly said in the 14th verse to be of the Kāyas-
tha tribe, and their highest genealogical claim seems to have been that

* A most careful and elaborate elucidation by drawings and measurements of
the Sārnāth tope, by Captain Cunningham, is now under publication in the
Asiatic Researches: but the plates will take a long time for their proper
execution.
they sprang from a village, *Kaushamyapura*, in which *Kusha* and *Suná*, the mythological sons of the rishi *Kasyapa*, had once resided. At one time, probably when the temples and images were erected, they were ministers of a prince of the Solar line. In this respect therefore the record is valueless. Its merit as poetry the learned *Kamalákánta Vidyálankára* does not rank much higher; yet being in our museum and being a fine specimen of the favorite character of that part of the country in the middle of the 14th century, I cannot refuse a place to the translation made for me by *Sárodáprasad* from the elder pandit’s accurate transcript, which I have myself compared letter for letter with the original. The characters are called *chitra-varnán* in the 36th verse, but this may be merely a laudatory epithet.

*Jayanagar Inscription.*
Facsimiles of Ancient Inscriptions.

1837.

[Image with text details]
Facsimiles of Ancient Inscriptions.

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Oct.

Facsimiles of Ancient Inscriptions.

ननिवाक्तमुनायांत् ॥ २५ ॥ तथाः सप्तिष्ठानविधिमन्नीयोमनोरामोन रतिप्रतीतः नमोकर्षमेवमुनपूर्वनास्वभावंसंज्ञति मिश्रदयमात्तान ॥ २५ ॥ निषयवर्द्धान् प्रमदात्रिनां समकालसंस्थ जगविश्रावर्गे पुमानय प्राख्यत मुखी यथा नामाभिधानां सप्तीचकर ॥ २६ ॥ वक्सिन्दु सुपाधार तवाप्रिद्धिविद्यानासेन कुमुक्षुः नवाभिवेरकास्विन राजविश्रुत्मुने रसायनसमुन्त्रि पालय ॥ २७ ॥ तथा कविक्षिप्तकर्राकुजान प्रथनिधिय यथा ययो वसारि वंसंधान मः ड़कनसारेः भविष्यनेवते नामाभिधार ॥ २८ ॥ विद्यार्थी यथा दिग्नाभि ष्ठे समं समदायुद्वृत्तृति महादृष्टिं जिन कार्ण्योधितानुमिश्य सुमदायाधारिः ॥ २९ ॥ नवेदत्वक्षणानुप्रका सद्यस्वाम्य कुमुक्षुः नामाभिधारिः एकाधिकांत्यनया र राज ॥ ३० ॥ उपेन्द्रवेत्तन्वनोराराशी समुखितीपुरुषियां प्रियोगसुम् समकेते पुष्करानुभवादाराणां वृत्तिमंलाफर्ति ॥ ३१ ॥ समवेच्य संसारसमवेच्य ज्ञातिनां विश्वायंकारार मुनुचुराभावयुद्धिन्द कोदा विभिन्ति सतुखऱ्याक्षेत्थ ॥ ३२ ॥ चारसुचितविद्विनायवय प्रभावी जयवर्द्धिय जयदुरगी कौशिकेऽऽ तलायानु सुरलचित दरिद्रेऽऽ प्रेममें गुणाऽऽ प्रवत्तनयज्ञानोकारयथा क्षयवेदी ॥ ३३ ॥ साक्षीयमति गौर्य: प्रतिमीतक्षेत्रां प्रासां मायायागास प्रातिविचवासिते ॥ ३४ ॥ याववत self: वस्मती महत्त जुलानी रसायन: प्रशियादवारकोरीवस ॥ तावश्यकेववर्त्तमं नुजा वर्तविसविकारिन्दि स्तोत्रारामानिव ॥ ३५ ॥ चमरपतिरज्ञोपुरुशलंकारसारं प्रतुप्रदत्तवणीवा मनोविश्वख विश्व च चयुद्धुपुरषां संवृतिभविपुरः: घातित्वगुमविनोपानां विचिनया ॥ ३६ ॥ चारादशेखरगमत्त्रुकमुनिषतान्वति सप्तास्तेपेदिविविक्ष द्विश्रामानस सदिनः ॥ ३७ ॥ चाकाय्यः १९६५ समावेदा: परसस्मान्तित्य मिस्यांगवेदै सतो सुकामीकारवायवधामि नेतिन्युत्तमारे नेतिन्युत्तमारे नेतिन्युत्तमारे संचयाकायाः तन्यवाच्यज्ञनात् ३५ काय्यावस्थायं प्रतिति विकारित जयुद्धुपुरुशाधिपतकरुक्षेत्रे समुक्षेत्र केमां निलित सकारात्मिकोपास समभंवतुकारक्य ॥
After transcribing the above and carefully comparing it letter for letter with myself, KAMALA'KA'NT begs to add the following protest against various orthographical errors which I have insisted on maintaining in accordance with the original text.

|| चित्रलच्छ | नाना वस्तेरयं तथापितंतं पाठितं लेखापितं च रघुनाथेन्द्रे प्राणियों मध्यविचित्र चाचित्त्व आकर्षणक्षेत्रन्तः तत переводных | कमलाकांतः ||

Translation.

May Deva (Vishnu), the father of all, support this universe, whose form he is; luxuriating in the embrace of the youthful Lakshmi, unwearied, with frequent start and flash of eye, intoxicated with delight; whose breast-jewel, sri vatsa shines like cupid's arrow, shot by the expanded bow of its own ray. (1.)

May Mura'ri (Vishnu) bless you, who supports the mountain Goverdhana on the palm of his hand like a lump of penyāka* (the cattle looking on), whose wondrous beauty has captivated the lovesick milkmaids of Ballava. (2.)

May Hāri the warm companion of Lakshmi, scarred by the touch of his maidens' breasts, sportively thwarting the enemy of the licentious deer, inspire you with supernatural knowledge. (3.)

May Deva, the fish-transformed husband of Lakshmi, restorer of the milk of the Vedas which lay buried in the ocean—the refulgent, the destroyer of dependence on this world—the slayer of Sankhāsura,—destroy your sins. (4.)

May the Tortoise, who unmindful of the deluge played on the ocean shore in abstraction, the refuge of the world, constant in refulgent beauty, prosper you. (5.)

May Madhava, in the form of a boar, who delivered the earth by the thrust of his cruel crooked tushes, and extended the merit of virtue; the abode of intelligence, of earthy colour from the mud he has thrown up, increase our blessing. (6.)

May Nrisinha the man-lion, bright as a thousand suns, who preyed on the body of Hiranyakasipu father of the virtuous Prahlada and supported him with uplifted hands, destroy your sins. (7.)

May that Vāmana (dwarf) bless me, who changed the rule of his enemies, on pretext of piercing the eye of Sukrachārya; who increased in size for the ruin of Bali. (8.)

That Parashu is become glorious, who has gained the surname of Rama from his victories; who granted to the brahmans his well-governed earth, who warred with the wicked, and is acute in sense. (9.)

May Rama too, whose power is infinite, the giver of all joy, the destroyer of the Rākṣasas, save you from all danger! (10.)

The venerable sage Kashyapa, first expounder of the Vedas, most learned of men, was created to satisfy the deities with burnt offerings. (11.)

* Mustard seed after the oil is expressed.
This noble spirit had two sons Kusha and Sunābha resembling the sun and moon, in the dispersion of darkness. (12.)

Kusha lived at Kaushanyapura,—beauteous from deeds of virtue, unbounded in strength, goodness, and stature. At the same place resided a certain person. (13.)

Known to have belonged to the Kāyastha caste, the ornament of the Kashyapa line, respected by the learned, and satisfier of the expectations of the needy. (14.)

He erected a drinking trough (prapa) for cattle on the roadside near the pastures. He conquered the mountain fastnesses, being himself the abode of Pārīti; he was without rival, and of good descent. (15.)

From him descended Janha, afterwards called Hāruka, because he stole the hearts of women by his beauty,—those of kings by his just administration of the revenues, and those of the learned by his wit and deep knowledge. (16.)

Superior to all of the writer caste, the receptacle of the A'gamas, the root of the tree of virtue, the vessel of light,—he had a son named Jalhana, of infinite vigour, second only to the tutor of the gods (Vrihashpati) a portly man of diplomacy. (17.)

Ganga'dhara was born of him, superior to all mortals; the receptacle of all virtues; conversant with religious law, he surpassed Indra, and when king gave to the earth the beauty of heaven. (18.)

His son Kamala on whose heart is planted the lily foot of Kamala's husband,—of no contemptible mind, and of personal beauty correspondent with his virtues.

Malika was born of him, resembling Aja rája, of tender person, crowned with a halo of good qualities. (20.)

From him was born these four the most active and the best of sons, namely, Padma Sinha, Ratna Sinha, Yoga Sinha, and Samara Sinha. (21.)

Of Malika, the enslaver of his passions the chaste as Lakshmi, the unbounded in spirit, was born Ratna Sinha, who was superior to the other three and whose mind was noble. (22.)

His son Nana was glorious, handsome, the most experienced and superior to all in Sáma; next to Ganapati in mutual love, understanding, and in beauty, and fat, being always at home; he destroyed the pride of the vain boasters who were vain of their strength, he was tall with eyes like the lily: he was respected in the court of rajas and was free from sickness. (24.)

His fame had reached the ears of the women on all sides: he was minister of the Chandra and Atreya lines. (24.)

He was known by the name of Nana, teacher of the religious laws and wisdom to the above dynasties, he was learned and agreeable, requiring not advice of allies when he sent his horse to the rajá Bhoja Varma. (25.)

He did justice to his name Nana (i. e. various) by his success among the women through his sweet words, and among kings through his politeness, nay every one loved him as his own life. (26.)
He being fixed as the receptacle of merit, and having attained the Kumbha of morals, his father supplicated the new anointed royal Lakshmi (Varma of Ujjein?) (27.)

His spreading fame adorned the ocean (which is fitted with playful shells) with the additional splendour which it received from his kingdom. (28.)

His wife who increased in riches, as the women resembling the dikshalea delight the munis; she behaved according to the injunctions of the Srus-tus and was worn by the wives of the gods as an ear-ornament, (i. e. they heard of and had regard to her, (29.)

This son Nana whose person was beautiful like the new moon, who never had any mean object of desire, who was the cause of delight of the whole world, and whose person was become beautiful by being agreeable to all, made the king his father glorious. (30.)

He being desirous of crossing the ocean of worldly concerns by the ship of the husband of Lakshmi, accepted the profession of worship for salvation from the best consideration. (31.)

And seeing the unreal agreeableness of worldly pleasures derived from the surrounding elements, and desiring salvation, he assumed the lily face pure from conversation thus to ascertain self-knowledge; and was wise. (32.)

This highly spirited Nana caused this well made image of Hari to be placed at the victorious and celebrated fort of Jayanagara in honor of his forefathers, he was a judge of human merits, an illustrator of all morality, well acquainted with religious duties; and of a mild understanding. (33.)

This man of respectable intellect, established a temple with the image of Keshava, at the same place for the final salvation of his ancestors. (34.)

So long as the great mountains, the earth, the gods, the mines of jewels (or oceans), the moon, the sun, and the starry spheres shall endure, so long shall his name exist in this habitation of the creator; who was the seat of virtue and respected by the gods. (35.)

A person named Amarapati being desirous of gaining the curiosity of learned persons composed this inscription, written with wonderful letters, and filled with excellent metaphors expressed in appropriate phrases. He was obedient to all and corpulent, and was like the sun by his eminent qualities. He possessed the title of a wise man. (36.)

This inscription was written on the lucky day of the month of Vaishākha, in figures Samvat 1345. (37.)

He (Amarapati) had two sons named Sukarmottaranatha and Balabha, by Champakā (his wife) who loved one another, were well known in the world and a pattern of morality.

In the town-division of the Kayasthas, having a street on all sides, in the fort of Jayapura*, by Tha'kur Su'pau's son Pansuhaduka, was this written. Goodluck attend the author!

* This place must not be confounded with the modern town of Jeypoor, which was only founded by Jey Singh in the middle of the 17th Century. The name is common enough.
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Depression of Wet-bulb Ther. barely perceptible on many days in the early part of the month.

* Rain by Crosley's Pluviometer, 25.22 inches.
VI.—Abstract of a Meteorological Register kept at the Calthamdu Residency, for July and August, 1837. By A. Campbell, Esq. Nipal Residency.

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<td>957 76 70 6</td>
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<td>N. clear.</td>
<td>W. ditto.</td>
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<td>234 74 67 7</td>
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<td>219 71 67 4</td>
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<td>SE. rain.</td>
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<td>139 75 69 6</td>
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Mean, 25,162* 74 69 6 24964† 77 70 7 13288

Aug.1 25,136 70 67 3 25,086 73 68 5 SW. rain. SW. rain. 1730

Mean, 25,237 72,5 68,3 4,2 25,175 75,1 69,7 5,4 9,968

* Mean of Barometer for 29 days, 25,243† Mean of 27 days, 25,107

Ditto ditto for 2 days, 24,965 Ditto of 4 days, 24,951

Evaporation during July 1,464 inch; fall of rain 13,286 inches.

Evaporation during August, 1 inch; total rain 9,968 inches only.
VII.—Proceedings of the Asiatic Society.

Wednesday Evening, the 1st November, 1837.

H. T. Prinsep, Esq., Vice-President, in the chair.

T. H. Maddock, Esq., C. S., Dr. Theodore Cantor, C. Tucker, Esq. and W. Kerr Ewart, Esq. proposed at the last meeting, were ballotted for, and duly elected members of the Society.

Joseph Willis, Esq. was proposed by the Secretary, seconded by Dr. Wallis.

Dr. Colin John Macdonald, proposed by ditto, seconded by Mr. W. Adam.

Major Irvine, Engineers, proposed by ditto, seconded by Mr. H. T. Prinsep.

Capt. H. Drummond, 3rd Cavalry, proposed by Mr. W. Cracroft, seconded by the Secretary.

Nawab Jabar Khan, proposed by Mr. E. Stirling, seconded by the chairman as an honorary member—referred to the Committee of Papers.

Letters from Dr. McPherson, Major Ouseley, Dr. Spilsbury, and Lieut. E. Conolly, acknowledged their election.

Read, letters from the Secretaries of the Bordeaux Academie Royale, the Geological Society, the Royal Irish Academy, the Antiquarian Society, the Royal Institution, and from Professor Frank, of Munich, acknowledging receipt of the Society's publications.

Read the following letter from the Secretary to the Asiatic Society of Paris in reply to the Society's address of —


Monsieur le Secrétaire,

Le conseil me charge de vous faire connaître que la Société Asiatische de Paris a reçu la lettre que Monsieur le tres honorable Président de la Société du Bengale et M. le Secrétaire ont bien voulu nous adresser en réponse à l'offre que la Société Asiatische de Paris avait fait à la Société du Bengale d'être un de ses intermédiaires pour la vente des ouvrages sanscrits aux quels le gouvernement avait refusé de continuer ses encouragements, et dont la Société du Bengale avait entrepris l'achèvement. Le conseil a été vivement touché des expressions de sympathie et d'estime dont la Société dont vous êtes le digne organe a bien voulu se servir à l'égard de la Société Asiatische de Paris, et il me charge de vous prier de vouloir bien en exprimer à votre illustre compagne nos remerciements les plus sincères. Le conseil est fier de l'empressement avec lequel la Société du Bengale a bien voulu recevoir ses offices, et il éprouve le besoin de donner à ce corps célébre les assurances les plus vives du désir qu'il éprouve de faire, pour le succès des plans arrêtés par la Société du Bengale tout ce qui est en son pouvoir. Veuillez être assez bon, Monsieur le Secrétaire, pour renouveler à la Société Asiatische du Bengale l'expression de ces sentiments, et pour recevoir en même temps l'assurance des sentiments de véritable estime, avec les quels j'ai l'honneur d'être

Votre très humble et très obeissant Serviteur,

Eugene Burnouf.

Paris, le 12 Juin, 1837.

The Secretary read a reply from M. Csoma Körösi to the announcement of the Society's desire to confer upon him the office of librarian.

Mr. Csoma expresses his sense of the high honor done him, and states his intention of immediately proceeding to Calcutta where he will give a definitive answer.

Read extract of a letter from Dr. Royle, Secretary to the Geological Society, transmitting under charge of Captain H. Drummond, the gold
Wollaston medals awarded to Dr. Hugh Falconer and Captain P. T. Cautley, for their fossil discoveries in the Sewâlik range.

Professor Royle was induced to send these tokens of the approbation of the Geological Society (of which he has recently been nominated an office-bearer), thinking his associates in the Asiatic Society would like to see them; but more particularly because the excellent paper on the Sivatherium was first made public in their Researches, and it would be the best proof of the interest taken by the scientific at home in the novel and interesting discoveries in which so many members of the Society have been successfully engaged within the last four years.

Dr. Royle quoted the following extract from Mr. Lyell's address delivered at the Anniversary Meeting of the Geological Society on the 17th February, 1837.

[The opening of the address presenting the medals was published in our July No.]

ORGANIC REMAINS.

"Gentlemen, you have been already informed that the Council have this year awarded two Wollaston medals, one to Captain Proby Cautley of the Bengal Artillery, and the other to Dr. Hugh Falconer, Superintendent of the Botanic Garden at Saharanpore, for their researches in the geology of India, and more particularly their discovery of many fossil remains of extinct quadrupeds at the southern foot of the Himalaya mountains. At our last Anniversary I took occasion to acknowledge a magnificent present, consisting of duplicates of these fossils, which the Society had received from Captain Cautley, and since that time other donations of great value have been transmitted by him to our museum. These Indian fossil bones belong to extinct species of herbivorous and carnivorous mammals, and to reptiles of the genera crocodile, gavial, emys, and trionyx, and to several species of fish, with which shells of fresh-water genera are associated, the whole being entombed in a formation of sandstone, conglomerate, marl, and clay, in inclined stratification, composing a range of hills called the Sivâlik, between the rivers Sutledge and Ganges. These hills rise to the height of from 500 to 1,000 feet above the adjacent plains, some of the loftiest peaks being 3,000 feet above the level of the sea.

When Captain Cautley and Dr. Falconer first discovered these remarkable remains their curiosity was awakened, and they felt convinced of their great scientific value; but they were not versed in fossil osteology, and being stationed on the remote confines of our Indian possessions, they were far distant from any living authorities or books on comparative anatomy to which they could refer. The manner in which they overcame these disadvantages, and the enthusiasm with which they continued for years to prosecute their researches when thus isolated from the scientific world is truly admirable. Dr. Royle has permitted me to read a part of their correspondence with him when they were exploring the Sivâlik mountains, and I can bear witness to their extraordinary energy and perseverance. From time to time they earnestly requested that Cuvier's works on osteology might be sent out to them, and expressed their disappointment when, from various accidents, these volumes failed to arrive. The delay perhaps was fortunate, for being thrown entirely upon their own resources, they soon found a museum of comparative anatomy in the surrounding plains, hills, and jungles, where they slew the wild tigers, buffaloes, antelopes, and other Indian quadrupeds, of which they preserved the skeletons, besides obtaining specimens of all the genera of reptiles which inhabited that region. They were compelled to see and think for themselves while comparing and discriminating the different recent and fossil bones, and reasoning on the laws of comparative osteology, till at length they were fully prepared to appreciate the lessons which they were taught by the works of Cuvier. In the course of their labours they have ascertained the existence of the elephant, mastodon, rhinoceros, hippopotamus, ox, buffalo, elk, antelope, deer, and other herbivorous genera, besides several canine and feline carnivora. On some of these Dr. Falconer and Captain Cautley have each written separate and independent memoirs. Captain Cautley, for example, is the author of an article in the Journal of the Asiatic Society, in which he shows that two of the species of mastodon described by Mr. Clift are, in fact, one, the supposed differ-
ence in character having been drawn from the teeth of the young and adult of the same species. I ought to remind you that this same gentleman was the discoverer, in 1833, of the Indian Herculaneum or buried town near Behat, north of Seharumpore, which he found seventeen feet below the surface of the country when directing the excavation of the Doab Canal*.

"But I ought more particularly to invite your attention to the joint paper by Dr. Falconer and Captain Cautley on the Sivatherium, a new and extraordinary species of mammalia, which they have minutely described and figured, offering at the same time many profound speculations on its probable anatomical relations. The characters of this genus are drawn from a head almost complete, found at first enveloped in a mass of hard stone, which had lain as a boulder in a water-course, but after much labour the covering of stone was successfully removed, and the huge head now stands out with its two horns in relief, the nasal bones being projected in a free arch, and the molar on both sides of the jaw being singularly perfect. This individual must have approached the elephant in size. The genus Sivatherium, say the authors, is the more interesting, as helping to fill up the important blank which has always intervened between the ruminant and pachydermatous quadrupeds, for it combines the teeth and horns of a ruminant, with the lip, face, and probably proboscis of a pachyderm. They also observe, that the extinct mammiferous genera of Cuvier were all confined to the Pachydermata, and no remarkable deviation from existing types had been noticed by him among fossil ruminants, whereas the Sivatherium holds a perfectly isolated position, like the giraffe and the camels, being widely remote from any other type."

Resolved, that due acknowledgments be addressed to the Geological Society for their courtesy in entrusting the Asiatic Society with the honorary medals awarded to two of their associates, and that they be immediately forwarded with appropriate congratulations to Seharanpur.

The Right Honorable Lord Auckland, Patron, addressed to the Society's attention the following communication just received from the Royal Asiatic Society, confident that the Society would omit no means of giving effect to the objects with which they had been forwarded.

"The Royal Asiatic Society of Great Britain and Ireland, 14, Grafton Street, Bond Street;"

My Lord, London, 11th of May, 1837.

The Committee of Agriculture and Commerce of this Society, having had before them certain specimens of Lichens used in dyeing, and being informed that several species are now employed in India for that purpose, and that many more would probably be elicited by a close investigation, and an accurate knowledge of the requirements of the trade, which has been much checked by the short supply, and high price of the best sorts used, I am requested by the Committee to transmit to your Lordship the accompanying specimens of Lichens, with bottles of the ammoniacal liquor used in extracting the color, and of the extracted color; and to enclose fifty copies of the first day's proceedings of the Committee, which contain directions for ascertaining the most useful sorts of Lichens, and for using the liquor as a test of their quality. I am also requested to solicit that such measures may be adopted as may appear to your Lordship to be expedient to diffuse amongst those to whom it is likely to be useful such an acquaintance with the subject as may tend to advance the views of the Committee.

As the Committee are impressed with the conviction that their views of general utility are fully shared by your Lordship, they feel it unnecessary to offer any

apology for the trouble which may be occasioned in furthering a measure calculated to lead to the improvement of our commerce, and to be of general advantage. I have the honor to be,

&c. &c.

H. HARKNESS, Secretary.

To the Right Honorable Lord AUCKLAND, G. C. B., Governor-General of India."

Mr. VISGEE's specimens, deposited in the museum, are labelled as follows:

Value per ton.  Value per ton.
1. Canary orchilla, ... £250 to 350. 10. Canary rock moss, ... 80 to 90
2. Cape de Verde ditto, ... 200 to 300. 11. Sardinian ditto, ... ... 70 to 90
3. West Island ditto, ... 150 to 230. 12. Postulatus ditto, ... ... 20 to 40
4. Madeira ditto, ... 100 to 150. 13. Tartarous moss, ... ... 20 to 40
5. Africa ditto, ... ... 80 to 130. 21. Useless lichen, liable to be mistaken for Nos. ... 1 or 9
6. South America ditto, ... 80 to 120. 7. Sardinian ditto, ... ... 30 to 45
8. Cape of Good Hope ditto. 20. 9. English ditto, ... ... ... ... ... ... ... ... ... no value.

"The Good has a nearly white powder on its surface, towards the centre; the under surface is of a gray color, and is not hairy; if wetted it does not turn of an orange color; its edges are flat and thin.

"The Bad has no mealy white powder on its surface; its under side is hairy, and blacker than the good; its edges are usually more or less knobbed, and on being wetted it generally becomes of an orange color.

"No. 24, contains a mixed sample of good and bad, which has been wetted with water.

"The useless mosses greatly outnumber the useful, and vary from each other, in some instances, by such slight shades of difference, that the above specimens of them can serve little more than to call minute attention to the subject. A test for the discovery of color is therefore necessary.

"Test.—Take liquor ammonius, very much diluted with water, but strong enough to retain a powerfully-pungent smell—half-fill a phial bottle with the same, then add of the lichen (being broken up to a convenient size), so much as will lightly fill up the liquor, so that the whole may be readily stirred about. Care must be taken to leave at least one-third of the bottle for air. The bottle must be kept corked, but be frequently opened, and the contents stirred with a small stick. The color will begin to exhibit itself in a few hours, and the more rapidly in proportion to the warmth of the place in which it is kept; but the heat should not exceed 130° Fahrenh. A piece of white silk placed near the surface of the fluid will show the color before it would otherwise be perceptible. This test will only serve to show where color exists, but will not develope its fullest extent.

"Localities.—The good sorts are generally found in rocky or stony districts, or where dry stone walls abound; in the neighbourhood of the sea,—or if distant from the sea, in places exposed to sea breezes. The more valuable are met with in volcanic islands. My own experience has been principally in the Canaries, where I find the more arid the situation, the better the quality of the lichens. When the land is high and humid, the useless sorts alone are met with. In dry places near the sea, there are only the good sorts; and there is generally a belt between the two, in which both good and bad are found on the same stones, and not unfrequently overrunning each other.

"There is with the samples a small bottle of ammoniacal liquor, of the strength suited for test: and also a small bottle of the color to be produced."

Resolved, that five copies of the "Proceedings" be communicated to the Agricultural Society; and that others be sent to any members of the Society who may be in a position to collect specimens of Indian mosses for trial and transmission home.

The Secretary brought up the following

5 x
Proceedings of the Asiatic Society.


The question submitted to our consideration on the present occasion is, simply, how we may best dispose of the Government grant of 200 rupees per mensem, (which it has been resolved to accept,) towards the maintenance and improvement of the Society's museum? Whether a successor to Dr. Pearson shall be appointed, or any other mode of superintendence adopted?

The following considerations have induced us to recommend that the Curatorship shall not be filled up for the present.

The objects that had accumulated in the museum prior to Dr. Pearson's nomination having been once arranged by him, there will evidently be little to employ a successor, unless additions could be made on an enlarged scale through purchase or otherwise, for which sufficient funds do not exist.

On the other hand, by employing the money now granted us in purchasing and collecting specimens for the due preservation of which our present establishment is sufficient, we shall in a year or two have amassed materials to give full occupation to a professional superintendent, whom we may then appoint on our former scale, should not the Government at home in the mean time place the museum on a more comprehensive footing. We therefore propose that the 200 rupees be carried to the general account, and that in consideration of this accession to our resources, opportunities be sought of adding to our museum by purchase; and of promoting physical or antiquarian research by such other means as may present themselves from time to time. We would in the mean time place the museum under a special Committee of three annual members subject to re-election, as in the Committee of Papers, and three ex-officio members, viz. one vice-president, the secretary and the librarian. We would further suggest—

That this Committee should hold meetings at the rooms not less than once in the week; that their orders should be carried into effect, and their proceedings recorded by the Secretary as in the Committee of Papers; and that all expenditure should require audit from the latter Committee with exception of the ordinary contingent, which may be fixed at 100 rupees per mensem.

That this Committee should give in an annual report of the progress of the museum, at the anniversary meeting in January, and that they should be entrusted with a general discretion for the disposal and exchange of duplicate specimens for the benefit of the museum.

For the Committee of Papers,

Asiatic Society's Rooms, 20th Sept. 1837.

Proposed by the Chairman, seconded by Mr. Cracroft, and resolved,

That the Report be adopted in all its provisions: and that three gentlemen be elected to act with the Secretary and librarian as a Committee for superintending the museum.

Dr. Corbyn spoke at some length in favor of renewing the curator's appointment. He concluded by moving the postponement of the question until a better meeting could be assembled, which was negatived.

It was then moved by the Secretary, seconded by Mr. Hare, and resolved, that Mr. William Cracroft, Dr. G. Evans, and Dr. McClelland, be requested to act as the museum Committee.

Dr. Evans and Mr. Cracroft being present signified their acceptance of the office.

Library.

The following works were presented on the part of the Royal Academy of Bordeaux:

"Mon portefeuille," a collection of drawings (lithographed for private presentation) of Roman Statues and antiquities, by M. P. Lacour, Member of the Academy, Corresponding member of the Institution, &c.

Essai sur les Hiéroglyphes Egyptiens, par P. Lacour, &c.
Procès-verbal des séances publique de l' Académie Royale des Sciences, Belles-lettres et arts de Bordeaux, 1836.

On the part of the authors.

Institutiones linguae Pracriticæ, by Dr. Christianus Lassen, Professor at Bonn; 2 fasciculi.

Die altpersischen keil-inschriften von Persepolis, entzifferund des alphabets und erklärung des Inhalts, von Dr. Christian Lassen.

Analysis and Review of the Ricardo, or new school of political economy, by Major W. H. Sleeman.

Polymetrical tables prepared for the use of the Post Office—by Captain T. Taylor, Madras Cavalry.

On the part of the Societies.

Transactions of the Royal Irish Academy, Vol. XVII.
Journal of the Proceedings of do. Nos. 1, 2, 3.
Journal Asiatique Nos. 7, 8 new series, of the Asiatic Society of Paris.

Lardner's Steam Communication via the Red Sea, reprinted in Calcutta—by the Steam Committee.

Meteorological Register, from the Surveyor General.

"From the booksellers.

Lardner's Cabinet Cyclopedia—Ireland, vol. II.

Antiquities, Literature.

[Brought forward from the adjourned meeting of the 4th October.]

Major Pew forwarded the promised facsimile of the inscription on the broken Delhi Lât, now in Mr. Fraser's grounds.

The secretary stated that though much mutilated there was not a letter in this facsimile of which he could not assign the exact counterpart in the Feroz lât. It enabled him to correct a few but very few readings in the translated version while it confirmed some that had been deemed doubtful.

Read a letter from Captain A. Burnes, dated Camp, Duha on the river of Cabul, 5th September, forwarding:

No. 1. The facsimile of the Sanskrit inscription at Hând 20 miles above Attok alluded to in M. Court's memoir on Taxila (Journ. V. 482). The original is lodged at Peshawar awaiting the Society's orders as to its disposal.

No. 2. Inscription under a broken idol at Hând.

Nos. 3, 4. Figures on marble and stone fragments at the same place.

No. 5. A view of the Khyber tope, not yet opened,

No. 6. A mineral resinous jet from the Khattak country south of Peshawar.

[See notice and plates of the inscription.]

Manaton Ommaney, Esq. C. S. forwarded copy of a Sanskrit inscription on three plates deposited in a temple at Muitaye near the source of the Tapti river.

[See the present number, page 869.]

Dr. Alexander Burn, transmitted facsimiles of the contents of two copper-plates found in the town of Kaira (Gujerat) in the same character as those deciphered by Mr. Wathen in 1835.

They relate also to the Siddîtya dynasty, but as Dr. Burn has offered to send the plates themselves it will be better to await their arrival before attempting to read their contents.

Baboo Conoyal Tagore sent for exhibition to the society a copper-plate in excellent preservation lately dug up in the chur land of a Zemin-daree belonging to him in pergunah Edilpore, zila Buckergunj.
Proceedings of the Asiatic Society.  

[Oct.

This grant, which is now being transcribed gives an additional name to the list of the Belal Seua dynasty of Gaur.

A letter was read from T. Church, Esq. dated Singapur, 15th August, 1837, presenting to the Society specimens of some ancient tin coins discovered up at that place.

These coins hardly appear to be of great antiquity. They have a lion on one side crest-fashion, typical doubtless of the name of the settlement Sinhapur, the city of the lion; and on the reverse what may be intended for a cornucopia or a sceptre. They are of tin and in high relief, and rough on the edges. About 800 of them were dug up by a party of convicts in making a road five miles from the town. The earthen vessel containing them had apparently been glazed and was of a very common shape, it was buried about two feet in marshy ground in a spot until recently covered with dense jungle.

Dr. T. Cantor presented some Scandinavian antiquities of copper and brass,—a knife, an arrow head, pincers and a key.

"They are from different Danish provinces, and were extracted by myself from sepulchral urns containing bones and ashes of the dead, which the heathen Scandavii used to deposit in huge tumuli. Antiquarians date them about 400 of the Christian era. The key is similar to that used by the Chinese."

The Rev. Dr. Mill presented two stone slabs for the museum, which had been last year brought to him from the west of India and the Red Sea by Captain Roche.

"No. 1 is an armorial shield, taken from the principal altar in a ruined Portuguese church on the top of Trombay hill, Salsette island, one of the first Portuguese settlements. The date of the slab was broken off on removal down the hill. The words were to the purport, "Glory to God, 1644."

"The other stone was brought by an officer of the Indian Navy from the Red Sea; it was found in one of the numerous ruined cities on the Egyptian shore; it was supposed to be a grave-stone upwards of 300 years old."—(See drawing and note in the present number.)

Mr. W. H. Wathen forwarded on the part of Lieut. Postans, an account of the Jain temple at Badrûsír, and the ruins of Badrûnagari in the province of Cutch, with drawing of the image and plan of the temple.

Mr. T. Wilkinson brought to the Society's notice a translation of the elements of Euclid into Sanskrit in the time of raja Siwai Jaya Sinh of Jaipur in 1699, called the Rekha ganita.

[Will be published in next month's Journal.]

Colonel Stacey drew attention to a coin lately procured by him from the Panjab, uniting the type of the Indo-Scythic series with that of the Indo-Musalmans of Kaikobâd.

It was with much regret announced to the meeting that Colonel Stacey had been robbed of a great part of his collection of coins including the unique Amyutas, and all his Bactrians, and 60 gold Gupta coins of Canovîj!

Mr. D. Liston transmitted two servitude bonds granted by cultivators in the Gorakhpur district, shewing personal bondage to be there practised openly at the present day.

Read a letter from Lieutenant Kittoe, 6th Regt, forwarding two manuscript journals kept by himself on a march with his regiment to Cuttack, and then to the Boud and Gumsur country.
Proceedings of the Asiatic Society.

These Journals contain minute and beautifully executed drawings of all the temples and antiquities met with on his route, with all the information on every subject he was enabled to pick up. His visit to Bhobaneswar and to the Khangir hills have formed the subject of separate memoirs.

Physical.

Mr. Secretary Mangles presented on the part of the Right Honorable the Governor of Bengal, a copy of Dr. Richardson's Journal of his late visit to the Shan frontier in Moulmein, in two parts.

Mr. Jules Des Jardins presented 7th Report and Resumé of Meteorological observations made by the Natural History Society of the Mauritius.

Dr. W. Bland gave a note on Mr. Hodgson's description of the Nipal woodpeckers.

Colonel McLeod brought to the meeting several more fragments of fossil bone from the fort boring now at 423 feet.

One a small caudal vertebra of a lacerta animal? the rest testudinous. The kankar pebbles and quartz and felspar gravel accompanying them are increasing in size and bear the appearance of having been rolled.

Mr. C. B. Greenlaw presented on the part of Mr. Alfred Bond, Master Attendant at Balasore, a series of tide registers at Burdumghart in full for the year, 1834.

Read a letter from Dr. T. Cantor, presenting a catalogue of serpents and fish in the Society's museum.

Resolved that especial thanks be returned to Dr. Cantor for the valuable service he has rendered to the Society in arranging and classifying these objects.

The Secretary proposed taking advantage of Dr. Cantor's departure for England by the Perfect, to request his kindness in conveying a case of the duplicates of the Society's collection of snakes for presentation to the museum of the Honorable Company.

He would also recommend that one of the elephants and rhinoceros' skulls should be entrusted to Dr. Cantor with a view of presentation to any museum whence he may be able to obtain in exchange some osteological specimens for our museum, not procurable in India.

Dr. Cantor had kindly undertaken to convey a series of our fluviatile shells to Professor Von dem Busch of Bremen and other parcels for the continent.

These recommendations were adopted.

The Secretary obtained sanction for purchase of 31 objects of natural history prepared by M. Monteiro and varnished—at 31 rupees.

Mr. Shaw, 3rd officer of the Ernnaud presented a tetradon, a remosa, and some insects from the Persian Gulf.

Dr. McCosh presented the skeleton of a Tapir which he had commissioned from Malacca.

The skeleton had unfortunately been ruined by an unskilful hand—the whole animal having been chopped up butcher-wise to be packed in a cask—in spirits—but the head and some bones were uninjured.

Read the following letter from Lieut. Thomas Hutton, 37th N. I. dated Simla, 27th August and 4th September.

Simla, 27th August, 1837.

SIR,

At a time when the attention of the Scientific bodies of Europe, is turned to the valuable discoveries of our fossilists in the Sub-Himalayan ranges, it may not be thought impertinent in me, to suggest that the discovery made some years
since by the late Dr. Gerard in the Spiti valley, and other places in the interior of these mountains might advantageously be followed up, by farther and more complete research.

Little, save the existence of these fossil beds has hitherto been noted, and the rigorous climate in which they are found, renders it more than probable that few if any subsequent travellers will be inclined to venture into those inhospitable regions, where the Thermometer, in the month of October, stood, in the morning, (as noted in the Dr.'s memoranda), at 16°, 15°, and even 10°.

Through the liberality of Captain P. Gerard residing at Simla, I have had an opportunity of perusing the Dr.'s memoranda, and am of opinion that research in the localities he notes down, would give to science some valuable additional information on the subject of these interesting deposits of the antediluvian world.

Subsequent to Dr. Gerard's discovery,—and wholly dependent on that gentleman for his information,—M. Jacquesmont I believe visited the valley of the Spiti,—but whether he succeeded in penetrating to the fossil locality, or was deterred by the rigours of the climate, is unknown.

Shall we, however, allow the riches of our dominions to be brought to light and reaped by Foreign Societies?

They send out travellers to glean in the cause of science, through every clime, while we alone, the richest nation of them all, sit idly by and watch their progress.

I had contemplated an expedition to Spiti, this year, but straitened circumstances and family affairs, have obliged me with reluctance to relinquish the undertaking.

Should the Society deem the Dr.'s discovery worthy of being followed up, I would humbly offer under their patronage to undertake the trip, the expences of which, if necessary, I would gladly share.

In those climates the best and I may say only season for successful research would be during the summer months, i.e. from May until the end of September or October, and I should calculate the monthly cost at about one hundred and fifty rupees (150 Rs.)

Dr. Gerard notes the bed of marine fossils, or solid shell rock to be no less than one mile in depth, while loose fossils of various species were lying about on the summits of the ridges at an altitude of 16,000 ft. above the sea.

He had, at the time of this discovery, no leisure to prosecute research, as the season was too far advanced, and his health too much impaired to admit of his exposing himself longer to the bitter cold which was fast setting in,—nor did the Dr.'s pursuits or knowledge of the subject permit his making the most of the discovery.

Other branches of the Natural History of these hills, might at the same time be pursued with advantage, and according to the Dr.'s memoranda, there are many objects of value and interest in this department to be met with.

Should the Society be inclined to lend a favorable ear to my suggestion, nothing would be requisite but the permission of the Governor General for my being appointed to the undertaking, and from the anxiety His Lordship has ever shown, to forward Scientific Research, little doubt need be entertained as to the result, if solicited to that effect by the Asiatic Society.

I have broached the subject thus early in order that every preparation may be made for the successful accomplishment of the undertaking.

I have the honor to be, &c. &c.

THOMAS HUTTON, Lt. 37th Regt. N. I.

To JAMES PRINSEP, Esq. Sec. As. Soc.

Resolved, that the Society feels much indebted to Lieut. Hutton for his disinterested proposal, and will have great pleasure in furthering his plan for the thorough exploration of the Spiti valley, and the neighbouring regions of the Himalaya, by placing one thousand rupees at his disposal for this object, provided he is enabled to prosecute the journey; and on the conditions suggested by himself, that the objects of natural history recent and fossil collected in the trip shall be deposited in the Society's Museum.
Monsieur Fontanier, French Consul at Bussora, forwarded under charge of Capt. Eales, Ship John Adam, various objects of natural history from the Persian Gulf.

1. Mineral specimens from the island of Ormus. Shell concrete, or grès coquiller, ferruginous and selenitous sandstone and madreporite.

2. Zoophytes and snakes of several species from Bussora; also a curious stellion or gako (hemidactalus tiktikia) with a note description of them.

Mr. D. McLennon presented a series of rock specimens from the Sutpora range commencing with Seoni Chapara—the specimens are numbered with reference to a map of the district accompanying.

Dr. McCLELLAND submitted a descriptive catalogue of the zoological specimens collected by himself in the late tour in Assam, together with copies of his ornithological drawings, of which the originals, about 130 in number, have been transmitted through Government to the Hon'ble Court of Directors.

The fossils presented by Mr. W. Dawe of the Delhi Canal Establishment had arrived and were much admired. The following is the list of them furnished by Mr. Dawe.

No. of Specimen. Names of Specimens as supposed to be

1 A tortoise, (a very perfect specimen of trionyx.)
2 A fragment of humerus of Mastodon.
3 A ditto of tusk of ditto.
4 to 8 Fragments of jaws of the Mastodon.
9, 10 Vertebra of the Sivatherium.
11 ditto Mastodon.
12 Right lower jaw of the elephant \* the lower maimed.
13 Left lower jaw of the elephant \* the lower maimed.
14 Fragment of the femur of the elephant.
15 Ditto horn of a deer.
16 Ditto horn of a buffalo.
17 Ditto horn of a bullock.
18 Ditto rib of the Mastodon.
19 Ditto upper jaw of the crocodile.
20 Ditto jaw of a small deer.
21, 22, 23 Ditto of bones not recognized.
24 Ditto lower half head of the hippopotamus, (very perfec
25 Ditto upper half head of the rhinoceros.
26 Ditto lower jaw of the hog.
27 Ditto ditto of the Sivatherium.
28 Ditto ditto of the bear*.
29 Ditto tusk of the hippopotamus.
30 Ditto ditto of the ditto.
31 A tooth of the crocodile.
32 A lower jaw of a shark (supposed to be.)
33 A fragment of the jaw of a horse.
34 A small box containing right half of lower jaw of the hippopotamus dissimilis (vide Journal, No. 53 and note page 293.)
35 A packet containing an assortment of shells.
36 A sample supposed to be a species of coal, with a portion of bitumen.
37, 38 Fragments of upper part of the head of ruminant.
39 Specimen of fossil wood.
40 Fragment lower jaw of small elephant.
41 Lower extremity of radius and ulna, carpal bones attached, of Mastodon.

* This jaw seems to belong to a new animal at least, it has not yet been identified.—Ed.
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<th>Calculated Humidity</th>
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There was a storm in the bay on the 3rd, 6th which dismanted a few vessels. The rains this year unusually light, especially in the N.W. Provinces.

On the 22nd of September, 1836, I started from Simla, which averages an elevation of 7,200 feet above sea level, in company with a small party of friends, on a trip to the Burenda Pass, with the intention of crossing into Kanawar. The road from Simla to the top of Mahassu, is a pretty steep ascent for nearly the whole way, but the scenery, particularly in the forest, is very beautiful and reminds one much of the grounds around a gentleman’s country seat at home.

Several species of pines and thorny-leafed oaks, intermixed with large plane trees and various others, compose the forest. Black currant bushes and raspberries, both yellow and red, are plentiful, as also the blackberry or bramble. The fruit of the former is much sought after by the residents at Simla, to make preserves with: wild strawberries are also abundant and richly flavoured.

Flowers of various kinds are scattered over the more open parts of the forest, and flitting over them may be seen numerous butterflies, many of which are common to Britain and continental Europe. Among others I recognised and captured the beautiful ‘swallow-tail’d’ and ‘tortoise-shell’ butterflies; the caterpillar of the latter, being the same as that of Europe, and like it feeding on the nettle.

The ‘painted lady’ is also abundant, as well as the large and small ‘cabbage butterflies.’ The black-veined white is among the most numerous, and many of the beautiful little species belonging to the Genus Polyommatus.

* See notes at the end.
Here also beneath the decaying trunk of fallen trees I discovered in abundance some new species of land snails* belonging to the genera, nanina, and bulimus.

Pheasants are plentiful down the khads, but it is hard work hunting for them.

The pluss or pucas pheasant⁵ and another bird called, the khalij⁵ pheasant, are the commonest, but the mondil⁵ is to be met with towards the latter end of autumn and during the winter season, as also the woodcock⁶; indeed one of the latter birds, I saw flushed in the month of August, and a brace were seen at Simla this year in November.

Wild hogs are abundant in the deep glens, where they shelter themselves all day, and at night sally forth to regale on the grain fields, much to the annoyance of the farmers;—they also visit the higher and more open parts of the forest where they turn up the ground in search of aromatic roots, &c.

Bears*, too, are numerous in the rocky glens, arriving from the colder parts of the hills in the autumn and staying during the winter,—retiring again to the interior about April, as the weather becomes hotter.

Besides these, many other animals are inhabitants of this forest, such as the leopard⁶, leopard cat⁶, the hill fox⁶, and troops of lungoore⁶, as also the musk deer⁶ and flying squirrel⁶.

The former animal is seldom seen except at night when it prowls about the sheep-folds, and is often as much the terror and pest of the poor highland villagers, as the more formidable tiger is to the inhabitants of the plains.

At Simla where the leopard is by no means scarce, it is necessary at nightfall to shut up the dogs, or they would, invariably sooner or later, as indeed numbers do, fall victims to the voracity of this prowling savage. Even in open day, dogs are frequently snatched up by this animal, when hunting along the wooded banks, only a few yards from their masters. Instances are even on record of their entering houses at night when the doors have been incautiously left open.

Large tracts of the forest of the Mahissú have of late years been cleared for the purpose of planting potatoes, which thrive well on sloping grounds and are cultivated to a great extent, vast quantities being annually sent to the plains for sale.

The magnificent timber which once abounded here is fast falling beneath the woodman’s axe, and it is to be feared that ere long, the

* Ursus Thibetanus.
so much vaunted beauty of this forest, will have passed away. The demand for good timber, for the purposes of building, since Simla became a resort for invalids, has been so great, that the needy and money-loving Ráñas, have turned the gigantic beauties of the forest, to account, and many places are beginning to look quite bare and naked from the constant drain upon them.

It is more than probable, if this destruction continues, that in a few years the forest will be ruined; for it is a curious and melancholy fact, that but very few young trees are springing up to supply the places of the parent stock.

Many fine trees are also destroyed by the practice of setting fire to the jangal grass, for the turpentine which exudes so plentifully from the pine trees, immediately takes fire and the bark of the tree is destroyed at the base. The consequence is that rain finds a lodgment and rots the outer wood, which having become soft is immediately discovered and attacked by insects, and the tree in a short time withers and falls. Hundreds of these trees as also many fine oaks are to be seen in every stage of disease, both standing and fallen, and almost all arising in the first instance from the fire having injured or destroyed the bark around the base.

In this stage, stage-beetles, capricorn beetles and also the click beetles whose larvae are nourished in decaying trees, are all busy in completing what the fire has commenced, and even a species of snail contributes much to the ultimate ruin of the sturdy oak by boring into every hole and crevice and reducing the fibre of the wood to the consistency of moist sawdust.

It is upon such trees that the woodpeckers, in search of insects within, bore innumerable holes, and although they are labouring with the laudable intent of destroying the hidden foe, yet they also in no small degree hasten the decay of the wood, by boring so many fresh inlets for the rain and snow.

It must be remembered however, that these much abused birds never attack a sound and healthy tree, and their share in the destruction of a decaying one, may be forgiven, on the certainty of its being destroyed even without their aid, by the insects already within it.

The highest peak of Mahússú is 9140 feet above the level of the sea; but the Deví temple, past which the road runs, is only 9078 feet, after which the road gradually descends for about two miles through the forest to Fágú, where there is a small bungalow of one 5 x 2
room, belonging to government, and which is the usual halting-place for travellers, being about twelve miles from Simla.

The elevation of the bungalow is 8040 feet.

From this place a road branches off through the Jubal country towards the Chor mountain, which is one of the lions usually visited by travellers, and attains an elevation of 12,149 feet. The road across the hills to Masurí also lies in the same direction.

At Fágú we halted one day and on the 24th September pursued our march towards Mattiána, which is the second stage from Simla to the cantonment of Kotgarh, and where there is another small bungalow of one room. Elevation 8070 feet.

The grassy hills between Fágú and Mattiána produce during the rains, immense quantities of a species of orchis, called by the natives "salep misrî," the roots of which are sometimes collected and dried, and afterwards brought to Simla or sent to the plains for sale. If care and culture were bestowed upon these plants and the drying of the roots properly attended to, why might not the hill plant equal the famous Persian and Turkish salep misrî, which is now sold at such high prices as almost to preclude the possibility of using it? The hill plant grows at Simla and is pretty generally diffused over the interior, and as it may be had in almost any quantities, an important and nourishing addition to the diet of infants and invalids might be furnished at a reasonable and even cheap rate.

The road from Fágú is seen for miles running along the side of a bare hill, which on one side shuts out the view, while on the other are deep glens with here and there a few houses. It is a long and dreary march of about 14 miles, and as the party I was with were keen sportsmen, we agreed to breakfast at a wood about half-way, and three miles beyond the old fort of Theog, which stands on an eminence near the road and is 8013 feet above the sea.

After breakfast we beat the forest for game and found a musk deer and some plass pheasants, as also the hill partridge and the shikári of the party brought in some chicórs.

The whole of this day we walked on leisurely down the khads for the two-fold purpose of finding game and avoiding the dreary road to Mattiána. In the evening we came to our encamping ground in the bed of the glen below Mattiána bungalow, on the banks of a stream, which wound along among the bluff rocks and thickly wooded hills, giving a beautiful and romantic appearance to the scene which is here highly picturesque, the banks of the glen rising some hundreds of feet high on either side, and clothed to the top with trees and brushwood.
Here we found that beautiful little flower, *parochetus communis*, figured in Royle's Illustrations. It was growing in profusion among the damp rocks and caves on the banks of the stream. I have since found that it is common also at *Simla*.

In the morning just before daybreak on the 25th we heard the hill blackbirds singing very sweetly from the woods above us. The song is not unlike that of the European blackbird. These beautiful birds commence singing about the middle of autumn and continue their songs throughout the winter and spring, after which they betake themselves to the interior, being autumnal and winter visitants rather than constant residents of the lower hills, although a few may be occasionally met with throughout the year. In the winter season they are found as low down as the vale of *Pinjore*.

At daybreak on the 26th September we ascended a very steep hill towards *Nagkunda*, breakfasting about half-way, by the side of a hill stream and then continuing our journey. On this road are plenty of chicores and a few were shot by the party.

At *Nagkunda* we found two gentlemen from *Simla* who had come thus far to see the beauties of the interior before leaving India for home. In consequence of this rencontre we halted a day and beat the wood for game. Some plass and *khaij* pheasants were killed, and a male musk deer was brought in by one of the shikárí.

The bungalow at this place is larger than those of *Fdgú* and *Mattiana*, possessing one large and two small rooms, which afford very comfortable accommodation to travellers. The elevation is 9016 feet.

The scenery from this place is very beautiful.

The cantonment of *Kotgarh* is seen in a slope in the distance, and is much lower than *Nagkunda*, and surrounded by mountains of every shade, from the deepest forest green, to the bare and barren rock, while the long line of eternal snows towers far above them all in the back ground. In the *khads* below the bungalow we found several nut trees with fruit on them, and very similar to filberts in appearance, but all were rotten, and judging from the number of nuts strewn upon the ground, all of which were likewise rotten and were the fruit of the preceding year, I should be inclined to think that few ever ripened. Dr. Gerard mentions having found them rotten in 1818.

The nut tree here grows to a good size, and unlike the hazel bushes of Europe, is really a large tree, springing up some height before the branches spread out, and the trunks of many exceeding a man's body in girth. The tallest trees must have been from 30 to 40 feet high at least.
Flowers of different kinds are here abundant, every open space or
grassy hill being studded with various colors; the anemone discolor,
parnassia nubicola, and potentilla pteropoda of Royles are innu-
merable, while in the deep glens or khads, growing in damp vege-
table moulds, a beautiful white species of cypripedium is found, as also
a very large white lily, which grows to a height of 6 or 7 feet.
Here also we found a fruit resembling a wild quince, but growing
on large trees, with leaves very similar to those of the nut trees.
Another fruit was brought us, which in taste was something like
the sloe, the stone somewhat resembling that of the little wild
cherry of Britain. The tree is tall and at first sight resembles the
cherry tree, but the fruit grows on the stalks in a different manner,
being placed at unequal distances up a long straight stem. The hill
people call the tree jummmoo, (jamú.)
These forests are also well stocked with splendid yew trees and
pines of enormous growth. The birch is said by travellers to grow
here also, but we were not fortunate enough to see any.

On the afternoon of this day a shower of rain fell and the wind
was very cold; the snow evidently falling fast over the snowy range
which was very white. The sky black and threatening.

On the 27th after breakfast we started from Nágkunda and crossed
the top of Hattá or Whartú, a steep hill in the neighbourhood about
10,656 feet high. From the top of this mountain a splendid view
opens upon the traveller, and some of the houses at Simla are seen,
while the snowy range, in its vast extent is laid open. Here I took
some fine specimens of snails* of the genera nanina and bulinus,
among the loose stones and ruins of the old Gurkha forts which crest
this mountain. The shells of the former genus, far exceed in size,
those of the warmer hills of Mahássá. Here, also, on the very top of
the ruins, I found a solitary plant of mulgedium manorrhizum in flower,
its roots firmly wedged in between the massive stones.

There are a few stone huts on the top of this hill erected by an
officer, as a temporary shooting box. After resting awhile and enjoy-
ing the fine view, we went down the opposite side of the mountain
and a few miles farther on brought us to our encamping ground at a
place called Bagie beneath a hill crowned with the ruins of an old
fort of that name and a short distance above a village called Shail.

From this village excellent coolies are procurable and we got all
necessary supplies very easily, the villagers coming into camp with
grain, ghee and milk.

Part of the road after leaving Hattá, lay through a wood and was
frequently interrupted by fallen timber. In the open parts among
beautiful flowers of different kinds and colors, gave a very pleasing effect to the scene. At one part of the road, an otherwise bare rock, was bedecked with numerous plants of mulgedium manorhizum of Royle, while in the first I gathered the golden flowers of "corvisartia indica."

Here again European forms of butterflies presented themselves, sporting among the flowers of the forest. The 'large tortoise-shell' and 'brimstone butterflies,' were recognized, as also the 'marbled white' and two others which appear to be but varieties of the European insects argynnis aglais and vanessa atalanta.

Many others peculiar to these hills were also noticed.

Not finding ground to ride over during the latter part of this march some of the party sent back their ponies.

The distance travelled this day was about 12 miles, of which the first five or six were very steep. The elevation of Bagie is 9084 feet; the village from which our supplies came is 7400 feet.

Early on the morning of the 28th September we resumed our march and found the whole way beautifully varied with flowers, chiefly of a species resembling a blue China aster. The road or rather track, lay sometimes through deep and shady woods, every now and then opening out upon grassy hills, at other times leading up over rugged rocks resembling steps, with scarcely room sufficient for our feet; the scenery was indeed beautiful and grand by turns, one while presenting verdant meadows, thickly begemmed with flowers, and bounded by dark woods of various shades, at another time changing to dark and frowning rocks, towering high in wild confusion, like the ruins of some ancient and mighty castle of the fabled giants. In shady places hoar frost was lying thick upon the grass. The path became at length so rugged and unfit for riding over, that we sent back the rest of our ponies and determined to perform the remainder of our trip on foot, which soon proved a case of necessity.

We breakfasted about half-way, on the side of a grassy hill, near a large flock of sheep which were folded beneath a huge overhanging rock, and guarded by several fierce and powerful hill dogs.

Large flocks of sheep are pastured on these open patches, and as the pasture is consumed they are driven on to others, always tended by their sagacious and watchful guardians the dogs, to whom indeed the care of the flock is almost entirely trusted, the men lying idly by or knitting shoes and socks of worsted. When in want of a sheep or lamb we found great difficulty in inducing these people to part with one out of a flock of several hundreds; if we succeeded in
attaining one, it was always lame, sick or past breeding and only fit for our dogs.

The reason is, because the sheep are a great and indeed their only source of profit, and are kept for the sake of the wool which is manufactured into blankets and coarse looees (lúis) and sold or bartered for other necessaries.

After breakfast we again pursued our journey over similar ground, and at length halted on the side of another open grassy hill called by the guides Tútá, the village of Thar being far below us in the khad. Supplies of grain, ghee and milk were easily procured.

On the side of this hill and along the latter part of the march since breakfast, plants of the wild iris were abundant and apparently of two kinds: I say apparently, because I could only judge so, from the seeds, which differed not only in size and color, but grew somewhat differently, the largest seeds being close to the ground on a short stalk, and the smaller kind raised on a stalk of six or seven inches long. The plants had long ceased to flower, as the seeds were ripe and falling.

Some of these plants and seeds I collected and on my return to Simla, the former were planted and have this year (1837) put forth beautiful dark flowers of about half the size of the garden iris, and having the outer or hanging petals spotted with deep lilac, instead of being somewhat striated as in the cultivated plants at Simla: the whole flower is much darker. Whether known or not I leave botanists to decide.

This place was the first good monaul ground we came to, and the sportsmen of our party shot several fine birds in the afternoon. It is a beautiful sight to see a cock monaul rise from the cover; he takes wing rapidly down the khad, uttering a loud and musical whistle which he quickly repeats during his descent, until he again alights. They are very fond of perching themselves on the top of some bare rock or stone and thence surveying the ground around them. In the morning and evening while feeding, it is difficult to get near them, as they are wary birds, but the best time to get them is during the heat of the day when they are lazily reposing among the brushwood covers and are unwilling to rise, thus allowing you to come near enough to make pretty certain of bringing them down. Being strong birds, they sometimes manage to carry away a good deal of shot.

A sportsman can generally tell whether birds are in the neighbourhood, by observing the holes which they make in the ground in search of roots and insects. It is a curious thing, that when the monaul is
kept in confinement the bill, from wanting the friction caused by digging in the ground, becomes very long and hooked.

One of the party here shot a solitary snipe in a small patch of boggy ground near the camp. It is identical with that described by Mr. Hodgson as the *galinago solitaria* of Nepal.

After breakfast on the 29th we started over very hilly ground and narrow broken paths, guided by the shikaris of the party, and made a short march to a nameless place in the forest, on the side of a hill. No village being near us, we were obliged to bring on supplies from the last halting ground. Wild iris again abundant.

To-day some monauls and a young musk deer were shot. It has often been said that the musk deer is not eatable on account of the strong flavour of musk imparted to the flesh. We had the young deer dressed and all pronounced it to be excellent, and in my opinion, far surpassing any venison I have tasted in India.

The young deer has no musk bag and therefore cannot be offensive, and the same must apply to the female, who is also destitute of the musk. An old male may very possibly be bad eating, but so I suspect would be an old he-goat!!

On the 30th we marched up very steep and rocky ground, breakfasting at the edge of a wood and afterwards pushing on again over narrow paths, sometimes affording barely sufficient room for our feet. One of our party unfortunately fell and cut his knee, in consequence of which he came on very slowly, and complained much of pain.

This day we encamped at a village called Shurmallee.

Chicores and college pheasants were abundant here. Supplies of grain, ghee and milk procurable. We saw here among the trees, large flocks of the beautiful scarlet flycatcher and its yellow female, (*muscipeta flammea*) as also the nutcracker crow.

Both of these birds are common at certain seasons at Simla, Mahás-sú and other places in the interior. I saw also at this place a fine hill fox.

There is a quarry of very good clay slate at this place, with which the houses in the village are roofed. Supplies of grain are by no means scarce among the villages on this route, and so far from being inconvenienced by the demands of our servants and coolies, as we had been led to expect, they have sufficient to trade upon and send grain of different kinds to Rampür and other places. The country is well cultivated and judging from the appearance of the crops, and the healthy and well clad natives in the villages, the produce must be plentiful.
Having halted a day for our wounded companion we again resumed our journey on the 2nd October up a very precipitous and rocky ascent of several miles, and had rather a fatiguing march, the latter part of the way lying through dense forests with occasional enormous masses of rocks intercepting our path; caves and traces of bears were numerous. We at length encamped in the middle of the forest with beautiful bold rocky scenery around us. Here, close to us in an opening of the forest was another large flock of sheep.

Whilst engaged in collecting mosses and lichens, which were here very beautiful and growing in abundance on the trees, I was startled at hearing a bear roar at no great distance from me. On returning to camp however, to give notice to the sportsmen of the circumstance, I learned that a shikáří had come suddenly upon the animal which caused him to roar, while he scuttled away in one direction and the shikáří another as fast as their legs could carry them, both wondering no doubt, why his enemy did not seize him! We failed in finding him again.

The night was very cold and the water froze in the jugs. This day our supplies came from a village called Thargong, in the perguna of Suppael, at some distance down the khads below us, and the zemin-dar who was a fine ruddy-faced fellow, was very fond of snuff, which he carried wrapped up in a piece of paper, and stuck in the rim of his bonnet. Having a box in my pocket, which was labelled, and had once contained, "antibilious pills," I presented it to him, with which he appeared highly delighted, twisting and turning it about much after the manner of a monkey, and laughing and talking with his companions on his good fortune. He instantly put his snuff into it, took a pinch with an air of some consequence and threw the paper from him; this was secured by one of his followers, as being very strongly impregnated with tobacco, it answered the double purpose of snuff and snuff-box!

The dress of the people hitherto consisted of the common cloth hill-cap rolled up all round, and the body clothed with blanket fitted close over the breast, plaited round the waist and falling to the knee, like a highlander's kilt; on their feet they wear a sort of half shoe, half sandal, sometimes made of string plaited like chain work, with soles of the same or of leather; others are made of coarse hill cloth or blanket and soled with leather.

In cold weather, too, they wear blanket trowsers, wrinkled and close fitting from the ankle to the knee, round which it becomes full and loose so as not to offer an impediment in climbing a hill.
In the tout ensemble of a well dressed hill-man of the interior, there is a rough and independent bearing which added to the distant resemblance in dress, not unpleasingly reminds one of the sturdy mountaineer of old Scotia. In make they are robust and well limbed, with legs that would be far from disgracing even the much loved tartan of the Gael.

The ottah or flour is carried in the skins of goats roughly formed into bags, with the hair left on.

Our march on the 3rd October was long, owing to the scarcity of water, and the path lay one while over dark and frowning rocks with the traces of bears on every side; and at another, through deep forest tracts.

The changes of temperature were here very great, for over the bare rocky pathway the sun glowed with such vigour, that we were compelled to toil up the steep ascents with our coats thrown off, while on entering the forest tracts, the air struck so damp and chill that we were glad to put them on again. At length we halted beneath a lofty hill, called Callag or Carrag, far removed from any village. On the hill above us we found a bed of juniper bushes, the birch tree and mountain ash, while at the lower ground where we were encamped, currant bushes both black and red were in abundance, and all bearing quantities of fruit, but possessing little flavour.

Here again we found the monaul and also the Cornish chough or red-legged crow (phyrocorax graculus). Bears were very numerous and their traces quite fresh, and covering the ground in the vicinity of the currant bushes, which were broken down and destroyed in many places, in the attempt to obtain the fruit.

After breakfast the next morning we proceeded down a steep and wooded glen, the path often interrupted by a hill stream, over which sometimes we had difficulty in passing; fallen timber also impeded our progress not a little. This glen was thickly wooded the whole way and at last debouched upon a very pretty spot enclosed between high hills. Here we encamped at a small village called Demrara, in the perguna of Bansáirr. Supplies procurable.

Walnuts, peaches and crab apples were here growing wild in the jangals. The chough was very numerous at this place, roosting among the rugged cliffs above our encampment.

In the lower and moister parts of the glen during this day's march we found many plants of the beautiful mulgedium sagittatum, a figure of which occurs in ROYLE's illustrations: the plants were in flower and also bearing seed.

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At this place I purchased as a curiosity, a small hookah. It is made of the horn of a wild goat and is one of the simplest and roughest pieces of workmanship I have seen. The bowl is formed of the horn, the largest end of which is stopped with wax and resin, while in the smaller end a reed is inserted to draw the smoke through. On the upper edge of the horn near the broad end, another small reed is fixed which supports an unbaked clay chillum to receive the tobacco.

On the morning of the 5th we walked up a steep ascent to a large village called Rowul or Role where we rested awhile under the shade of a magnificent horse-chestnut tree.

The temple at this place was ornamented with the horns of the Jehr and also of goats. It seems a common practice in these hills, when a person wishes for the birth of an heir or the successful accomplishment of any undertaking, to sacrifice a goat or a sheep to the deity.

The sacrifice is performed by beheading the animal with a sacrificing axe of a particular shape, generally called a dangrah,—by Europeans termed a Jubal axe, from the circumstance of the best being manufactured in the Jubal country, near the Chor mountain. The animal when killed is taken home and eaten and the horns hung up at the door of the temple as a propitiatory offering to the Devī. There is a temple in almost every village and all have these offerings hanging about them. There is generally also a temple of this kind erected on the summits of the highest hills. On the tops of very high mountains and far from any habitation are often seen piles of stones, such as in the highlands of Scotland would be called "cairns," these piles are dedicated to Devī who seems to be the favourite deity of the hill people*. Every person who has occasion to pass these cairns, or whose piety may lead him to them, places a stone upon the heap as an act of homage to the deity, and when these have become too high to be easily reached others are commenced. On these piles very fine specimens of horns of different animals are placed, and sometimes real curiosities may be purloined from them, but of course by stealth, for the natives would not fail to resent the affront offered to their gods, if they discovered it. We saw these piles, but found no horns. The elevation of Rowul is 9400 feet above the level of the sea.

Having rested here awhile, we again ascended a very steep and rocky pass of great height, and after a long and fatiguing march in a hot

* With good reason, Pārbatī being the daughter of the sacred mountain, (see Mill’s Uma, J. A. S. vol. II.)—Ed.
sun, halted at a village called Yachlí or Einchlí, in the perguna of Rájghar.

From this place we had a splendid view of the Rowal ghát or pass, covered with snow and distant as a crow flies, about 12 miles. It lay to the left of our route. This pass attains an elevation of 15,555 feet. Some fine horse-chestnut trees and elms overhang this village. The latter trees were sadly disfigured, being little better than tall trunks with knots of young shoots springing out here and there; this is occasioned by the practice of cutting the tender branches and young shoots for sheep and cattle during the winter and other seasons when pasture is scarce.

A few chicores and college pheasants were all the game we could find.

On the 6th we descended into a khad, at the bottom of which ran a deep and rapid mountain torrent called the Undraiti river, which runs down and joins the Pabbar at Shérgaon. This foaming torrent we were obliged to cross on what seemed to us inexperienced travellers a very rude and frightful bridge. It was merely the trunk of a tree with one side shaved flat, thrown across the river at a height of between 40 and 50 feet above the water, which ran roaring and boiling along between two enormous masses of rock. A fall from this rude bridge would in all probability have been fatal, for should a person escape falling on the rock, he would inevitably be carried down by the torrent, and probably receive some stunning blow in his rapid descent, and be drowned before he could make an effort to save himself.

We hesitated for a short time, but finding no place to cross the river except at this bridge, we of necessity took courage and passed over one after the other, by holding the hand of a shikári who preceded us. Even our hill people hesitated and one man did actually trust himself to the stream in preference. Two sheep attempted to cross but one of them slipping fell over, and was carried down a long way before he could get out again; the other one seeing his companion fall, turned back, jumped into the stream and swam across with some difficulty. The one that fell would not make a second attempt and was carried over on a man’s back. Some of our dogs even were carried over!

After crossing this stream we climbed a hill for a few miles, till we came to a spring of water, where we stopped to breakfast and afterwards continued our route to a village called Cabal or Khábar where we encamped.

The natives of this place differed much in appearance from those of
the other villages we had passed. Many of them possessed a good
deal of the Chinese cast of countenance, and had the beard and mous-
tache growing in thin straggling tufts. Their eyes too were small and
faces flattish. On their heads also they wore a different kind of cap,
it being somewhat conical with a kind of tassel or button at the top.
Others looked very like Jews and reminded me of the Bohras of
Neemuch.

Many splendid elms and horse-chestnut trees, as also mulberries
were growing here. During the autumnal months, the grass and
other plants are cut and made into hay for the cattle during the
winter; instead of being stacked, however it is loosely twisted into
ropes of some length and then thrown across the branches of the trees
near the villages, from whence a rope is taken as required. In other
places it is made into small bundles and stuck or filed upon a long
sharp pointed stake driven into the ground.

The horse-chestnut trees grow to a very large size, throwing out
immense branches which yield a shade wide enough to encamp un-
der; in October these trees were all bearing fruit nearly ripe, so that
they must flower in spring or early summer. How beautiful must such
enormous trees appear when covered with flowers!

We heard from these people that a party which preceded us to the
Burenda pass, had lost three men in a snow storm.

After leaving Cabal we proceeded along the side of a barren hill,
for some miles, and then gradually descended to a mill stream, where
we breakfasted. These mills or panchakkis are very numerous on
the hill streams near a village, five or six being often turned by the
same water, within a few yards of each other.

After breakfast we continued our journey up a very long, steep and
rocky height, having a beautiful valley below on the right hand, with
the Pabbar river rolling and tumbling along through it, many water-
falls from the precipitous rocks on our right, contributed much to the
picturesque beauty of the scene. We found the sun so powerful during
this day’s march, that we walked without our coats, and at length
camped beneath an immense walnut tree at a village called Pekha
or Piki.

Here we were presented with a small basket of Kanúwar grapes and
a quantity of very fine honey in the comb.

Bees are domesticated in almost every village throughout Bassáhir,
but are not kept in hives in the open air as in Europe; the walls of
the houses are made with several small square boxes in them which
externally are even with the wall, and give egress and ingress to the
bees through a small round hole; the door of this box or hive opens into the room, by which means the honey is easily taken out, and that too without, as in Europe, sacrificing a great number of the bees, for by blowing the smoke of burning grass or straw into the box through the doorway, the bees are driven out by the external hole, and thus the swarm is uninjured, and a portion of honey being left in the box, soon entices them back again.

In this village was a temple of Devi only half finished, and the villagers begged us to give them some quicksilver as they intended to consecrate the building in two days’ time, and the mineral was required to complete the ceremony.

On the 8th we started at daybreak and breakfasted at Jangilig, which is the last, and according to Dr. Gerard, the highest village in the valley of the Pabbar, being 9257 feet above the sea, and is the usual halting-place for travellers, being about six miles and a half from Piki; but wishing to get on we proceeded another march through very pretty woods and interesting scenery to Liti. The latter part of the march, however, was wild and barren enough, no trees growing except a few straggling birches, and these ceased also before we got to Liti, the hills being merely clothed with rank grass and weeds.

Several kinds of rose trees were in abundance in these forests, and on the open hills many beautiful flowers were still in blossom notwithstanding their proximity to the snow and the lateness of the season. The greater part were, however, bearing seed or had shed it. Many flowers which on our leaving Simla were only just opening were here bearing ripe seed or had shed it, and the reason is obvious enough, for in these cold and elevated regions winter treads so fast upon the heels of summer that were the frost to set in before the seeds were perfected, plants would be destroyed and thus all animals, and in a few years perennials also, would become extinct: by flowering early and shedding their seeds before the wintry blast has power to hurt them, this is beautifully guarded against! What care and foresight is here displayed by the allwise ruler of the seasons; what circumstance or event, however minute, however trifling it may appear to us, if the well being of this world be at all dependent on it, is overlooked or disregarded by his most gracious providence?

I collected great quantities of the seeds of a beautiful yellow flower called by Royle Corvisartia Indica; this author gives Pirpanjádl and Cashmere as the habitats of the plant; I found it in flower on the side of Hattá mountain in the month of September and widely
spread over the open tracts between Janglig and Liti, bearing seeds, and afterwards at an elevation little short of 14,000 feet, among the snows above Liti, where it was also abundant and in seed.

On this march the traces of bears were frequent. Near Liti, we passed one of the "cairns" above alluded to, and our servants placed a stone on it, passing on the right side of it, which we were informed was always the custom, it being considered unlucky to go the left side.

At Liti is a bungalow, or rather an apology for one, there being windows without glass or shutters, and the two rooms wanting floors and ceilings. It is evident however that the planks of the ceiling have been torn down to furnish fuel for travellers. We arrived late in the afternoon at this drear and desolate abode, which stands in a wild and totally uninhabited valley at the foot of the Burenda Pass*. The neighbouring and surrounding hills were covered with snow, and rose frowning above us to a great height.

All cultivation and houses cease long before the entrance to the forest, and for seven or eight miles from Liti no traces of inhabitants are seen. The place is well calculated to strike a chill into the breast of a traveller, and tired as we were, with all our coolies in the rear, and with some fear lest they should not come up that night, we looked around us on the still cold scene, with no pleasant feelings.

The sun too, beginning to get low and the sharp cold of evening coming on, with still no signs of our coolies and baggage, we began to think of retracing our steps till we should meet them, and had actually commenced a retrograde movement, when some of the servants came up and told us that the coolies were not far behind, so we went back to the horrid looking bungalow.

Our people at last coming up, we got the tents pitched and gave up the bungalow to our servants, as the night promised to be bitter cold.

The water froze before 9 o'clock at night in our goglets and at daybreak the next morning the thermometer stood at 25°.

The day broke on the morning of the 9th October, with thin fleecy clouds flying about and the villagers who had come on with us from Janglig with supplies of ottah, and who were in the habit of crossing the Pass, advised us not to attempt it that day, as it is always dangerous when clouds are about. We therefore deferred our journey,

* This pass, generally known to Europeans as the 'Burenda Pass,' is called by the natives Booren ghôtti and Bîroâng ghôtti. The last name is derived from that of a village on the Kandawar side.
We therefore deferred our journey, and ascended another hill overhanging *Liti* on the right bank of the *Pabbar* from the top of which is a waterfall, forming a stream which running down past the bungalow gives it its name of *Liti* or *Litung*, and empties itself into the *Pabbar*.

Near the top of this hill we crossed an immense bed of junipers, bearing flowers and berries with the same strong flavour as those of Europe. These were growing at an elevation little short of 14,000 feet and above the lowest line of snow, yet here among the moss scattered beneath them, I found shells of the genera *Nanina* and *Bulimus*. The difference between these and others apparently of the same species which I discovered at *Mahássú* and *Hattú* consists in size only.

In the former localities they are larger and less ventricose in the whorls, but the colors and markings are the same, as it would also appear are their habits, for at this spot, where snow lies for a great part of the year and which borders on the regions of eternal snows, the animal closes the aperture of the shell with the same thin gumlike substance as those of the warmer hills of *Mahássú*.

From *Liti* to the waterfall, is a steep and somewhat difficult ascent, of about 2000 or 2500 feet, after which a flat piece of land walled round with lofty snow-clad peaks, presents itself, through which the stream that supplies the waterfall, and which owes its origin to the snows above, slowly winds along.

Here I found some beautiful flowers growing among the moss and lichens above which they scarcely peeped, as if afraid to lift their heads into the chill and desolate region around them. Some of them occur in Royle's work on the Himalayan Flora such as "*Dolomiaea macrocephala,*" which was abundant and in flower! and "*Corvisartia Indica,*" widely spread and in seed.

Numbers of shrew mice (*Arvicola*) are found at *Liti* and high up the hills around it, as also a species of marmot*. This latter is about the size of a large rat, but the countenance and general formation externally have more the appearance of a young rabbit than a rat, especially as the tail, so conspicuous in the rats, is wanting in this little animal. One of these we were fortunate enough to capture; the length was scarcely six inches. Upper incisors with a deep groove; fur above deep gray like a rabbit, with a reddish tinge over the head, shoulders and sides. Whiskers very long. Ears rounded. It seems most nearly to approach the *Arctomys Bobac* of Desmarest, or *Mus arctomys* of Pallas, which is said to be found in Poland and northern Russia, but the length is given as 15 inches, whereas this is barely six.
They burrow like rats on the side of the grassy hills. Some of our party said they saw much larger ones than that above described, in which case there were two kinds, as our specimen, judging from the teeth, was decidedly adult.

Royle figures an animal very similar to this, which he obtained from the Chor mountain, under the name of "Lagomys Alpinus," Desm. or "L. Pika," Geoff.

I hesitate to decide whether our animal is distinct from that of Dr. Royle because the specimen was so stiffened and dried when I had leisure to examine it, that I could not ascertain whether the incisors were those of Lagomys or Arctomys, and it is possible that what I considered a groove in the upper incisors, may be the separating line of the teeth, and in this case I should consider the animal identical with Royle's. I shall soon be able I hope to decide, as men are gone in search of specimens, both to the Chor and Burenda Pass.

After staying a short time in this dreary spot and collecting as many seeds as I could conveniently carry, I followed the rest of the party who had already got far on their way down again, for the clouds had now gathered all round very heavy and promised a storm; the wind too became high and bitterly cold and very shortly after we had regained our tents, we experienced a fall of hail, while up the dreaded Pass, the snow was falling fast and made us sensible of the risk we should have run in attempting to cross it on such an uncertain day.

After the storm, which did not last long with us although the pass continued obscured and hazy, I went a short way up one of the hills to gather the seeds of some plants I had observed in the morning, and was in a shower of snow all the time; some of the party went up another hill a little way and experienced the same thing, while around our tents it was all clear again.

The seeds alluded to, were of a pretty little plant very abundant near Litt bungalow, called by Royle "Gualtheria nummularioides;" the seed-pods were of a bright blue color, and as numbers were growing on the same plant, they had a very pretty effect, peeping half hidden from behind the small dark green leaves. Here, also, I found a large bed of wild shalots.

At night it became very cold and a sharp frost set in; the thermometer at daybreak again standing at 25°, and at sunrise or when the sun topped the easternside of the khad, it stood at 29°.

10th October. Thin clouds were seen as yesterday, but owing to a good deal of discussion having taken place the previous evening, we determined to try the Pass, intending merely to look over it and return.
For this purpose we took a guide and started. The path from Litti wound along the side of a bare hill through a glen, which gradually became more confined and rugged, as we neared the Pass. On either hand, steep precipitous rocks towered above us to the height of about 3000 feet; near their base on the left of the Pabbar a few straggling birches were seen, and not far above them commenced the snow which became gradually deeper towards the summit of the cliffs. Along the bottom of this narrow glen, ran the Pabbar river, roaring and foaming as it dashed along over the rocks and stones, in its rapid and headlong descent from an immensely thick field of snow, to the left of the Pass, from which it takes its source. The end of this frightful glen is closed by the Burenda or Bruang Pass, whose highest peaks tower up to the height of 16,000 feet above the level of the sea.

Our guide watched the sky very narrowly during our approach to the gorge, and did not seem to think we had chosen a very favorable day for our ascent. Every thing was calm and still as death, and not a living creature was seen save the little marmot darting into its hole and the vulture-eagle roaring aloft over the snow-clad rocks. As we advanced however we heard the heavy sound which in mountainous countries often foretells a storm, and which I had heard on the preceding day. Similar sounds are emitted by some of the Scotch hills as Bein-douran in Glenorchy, and even the great falls on the river Tummel north of Shichallain are said to give warning of the approaching tempest*. The highlanders call this the "spirit of the mountain shrieking," and our guide seemed to entertain some idea of the kind, for he stopped and, turning to us, said something in his unintelligible hill patois, which to us sounded like, mallah banch bolta hai†.

Far above us, among the snows that crested the rocks to our left, we saw some of the Bharal* or wild sheep which are only found in the most inaccessible places.

We had now ascended some way and our breathing began to be affected, obliging us occasionally to pause and rest.

Before us lay the Pass now plainly laid open, and beneath it, to our very feet, was spread a bed of broken and disjointed rocks of every

* Stewart's History of the Highlanders.

† Although we made him repeat the words several times, we could make nothing of it, and therefore construed them after our own fashion, viz. that "Mother Bunch was speaking!" The guides declared that when these sounds were heard thrice during the day, i. e. morning, noon and evening, it was a sure sign of a storm or bad weather. [Queré Himála 'bach' boltá hai, 'the mountain cries 'escape.'—Ed.]

6 A 2
size, hurled together in wild confusion from their original position on the heights above by the combined effects of frost and heat, each succeeding year apparently adding something to the general wreck produced by the wintery warring of the elements since the world began. Over these disjointed masses was spread an almost unbroken sheet of driven snow, which concealing alike the rocks and chasms beneath, proved a difficult and somewhat treacherous path.

Whilst pausing here to take breath, we espied something red lying beneath a ledge of rock at no great distance from us, and sending a man to reconnoitre, found it to be a human body rolled up in a red rezaí and frozen to death!

Our guide now without speaking, resumed the path at a quick pace as much as to say "make haste, or you see what might happen." We followed and a very few paces again brought us to another frozen victim lying on our path.

His head was bound up in his waistband and part of it drawn across his eyes, as if to protect them from the driving snow, and he had fallen apparently exhausted on his back, with the left arm outstretched and the hand clenched; one leg was drawn up and much cut by the stones among which he lay, while the other was extended. The mouth was open, but the eyes were partly closed, probably from the pressure of the bandage over them. These two poor wretches were part of Dr. Powell's attendants of whose loss we had heard at Cabul. Soaring round above the body were a pair of vulture-eagles*, who seemed waiting for some assurance that life was extinct ere they ventured to descend to their repast. The body was still fresh and emitted no stench whatever, owing to the coldness and elevation of this desolate region, although it must have lain there for at least a fortnight, the party having been overtaken by a snow storm about the 26th of the previous month (September) at which time we had rain at Nágkuda and remarked the unsettled appearance of the weather over the snowy range. The bearded vulture waited but for some token of decomposition to pounce upon his prey, and until such took place, (so healthy appeared the body) he could not distinguish between sleep and death!

Is not this additional evidence that, "sight and scent combined," are the means by which the vulture is directed to his prey? His quick eye had rested on the prostrate form below, but effluvium was wanting to assure him that the banquet was prepared.

The sight of these poor frozen wretches, apparently in rude health at the time of their death, damped our spirits a good deal and we
pushed on towards the summit, now fully convinced that the stories we had heard, of the dangers of the Pass, were but too well founded.

Three of our party had reached the top, but I was still about 200 yards from it, feeling so sick and my head aching so much from the reflection of the sun on the snow, over which we were climbing, that I could not walk fast, which the guide perceiving he at once said, "We cannot wait here, so come down," and away he went, followed by the party who had gained the summit, for the clouds had gathered thick and fast during our ascent and promised a storm. On passing me, they warned me to turn and I nothing loath obeyed them instantly.

The time occupied in ascending and returning was about 4½ hours, and we had scarcely arrived at the encampment, when snow began to fall, and sick of the spot from the frightful and desolate scenes we had witnessed, orders were at once given to strike the tents and we marched off towards the forest on the road back. Never was an order more cheerfully obeyed or an encampment more speedily struck than was ours, and a smile gladdened the face of each shivering coolie as he trudged along beneath his burthen, from those regions of gloom and death.

Hail and snow fell occasionally during our march and at last we halted for the night in the forest about six miles from Liti, having walked at least eighteen miles during the day, and all right; glad to get away from the horrid place we had left.

It afterwards proved that we had not left the Pass a minute too soon, for the next morning the ground was white with snow as low down, as our encamping ground at the bungalow! The forest near Liti abounds with game of the pheasant tribe; we did not stay to shoot however, as we were anxious to get back to Simla, some of the party being obliged to return to the plains. A monaul was killed and several others heard as also plass. A bear too was followed by a shikári but without success.

On our return from Liti we fell in with three or four men from Janglig all carrying skins of attah on their backs; they told us they were going across the Pass into Kanáwar to barter their flour for salt which they sell to the neighbouring villages. That night they would sleep near the foot of the Pass beneath some bold projecting rock or at the bungalow, and push across the next morning while the weather was fine and the day before them. The storms seem to gather and break about the turn of the day, or one or two o'clock in the afternoon.
On the morning of the 11th October we proceeded to Janglig where we again stopped to breakfast after a downhill march, beneath a grove of large elm and horse-chestnut trees. Here we found immense quantities of small garnets imbedded in the mica slate with which the walls are built. After breakfast we proceeded down a very steep and rocky road to the banks of the Sapan, a stream which empties itself into the Pabbar, and over which is a tolerable sankho; from this our road lay through a very beautiful glen on the banks of the Pabbar; it was thickly wooded and by the side of the path many beautiful flowers were growing, and among them several species of impatiens or wild balsam, one of them of a pure milky white.

This day we encamped again at Piki which has an elevation of 8759 feet. The distance from Janglig is about 6½ miles.

From Piki, instead of retracing our steps to Simla, by the route we had come, i.e. keeping the heights and marching across the ridge of the hills, we proceeded by the regular road down the valley of the Pabbar, which is a most beautiful and richly cultivated country, with the river from which it derives its name running through it. The crops are chiefly rice and are abundant. Pulse of several kinds is also grown here.

From the accounts we had heard, before leaving Simla, of the poverty of the natives and the scarcity of supplies in the interior, we were prepared to see a country almost void of cultivation.

This, however, is far from being the case, and in the valley of the Pabbar especially, the luxuriance of the crops could scarcely be exceeded. Indeed, throughout our trip, nothing could be more opposed to such an idea, the natives stout and healthy in appearance, their clothing good, and crops luxuriant: every thing in fact bespeaking abundance. That they have sometimes little to spare to travellers, does not arise from any want of necessaries, but is solely attributable to their sending all the grain out of the country, keeping merely sufficient for the wants of themselves and families, and exporting the surplus which is great, into Kanawar and the higher states where grains are not so easily cultivated, and where therefore they find a ready and profitable market. This surplus is either sold, or bartered for salt and other necessaries. Their rents, too, are often paid in kind; that is, in the produce of their lands. Thus it not unfrequently happens, that the very people who are striving to impress upon the mind of a traveller, that they are pinched by want and poverty, are in fact comparatively rich, and this dissimulation is prompted by their avarice as an excuse for extorting a heavy remuneration for the pittance doled out to him.
Proofs of this occurred to us more than once when we had occasion to demand supplies for two or three days, for, by offering an advanced price very little difficulty occurred in furnishing the necessary quantum.

In the valley of the Pabbar the standard grain is rice, which is either sold or bartered in Kandawar and Nawur for salt and iron. The khêts are well irrigated by the numerous rills and mountain streams which flow down to join the Pabbar, thus causing little, or none of that hard labour, which falls upon this class of cultivators in the plains of India. In lands which are warmly situated and where two crops are produced, the principal grains are barley and several species of millet; the former is sown in March and April, and gathered in July, when the land is again made ready for the reception of the other grains, which are reaped in the autumn. In higher and less favoured situations and where only one crop can be perfected, the celestial and common barley, wheat and millet are sown in spring and reaped in September and October. Many other grains are also extensively cultivated, such as bhattu (a species of amaranth), cheena and kodah, (panicum miliaceum and paspalum scrobiculatum.) Besides these, various garden vegetables are cultivated in small quantities for home consumption.

The fruits are walnuts, apricots, wild quinces, peaches, and plums, none of which however are of any value owing to neglect and want of pruning and seldom ripen in the higher tracts. In a country where such endless varieties and gradations of climate and soils are at command, these and many other fruits might with little trouble be successfully cultivated and yield both a useful and profitable addition to their diet and exports.

The valley of the Pabbar, downwards from Janglig is so level and presents so few difficulties, that, were encouragement given to the project, a line of road might possibly be traced out, through the valleys of the lower hills and made to debouch upon the plains. This if once effected would enable hackeries and other wheeled-carriages to penetrate to within two marches of the Burenda Pass, or as far as the village of Pïkti, and offer a readier and cheaper means of conveying the products of the interior to the plains, than the present slow and expensive mode of carrying every thing on men's backs. So also the produce and luxuries of the plains would contribute in no small degree to the refinement and pecuniary advantage of the rude mountaineers, and by giving them a more extended field for speculation, encourage them to throw aside their idle habits and turn the mineral
and agricultural resources of their yet almost unexplored countries to some account.

The articles of barter and sale among themselves, and their exports, consist now of wheat, common and celestial barley, bhattu, rice, ogul opium, tabacco in small quantities, tar, turpentine, kelu oil, apricot oil, raisins, currants, ginger, neozas, iron, borax, salt, leathers and skins, chowries, blankets, woollen caps, shawl wool, potatoes, tea, and honey. The wax, too, if separated from the honey, would be an additional and abundant article; at present it is mixed up and eaten with the honey by the natives. Iron though abundant in some parts is nearly doubled in price by the time it reaches the plains owing to the mode of conveying it by coolies and the taxes levied upon it by the chiefs through whose states it has to pass.

The cattle on this side the Himalayá, consist of a small herd of cows and oxen, mules, sheep and goats. The sheep are pastured over the open grassy tracts of the upper hills and constitute one of the chief sources of profit, by furnishing good wool for blankets and other woollens, both for export and home consumption. Oxen are used in ploughing in the valleys, and on the hill sides when not too steep, but where the slope is great or the space confined, the ground is dug and cleared by the women, on whom indeed almost all the drudgery devolves, the men, when not engaged in transporting the produce of their farms, preferring to make woollen shoes, caps and blankets, or to lounge about idle in the villages.

That these mountains contain mineral treasures of no mean value there can be little doubt, and were research encouraged in this branch, some important results might ensue.

To some valuable discovery, made near the Gangtung Pass on the road from Dabling to Bekkur on the confines of Chinese Tartary, the hints dropped on his return, by the enterprising traveller M. JACQUE- MONT, no doubt referred; why else, should he have evinced so much anxiety to prevent any European from visiting that quarter, until he should be able to make known his discovery to the French government and return under their auspices to avail himself of it?

Report says, that he earnestly entreated Major KENNEDY, not to allow a European to visit that Pass, until his return, and added that he "hoped whoever attempted it, would fall over and break their necks! !"

* "If an Englishman go thither, never mind;—but if a German or a French naturalist visit it,—give your guide a hint to walk him over the precipice"—was the expression, in badinage, of the enthusiastic traveller; certainly betokening
What the discovery was he would not divulge, but from his eagerness to shut that route to future travellers, it was doubtless of importance.

Particles of gold occurring in some of the hill rivers would lead to the conclusion that it must exist in the rocks, through which these rivers sweep, and becomes detached by the rush of waters. That gold therefore, was the discovery hinted at, is neither impossible nor improbable. It is certain that none but the precious metals would have been worth the notice of the French government.

The subject is perhaps worth inquiring into and research directed to that quarter, might bring the hidden treasures to light.

After breakfasting on the road at the same mill stream we had stopped at in coming, we pushed on as far as Shërgaan, where we encamped for the night after a walk of about eight miles through a lovely valley. The village of Shërgaan stands at the point of confluence of the rivers Undraitee and Babbar. The former stream runs down through a valley of rice fields, the produce of which is held in much estimation and is reserved, we were told, for the use of the râja of Rampore to whom the country of Basahir belongs. Several of the houses in this village had small patches of flower ground, and the "Marvel of Peru" with its various colored flowers was very abundant.

On the 13th of October we left Shërgaan and proceeded 11½ miles to Rûrû, intending to breakfast on the road, but so well was every inch cultivated that we could find no convenient place to pitch a tent, and were therefore obliged to wait till we arrived at the village; we afterwards marched four miles farther, leaving the regular road and striking up again to the heights on the right of the valley. The whole of the march from Shërgaan to Rûrû, is most luxuriant in rice crops, and the appearance of the natives bespeaks abundance.

Between these two places we met several Sikhs who reside in these parts and carry on a traffic with the plains.

Our camp was pitched near a small hill stream from which some fishermen brought us a dish of delicious trouts. They catch them in rather a novel manner, placing across the stream a long rod on which are fastened at short intervals a number of hair nooses, into which that he had some curious discovery (probably of fossils) of which he would secure the first honors; and affording an amusing estimate of national curiosity.—Still is it not confirmed by the fact that no Englishman has since sifted the nature of Jacquemont's interest in that spot?—Ed.
the fish are driven by a man who gets into the stream and turns up the stones as he approaches the rod.

From their attitude, we at first thought they were tickling the trout as they do sometimes at home. I have seen the same fish brought from a stream below Subathū, and they appear to be identical with that described by Dr. McClelland as the mountain trout of Kāmaon.

The mode of capturing them is, however, somewhat more ingenious than that mentioned by him.

Chicores and black partridges were abundant at this place.

On the following day we continued our journey up the hills, breakfasting as usual on the road and encamping, after a long and steep ascent the whole way in a hot sun, on an open hill about five miles from our old encamping ground at Tutū.

Monauls, plass and chicores abundant.

On the 15th October we proceeded through a thick wood over very slippery paths and encamped once more at Tutū on the heights.

Here we found a man who had come from our last encampment to beg for some remuneration for the loss of a fine hill dog which guarded his flocks. One of our party had been chased by him, while shooting near the sheep fold, and finding a volley of stones insufficient to keep the animal from seizing him, he was at last obliged to fire in self-defence in the dog’s face, from which the man said he was dying.

As a dog of this dog kind is invaluable to these poor people, he received a sum of money to enable him to purchase another and went away quite satisfied.

From Tutū we went next morning to Bagie where some of the party found their ponies awaiting them, and after breakfasting and resting awhile we continued our march, skirting Hattū and at last arrived once more in safety at Nagkunda bungalow.

At this place two of our friends left us on the following morning on their way to Simla; the remainder of the party halted here one day, and on the morning of the 18th October walked to Mattiāna, through the forest across the tops of the ridges, which is a shorter and more beautiful route than by the made road.

Numbers of monauls and plass pheasants were put up and also a musk deer.

After breakfasting at Mattiāna which we reached after a walk of 3½ hours, I also deserted and made the best of my way to Simla where I arrived on the evening of the same day.
Miscellaneous and Zoological notes to the Journal.

Flowers.—Among the most common are the "Anemone discolor," "Potentilla pteropoda," "P. Catleyana," "P. Saundersiana," "Chaptalia gossipina," "Parnassia nubicola," "Campanula cashmeriana" and "Hermineum gramineum," of ROY. These are found at Simla and for several stages into the interior. Also a species of Columbine (aquilegia vulgaris?) and that curious flower "Ceropegia Wallichii."

2 Lepidoptera.—Butterflies.

Fig. 1.* "Swallow-tailed butterfly;" "Papilis machaon." This is found at Simla and in the interior. It does not appear to differ from the European insect.

Fig. 2. Is a species which was captured in the Serdree jangals, near Neemuch and is now in my cabinet; it is here figured to show the approach to the "scarce swallow-tailed butterfly" of Europe, "Papilio podalirius;" it is, however, smaller than that insect and wants the eyes or ocellated marks on the wings, and it differs also in the distribution of the dark bands. It is probably not unknown to science, but is figured to show the affinity to "P. podalirius," and with the hope that some naturalist may favour me with its name, as I have failed to recognise it from descriptions.

Fig. 3. "Tortoise-shell butterfly;" "Vanessa urticae." The larva feeds on the nettle and is like that of Europe; it is found in May and again in July. The chrysalis or pupa is suspended by the tail. This is one of the commonest and most hardy of the Himalayan insects, and is found all the year round, winter not excepted.

Fig. 4. "Painted lady;" "Vanessa cardui, (cynthia.)" This is also common and found throughout the year like the last. I have seen both and also Vanessa polychloros, sporting in the sun, even when the ground was covered with snow. It also occurs very plentifully at Neemuch during the rains.

Fig. 5. "Large tortoise-shell butterfly;" "Vanessa polychloros." This is not so common as the small species, but is also a hardy insect, and may be seen during the winter months, sporting about in the sunshine.

Fig. 6. "Himalayan admiral;" "Vanessa Vulcania." This is very closely allied to the European admiral, but the Rev. Mr. BREE, who compared the insects in England, seems to think them distinct. See London's Mag. Nat. Hist. from which I have copied the figure. It is not uncommon during the summer months. It occurs also at Neemuch.

"Argynnis Aylaia." This is only met with during the summer and early autumn. It scarcely differs from the European insect.

Fig. 7. "Marbled white butterfly;" "Hipparchia galathea." This is found during summer and early autumn. It is a variety only of the European insect.

* We are reluctantly obliged to omit the plate (or rather two plates) of these illustrations. Without color, however, justice could not be done to them.—Ed.
Figs. 8 and 9. "Large cabbage butterfly;" "PONTIA BRASSICA." This is a very common species, appearing in March, April, May, June, and July. In the latter month it is scarcer, as are all the hill species, owing to the constant cloudy and rainy weather. The larva feeds on the cabbage, turnip, and other plants.

Figs. 10 and 11. "Small cabbage butterfly;" "PONTIA RAPA." This is also a common species during the summer months.

Fig. 12. "Brinestone or sulphur colored butterfly;" "Gonepteryx rhamni." This beautiful insect is very common at Simla and the interior. It appears as early as March, and is one of the latest on the wing in autumn. There is another species or variety found here in March and April, which has the superior wings of a bright sulphur like the male, and the posterior wings nearly white as in the female.

Fig. 13. "Black-veined white butterfly;" "Pieris crataegi." The most numerous of all and of every size during May and June. The pupa is supported by a silken band round it.

Coleoptera.—Beetles, LUCANIDAE, or stag-beetles. ROYLE figures a fine species of stag-beetle, which is not uncommon at Simla in July, under the name of "Lucanus lunifer." The female is not given, but in color it is the same, wanting as usual the large jaws of the male, and being inferior in size; both sexes are highly pubescent when recently and carefully captured.

The color is a deep olive brown; head, thorax and elytra thickly clothed with soft hairs of a pale mouse color. The jaws of the female are short and stout with a square tooth in the middle. The legs are all spiny. Length of the male from the tip of the jaws two inches and a half; female one inch and a half. In addition to these I have collected here and at Mahâssû, four or five other species.

The food of the Lucanidae being yet but imperfectly known, although it is supposed to be the sap of trees, it may not be amiss to remark that I have repeatedly found them feeding at the base of oak trees, their bodies half buried in the earth, wounding the origin of the roots with their jaws and greedily sucking up the juice as it exuded.

CERAMICIDAE, Capricorn Beetles. I have taken more than 20 of the larvae of one species out of a decayed oak tree. The insect which destroys timber in the plains, which is often heard gnawing in the legs of tables and chairs, and usually known by the name of "Carpenter" from the noise it makes in boring; is the larva of a species of Capricorn beetle.

Elateridae, click beetles. These are the beetles, that, when laid on their backs, can by a sudden jerk of the head and thorax, throw themselves again on their legs. In my school-boy days, they were known by the name of "backjumpey;"

There is a very common beetle at Simla during the rainy season, which I believe to be the "Scarabæus Porphanta" of Olivier's insects. It is chiefly found in heaps of cow-dung. Olivier gives Senegal as the habitat, but his characters which I subjoin, agree so closely with my insect, that I must consider them identical.
"Scarabæus scutellatus, thoracis cornu incurvo apice bifido, capitis recurvato bifido.

"Scarabæo gedeone paulo minor; capitis cornu recurvo apice bifido, absque dente. Thorax niger, laevis, nitidus, cornu magno, porrecto, incurvo apice bifido. Elytra lævia, brunnea : differt à Scarabæo gedeone, cornubus minoribus absque dente."

These characters are so good, that a description of my specimen would be but a repetition.

The female is similar in colors, but has no horns on head or thorax. They emit a squeaking noise when touched, which proceeds, as in many other species, from rubbing the extremities of the body and the elytra together.

These beetles differ considerably in size and in the development of the prominent projection of the thorax, some having it large and well defined, while others have scarcely any signs of it. And yet though they thus differ, they must still be regarded as one and the same species, because all couple with the same females, which also differ much in size. This difference arises from the various degrees of nourishment which the larvæ have procured, for those which obtain a plentiful supply of food, will grow to a much larger size than those which have been stinted in this respect.

The many varieties of a species arise chiefly from such causes, as a scarcity of food and prematurely becoming pupæ, (which change many undergo on finding their supplies exhausted.)

The pupæ also, may be placed in an unfavorable situation, and therefore will not produce so fine a specimen as one which has been more fortunately placed. The pupæ of beetles, and perhaps, of most kinds of insects, which are buried in the earth require a moderate degree of moisture to bring them to perfection, and it may be said that even in this state, the animal receives nourishment.

In proof of this, I took a number of the grubs or larvæ and the pupæ of the present species, as well as of some other kinds, and placed them in a box of earth similar to the soil in which they were found. Many of the larvæ died from not finding sufficient nourishment, while others which were in a more forward state, became pupæ, but these were always much smaller than those which had been full fed.

The beetles produced from these were consequently small and the development of the horns very slight. The full-formed pupæ which I had taken, were placed, some in moist earth and some on the surface of it. Those which were buried and received nourishment from the soil, produced fine healthy beetles, while on the other hand those which were on the surface or only partially buried, produced imperfect specimens, the wings being shrivelled up and never coming to maturity, while again numbers of the pupæ dried up and never produced anything.

This circumstance satisfied me that nourishment was as necessary to the pupa, as to the larva and imago, and although the two latter alone take food, yet moisture and warmth are felt and imbibed by the pupa, and are as necessary to the
formation or production of a perfect and healthy insect, as food is to the larva. If moisture be withheld, the skin of the pupa shrinks and hardens and the insect has not room to expand and perfect its parts.

From this cause I am led to believe that many varieties, have been unneces- sarily raised into species and described as distinct.

The mere circumstance of their differing in size and proportions can never really separate them; as well might two brothers be deemed of distinct species because the one happens to be six feet in stature and the other a dwarf. Such a comparison is by no means absurd, because many of the ova deposited by our female, will eventually produce large and well-formed insects, and the rest produce their diminutives. These, therefore, can never be received as more than mere varieties of each other, and indeed I can scarcely consider the offspring of the same parents as varieties at all. The offspring of two females of the same species may possibly be reckoned as varieties of the same, should they happen to differ; but surely the children of one mother, produced at one birth, must be to all intents and purposes one and the same species.

Thus when two insects of the same species differ merely in size and the greater or lesser development of horns, spiny or other processes, they may be termed "Varieties." But a difference in structure, habits, food or general economy would alone authorize their being classed as distinct species. By difference in structure, I would be understood to mean, of different forms, because the mere circumstance of a horn or spine being greater or less, in some, than in others does not constitute a different, but only a greater or less development of the same structure.

It is perhaps a remarkable fact, that almost every species of Coleoptera, has its diminutive, and the only way, in which to account for this lies, I think, in the abundance or scarcity of proper nourishment they receive in the larva and pupa states.

While speaking of insects, it may be as well to observe that it has hitherto been received as a rule, that sexual commerce is unknown to the larva state; this rule cannot now wholly apply, as during the past year, I have repeatedly seen the larvae of a species of grasshopper in connexion during the summer months, at Simla.

*Land Snails.—Two species of Nanina, one (or two) of Bulimus (reversed) and one of Clausilia, being new to science, will, with many others, shortly be described in a separate paper and submitted to the Asiatic Society. "Clausilia elegans," nobis, is sadly destructive to the oak of these mountains, which they seem to prefer to all other trees. They bore into every crevice and live in the rottenness they have created, grinding and reducing the fibre of the wood to the consistency of wet sawdust.

In the 3rd No. of the Journal of the Asiatic Society, Dr. ROYLE observes, that the shells of these mountains do not differ from those described by Mr. BENSON as occurring in the Gangetic provinces. Of twenty species which
I have been fortunate enough to discover since my arrival at Simla in 1836, there is perhaps only one species identical with those of the plains, all the others I believe, being new to science. It is not very surprising, however that Dr. Royce should have committed this error, because the shells I allude to, being of retired habits and only found in situations, to which his pursuits would scarcely lead him, would of course escape observation, whereas the species which probably led him into error, is found, during the rains creeping up every plant and shrub, and is the most numerous of any species. It is the "*Nanina vesicula,*" of Mr. Benson, found by him at Rajmahal, and by myself at Neemuch. It is abundant from *Monee majrah,* at the foot of the hills, to Simla and Hattú mountain (10,656) and probably farther into the interior. I found a reversed species of *Bulimus* at the Burenda Pass at an elevation little short of 14,000 feet, which I imagine is higher than the living species have ever yet been found.

5 Birds.—Plass or Pucras pheasant; "*Euplocomus pucrasia.*" This bird is called by the hill people in different parts, plass, pokrass, koklass and kokrass. They are usually found in pairs and are rather shy birds. They do not bear confinement well, but pine and die in a short time. A very indifferent plate of this beautiful species occurs in the Naturalist's Library.

The breeding season is the latter end of April and all May.

College or khallidge pheasant, "*Euplocomus albocristatus.*"

This is called the college pheasant, but oftener "*Márghi* " or fowl, by the hill people. They thrive well in confinement and might with a little attention be added to the poultry yard. Their flesh is white and delicate. The tail feathers of the male bird are somewhat arched and approach in this respect the genus "*Gallus.*" The tail is generally elevated when the bird is in motion.

These are the most abundant of the pheasant tribe in the hills and are often seen in small parties. They seem to frequent moist and wooded *khads,* whereas the plass prefers the heights. In the winter numbers are brought to Simla for sale at three or four anas a piece.

They breed, as the last species.

Monaul, or Bunaul; "*Lophophorus Impeyanus.*" This and the two foregoing are common from Nágkunda to the Burenda Pass. In the winter they come down close to Simla. They prefer forests on the hill side, in which is plenty of brushwood. They are not difficult to tame but do not live long in close confinement owing to the want of proper roots, &c. which in a wild state they are very fond of.

They breed in May.

As specimens, these and the above birds, are not worth shooting from the month of June until October, during which time they are in moult. The note of the male is a loud and musical whistle which he repeats quickly when alarmed.

They may be ascertained to be in the neighbourhood, by the holes they dig with their bills in the ground, in search of roots and insects.
In addition to these three pheasants, are found the "Cheer" and "Jahgee" or horned pheasant. The latter is only procurable during the winter season, and that only in the interior, near the snow. The shikāris who bring them stuffed to Simla, say that, as the winter becomes more rigorous above, these birds descend before the snow; they are inhabitants of the higher and colder regions of Kūlū and Bhotan. They live in pairs, it is said.

The only species brought to Simla is the "golden-breasted Tragopan" (Tragopan Hastingi). It is known here as the Argus pheasant. The young males have the plumage of the female, with a rufous throat.

The "Cheer" is a beautiful bird and has more of the character of the true pheasants, than any of the others; it is found in the neighbourhood of Simla during winter and is not scarce. Their food consists of acorns and other seeds, as also insects. The largest bird in my collection (and I believe in Simla) measures in length from the tip of the beak to the end of the central tail feathers, forty-four and a half inches.

Another bird called the Bhyre or Bhair is found on the verge of the snows during winter but the shikāris say, they know not where it comes from. They live in coves like the chicore (Perdix Chukar), but are much larger birds. The plumage somewhat resembles that of the Ptarmigan in its summer plumage. By some it is called the "Ladak partridge."

Chicore; "Perdix Chukar." These well known birds are numerous on the sides of bare hills near cultivation. They are easily detected by the noise they make in calling to each other. They are good eating and are sold during the winter at two annas a piece.

Black partridge; "Perdix Francolinus." These birds are by no means scarce in the hills, but they confine themselves to khads near cultivation.

Woodcock; "Scolopax rusticola." Is found at Simla, Mahāssū and Fāgū in khads near water-courses. It is probably also to be met with farther into the interior. The time of arriving at or leaving these places is unknown, but I have seen them at Mahāssū in the beginning of August, and have had them brought to me from Fāgū in April. It is therefore not improbable that they remain throughout the year and breed in the last mentioned places, that is in the forests of Mahāssū and Fāgū, where, ascending to the heights or descending into the depths of the khads, they can very sensibly change the temperature.

At Simla they have been found in November.

Three species of the Scolopacidae mentioned by Mr. Hodgson in the Gleanings in Science as inhabiting Nepal, are found here and in the interior; viz. the woodcock, (Scolopax rusticola); woodcock snipe, (Scolopax gallinago,) and the solitary snipe (Gallinago solitaria).

I have not been able to learn as yet that the common snipe (Gallinago media) is found here.

Chough or red-legged crow; "Phyrrocorax graculus." These do not appear to differ from the European birds. They are numerous among the rocky heights of the interior, from Carrag to the Burenda Pass.

Bearded vulture or vulture-eagle; "Gypaetus barbatus." These birds are common at Simla. I do not think they are identical with the European bird, and shall shortly have occasion to mention them in a separate paper.
933 eyes inside lips somewhat by spotted banded white forehead. and uniting also tufts. called while deposited at, tawny to colors are ful he from the his chain N. 1837.

Two Fur. They I have undergo a animal, I have a dark nose, a sjiven iu tawny, by the black with two stripeiu tip, between the black spots. Under parts white, spotted with black on the belly; somewhat banded with the same on the breast. An irregular line down the back, formed by a double row of oblong-shaped brown spots.

Fur soft; eyes brown.

6c
I have a mutilated specimen which I bought from a villager at Piki in the interior; it has the ground color above rather paler than my living animal, but in other respects does not differ.

The length from the nose to the origin of the tail is about seventeen or eighteen inches, and the tail eleven inches, giving a total of about two feet, four inches.

I am doubtful whether this should be considered as the Bengal or Nepál cat: it certainly has markings in some measure common to both, and as the habitat of the former does not appear to be strictly known and the descriptions are supposed to be taken from immature specimens, it is possible that the two may prove to be the same animal. The only descriptions of these animals that I have access to, are contained in the Naturalist's Library, and the animal there given as the Bengal cat is said to have been received from Java. The plate does not agree with my animal although in some respects the description does. In the synopsis at the end of the volume it is called the Bengal cat with a mark of doubt affixed. It is said that the "species is hardly confirmed by any author." With regard to the Nepál cat the figure in some measure agrees, as also the description. It is taken from the Zoological Journal, No. 15.

Hill Fox. *Canis vulpes montana*—Pearson. During the winter, especially when the snow is on the ground, these animals are very numerous about Simla, and come close to the houses in search of offal or other prey. It has been well described by Dr. J. T. Pearson in the *Journal Asiatic Society*.

They breed in the end of March or early in April and have three or four cubs at a birth.

I have three young ones alive about seven or eight weeks old; they are similar to the old ones in colors, except that they are somewhat paler; the males are larger and much darker than the females.

These animals are not confined to the lower hills but range up to the verge of the snows.

I have a fine male specimen which was shot near the snow, and a female which I caught in a trap at Simla in May. She had evidently cubs not far off.

*Canis aureus*. The jackal is found also in the valley of the Pabbar. We saw several in the rice fields near Shèrgaon. At Simla I have often heard the cry, or what is said to be the cry, of the female, but the male, never, although I have seen them. They do not appear to hunt in packs as they do in the plains, but are seen singly.


This species is found at Simla all the year through, but when the snow falls during the winter it seeks a warmer climate, in the depth of the khads, returning again to the heights as it melts away. I have seen them however, in a fine sunshiny day even with the snow on the ground, leaping from tree to tree up and down the hill of Jákū at Simla, which is 8115 feet.

Royle is mistaken when he says, 'that "the Entellus alone ascends in the summer months as high as 9000 feet."' I have seen them at Nákunda in August at 9000 feet, and in winter on Háttú mountain which is 10,655 feet; and, in winter at Simla with snow four or five inches deep, and hard frosts at night, as high as 8000 feet.
Rhesus monkey. Bundur. "Simia rhesus." This species I saw repeatedly during the month of February when the snow was five or six inches deep at Simla, roosting? in the trees at night, on the side of Jáké and apparently regardless of the cold. It is somewhat hazardous to walk below a troop of these latter animals, for in searching for acorns and other seeds, they turn up the stones which are apt to come tumbling down on ones head.

The Langoor ascends and descends, from and into the khads by prodigious leaps from tree to tree, while the less timid Rhesus confines itself to the ground and mounts the trees only when pursued or to roost at night.

Flying Squirrel. Pteromys.

These are beautiful animals and leap with amazing agility from tree to tree. Their food consists chiefly of the young leaves and tender shoots of the oak tree. They breed in the holes which they gnaw in the trunks of trees and generally have one young one at a birth. When at rest they wrap themselves partially up in the lateral membranes and curl their long bushy tails around their heads, like the common squirrel of Britain. They are easily tamed when taken young. I have offered them various kinds of food, such as grain, wheat, leaves of trees, &c. but although they will eat attah cakes the favorite food appears to be oak leaves. When feeding, they sit up on the hinds legs and hold the food in the forefeet like a squirrel.

I have a living specimen which was brought to me from Nágkunda, along with its mother when quite small in the month of February, so that it must have been born in the latter end of January. There is another species much smaller and of a gray color sometimes met with in the interior, but from the few specimens brought in, it appears to be scarce.

The present species is of a deep red brown, interspersed with gray hairs; feet and tip of the tail black. Under parts pale orange.

I have no descriptions to refer to and therefore have not named it.


We saw none of these animals during our trip, although our shikárís told us we crossed some of their haunts.

The Ghoral, (Antilope Goral,) and Kukur or Barking deer, (Cervus Ratwa,) are also met with at Simla and the interior. During the winter of 1835-36, a great number of the latter animals were killed in the snow, which lay in the month of February at Simla six to eight feet deep, and had not all melted away in shady places until the end of May!


This animal is only found in the most inaccessible places among or verging on the snows. Their skins are brought down by the Tartars to the Rampur fair in November, and sold at about a rupee a piece. Their horns are presented to Devi and are hung up at the temples, or placed upon the cairns alluded to in the journal.


These animals are found in the depths of the forest from Muhássú far into the interior. They appear to be shy and solitary animals, lying singly in the most retired places, usually near some steep overhanging rocks. On being disturbed they bound away down the khads with great swiftness. The animal is of a dark
gray above, lighter on the inside of the limbs and beneath. The ears are large and usually carried erect. The males have no horns, but are furnished with two long recurved canine teeth hanging over the under lip from the upper jaw. The use of these, whether for defence or digging roots when the snow is lying on the earth in winter, is as yet, I believe, doubtful. The females and young males have neither these teeth nor the musk bag. It is a plump-looking animal and graceful in its movements, and when taken young is easily tamed. The natives of these hills call it "Kasthura."

A figure and description of this animal, taken from a specimen in the Edinburgh College museum appears in the "Naturalist's Library." The color is there given as "dark reddish brown," while all the skins I have seen of the musk deer of these hills were dark grey; in old specimens a faint reddish tinge was spread over the upper parts. Neither do the habits of the animal, as stated in that work, as far as I can gather from the hill shikáris and my own observation, agree with those of the animal known here as the musk deer. I transcribe a few lines, the better to point out in what the difference consists.

"Its habits, in fact, are similar to the chamois and some of the mountain goats, climbing and bounding among the precipices of the Alpine ridges of Central Asia with astonishing activity, assembling in herds, and often appearing in very considerable numbers." "They inhabit the region between China and Tartary, extending to the mountains above the sources of the Indus, and northward to near Lake Baikal.

At times they appear to migrate from one district to another, assembling previously in large herds. Some zoologists however have considered this assemblage not connected with migration, but consisting entirely of males in search of the female."

The Kasthura or musk deer of these hills is to be found in the deep forest shades of Mahássá throughout the year; I have seen them found from that place to the Burenda Pass and invariably single, sometimes a male, sometimes a female. The information obtained from the shikáris, is that they lie singly at all times except the rutting season, when a male and one or more females may be found together or near each other, but only for a short time. That they are never seen in herds. They breed in May and June at which season the shepherds in the interior catch the young ones.

I have seen the musk deer single in June, August, September, and October, and as they breed in May and June, they have only the most inclement season left for migrating, which is contrary to nature, as animals migrate in order to avoid inclemency. May there not be another species beyond the Himálaya?

The color of the specimen in the Edinburgh museum may be owing to the preservation used in preparing the skin!?

It is generally supposed that the musk of this animal has some connection with the rutting season, it being strongest at that time. The idea I think is strengthened from the circumstance of the animal living such a solitary life, as the musk becoming strong at the season of love, is a means of guiding the females to the male, and thus the reason is plain why sometimes one and sometimes more females are found with one male; for in the almost endless forests of their haunts it may sometimes happen that only one or two deer may be found, while at other
times several may be in the neighbourhood. This idea too, is more probable
than that the male should seek the female, which being destitute of the musk,
could in these immense tracts leave no guide to the male.

The circumstance of the female seeking the male, is by no means an anomaly
in nature, for the Cicada tribe among insects, and the Gryllides, are led to the
males by the sharp noise emitted by them.

The same reasoning may apply to the Civet Cats, which likewise emit the
strongest smell, during the season of love.

Marmot? Arctomys?

These animals live in very large societies and feed on grasses and roots. They
burrow in the earth like rabbits, to a great depth, and the holes are so connected
under ground, that it is almost impossible to dig them out.

During the winter months they remain asleep in their subterranean retreats.
They are the tailless rats mentioned by Turner, Herbert, Gerard, and other travellers.

Thibet Bear. Ursus Tibetanus. These animals are numerous in the interior
but only visit the neighbourhood of Simla during the winter, retiring again as
the weather becomes hotter.

There is another kind of bear among the snowy regions of a dirty sandy
color. I once saw a tame one, but foolishly made no note on it.

The natives draw a strong line between the two, and say that the black bear
lives on fruits and roots, while the sandy bear eats flesh.

Gerard mentions having seen the latter and says the two are identical.

[A note received while this is in the press adds to the above list of birds
and animals found in the Simla hills some others known from Mr. Hodgson’s
Nepal collection:—the “Surrow” or Eimoo: the Martis flavigula in pairs,
decidedly plantigrade—the Lyncus erythrotis, Hodg. Also a weasel found in
villages, like Mustela vulgaris. We have not space for particulars.—Ed.]

Note.—For the altitudes of the different places mentioned I am indebted to
the kindness of Captain P. Gerard, residing at Simla.

[We take the opportunity of appending to Lieut. Hutton’s paper a table
of barometric heights taken in a trip to the Burenda pass by Mr. E. C.
Ravenshaw, C. S. in 1829, which has been some time in our possession.—Ed.]

<table>
<thead>
<tr>
<th>Baro. Th. att. det.</th>
<th>Feet.</th>
</tr>
</thead>
<tbody>
<tr>
<td>May, 13 6½ P. M. Bridge at the Jumna, ......</td>
<td>27.71 70 67 = about 2193*</td>
</tr>
<tr>
<td>19 11 A. M. Tents at Nagthi, ..........</td>
<td>24.12 74 70 = ...... 5795</td>
</tr>
<tr>
<td>20 4 P. M. Mukti, ....................</td>
<td>23.934 66 67 = ...... 5805</td>
</tr>
<tr>
<td>21 7½ A. M. Thanna Túngra,...............</td>
<td>23.946 66 69 = ...... 6881</td>
</tr>
<tr>
<td>22 10 A. M. Tents on Deobun, ..........</td>
<td>21.932 62 63 = ...... 7947</td>
</tr>
<tr>
<td>24 6 P. M. Bándrouli,..................</td>
<td>24.65 70 67 = ...... 5253</td>
</tr>
</tbody>
</table>

* N. B. In this rough calculation of the heights after deducting .003 of an inch
for every degree of heat above 32° in the attd. thermometer, I have allowed 1000 feet
for every degree of the barometer below 29.789, (which from the No. 34 of Gleanings
Of Science appears to be the average height of the barometer at the sea, taken
the height of Calcutta at 25 feet as estimated in Lieut. Barnes’ letter in the same
No.) In Nicholsons’ or the Edinburgh Encyclopaedia only 900 feet are allowed

I lately had the good fortune to procure a copy of the Rekhá Ganita or Sanskrit version of Euclid's Elements, which was made by the order of Sewái Jaya Singh raja of Jaipur. This chief, the flower of the Hindu princes of Hindustan, ascended the gaddí of Jaipur in A. D. 1699, and died after a reign of 44 years in A. D. 1743. He was distinguished by an ardent passion for the study of mathematics and especially of astronomy, and he did more to promote the cultivation of sound science in this benighted land than any other Hindu prince on record. Some details of his astronomical labours have been published to the European world by the late ingenious Dr. Hunter in his to a barometrical degree or inch, but as other modes of calculation adopted by Graham give more, I have assumed 1000 feet as a fair standard. With this liberal allowance however the Burenda Pass instead of being upwards of 15,000 feet appears to be only 12,650.

* The spot where the observation was taken being about 20 feet above the water and distance between the Jhúla and Earli, about 12 inches, \( 3754 - 2830 = 924 \div 12 = 77 \) feet per mile.

† Hath being 50 feet above water and distance from Earli 14 miles, \( 4545 - 3754 = 791 \div 14 = 57\frac{1}{2} \) per mile.

‡ Rárá ditto and dist. from Hath 8 miles, \( 4898 - 4545 = 353 \div 8 = 44 \) per mile.

N. B. Observed at Earli in the evening that the water in Pabbar had fallen about 2\frac{1}{2} inches since day break. Have the log in shape of a tent peg, but the rapidity of stream did not prove more than 3 miles per hour, at Sheryaon, Pika, Jagling, Liti. Rain every day about 4 o'clock. Snowy mountains clear in the morning but invariably clouded at noon.

§ We insert this notice with pleasure because it may excite attention to the work; but the Rekhá Ganita is not unknown here.—A copy exists in the Sanskrit College, which with a Sanskrit commentary was at Prof. Wilson's suggestion to have been printed; but the suspension order put it on the shelf!—Ed.
papers in the Researches of your Society and by Colonel Tod in his annals of Rājputānā. As a legislator and statesman also he was equally distinguished. His name throughout Rājputānā and also in Mālwā is to this day held in the highest veneration by all classes of the Hindu population. The Mārwārī Saukārs hold it as an article of faith that good fortune will attend their dealings if they take the name of Jaya Singh along with that of their gods in their morning orisons.

2. I do myself the honor of forwarding to you a few pages of the Sanskrit work above mentioned containing a prefatory introduction by the translator, the definitions, and a few propositions. I hope that you will be able to find room for it in your valuable and wide-spread Journal. At a time when the friends of education are anxiously busying themselves in collecting vocabularies of scientific terms in Hindi, the publication of even this specimen will not fail to be eminently useful to them; it will afford them the best means of at once enlarging and improving their previous collections of those terms in use amongst Hindu mathematicians of the present day.

3. The preface, from its historical allusions has an interest of its own. Of it I have therefore added an English translation. From this, it appears, that the translator was Samrāt Jagannātha a brahman, probably the author of the Samrāt Siddhānta a treatise on astronomy generally attributed to Jaya Singh himself.

4. Dr. Hunter mentions that Jaya Sinha had treatises on plane and spherical trigonometry also translated into Sanskrit. But I have not as yet succeeded in procuring either them, or the Samrāt Siddhānta. My search however has been of but recent date, and I have still hopes that it will not prove fruitless.

5. The copy of the Rekhā Ganita I procured from a Rājput of Oujein named Kulian Singh at present in my service, who formerly held jāgire from Sindia and Holkār, whom he served in the capacity of astrologer and astronomer, and mathematical instrument maker. It contains 14 books complete, and a part of the 15th book; but the diagrams illustrative of the several propositions have unfortunately been entirely omitted. The work of supplying them and the letters with correctness so as to coincide with the explanations in the text, will be a tedious, and in some instances a difficult task.

6. Rāja Jaya Singh, in his Tīj Muḥammad Shāhi addressing his work to the learned and well informed Musalmān public, did not venture even to attempt to conceal from it, the obligations under which he was well known to be to the learned Europeans and Muḥammadans in his service. Our brahman translator of this work, however is guilty of one of those base acts of plagiarism and literary injustice so
common with all Hindu authors. He coolly informs his readers that the work was originally revealed by Brahma to Visvakarma; and to himself he attributes the honor and credit of restoring and reviving its revelations, which he says had in the course of ages been lost or forgotten. His object in so doing may perhaps have been rather a desire to secure its acceptance with his countrymen*, than a hope of advancing his own reputation. For at a time when the minds of the whole Hindu nation were burning with a sense of indignation at the ruthless persecutions and oppressions of the wily, bigotted and hypocritical Aurangze'\'b and his Muhammadan advisers, he may have apprehended the total rejection by all men of his faith of any thing however valuable profitably borrowed from the Musalmans and their Yunani teachers. The fact of his hazarding a discovery of the theft, however bears ample internal evidence to the gross ignorance of even all his educated countrymen at this time.

7. The allusion in the 3rd verse to the protection afforded to the learned expatriated brahmins of Vrindavan, probably refers to the oppressive persecutions inflicted on the city and brahmans of Mathurá by Aurangze'\'b, by whose orders many temples and the valuable libraries they contained, were destroyed.

8. The allusion in the 4th verse to the courageous labours of raja Jaya Singh, in removing "the people-grinding impost," probably refers to the obnoxious jaziyá imposed by Aurangze'\'b. The honor of procuring its abolition he attributes to his master Jaya Singh. Colonel Tod has given to ráná Raj Singh the credit of having written that most eloquent, and elegant, and spirited letter of remonstrance against this impost, which has been so admirably translated by Sir W. B. Rouse, and which is attributed by Orme to Jeswant Singh of Márwár. I have seen nothing in the Persian language of which I would more desire the honor of being the author than of his remonstrance; and if we consult the internal evidence, to what Hindu prince could we with so much propriety attribute the noble sentiments it breathes, as to the enlightened chief of Jaipur? To him as well as to Jeswant Singh I have heard it attributed. Colonel Tod in his partial zeal for the Rájpúts in attributing it to Ráj Singh would have us regard it as a proof of the enlightenment of his favorite Ránáwats of Udpura. But if it must be given either to ráná Ráj Singh or Jeswant Singh of Márvár, then to their enlightened Musalmán munshis alone can be accorded the credit of the actual composition; for we have no reason whatever

* Had he wished for concealment, he would not surely have retained the Persian order in the letters of the diagrams (see Pt. L.)—Ed.
to know that either of these princes were themselves in any degree advanced beyond that state of semibarbarism which then and still distinguishes all tribes of Rájputs.

Translation of the Preface.

Salutation to Ganesha; salutation to Lakshmi and Nrisinha. Upon Ganesha, who is worshipped by the gods, and fulfils all the prayers of men; who is adorned with all power, and who removes all difficulties, I devoutly call.

2. I humbly prostrate myself at the lotus feet of Lakshmi and of Nrisinha, which are adored even by the gods, and the fragrant dust of which is revered by all mankind. I bow in reverence to Saraswati the destroyer of the darkness of infatuated ignorance, and to my instructor who is distinguished in the science of mathematics.

3. May the illustrious king of kings raja Jaya Sinha, who pure in heart by his own prowess and without dread brought Sri Govinda and the other learned men who had fled from Frindavan and settled them (in his own neighbourhood), and who has by his own force reduced to obedience Mlechcha chiefs of distinguished rank,—rule long over this portion of the earth.

4. He shines conspicuous by his glorious power, by which he has removed the tax under which the people were grievously oppressed; he is terrible to his enemies and like the sun in the hot season, not to be endured by them.

5. He performed the Wujdpaya and other sacrifices, and celebrated also the 16 Mahdddn, bestowing on the most distinguished brahmans, cows and villages, elephants and horses.

6. For the pleasure of this most illustrious king Sri Jaya Sinha, the brahman Samrat jaganna’tha composes this most excellent work called the "Rekha Ganita" or geometry.

7. It is a novel and unequalled science, in as much as it teaches from a knowledge of angles clearly to ascertain the measurements of different figures.

8. This treatise on geometry (or mechanics Shilpashastra) was originally revealed by Brahma to Vishwakarma from whom it descended to this earth, and has been handed down from generation to generation.

9. But being lost in the course of time, I, by the commands of the Maharája Jaya Sinha, have again published it to the world, for the delight of all mathematicians.

The Rekha Ganita contains 15 books and 478 propositions. In the first book are 48 propositions.

Definitions of explanation of the terms used.

1. A point is that which is visible to the eye, but is incapable of subdivision.

2. A line is long—but is without breadth: it may be divided.
3. A superficies has both length and breadth.
4. There are two kinds of superficies, the one plane as the smooth surface of levelled water, the other not plane.
5. Lines are also of two kinds, straight and curved (or crooked), &c. &c.

Original Text.

श्रीसुत्रसामान्य नमः || श्रीकृष्णिं सिंहसामान्य नमः। गमाधिं यदास्वित्स्मृतिं श्रामिन विज्ञवारणं। || १ || तदं देशसिंहसर्वगुणवर्णं संस्कृतचतुर्वर्णं वांद्वेतां निधियमांस्मृतिमोपपत्तिः बन्दे गुणं गमित्स्मृतिःश्रामिन्निः श्रामिन्न्रच्छादिः || २ || श्री गोभिन्दसमाङ्गाधिविद्वारंबुढं संवभानं श्रामिन्नकलं खलकान्नकामसुभद्रां खट्टरसा निचित्स्मृतिः द्वारकानं भुवनेष्वरं रत्नेश्वरं निराकुलं खुचिमोधावाभावं खलकान्नकामसुभद्रां खट्टरसा निचित्स्मृतिः द्वारकानं भुवनेष्वरं रत्नेश्वरं निराकुलं खुचिमोधावाभावं।

4. There are two kinds of superficies, the one plane as the smooth surface of levelled water, the other not plane.
The figures have reference to the diagrams in plate L.
संस्कृत तदा वृद्धिका अवसंस्कृता लोपरेका जसान्ता कलिता अधिकास्रूप घर रेखा जसमानानिम्बकालेश्वरीया पूर्वान्तप्रकारैण पुनः च केवल वाचार्यरेण दहभूवृत्तकार्यं रद्धचार्यरेखात् अभ्यंरेखां (21) चदराखासरामानानुपत् करैति तस्मात् अभ्यंरेखा जरेखा समानाजाता। अथ चतुर्थेषुकां ४ यय विभुजसंवधयति तत्रेकविभुजस्य भुजद्वयं तदन्तराद्वत्कोशिष्य हितीय विभुजस्य भुजद्वयं तदन्तराद्वत्कोशिष्यं समानं यदं भवति तदाप्रथम विभुजस्य श्रेष्ठोद्धरं हंदीयमुह्यस्य हितीयविभुजस्य कीर्त्याभ्यं हंदीय भजनेन समानभवति चौवानंनंस्मृति अववानंनंतीर्थिष्यं दशभं चारद्वंसंमयंतदांसंस्तं चर्के।।देशियो जातानेति तदाधिकां च समं भविष्यति वक्तादुधिकेो जातानेति (22) शब्दाको जातानेति भविष्यति चौत्तोत्तो च समानं भविष्यति अथ प्रथमतेषु ५ ध्यय विभुजस्य भुजद्वयं समानं (23) तस्य हंदीयमुह्यानिपितसंवधयं कवर्य समानं भवति भुजद्वयं समागुणवृद्धिसत् हंदीयमुह्यसङ्गमवृद्धिमिश्रित कौशिकसबिंप समानभवति धया अववचिभुजे अववानं समानभवति बदर अववचिभुजे अववकोस्यो जातानेति। भविष्यति मुण्यवरेखा वर्द्धकीया रघुधर्मिनी द्वयेति हयांत अववरेखा वर्तिता तत्कालः मुन्यावलोकवस्य जववचिभुजे वर्तेऽदेशियो मुन्यावलोकस्य जातानेति। जातानेति। भविष्यति चतुपपपर्रित्यं द्वयेऽदेशियो मुन्यावलोकस्य जातानेति। भविष्यति चतुपपपपर्रित्यं द्वयेऽदेशियो मुन्यावलोकस्य जातानेति। भविष्यति चतुपपपपर्रित्यं द्वयेऽदेशियो मुन्यावलोकस्य जातानेति। भविष्यति चतुपपपपपर्रित्यं द्वयेऽदेशियो मुन्यावलोकस्य जातानेति। भविष्यति चतुपपपपपपर्रित्यं द्वयेऽदेशियो मुन्यावलोकस्य जातानेति। भविष्यति चतुपपपपपपपर्रित्यं द्वयेऽदेशियो मुन्यावलोकस्य जातानेति। भविष्यति चतुपपपपपपपपर्रित्यं द्वयेऽदेशियो मुन्यावलोकस्य जातानेति। भविष्यति चतुपपपपपपपपपर्रित्यं द्वयेऽदेशियो मुन्यावलोकस्य जातानेति।
भजबंकौश्य: बवजौकौश्य: समीपसमागाण साती आजभजकौश्य आवंकौश्य

शाखातापत्ता: वजजकौश्य: समानी भवति: दोमवाणाकामिंगः

प्रकारांतरमुन पहलकोऽि: आवरेवाहि: च चिक्रवाय वचरेवा 

आवरेवा भिन्ना काया: ददरेवा ददरेवा ददरेवाच काया: आदजः चिन्ह्यु 

जिद्यभुजः: आजभुजः: आकौश्य: चाहवलिभुजेश्विन जिद्यभुजेवनाव आजभुजः 

आकौश्य कामिं गमिः समान: आवरेवा ददरेवा परस्परं समाना जाता 

आवंजकौश्य: आजबंकौश्य आन्तासमानी जाता वदछ चिन्ह्यु जिद्यभुजः: वट्टं 

भुजः: ददजौकौश्य: दर्जजिभुजेस्य जिद्यभुजेन जिद्यभुजेन जिद्यकौश्येन 

समान: ददजौकौश्य जिद्यकौशीत परस्परं समाना वदधकेऽा: जिद्यकौश्य: 

परस्परं स (24) मान: ददजौकौश्य: वर्हजौकौशीख्ती समाना बदजिभुजेन 

बदभुजः: वदजौकौश्य: वहजिभुजेस्य जिद्यभुजेन जिद्यभुजेन जिद्यकौशीनच 

समान: भजजकौश्य (25) समानाणति तद्रेवमासीषी भोधीकोऽि: च चल्यव वचरेवांचे 

तिय विभुजस्यकौशीख्ती समाननात्मकांसब 

निधु भजदजयमिनि समानभवत्य अवेपपति: अवजिभुजेन वजजकौशी 

समाना च चमत्तमिनि समान यदीभुजयं समान न भवति एकभुजः 

स्वभावानुसार तदर्शिधिभुजः: अवजकौश्य: वहजसमानं जर्दिभिःकला 

वदरेवा कार्या चाहवलिभुजेन आवंभुजः: बवजौकौश्य: बवजिभु 

जस्य ददजौभुजेन जिद्यभुजेन जिद्यकौशीन समान: वृहिभुजेन वहुविभुजेन 

समानाणान्ति तिदमनुपपति वहुविभुजेन जिद्यकौशीख्ती काय समान भविष्यति 

तिदाहश्च अङ्ग समान तिदमनुपपति ज्रोधहसिनेन तिद्यभुजयस्य 

भाष्यमिनि भवति चाहसामानचे १ তত্ত্বकेतेनभुजयङ्गोऽि: रेखाह्यं 

निर्मलं यथ निशंतं वचिष्ठानं च चविष्ठाधवमिनानंभवति अंगं 

प्रपति: (26) वहजरेवाप्रातानादाध्याय जरेकह च चवरेकाच निन्धाता 

जजिभेन ते वायोऽि: जात अय यदि तत्समानं जनस्माहतां अन्यत्र 

विनिमितति शृंखलान्ति तदा चवरेवा तुत्ता आदरेवा बज चेका 

तुल्यावदानाचिक्षेन सिद्धिता ख्यात। पुनर्जरेकह निन्धास्यातदा 

चजजकौश्य: वइजजकौशीन समान: ख्यात। कुतुंचिच बजसमानान् यतं वर्जद
1837.

a Sanskrit translation of Euclid's Elements.
These two figures are wanting; also No. 24.
Position of the TIDE GAGE at Chittagong.
III.—Observations of the Tides at Chittagong made in conformity with the Circular of the Asiatic Society. By Lieut. H. Siddons, Engineers.

Tide Registry.

Alishuhr Beach, July, 1837.

<table>
<thead>
<tr>
<th>Date</th>
<th>1st Tide.</th>
<th>2d Tide.</th>
<th>Date</th>
<th>1st Tide.</th>
<th>2d Tide.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Passed mern. S.</td>
<td>16</td>
<td>11h 06m</td>
<td>23h 63m</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>3h 37m</td>
<td>13h 15m</td>
<td>17</td>
<td>11 58</td>
<td>0 57</td>
</tr>
<tr>
<td>3</td>
<td>1 13</td>
<td>15 55</td>
<td>18</td>
<td>13 23</td>
<td>1 54</td>
</tr>
<tr>
<td>4</td>
<td>1 14</td>
<td>25</td>
<td>19</td>
<td>14 19</td>
<td>2 45</td>
</tr>
<tr>
<td>5</td>
<td>2 30</td>
<td>14 57</td>
<td>20</td>
<td>14 57</td>
<td>3 21</td>
</tr>
<tr>
<td>6</td>
<td>2 45</td>
<td>15 12</td>
<td>21</td>
<td>15 21</td>
<td>3 51</td>
</tr>
<tr>
<td>7</td>
<td>3 12</td>
<td>16 24</td>
<td>22</td>
<td>16 27</td>
<td>4 31</td>
</tr>
<tr>
<td>8</td>
<td>3 38</td>
<td>16 04</td>
<td>23</td>
<td>17 17</td>
<td>5 21</td>
</tr>
<tr>
<td>9</td>
<td>4 03</td>
<td>16 43</td>
<td>24</td>
<td>17 51</td>
<td>6 51</td>
</tr>
<tr>
<td>10</td>
<td>4 35</td>
<td>17 39</td>
<td>25</td>
<td>18 42</td>
<td>7 40</td>
</tr>
<tr>
<td>11</td>
<td>6 03</td>
<td>18 43</td>
<td>26</td>
<td>19 43</td>
<td>8 49</td>
</tr>
<tr>
<td>12</td>
<td>7 07</td>
<td>20 17</td>
<td>27</td>
<td>20 54</td>
<td>10 01</td>
</tr>
<tr>
<td>13</td>
<td>8 10</td>
<td>21 10</td>
<td>28</td>
<td>22 11</td>
<td>10 59</td>
</tr>
<tr>
<td>14</td>
<td>9 09</td>
<td>22 05</td>
<td>29</td>
<td>23 15</td>
<td>or a 3/4 past 11 A.M. of the 30th.</td>
</tr>
<tr>
<td>15</td>
<td>10 03</td>
<td>23 07</td>
<td>Observations stopped by mistake a day too soon.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

All the above are expressed in mean time.

The second tide of the 16th should stand as the first of the 17th, and so on for the remainder.

October, 1837.

<table>
<thead>
<tr>
<th>Mean Time.</th>
<th>13th Oct. 11 35 06</th>
<th>25th Oct. 23 31 45</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2h 10m 14h 12m</td>
<td>There must have been a heavy gale somewhere from the</td>
</tr>
<tr>
<td>2</td>
<td>2 41 14 46</td>
<td>4th to the 8th; the swell here was very great and the</td>
</tr>
<tr>
<td>3</td>
<td>3 13 15 19</td>
<td>times noted so far doubtful on account of the waves.</td>
</tr>
<tr>
<td>4</td>
<td>3 46 15 52</td>
<td>On Wednesday the 4th we had violent squalls of wind and</td>
</tr>
<tr>
<td>5</td>
<td>4 17 16 24</td>
<td>rain; there was no barometer to note the fall, but the</td>
</tr>
<tr>
<td>6</td>
<td>4 50 16 56</td>
<td>atmosphere felt remarkably heavy though chilly.</td>
</tr>
<tr>
<td>7</td>
<td>5 26 17 28</td>
<td>On the 13th the diff. between day and night flood by Mr.</td>
</tr>
<tr>
<td>8</td>
<td>6 32 19 29</td>
<td>C. W. Mullins was 9 inches, this at the Sudder ghat,</td>
</tr>
<tr>
<td>9</td>
<td>9 35 21 40</td>
<td>Chittagong 12 miles up the river.</td>
</tr>
<tr>
<td>10</td>
<td>10 34 22 36</td>
<td>On the 22nd 3 inches,</td>
</tr>
<tr>
<td>11</td>
<td>11 44 23 49</td>
<td>23rd 3 1/2 inches,</td>
</tr>
<tr>
<td>12</td>
<td>12 33</td>
<td>According nearly with my own.</td>
</tr>
<tr>
<td>13</td>
<td>0 31 13 19</td>
<td>These observations were all taken by me at Point Petunga, the mouth of</td>
</tr>
<tr>
<td>14</td>
<td>1 14 14 0</td>
<td>the Chittagong river, where I had</td>
</tr>
<tr>
<td>15</td>
<td>1 47 14 22</td>
<td>gone for change of (and sea) air.</td>
</tr>
<tr>
<td>16</td>
<td>2 23 14 53</td>
<td>On the 29th there was a diff. between</td>
</tr>
<tr>
<td>17</td>
<td>2 56 15 24</td>
<td>the flood tide at Alishuhr and Point</td>
</tr>
<tr>
<td>18</td>
<td>3 28 15 56</td>
<td>Petunga at the mouth of the river (about 12 miles south) of 15 minutes:</td>
</tr>
<tr>
<td>19</td>
<td>3 48 16 02</td>
<td>the other days were not noted.</td>
</tr>
<tr>
<td>20</td>
<td>4 11 16 43</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>4 49 17 28</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>5 50 20 40</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>8 43 21 42</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>9 46 22 45</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>10 48 23 35</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>11 40</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>0 20 12 25</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>0 59 12 52</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>1 22 13 21</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>1 48 13 50</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>2 05 14 15</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>2 31</td>
<td>No obs.</td>
</tr>
<tr>
<td>2</td>
<td>No obs. Ditto</td>
<td>No obs. 1 3 5</td>
</tr>
</tbody>
</table>
IV.—Translation of a Servitude-Bond granted by a Cultivator over his Family, and of a Deed of Sale of two slaves. By D. Liston, Esq. Gorakhpur.

Some months ago I was requested by Captain Lawrence, under whose charge the survey of the Eastern Division of the district is placed, to furnish answers to statistical inquiries regarding Sidowa Jobena, a purguna of Gorakhpur, bounding on Sarun. I in turn thought of applying for aid in the compilation of the replies to a friend who has been settled as an indigo planter* for several years in Sidowa, and who proved to be possessed of a competent acquaintance with the habits and usages of the natives in his neighbourhood.

One of the queries put was, "How do zemindars pay people who water and cultivate lands for them?" The reply was to this effect: "They employ bond servants who are paid at half a cooly's rate, and are at the same time liable to fine in case of absenting themselves from their superior's work." Further inquiry procured me the accompanying bonds or deeds, and as they appear curious and valuable from throwing light on the condition of the agricultural population of this portion of India, I have translated them and now forward them to your address. If you regard them in the same light as I have done perhaps you may think it worth while to publish them in the journal; if you do not think them of sufficient importance for this purpose, pray dispose of them as you may think proper.

The deeds you will observe are blank, but still such as are daily executed and in full force; they were written out by a common village Putwarí, and are in the rustic dialect or Patois of the section of the province where he resides. The spelling you will also see is not ordered according to any very uniform system.

Servitude-Bond.

Translation.

Deed.—Abheeman Kooroomee and his children's plough bond for fifty-one rupees written, signed rupees fifty-one, 51.

[Place for the Master's name†.]

Writing.—Abheeman Kooroomee, inhabitant of Futapoor, purguna Sidowa Jobena Elaka Sooba Oudes zillah Gorakhpur, having received a loan of fifty-one (51) rupees from ‡ (the above mentioned individual), I have granted a bond agreeing to pay interest for the said rupees at eight ansas

* Mr. J. Finch of Bubnowti.
† Mr. Finch's name is set down in the original which it is hardly necessary to repeat is fictitious.
‡ Blank in original.
per month; for these same rupees I of my own will and accord execute (this) deed of Hurwhee bundhee (to have force) over my whole family, for the driving of a plough and for remaining always at hand to execute every kind of labour that may occur. If I remain absent a day from my plough or work then shall I be held responsible to the extent of a rutee weight of gold for each day's absence. If I go any where in the manner of flight then let my whole family be seized. If any other person give (me) a greater sum, he must pay at once principal and interest of this loan. That man may then take my family. If he do not give the money then may my family be seized without dispute; any other interfering will be in vain indeed. This is written that the first engagement may remain in force.

Written 29th Falgoon, year 1244 forty-four at Emelía.

DEED of SALE of two SLAVES.
Explanation and Translation.

Dhosho Mahto Kumkur of his own will and accord sells Ajunsi'a and Rupia, having executed and delivered a "deed of sale of slaves" signed, or a nufurkutee loonkutee.

[I do not find the five or six first lines very intelligible but what follows presents no great difficulty].

The deed commences with the invocation, usual in Sanskrit documents, of Sasté Sri; the two first lines are taken up nearly with the enumeration of the titles of Vikrama'jít and of Saliva'hun's power. In the fourth line the 43rd year of some king is indicated. Alumguir is then mentioned and the 32nd year of Nawáb Mirza' Amání Beg spoken of. Then follows the year of the rule of the Honorable English Company; viz. the 33rd Mr. Currie being administrator, (local). The locality Gorakhpur, south of which runs the Ganges and to the north the Gunduk. The country Bha-ruthkum, sirkar Gorakhpur, sooba Aoadh, Akternuggur, perguna Sedooa Jobena, talooka Bangaon, tuppah Thadheebaree. The 25th year (of the rule) of Babu Esni Kúmar Sah (talookdar), the 22nd year (since the establishment) of the English perguna. Sekh Jumalu'din being foudar and tehsildar at the tehsildaree of Peronna.

In the village of Buderuha a sale of slaves was effected. Purchaser Udho Singh; amount 43 Furakabad rupees. Seller by name Dhodho Mahto Kumkur*, of his own will and accord he sells Bulbhader's wife† and son, two adults. The woman's name Ajunsi'a, the lad's name Rupia, (this) slavery-bond being executed and delivered. The woman's age 22‡, complexion fairish. Rupia's age 28, complexion dark, eyes dark. Of these people Dhodho Mahto Kumkur has completed the sale, wherever they go, thence they may be brought back, as slaves they are sold to perform every

* The Kumkurs are kuhars or bearers.
† A slave-holder may sell a whole family, or what part of it may suit is convenience.
‡ In the original the word is thirty, the ciphers twenty-two as here.
kind of work; wherever they may flee thence they may be seized and brought back without objection or complaint or murmur; without obstacle—may they be brought from under the king's or prince's throne; whoever receives these servants, Hindu or Musalmán he may (legally) be adjured—the Hindu by the sacred cow;—the Musulmán by Husein, by the Sekh, Seyd, Mogul, Pytan, Sumbut year 1894, month Jet, dark half 13th day, Sunday, year 1244, place Buderula, two ghurees of the day being spent, this was written and signed.

[We have not thought it necessary to insert a lithograph of the Deeds themselves which are in the ordinary Kayasthí or Kaiti form of Nágari.—Ed.]


In reference to Mr. Hodgson's description of three new species of Woodpecker, in your Journal of February last, and agreeing in his opinion most heartily, that *America* cannot shew specimens of woodpeckers superior, nor even equal to those which are produced in India, allow me to send you for his information and others interested in the ornithology of this country, the description and measurement of a woodpecker, shot at the extreme point of the Malay peninsula, in March last. A specimen, to which even the royal Nipalese bird must yield the palm,—and a beautiful and noble bird it is,—in size, strength, and beauty, was preserved and sent to Scotland; but the following description is from my note book.

Body, not including bill nor tail, nine inches long, tail eight inches; bill, very strong and hard; ridges, high and sharp, forming at the tip a complete wedge; breadth at the base 9-10ths of an inch; height 6-10ths, being 1-3rd more in breadth than depth.

Color, back, breast, neck, wings, upper and under coverts of the tail, and tail itself, glossy black; belly and under wing coverts yellow; head crowned with a scarlet erectile crest, and a patch of red feathers behind the under mandible, with a few white speckles on the throat; tail moderately wedged, consisting of ten strong feathers, worn at the tips, and covered with the juices from trees on which the bird feeds; a bare space round the eye; iris bright yellow; tongue four inches long; feet large, strong, and zygodactyle, with considerable mobility of the outer toe; spread of wings two feet three inches; weight twelve ounces. His loud tapping on a tree heard at a considerable distance, led to his discovery, and I had named him "*Picus Maximus Malayensis.*"
VI.—Notes on the Musical Instruments and Agricultural and other Instruments of the Nepalese*. By A. Campbll, Esq. M. D. Surgeon attached to the Residency at Katmandhu.

1.—Musical Instruments.

It is almost unnecessary to allude here to the two chief classes of men forming the population of the valley of Nepal; but to save repetition, it may not be amiss to mention, that the instruments underneath enumerated, are common to the Newars and the Parbuttiahs, both designations being understood in the widest sense. This difference, however, exists, in the classes of each tribe using them; among Parbuttiahs none but the lowest castes furnish professional musicians, and there are no amateurs of this science among the rude highlanders, who now rule Nepal. The Newars, on the contrary are, as a people, extremely fond of music, and many of the higher and middle castes practise it professionally, and indulge in it as amateurs. Their labors in the field are generally accompanied, and their weary return from it at certain seasons, enlivened by the plaintive strains of the rural flute (bansuli), or the sharper tones of the mohalli (flageolet), and at marriages, births, feasts, fairs, and religious processions, a preceding band of music, is an indispensable portion of the smallest ceremony; nor is it uncommon, on a festival day (of which the Newars have nearly 100 annually) to see a joyous jolly fellow, with his flageolet, or cymbals, as the case may be, trudging along towards the scene of rejoicing, piping a national air on the former, for his own amusement and that of all passengers, or drumming with the latter, in unison to his thoughtless but cheering whistle.

As a general rule, however, professional musicians, among the Newars, as with the Parbuttiahs, are from among the lowest castes, Kullus and Kusulliahs, form the majority from the former, Damais and Sarkis from the latter.

The instruments used by the people are as follows: I exclude the imitations by the Gorkhas, of British ones, with which their military bands are furnished, the chief of which are the bagpipe, made and played on by Surkis. The flute, either English, or imitation of the flageolet, and a variety of horns, trumpets, and bugles.

No. 1.—Phunga (Newari), is a trumpet-shaped instrument made of copper, about three and a half feet long, two inches in diameter as its large extremity, and tapering gradually to the mouth-piece, where its bore is diminished to the diameter of §th of an inch, it is formed of

* The figures refer to models presented by Dr. Campbell and deposited in the museum.—Ed.
three pieces, the one fitting into the other, is of very rude workmanship, and costs only about two Nepalese rupees*. The length of this instrument, and its slender make, require some support, when being used; it is consequently furnished with three pieces of stick, which when fitted into one another, form a rod of four feet in length to which the Phûnga is attached, by a bit of ribbon, at its expanded end, the rod crossing the instrument at right angles. The player holding the opposite end of the rod in his right hand elevates the instrument at pleasure, bringing it to the perpendicular when used in a crowd, but carrying it horizontally under other circumstances. The Phûnga belongs exclusively to the Newars, is called by them, "the musical instrument of the gods," and is played on at every religious ceremony and at every temple, within the valley, when the setting sun gives the signal for the performance of the evening sacrifice.

No. 2.—The Mohalli (Newari), or Nepalese flageolet. Is rudely executed, and from the most ordinary materials. Its mouthpiece is nothing more than a bit of palm leaf folded, and cut into a convenient shape! the body of the instrument is made of two pieces of sâl wood, bound together by slips of the bambu, and hollowed out longitudinally, apertures or stops, (8 in number) being made for the fingers to play on; its trumpet or dilated extremity, is made of copper, gradually increasing in calibre, from the diameter of an inch to that of four inches at its open termination. The complete instrument costs about two and a half Nepalese rupees. The mohalli belongs exclusively to the Newars, and many persons of this tribe use it, who are not professional musicians. Its tones are sharper than those of the bansuli, or common Indian flute, and the national tunes adapted to it, are lively and pleasing, even to a British ear. To the Newars it seems to sound magically, for it has the power of inducing the poorest and most fatigued laborers, to join in the dance, and it is the constant accompaniment to their songs of merriment at feasts and weddings.

No. 3.—The Singha, or Nar Singha, the Nepalese horn. It is made entirely of copper, is when put together in the shape of a cow's horn, and about four feet long, is composed of four pieces, and tapers gradually from its wider extremity, where its calibre is four inches in diameter, to the mouth-piece, where the bore is not more than a quarter of an inch across. The singha is used exclusively by the lowest castes among the Parbuttiahs, and is in considerable demand among the lower castes of the plains of India. Its blast is loud, deep, but not musical, and its professors seem unable to mould its tones into

* A Nepalese rupee worth about 12 or 12½ anas of Company's currency.
any thing like harmony. It is rudely manufactured, and costs about three and a half Nepalese rupees.

No. 4.—The Nag-phéni, or Turi, a Parbuttiah instrument exclusive-ly. It is only different from the last in being of smaller size and having three vertical turns in its shaft, like a French-horn. Its noise, for music it scarce produces, is any thing but harmonious. It is made of sheet copper, tinned over, and costs one rupee eight anas.

No. 5.—The Bansuli, " or rural flute" of Sir W. Jones. It is much more like the common English fife in its tones, and is identical with it in form; is used by the Newars and Parbuttias.

No. 6.—The Saringi. This is the same as the instrument of that name used in India, and represents our European violin, in so far as it is stringed and scraped upon, with a horse-hair bow, but it is at best a miserable instrument. In Nepal it is only played on by the lowest caste Parbuttias, and by beggar boys, from among whom I have not seen or heard of any Pagamnis. The dancing girls imported from Benares annually for the amusement of the durbar, have their accompanying fiddlers; but these being foreigners, are not alluded to here.

No. 7.—The Sitar, or three-stringed guitar of India, is used by a very few persons in Nepal, whose proficiency is most wretched. Professors of this instrument from the plains of India find some encourage-ment from the Goorkhas,—at least an occasional performer of tolerable skill may be heard at their court.

No. 8.—Cymbals of various size, from that of a teacup, to the di-mensions of a wash-hand basin, are used by the Newars and Parbuttias, to the same extent as in Hindustan; all religious ceremonies re-quiring music, all Jattras, or processions of the gods, as well as of mar-rying, and feasting mortals, are accompanied by the discordant noise of these untuned instruments. They are made of mixed metals, the chief of which is denominated Phulia, and is composed of zinc, copper, and tin, in various proportions, according to the tone intended for the cymbal.

No. 9.—Murilli of the Parbuttias, Beaugh of the Newars, is a small clarionet, about nine inches long, with eight stops, made of a single piece of bambu, the mouth-piece being formed by blocking up one end of the canal with a bit of wood, except a small slit through which the air is breathed. The tone of this instrument is sweet, and the airs played on it pleasing and plaintive. It costs about eight anas.

No. 10.—Dhol (drum). The same as the Hindustani one, ex-cept in the greater length of barrel, in one of the varieties.
Mechanical Instruments of the Nepalese. [Nov.

No. 11.—Dholuck, differs from the dhol in having one end only covered with leather, and played on, is used by the Parbuttiahs but not commonly; a nearly similar drum, is used by the Newars, and called by them dishi.

No. 12.—Beh (Newari), commonly called Krishna-beh. Is the pastoral flute of that god (Krishna) so celebrated in history, and so famous in his loves,—is a common reed, with a spoon-shaped shield at the mouth stop: has seven stops along its shaft.

Specimens of these instruments were deposited in the museum of the Asiatic Society of Bengal in January last. I do not feel at present competent to give any correct account of the state of the science of music among the Nepalese. In general it may be stated that the Newars are capable of forming bands, containing performers on all the instruments above enumerated, whose music is far from discordant although of the simplest construction. The orchestra attendant on a Hindu play enacted here last year was upwards of 50 strong, and in some of the melodramatic portions of the performance, the tunes were not only enlivening and harmonious, but of a highly inspiring cast. The Nepalese have no written music, so far as I have been able to ascertain. Among the numerous volumes of Sanskrit literature, collected by Mr. Hodgson in Nepal, he informs me there is a very large one of the scenic, and musical acts, which he infers must have flourished very considerably in union with each other, previous to the Goorkha conquest of the valley. In these works the musical science is deemed of sacred origin. The Nepalese music is most probably identical with that of the plains, the Hindu portion of which is traced to the same fountain.

2.—Agricultural and other Implements.

No. 1.—The sugarcane mill or press, called tūsā by the Newars, and koulá by the Parbuttiahs. It is of very rude and simple construction, but efficient enough for its purpose, among a people who are as yet content to go without the aid of horses and bullocks in the labours of husbandry and mercantile transport. The sugarcane grown in the valley, is for the most part, a small slender species of this plant, which ripens in the months of December and January, when its juice is expressed and evaporated to the semi-crystallised form of gār, being scarcely further treated by the Newars than to the attainment of this coarse saccharine matter. All the chini (soft sugar), and misrī (candy sugar), used in Nepal and its neighbouring portions of Thibet, is imported from the plains of Hindustan.
The *tūsā* stands in the open air, either at the house of the cane-grower, or more commonly in the field, where a small shed is erected for covering the evaporating boiler, and storing the jars of *gūr*. It is formed as follows:—Two rough and strong posts 2½ feet apart, of any common wood, are sunk in the earth, to such depth as will secure their fixedness under the heavy strain of the squeezing lever; these posts, which stand about six feet above the surface, are connected by two horizontal beams, of considerable strength, the lower one being about two feet from the ground. In front of these upright and horizontal beams, and at about three feet distance, two other posts of three feet above the surface are sunk, the space between them being occupied by the shorter limb of the squeezing lever which plays on a wooden axle, passing through the shorter limb, and the smaller posts. On the top of the smaller posts, and on the lower one of the beams which connect the larger posts, is laid a thick plank of heavy wood 2½ feet broad, and about six feet long, its surface being grooved transversely at one end, and having a channel cut along the sides, for carrying off the expressed juice, towards the opposite termination of it, which is perforated and lies immediately over an earthen vessel sunk in the ground for the collection of the fluid. Over the grooved end of the lower plank, and under the upper beam which connects the larger posts, a thick plank about two feet long is laid, which forms in fact the upper *millstone*. The sugarcane being cut into pieces of a foot long is placed between these thick planks, the upper one being pulled down by the depression of the longer limb of the lever; the upper plank and the shorter limb of the lever connected by a strong rope or strap of leather. The lever is precisely the same as that used in *Behar* for emptying wells, without the addition of a weight at the extremity of the longer limb, and a rope for depressing it. The Newar sugarcane-squeezer is content to climb up to the elevated limb and by the weight of his body in the air and strength of his arms when he reaches the ground, to depress it.

The sugarcane juice is evaporated in common earthen vessels until it assumes the proper thickness, when with scarce any purification it is stored up for use. The dry juiceless cane is used as fuel by the poorer natives.

No. 2.—*Chikou-sū*, the oil-press of the Newars. This machine is even more rude than the former, being actually little more than two logs of wood so placed as to be capable of being separated, for a small space at one end, and again approximated, without any mechanical aid save the very poorest. The *sūrmi* (oil-maker) builds a house for his
press, and, like the Scottish miller, has frequently an allotted district, from which grist comes to his mill exclusively. He sometimes purchases oil seeds, and becomes a large dealer in the article, but most commonly he depends for his sustenance, on the payment by the small farmers, of a portion of the oil, from that made at his mill, which he converts into money. The machine is made and worked as follows:—Two strong wooden posts (of which about three feet are above the surface) are driven at three feet asunder into the earthen floor of the press-house and connected by a horizontal beam, under which, and over a moveable log lying on the ground, one end of the logs forming the press proper are placed. The logs, each about 16 feet long and 18 inches in breadth and depth, are laid parallel to one another, secured at one extremity as above mentioned, the opposite one from the operator being free and admitting of being separated to the extent of eight or ten inches for the introduction of the oil-furnishing seeds. The apparatus for forcibly bringing in contact the logs separated for the introduction of the grain consists of first, a stone pillar sunk in the ground, against which one of the logs rests; second, a strong rope encircling the stone pillar and passed underneath and over both logs through which the end of a long wooden lever is passed, by the depression of which the logs are approximated; third, a rude stair on which the oil-pressers ascend to grasp the end of the lever and from which they depress it, until the ground comes within reach of their footing; and fourth, a wooden peg passed through the lower part of the stair, for the purpose of holding down the depressed lever until the oil ceases to drop from the expressed seeds. The seeds (mustard is the chief) having previously been pounded in a large wooden mortar, and toasted on a large stone kept hot by a subincumbent fire, both being in the same house with the oil-press, are put (to the extent of eight or ten pounds) into a bambu wicker basket, which is introduced between the large horizontal logs. This being accomplished the operators, two or three in number, ascend the rustic staircase, and seizing hold of the erected extremity of the lever, hang by and pull it by turns, until their united efforts succeed in depressing it, when a portion of oil is obtained. An earthen vessel lying on the ground receives the oil as furnished. The Newars know not the superiority of cold drawn, over hot drawn oil, or at all events, do not manufacture the former. The oil seeds are generally three times pounded, and toasted, and as often put into the press; when thoroughly exsiccated, they are carried home and given (as in Europe) to cattle, as well as to poultry. The Newar women use this oil-cake, or oil grains, in
washing their hair, in the same way as the females of Hindustan employ the aulah.

No. 3.—The water-mill, Pan-chuki of the northern Doab and western hills, kan of the Newars,—is so well described in the 19th number of the Journal of the Asiatic Society, as used in the Doab, that I shall only notice the slight points in which the Nepal one differs from the other. Of the Doab one it is said, “a horizontal water-wheel with floats placed obliquely so as to receive a stream of water from a shoot or funnel, the said float boards being fixed in a vertical axle passing through the lower millstone, and held to the upper one by a short iron bar at right angles, causing it to revolve with the water-wheel;—the axle itself having a pivot working on a piece of the hardest stone that can be procured from the shingle near at hand:—this, with a thatched roof over it, and the expense and trouble of digging a cut, so as to take advantage of a fall of water, are the only articles required in this very simple mill.” This description is correct for the Nepal mill, with the exception of the contrivance for a pivot on which the axle turns, and that for a cup for the reception of the said pivot. Instead of a rounded pebble being sunk into the lower end of the arbor, and a larger stone being embedded in the horizontal beam, or transom, on which the pivot revolves, we have in the Nepal one, an iron pivot driven into the nave of the water-wheel, and a square piece of the same metal sunk into the transom, and its upper surface hollowed out for the pivot to revolve in. In all essential respects they are the same, and alike rude in construction. On this point I am enabled to speak from personal observation, as I have had many opportunities of examining the water-mills of the Dehra Dhoon, and western hills, as well as those of the valley of Nepal.

The water-mill does not supersede in Nepal the use of the common hand-mill, as the latter is to be found in almost every cultivator’s house, and exactly similar to the one used in the plains of India; viz. nothing more than a couple of circular stones, about 18 inches in diameter, the superior one resting on a pivot fixed in the lower one and having a peg of wood driven into it, by means of which it is made to revolve on the other as it lies on the ground. Mr. Elphinstone found the water-mill with a horizontal water-wheel immediately below the millstone in general use beyond the Indus, and says that it “is used all over Affghanistan, Persia and Turkistan.” Throughout the hills from the Sutlege to the Mitcher or eastern limits of Nepal, its use is general, and has been so in all probability for a long period of time. More recently this kind of water-mill has been introduced into our
territories in the northern Doab, which lie along the upper Jumna, and so great is its simplicity, adapting it to the appliances of the most ignorant natives, "that it has been adopted generally in all the canals in the Delhi district, as well as in those of the Doab*.”

A similar mill is said to be used in some of the most northern of the Scottish islands, as well in Provence and Dauphiny.

The power of the Nepal mill is not by any means great, nor is there much inducement for the improving it beyond its present state. Wheat in Nepal holds a very low place among the farinacea in comparison with rice, in consequence of the better adaptation of the soil for the latter grain; and so small is the consumption of atta (meal) that the miller cannot depend on his craft, as an only means of subsistence. As an average of the power of these mills, the produce of one after 24 hours’ grinding ranges from 7 to 10 muris of meal, (14 to 20 maunds about,) the latter quantity being considered the maximum produce of the best.

The earnings of the miller are for the most part in kind, and the rate of payment varies according to the supply of water at the time of grinding, as well as with the quantity of grain brought by an individual. The highest rate for grinding is an 1/6th of the produce, the average one is 1/5th, and the lowest 1/10th, this being for grinding alone, as the proprietor of the grain transports it to, and from, the mill.

The payment in kind for grinding corn is, I believe, universal in the hills, it is customary in the Delhi territory of India, and I can vouch for its being the invariable mode throughout a large portion of the highlands of Scotland. The rate of renumeration in the latter country was in 1827 2/5 th for grinding oaten meal, 2/5th for grinding barley meal, and 2/5th for grinding malt, which had paid duty; a good deal more for the smuggled article, as an indemnification to the miller for the risk run in admitting the contraband to his premises.

No. 4.—Kū, (Newari ;) kodali of the Parbuttias. The hoe or spade with which the Newars turn up the soil of their fields. They do not use the plough, and compared with the Indian one (which is used by the Parbattias), this spade is a much more efficient instrument. Its cut is from 4 to 6 inches deep. The Newars use it with dexterity and delve a field in surprisingly short space of time, turning the earth up in ridges, or narrow beds. The kū resembles our

* See Journal Asiatic Society, No. 19.
† Murwa, kōdu, Indian corn, and a little rice is ground by these mills besides wheat; the ground rice is used for making sweetmeats.
adze, more than a spade, but differs from the former in having its handle projecting from the off side of the neck of the instrument. The delver holds the handle in both hands, and stooping forward raises the spade at each cut above his head, bringing it down strongly and steadily and cutting the sod rather slantingly, can make a furrow in well moistened ground of 9 inches deep. The ground for both crops of rice and for wheat, has two or three delvings. So soon as one crop is off the ground the Newar turns up his field for another one, thus gaining all the advantage from the decaying stubble, which early ploughing can give*. This immediate turning up of the soil is a matter on which the Newars lay much stress, and consequently it is very common to see the women and children of the family cutting down wheat and rice, at one end of a field, while the males are delving it from the other. The kú costs about one current rupee.

No. 5.—Kurmuğhan, (Newari.) The wooden crutch-like instrument used by the Newars for breaking down the clods, and preparing the soil for receiving seed. With this they reduce the earth to the finest powder; it is all they have for serving the purpose of our iron rakes and harrows, nor is it inferior to them in the hands of the very hard-working and skilful husbandmen who use it.

No. 6.—Kúchi-múghán, (Newari.) The instrument used for covering over sown wheat, and gayha or upland rice, is a block with an upright shaft, used like a paver's block. The gayha variety of rice is suited to dryish lands, is not transplanted, but laid down in seed, most carefully and laboriously, with the fingers. When sown thus, the ground is beaten down gently with the kúchi-múghán.

No. 7.—Chassú-múghán, (Newari.) A thin-edged wooden shovel, used for smoothing the flooded beds in which the seed of the malsí, and tóli varieties of rice is sown, for the purpose of furnishing transplants or seedlings. It is also used in the suburban fields, devoted generally by the Newars to the raising of culinary vegetables, pepper (red), ginger, &c. &c. where it is necessary to prepare the soil carefully and finely.

No. 8.—Kúkitcha, (Newari.) A small broad-pointed hoe, used by the Newars, for weeding the flooded rice.

No. 9.—Chong-kúki, (Newari.) A sharp-pointed hoe, used in weeding the gayha or dry land rice, úrid (a vetch), and other drill crops.

N. B. Nos. 8 and 9 are iron instruments, with wooden handles.

* Sir Humphrey Davy, proved chemically the advantages of using vegetable manures fresh, and the practice is now general in England.—See his Lectures on Agricultural Chemistry.
No. 10.—Kute, (Newari.) A clumsy wooden shovel, used for spreading grain to the sun and collecting it in heaps after its removal from the straw. The Newars do not use the flail in threshing their corn; there are two modes in use; in separating the malsi rice from its straw, nothing is required beyond the shaking of the sheaf, and a few knocks on the ground, in consequence of the preparatory treatment undergone by this crop (or a great part of it). After being cut down it is stacked on the field and left to become heated, and to ferment for 6 or 8 days, after which the stacks are pulled to pieces, and the grain separated from the straw, winnowed by being shaken to the wind from a shallow platter made of mat and bambu and dried in the sun. The grain thus treated is called hukwa, and is much liked. The other mode, and the one employed at the wheat, vetch, and gayha rice harvest, is simply beating out the grain with a long stick, as it lies on the ground. All the grain in the valley is separated from the straw on the field, and carried home after being winnowed, in bags and baskets, carried banghywise or suspended from a stick, borne on the shoulders. The crops are reaped with the sickle, which instrument is similar to the European scythe sickle but smaller. The Parbuttiahs, in common with the Newars, use this instrument and rarely pull up the crops by the root, as is the practice of the Plains.

No. 11.—Lusi-doh, (Newari.) The large wooden pestle and mortar, universally used in India, for husking grain. A block of hard wood three feet long and 15 or 18 inches in diameter, shaped rudely like an hour-glass, and hollowed from one end down to the middle, is all that is required to form the mortar. The pestle is about four feet long, rounded for about a foot in the middle, and squared on three sides at both ends; it is used by one or two persons, the centre portion held in the hand, and either end employed for beating the contents of the mortar. This machine is employed principally in Nepal for making chūra, or the bruised rice, so much eaten in all rice countries of India, when the people are travelling, or from other causes unable to procure time or fuel for regular cooking. The chūra is made thus: the rice in husk (dhan) being steeped in water for a day and night is toasted for a short time on a stone or large tile heated for the purpose; when thus parboiled, and while still soft, it is thrown into the wooden mortar and bruised into thin flat flakes, in which state, having previously been separated from the husks and dried, it is sold in the shops, and eaten by the people. A native of Nepal, or of Bengal and Behar, will be satisfied to live on this substance alone for many days together: a small quantity of sukur (unpurified parti-
ally crystallised sugar) added, gives it a most grateful relish, to the rarely stimulated palates of these poor and primitive people.

No. 12.—Kúti, (Newari.) The machine for converting the dhan into eatable rice, by husking it, is the same as that for making súrki from bricks, (hence called the Dhenkí?)

No. 13.—Chan-kummu, (Newari.) Is the banghy used in all field work, and consists merely of two small wicker baskets, suspended from either end of a piece of wood or bambu, four feet long, which the carrier bears on his shoulders.

N. B. Exact models in wood of the above noted implements, are deposited in the museum of the Asiatic Society of Bengal.

VII.—Note on the Facsimiles of the various Inscriptions on the ancient column at Allahabad, retaken by Captain Edward Smith, Engineers. By James Prinsep, Sec. As. Soc. &c. &c.

[Submitted at the Meeting of the 6th December.]

Captain Edward Smith, of the engineers, has rendered another signal service to the Society and to all those whose study is directed to the development of Indian history. On this occasion his task has been infinitely more trying to the patience, and has demanded more ingenuity and care, than in the comparatively simple affair of Bhilsa: while on the other hand there was less expected from its accomplishment; seeing that Lieutenant Burt had already taken down the two principal inscriptions by hand, one of which had been published and interpreted with the advantage of all the learning and critical acumen of Captain Troyer and of Dr. Mill himself: while the other and older text had been shewn to be identical with the four tablets of the Feroz lát, and was therefore included in the explanation of that monument recently given. Nevertheless, experience rife and frequent had taught me the value of a strict revision, even of the most trust-worthy labour of the treacherous eye; and I was equally surprised and pleased to find that Captain Smith had devoted himself to this unpromising labour. There were many discrepancies of letters in Lieutenant Burt’s copy of the No. 1. inscription, which might be satisfactorily rectified; there were also many obscurities in the Samudragupta inscription, which might be cleared up; and above all, it was an object to determine the nature of the interlineary inscription to which the attention of the curious had been directed first by Lieut. Kitchin,
and which was subsequently confirmed by Mr. Walter Ewer's inspection, as reported to the Society by himself more than a year ago.

To perform the operation in the most complete and engineer-like manner, Captain Smith divided off the written part of the column into six lengths, and each of these again longitudinally into four quadrantal subdivisions, so that the whole surface of the stone could be printed off upon twenty-four large sheets of paper or cloth. Each paper was made to extend somewhat beyond the actual limit of the compartment so as remove any uncertainty in regard to the letters near the edge.

"On the system followed at Bhilsa," writes the author, "I have taken off no fewer than three impressions, that the success of one may supply parts of less happy execution in another. One impress is on cloth, and two are on paper, and together I think they give the inscription as perfectly as any inspection of the stone itself: more distinctly indeed I may say, for the relief of the colored ink brings out the characters with a precision not perceptible on the pillar."

Of these one paper and one cloth impression have been transmitted to Calcutta, the third being reserved in case of accident to them on the road. When united together the lettered surface measures nearly thirty feet long by nine in width, and comprehends a written superficies of 160 square feet!

Upon their arrival in Calcutta I lost no time in unfolding the roll and connecting the whole of the paper series (which seemed to have received the strongest print) into a continuous sheet, an operation rendered extremely easy by the tickets and directions accompanying them.

Our former review of the sculptured surface of the Allahabad pillar had divided the Hindu writing into three heads, that in the ancient or No. 1 character then unknown; that in the No. 2 or Gaya alphabet; and a third in the modern Deva-nágarí, consisting of a multifarious and uninteresting collection of scribblings and names. The same classification may still be retained, although we may now conveniently exchange the numerical designations for specific names, more especially as there will be presently shewn to be an intermediate class of writing between Nos. 1 and 2; of which similar evidence was furnished among the Bhilsa fragments.

Commencing then my inspection with the ancient Buddhist character (No. 1), I had the satisfaction to find that most of the slight discrepancies before remarked, between Lient. Burn's version and the published Delhi text, disappeared on a careful scrutiny. The few instances of preferable reading or correction of the Feroz record which did
occur, I have collected as emendata in the subjoined note*. To a few of them I must however take the liberty of alluding more particularly.

In the first place, it is evident, although it escaped my notice before, that the final ḍ of many words is the representative of the Sanskrit visarga, and not solely of the seventh case as I had imagined, or of the plural as in the Hindustáni. Thus in the opening words, Devinampiyē Piyadarśi represent the Sanskrit देवनाम्पियेपियदार्शि: त्रियदैषि: the ये and sे stand for य: and स: and consequently govern singular verbs, as, ये cha sampatipajisati sे suktam kachhati: ये पाॅभिहोगम no ॆति :—&c. Again in the catalogue of birds and animals prohibited from being eaten we find that all those ending in ā agree with the Sanskrit masculine nominatives as sukē, arunē, chakavākē, &c, while sārīkā, jatukā, ajakā, eṇākā, are agreeably to Sanskrit analogy feminines. Attention to this circumstance may help to determine some of the doubtful animals; thus arunē (not arane wild) is most probably the अनाथि: of Sanskrit poetry, the fabulous elder brother of garuda the bird of Vishnu: the pandits say it is the adjutant. Again the Allahabad text has anāthika-machhē, valueless fish; and sankuja† machhē, shell-born fish; therefore it is plain the paragraph is not restricted to the feathered tribes; and, removing this restriction, we find much more plausible translations for many of the words:—duṇī (not duṇī) दुणि: a small or

* Corrections or variations observed in comparing the Allahabad facsimile with the published Delhi text.

North Compartment, line 5 for usihēnā and chakho, read usahēnā and chakho.
6 for vadhisatichevi, read vadhisati cha, vā.
7 for anuvīdhiyanti, read anu vi dhiyanti.
12 for chakho, read chakhu.
13 for vividha, read vividhē.
14 for dākhināyē, read dakhināyē.
15, 16 for heva, chiran tīti, and hotutīti, read hevam, chirathitī hotutīti.
18 for pāpam pāpē, read pāpakam pāpakē, and for lāja and ahē, read lājē and ahē passim.

West Compartment, line 17 for payisanti, read payisanti.
South Compartment, line 2 for sāyatha, read se yathā.
3 for arunē, read arunē.
4 for jatukā ambaka pilika ādā, read jātuka am-bākī pilikā ādā.
5 for sakujāmāvē, read sankuja machhē.

East Compartment, line 4 for hetavakkēti, read hita sukhēti
6 for hēmēva, read hēvam mēvā.
9 for mokhyamatē, read mokhyamutē.

† It is doubtful whether the j has not a vowel e also, which would make it shell-fish, and other fish.
female tortoise (Wilson's Dict.)—ambāka pīlikā, the mother (or queen) ant:—the panaśe, monkey; kadhat-sayake, the crab, the boa; sesimalē, the snake, the eel. (?)*

It would be endless to enumerate the instances wherein this simple emendation restores sense to passages that were before only half intelligible. I had indeed before adopted it in many cases (as etam janē sutā, p. 599), but without apprehending the invariable rule. The Pāli language converts the visarga of the nominatives of such nouns into o, and the same change is observed in the Sindhī and Zend†; nor am I aware that the grammatical Prākrit or Māgadhī of the Hindu drama sanctions the use of the vowel ē in place of the visarga. If se, ye, te are used at all it is either in the dual, or in the plural sense as in Sanskrit, and as in the modern Hindī Bhōska.

The next remark I would make is on the singular passage nomina pāpam dekhati, iyam mē pōpēkatēti (p. 577). The words on the Allahabad pillar are pōpakan and pōpakè; of precisely the same meaning, and therefore establishing the correctness of the translation. The same confirmation of authenticity is deducible from the occasional omission of the verb huti, the final iti, the substitution of chakhu for chakho and other minor variations. I have inserted in the annexed plate a few examples of disputed passages, commencing with hidata pālātė dusampaṭipādayē, which terminates the first long line of the Allahabad pillar, a sure sign that the sense is there completed, since we have a similar completion of the sentence in almost every line, as may be seen by reference to the original lithograph in vol. III, which I have not thought it worth while to recopy entire.

The five short lines in the old character that follow the Dharma-lipi at a short distance below (see Capt. Burt's lithograph) were the next object of my inspection. I have represented what remains of them faithfully in fig. 1, of Pl. LVI, which will be seen to differ considerably from Lieut. Burt's copy of the same. The reading is now complete and satisfactory in lines 1, 2, and 5. The 3rd and 4th lines are slightly effaced on the right hand. We can also now construe them intelligibly, though in truth the subject seems of a trivial nature to be so gravely set forth.

Devānampiyasā vāchanēna savata mahāmatā
Vataviyā: Ehēta dutiyāye deviye rānē
Ambāvāgika và alameva dānam: Ehevapāqi... .

* The latter word however more nearly resembles विसुम्सार: the porpoise.
† Is the similarity of these two names more than accidental?
Kichhiganiya titiye deviyē senāni sava...

Dutiāyē deviyēti it valamātu kārvākiyē

* By the mandate of Devanampiya, at all times the great truth (Mahā-mātē*) is appointed to be spoken. These also, (namely) mango-trees and other things are the gift of the second princess (his) queen†. And these for ...... of Kichhigani' the third princess, the general (daughter's...... ?) Of the second lady thus let the act redound with triple force‡,

Unable to complete the sentence regarding the third queen, it is impossible to guess why the second was to enjoy so engrossing a share of the credit of their joint munificence, unless she did the whole in the name and on the behalf of them all!—It will be interesting to inquire whether by any good chance the name of queen Kichhigani is to be found in the preserved records of Asoka's reign, which are so circumstantial in many particulars. It is evident the Buddhāṅga monarch enjoyed a plurality of wives after his conversion, and that they shared in his religious zeal.

As for the interlineation, it may be dismissed with a very few words. Instead of being a paraphrase or translation of the ancient text as from its situation had been conjectured, it is merely a series of unconnected scribblings of various dates, cut in most likely by the attendants on the pillar as a pretext for exacting a few rupees from visitors,—and while it was in a recumbent position. In the specimen of a line or two in plate LVI. the date Samvat 1413 is seen along with the names of Gopāla putra, Dhanara Singh and others undecipherable. In plate LV. also may be seen a Bengāli name with Nūgarī date 1464 and a bottle-looking symbol; and another below संवत १६६१ घभराज Samvat 1661 Dhamārāja. These may be taken as samples of the rest which it would be quite waste of time to examine.

It is a singular fact that the periods at which the pillar has been overthrown can be thus determined with nearly as much certainty from this desultory writing, as can the epochs of its being re-erected from the more formal inscriptions recording the latter event. Thus, that it was overthrown, sometime after its first erection as a Silasthambha or religious monument by order of the great Asoka in the

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* See page 574. In Sanskrit देवानाथप्रवृत्त वचनेन (or perhaps rather वाचनेन by his desiring, wishing) गधातो मछामाचा विभ्या (fit or proper to be said,) meaning perhaps that this object had been provided for by pecuniary endowment.
† नदेतन दिनियाया देवा राज्या आचविचिका वा अलं एव दानम्
‡ दिनियाया देवा बहोतथाचमक्तु काष्याय, corresponding as nearly as the construction of the two languages will allow.
third century before Christ, is proved by the longitudinal or random insertion of several names (of visitors?) in a character intermediate between No. 1. and No. 2. in which the m, b, &c. retain the old form, as in the Gujerat grants dated in the third century of the Samvat. Of these I have selected all I can find on the pillar:—they are easily read as far as they go. Thus No. 7, under the old inscription in Plate LVI. is नारस नारसा. It was read as Bahu tāte in the former copy. No. 8 is nearly effaced: No. 9 may be Malavaḍi ro lithakandar (?) prathamah dharah. The first depositor of something? No. 10, is a name of little repute: गणिकाक्ष्य ganikākasya, ‘of the patron of harlots.’ No. 11 is clearly नरायण Narayana. No. 12, चन्द्र भट Chandra Bhat. No. 13 appears to be halachha seramal. And No. 14 is not legible though decidedly in the same type.

Now it would have been exceedingly inconvenient if not impossible to have cut the name, No. 10, up and down at right angles to the other writing while the pillar was erect, to say nothing of the place being out of reach, unless a scaffold were erected on purpose, which would hardly be the case since the object of an ambitious visitor would be defeated by placing his name out of sight and in an unreadable position.

This epoch seems to have been prolific of such brief records: it had become the fashion apparently to use seals and mottos; for almost all (certainly all the most perfect) yet discovered have legends in this very character. One in possession of Mr. B. Elliott of Patna, has the legend lithographed as fig. 15, which may be read श्रीहक नाबक्ष्य Sri Lokanāvasya, quasi ‘the boatman of the world.’ General Ventura has also brought down with him some beautiful specimens of seals of the same age, which I shall take an early opportunity of engraving and describing.

But to return from this digression. The pillar was re-erected as 'Samudra guptas' arm' in the fourth or fifth century, and there it probably remained until overthrown again by the idol-breaking zeal of the Musalmāns: for we find no writings on it of the Pāla or Śārnāth type, (i.e. the tenth century), but a quantity appear with plain legible dates from the Samvat year 1420, (A. D. 1363) down to 1660, odd: and it is remarkable that these occupy one side of the shaft, or that which was uppermost when the pillar was in a prostrate position. There it lay, then, until the death of the Emperor Akber; immediately after which it was once more set up to commemorate the accession (and the genealogical descent) of his son Jehangir.

A few detached and ill executed Nāgarī names, with Samvat dates of 1800, odd, shew that even since it was laid on the ground again by
SELECTIONS FROM THE ALLAHABAD COLUMN.

2. Specimen of the interlineation of the old character, with modern Nāgari. (3rd Tablet).

3. Doubtful passage in the opening of the inscription. (North tablet, Front let).

4, another doubtful passage.

5, end of Second paragraph, Tal. 2.

6, beginning of 3rd Paragraph.

Prinsep litho from Capt. Smith's impressions.
general Garstin, the passion for recording visits of piety or curiosity has been at work, and will only end with the approaching re-establishment of the pillar in its perpendicular pride under the auspices of the British government. The welcome order has I believe at last been given to Captain Smith, and there can be little presumption in attributing it to the urgent representations of the Asiatic Society.

The anomalous flourish (No 16) which I before mistook for a peculiar writing, is apparently merely a series of ill drawn shanks or shells, a common Buddhist emblem. One was depicted last month, found by Captain Burnes on a Buddhist sculpture at Hund near Attock.

Let us now turn our attention to the Samudra gupta inscription (No. 2.) and see what new light Capt. Smith's labours have thrown upon it:—and here I most sincerely regret that I can no longer make over this portion of my task to my friend Dr. Mill himself, that we might benefit by the critical acumen with which he would test the numerous alterations suggested or necessitated in the former version by the infallible text now placed in our hands. I must solicit every indulgence for having ventured to undertake the examination myself.

I began by comparing the whole document, letter for letter, with Lieut. Burt's original lithograph and with Dr. Mill's transcript having the Latin interlineation, in the third volume of the Journal;—but so numerous were the changes required, that I soon found it indispensable to recopy the original on lithographic paper, and thus to present a fresh edition exactly as it stands on the column, shewing where the stone is peeled off or cut away by other writing, and where the real commencement and termination of some lines can be positively depended on.

First, then, there have been not less than five lines erased at the upper part of the inscription. One or two letters in each line can be still readily distinguished by their peculiar form in the midst of the modern Nagari cut upon the excided parts. No conjecture can be made as to the contents of this portion, but Dr. Mill will doubtless be happy to find that the fragment in the fifth line (the first of the former version) will no longer require the strange interpretation of ursumque lupus aureus in silvā, which the Burt copy constrained him to adopt.

In the next place, contrary to Dr. Mill's expectation, the whole of the upper or broken part of the inscription containing ten lines, besides perhaps six erased, proves to be metrical.

The poetical measure is variable: the greater portion is in the srag-
Re-examination of the various Inscriptions

Dhara chhandah, as lines 2, 3; 6, 7; 12 and 13; lines 8, 9 are in the mandakranti measure; and lines 10, 11 in the sardula vikrita; and again at the conclusion of the eulogy, line 28 contains a complete half verse in the prithvi chhandah, laudatory of the purifying powers of Ganges water.

Each line contains half a stanza, or two charanas. The termination of the first charana is well defined by a blank space on the stone. The second pada or versicle of the stanza is generally erased or unintelligible—but in the 3rd and 4th lines* this also is entire.

From line 14 the composition continues uninterrupted in a florid style of prose or gadya.

As it generally happens that the construction of each pada is finite and independent, the mutilation of the poetical part does not necessarily prevent the understanding of the general purport, and it is evident that the verse was no less a string of high flown panegyrical descriptions of the prince lately defunct, namely Samudra Gupta, than the prose continuation; with the sole difference that the latter, governed by the initial demonstrative pronoun tasya, 'of him,' is constantly in the genitive case—until the sense is completed in the words babhuka bahir ayam ucchritas stambhas, 'this lofty pillar,' has become the arm; and then follows yasya, 'of whom' still referring to the same person as before, rather than to the pillar-arm itself.

After the apostrophe to Ganges-water above mentioned comes an acknowledgment of the authorship of the panegyric, and of the erection of the monument to his deceased master, by the dewan of the young prince (whom Dr. Mill conjectures with great plausibility to be Chandra Gupta II.):—and at a respectful distance the name of the officer by whom his orders were carried into execution; avasthitamcha, is the word employed, which from the obscurity of the copy before him Dr. Mill read senavitamcha.

When I mention further that I find no invocation in lines 2, 3, on behalf of the sculptor and blackener of the letters, I have summed up all the changes, and I may venture to say amendments, which Captain Smith's facsimile has introduced in the general bearing of the document embraced in Dr. Mill's analysis, (page 261, vol. III.)

But this is by no means the extent of obligation due to it:—for although lines 13-37 remain as before, eulogistic descriptions of the king in the genitive case, the purport of the greater part is entirely altered; moreover by some unaccountable oversight in Lieut. Burt's transcript the last dozen letters of the 15th line are omitted altogether,

* I adhere to the former numbering of the lines for convenience of reference.
and in their place are brought up as many from the end of the following line; and this transposition continues until the 24th line, where it will be seen that the same dozen letters that close the 23rd line are repeated! It would indeed have been extraordinary, under such unfavorable conditions, had our learned vice-president been able to give a perfect translation! we may rather wonder that he could make any thing at all of such a mass of confusion!

When restored to its natural order we find the epithets applied to the deceased Emperor of Hindustan, not only much less hyperbolical and reposing less upon mythological allusions, but crowding in a short space a most unexpected and curious survey of the political divisions of India at the time, containing even the names and titles of very many of the reigning families, and extending beyond the boundaries of India proper into the regions of the "great king" of Persia and the hordes of the Huns and Scythians! It may be poverty of imagination in the poet that has wrought us this good; for once laying hold of an idea he rings the changes upon it as long as he can find words, and then draws up with an inelegant "&c." Thus in the 14th and 15th lines he enumerates no less than nine warlike weapons the king's brawny arms were scarred in wielding; and thus when he mentions tributary states he fortunately spares none that Samudra's supremacy could in any degree comprehend! The passage is altogether so curious that I must crave permission to insert a copy of it in the roman character before I endeavour to trace any of the countries alluded to. The continual recurrence of the adjectival termination ka, (the prototype of the modern genitive postposition) led me to suspect the nature of the sentence.


In this sentence we have the regal designations of nine princes; unless (which is probable enough) the terms mahendra, rāja, svāmī, nila rāja, dayana, &c. are employed with the same general acceptation of prince, to vary the expression euphoniously.

The kingdom of Kausala (or Kosala) is well known from the Buddhist authors to be modern Oude*, (Ayodhya) or Benares,—Kāsikosala of Wilford. The Vyaghra mukhas, tiger-faced people, are mentioned in the Varāsahihita, among the eastern countries; and Cāntārā a place south of Allahabad, but the name may apply to any woody tract.

* Wilford however makes Kausala the delta or Sundarban tract of Bengal. As. Res. IX. 260.
infested by tigers. The next name Kaurúdrika is unknown, nor can
the title Māṇḍa rāja be well explained. It may be the district of Curu,
early Tahnesar. Argyhashtaparaka, the next name, may be construed
as the eight cities where due reverence was paid to brahmans:—
Māṇḍika and uḍḍayaraka seem derivable from māṇḍi cream, and uḍḍa water,
maritime countries;—dattairavā ṽaka, may be some country famous for
producing the castor-oil plant;—Kānchiyaka may be Kānchipur, the
golden city in the south mentioned in the Brahmanda purāṇa;—Sūpat-
vamukta ṽaka, bears also an allegorical interpretation, ‘freed from a curse;’
—as likewise the rāja’s title nīla ‘the blue;’—can the nilagiri be his
locality? it is one of the mountain divisions of Jambudvipa in the Brah-
manda purāṇa “like the lapis lazuli gem is the Nīla mountain*.” Thus
it may be uncertain whether these are figurative or real names, though
it is hardly to be supposed that countries purely imaginary would be
introduced as subsidiary to the rule of a man just deceased. The list
continues in the same strain:—

17. (Nīla rāja,) vaingēyaka hastivarma, pālakka-ugrasena, devarash-
traka kubera, kausthaloparaka dhananjaya, prabhriti sarva dakhinapa-
tha rāja griha samājānugraha janita prataponnisa'ra māhabhāgyasya.

All these names, it says, belong to that division of India entitled
Dakshinapatha, the lowermost of the four equilateral triangles into
which the Mahābhorat divides ancient India—the Dakshinabodes of
Arrian. This division, known to the contemporary of Alexander
(Euemerus) was still extant in the time of Nonnus. Vaingēyaka is a
regular derivative from Vīrga; but neither this country nor Pūlak, are
to be found in the Pauranic lists of the southern countries, unless the
latter be the country of the Pallis†. It must be remarked, that the names
of their rulers are circumstantially given Hastivarma, and Ugrasena:
and following them we have Kuvera and Dhananjaya of Daiwarashtra,
and Kausthalapura, places equally uncertain; though the former has
some affinity to Devagiri or Deogir; rashtra implying merely ‘country:’
Mahārishtra might also be understood. Kusasthāli is said by Wilford
to have been the name of Oujein in the treta yuga: Tod names the
same place ‘on the Indian ocean,’ but the general interpretation is
Canouj, a place out of the limits of the Dakshinapatha.

The enumeration continues in the 18th line, as follows:—
Rudraveda, Matila, Nāgadatta, Chandravela, Ganapati, Nēga, Nāgasenā,
Achyuta, Nandi, Balavarma,—adyaneka Aryavarta rāja, &c. ending
with paricharakhikrita sarvavedardjasya.

† Placed by Wilford in Candeish, and otherwise called Abhiras.—As. Res.
VIII. 336.
Here we have the actual names of ten rajas of India Proper or Aryavarta, without their respective countries, as though they were too well known to need insertion. The first, Rudra, probably belongs to the Sâh dynasty of Saurashtra, where the name so often occurs: Ganapati is also a family name: but few or none of the others can be identified in the very imperfect lists of this early period.

In the following line we have a catalogue of provinces, whose kings were probably unknown by name to the writer.

19. Samata, tadwakra, kâmârûpa, nêpûla, kartripura-adî pratyanta, nripatibhir malavârjûnâyana, yaudheya, mûdraka, abhira, prârjuna, sanâ kanîka kîkakkhara parikûdibhis cha; Sarva kara dândûnâkarana pranûdî
gamana (20) parîtoshita prachanôta sásanasya.

The first five are the names of boundary mountain states on the north-east. The first two names cannot be determined, but the text does not permit Dr. Mill's plausible reading Sumata dârachakra, the country friendly to pines. Kâmârûpa, and Nepûla are well known: Kartripura may possibly be Tripura or Tipperah. Then follow those more to the north and west, most of which are to be found in the lists of the north-west countries extracted by Wilford from the Purânas, and published in As. Res. VIII. 340-343.

Malava he would make the modern Mâlwa, but this may be doubted as it is classed with Mûdraka, Yaudheya, Arjunâyana, and Râjanya (? Prârjuna) as 'drinking the waters of the Airâvati (Hydrotes),' and consequently in the Panjáb. Mûdrama is placed near Taxila or Takhasila: Yaudheya or the country of Yuddha is very frequently mentioned in the Purânas, as lying between the Betasta (Hydaspes), and Sindhu (Indus). Wilford calls it Sinde Proper, the Ayûd of travellers of the 16th century, and Hud of the book of Esther. It must not be confounded with Ayodhya or Oude: and it may be here remarked that the Behat group of Buddhist coins and sometimes Bactro-Pehlevî legends on the reverse, having constantly the word Yaudheya on the margin in the old character, certainly belong to this kingdom.

The Abhiras are shepherd kings (or more probably hill tribes) in various parts of India; those here enumerated must be the Abhiras of the upper part of the Indus near Attock. Abhisara is often understood as Cashmere, the kingdom of Abisesares, if we trust Wilford. The two final names sanâ kanîka and kîkakkhara are unknown: the former reminds us forcibly of the kanîka of our coins; and the latter has some analogy to the kaka bumbas of Gen. Court's map, to the north-west of Cashmir. Kanaka appears in Wilford's list as an impure tribe on the west border.
Re-examination of the various Inscriptions

Passing over the panegyric about his restoring the descendants of long deposed kings, which however is a fact not to be slightly regarded in a historical point of view, we come to another very curious passage:

Daiyapatra shahi; shahinashahi, saka, murundaih; saihadrika adibhis cha, — sarva dwipasibhir, &c.

Here we have a picture of his foreign relations, the nations who used to send him presents, or tribute of jewels, coin, horses, fruit, and even their daughters! First, Daiyapatra shahi (पार्थिख), 'the heaven-descended king:' this title would apply to the Parthian kings who are styled in the well known triple inscriptions, EKDENTZ ΘΕΩΝ, and on the common Sassanian coins, "offspring of the divine race of gods." But the two first letters are slightly obliterated and might be read either Dābha, or Dāra-putra: the latter, 'son of Darius' would still apply to the same parties, and this is confirmed by the next words पार्थिख in which we recognize the very Persian title 'king of kings,' which prevailed to the extinction of the Sassanian dynasty in the seventh century, so that here at any rate we have a limit to the modernicity of our inscription. Of the Sakas so much has been said that it is not requisite to dwell long on them: they are the Parthians of Wilford's chronological table of Indian dynasties; others identify them with the Sacæ, the Scythians, the Sakya tribe of Buddhist notoriety, and the Vikramādiya opponents who introduced the Saka era. The Murundas, according to Wilford*, are a branch of the Indo-Scythians who succeeded the Parthians, and in fact the same as the Hunas or Huns. Thirteen kings of this dynasty, he says, reigned in the northern parts of India. "They are the Morundæ of Ptolemy, who were masters of the country to the north of the Ganges from Delhi to Gaur and Bengal. They are declared in the Purânas to be Mlechhas, impure tribes, and of course they were foreigners. The same are called Maryanthes by Oppian in his Cynogetics, who says that the Ganges runs through their country."

Sainhadri, the country of the lion Sinha, might safely be identified with Sinhala, or Ceylon: especially as it is followed by Sarva-dwipa, "all the isles," which must refer to the anca diva of Wilford, (the Laccadives?) called by Ptolemy the Aigidae†; but I find a more plausible elucidation in Col. Sykes' memoir on the geology of the Dakhan, which informs us that Sainhadri is the proper name of the hilly range to which we give the appellation 'Western Ghâts.'

As a proud peroration to this formidable list of allies and tributaries, the poet winds up with the brief epithet words prithivyām apratira-

* As. Res. VIII. 113, and table.  † As. Res. VIII. 186.
thasya, 'whom in his war-chariot none in the world can rival or withstand,' the very epithet found on one of the coins of *Samudragupta*, (apratirathas) which I at first read *apatirurka*. However much we may allow for exaggeration it will be granted that the sovereign to whom even a fair share of all this power and vast extent of empire could be attributed, must have exercised a more paramount authority in India Proper than most of its recorded kings. The seat of his own proper kingdom is unfortunately not mentioned, but I think it may be fairly deduced negatively from this very circumstance. *Magadha, Ujjayani*, and *Surasena* are omitted; these therefore in all probability were under his immediate rule, and I may appeal again to the frequency of his coins discovered at *Canouj* as a reason for still fixing his capital at that place; his family connection with the *Liechavis of Allahabad*, will account for the commemoration of his deeds at that many-roaded (*aneka marga*) focus.

Of what family were *Samudra* and the preceding *Guptas*, is nowhere mentioned. Dr. *Mill's* claim to a *Suryavansa* descent for them however falls to the ground from the correction of the epithet *Ravibhuva*, sun-descended, which turns out to be only the verb *babhuva*, 'was.'

But I rather avoid being led into any disquisition upon this fruitful subject, since I agree in all that has been brought forward by the learned commentator on this and the *Blittri* inscriptions in regard to the *Chandragupta* of neither of them being the *Sandracottus* of *Megasthenes*. On the other hand I incline much to identify him with the prince whom the Chinese Buddhist travellers found reigning in the fifth century having a name signifying "cherished by the moon".

It now remains to give my revised transcript of the inscription at length, along with a translation effected with the aid of my pandit *Kamalakanta* by whom the *Devanâgari* text was scrutinized and corrected in a few places, under second reference to the original, which is for the most part beautifully distinct. I have collected all the letters into an alphabet at the corner of the accompanying plate for the guidance of those who would consult the more ancient character. Every letter has been found in the most satisfactory manner; and the only precaution to be attended to in reading is as to the application of the vowel *a*, which occupies different places in different letters as in the *Silasthambha* alphabet. Thus, it is attached to the central stroke of the *j* upward; to the second foot of the *m n*, downwards; to the *z t*, horizontally with a curve; to *b q*, as a hook on the centre; and to other letters at top in the Tibetan fashion. A few examples are introduced in the plate below the alphabet.

* J. A. S. VI. 65.
Re-examination of the second Inscriptions

2 यश्नाथानोन्विल्याचित सुभमनसःश्राव्य तथायथभमातु: न..वाच्य

3 (भवघ) ब्रह्मविरोधान्विधगुणशिवाञ्चालानवधानः

4 द्वाः मुखुण्डार्त्तकं ब्रह्मक्षणिभिः

5 समहोत्ततिवतु (प्र) तुलकुलकातानानाहानी...

6 त्वाभ्यामविनन्नाय गुष्णाय तालिनिविषा चतुर्धा

7 त्वाभिगिन्तिविशिष्यमारपतिणाय वृषीप्रामाय प्रति...

8 समहोत्ततिवतिनिन्नाय गुष्णाय तालिनिविषाय

9 गोगातुमःप्रकटवजःसमवेदुपानिनामाः प्रातातपाव...

10 उद्भोतनाथुपानि अघाभसाधिनाय न्यायचः

11 द्वाः मुखुण्डार्त्तकं कुलकुलकातानानाहानीदरा

12 तथाचारीदराः नामायुश्चयः कीर्तिवंसंप्रताना

13 तथाचारीदराः क्रमतिवंसंप्रताना

14 तस्य विविधसमातंतवतंददक्षिणेऽथभुजवानसा कालमेकवने:

15 वाल्मिकविनायकदातिनायकार्त्यविनायकदातिनायकार्त्यविनायकदातिनायकार्त्य

16 वाल्मिकविनायकदातिनायकार्त्यविनायकदातिनायकार्त्यविनायकदातिनायकार्त्य

17 नीर्धारण वैदिकविन्नाय अस्तिर्मन् पालकानोग्रासिन देवराष्ट्रकुरर
18 on the Allahabad pillar.

19

20

21

22

23

24

25

26
Re-examination of the second Inscriptions

राज श्रीसमुनगरसन सम्बंधितविविवचयानितिदय व्यावनिधि
वाचनित्याचीवित्तिरिंगितिलिंगिश्रयति

27 भवनमनावाधलितिसुखविचरणमाचद्धः: ययूय वर्दनसुम
ब्रह्मण: सुखविचरणमांशात्वाकादयायोरप

28 युगातु सुनिधत्तं पुष्पविन्यासंतं दुर्योगिने:धुरिएहुरिएत्वावशीयिनिव

29 खाद्याविज्ञनश कामाध्यक्ष पुरुषवृत्तिपुनासां पार्वतियानां

30 अवशिष्टतः परसभौराक्षकानुस्त्वातेन महादेशकानां

Translation.

[Beginning with the fifrh line, with yusya which has reference to a pre-
ceding eulogistic epithet in the genitive case. This is numbered verse 2
in Dr. Mill's translation.]

2. In the midst of pleasurable things happy in body and mind; le-
vying his revenue in strict conformity with the shāstras*

3. Destroying unhappiness, and putting an end to those who cause
it; greedy for eulogistic praise, glory and extended rule:

4. Whose enemies amazed at his cavalcade and warlike armament
ask what manner of man is this?—Among his elevated counsellors.

5. Whose eyes filled with the tears of affection, when in consequence
of his written mandate (his son or wife had been recalled)

6. Having seen his former good acts, delightful as nectar, his wife
was much pleased.

7. Inflamed with vigorous wrath against the presumptuous, but when

8. In battles with his own arm humbling continually those who exalt
themselves.

9. Cherishing (his subjects) with an affectionate, sweet, and contented
disposition.

10. The force of his arm being gradually strengthened by youthful ex-
ercise, by himself were killed.

11. [This verse is too much effaced to be made out.]

12. Whose fame is spread (over the earth), as it were a cloth white as
the moon-beam.

* Which enjoin that one-sixth of the produce of the land belongs to the king.
INSCRIPTION NO. 2 OF THE ALLAHABAD COLUMN REEXAMINED.

Only remaining letters of the first three lines forming on above À of the inscription.

ALPHABET.

taken off from the stone by Capt. R. Smith Eng. Lithographed by J. Prince.
13. The lustre of his skill in well-directed learning (causes exclama-
tions) 'Who is there that is not his?' (he is a fortress) and they are as as it
were grass upon his ramparts, and much wealth is locked up within him.

14. Of him, who is able to engage in a hundred different battles, whose
own arm's strength is his only ally: he with the mighty chest...

15. Whose person is become beautiful from the marks of wounds
received, and the scratches caused by his wielding the battle-axe, the arrow,
the poniard, the elephant spike, the cestus, the scimitar, the javelin, the
club, the iron dart, the dagger* and other weapons:—

16. The sovereign of Kausala, the tiger-king of the forests, the mança
rája of Kaurádrí, the sovereign of Argháshtapura, the lords of Míri and
Udyádra, the just prince of Dattairanda, the Níla Rája of Sápávamukta†.

17. The king Hastivarma of Vinga, Ugrasena of Pálok, Kuvera
of Devarashtra, Dhananjaya of Kausthalapura, &c. and all the kings of
the southern roads (dákshinapatha) :—from his favors to all these (I say)
becoming more dignified and prosperous.

18. Whose power increases by the force or clemency respectively ex-
ercised towards Rudra Deva, Matila, Nagadatta, Chandravarma,
Ganapatí, Naga, Nagasena, Achyuta, Nandi, Ballavarma, and the
other rájas of Aryavarta :—who has made serving-men of all the Deva-
rájas :—

19. The magnitude of whose authority takes pleasure in exacting at-
tendance, obedience and tribute from the kings of the neighbouring
hilly countries of Samata, Taravakra, Kámarúpa, Népála, Kurtripura,
and from all the rájas of Maháva Arjunáyana, Yaúdheya, Mádrala, Abhíva,
Prájrúna, Sanakánika, (or Sanaka Aníka,) and Káukhara.

20. Who is famous for his great aid in restoring (to their thrones) the
royal progeny of many deposed rájas.

21. Whose most powerful dominion over the world is manifest in the
maiden's freely offered as presents, the jewels, the money, the horses, the
produce of the soil, the ornaments of the precious metals brought as tribute
by the heaven-descended monarch, the Shkhán Sháhi (of Persia), the Sco-
thians, the Huns, by him of Sainhádrí, and of other places; by the kings
of all the isles, &c. :—who mounted on his war chariot has no competitor
in the world.

22. Whose majesty exults in the princes endowed with hundreds of
virtues and good qualities prostrate at his feet:—a man inspiring fear as of
instant annihilation:—altogether incomprehensible:—yet tender-minded
to those who are submissive and bow before him; and extending mercy to
hundreds of thousands whom he has subdued:—

23. Who lends a willing ear, and a consoling tongue to the case of the
poor and destitute, the orphan, and the sick:—is very kind to the brave of

* Parashu, Shara, Shanku, Srtaí, Prása, Asi, Tomara, Vatsapála, Naracha, Vaitasti,
&c. I have translated them as described to me, rather than on dictionary authority,
for in Wilson, Nos. 2, 3, 4, 5, and 9 are all given as varieties of arrows; vatsapála,
and vaitasti, I do not find, the latter is probably derived from vaitasa a ratan.
† A country lately freed from a curse,—perhaps some physical calamity.
his army, is comparable to Dhanada (Kuvera), Varuna, Indra, and Antaka (Yama*).

24. Who has won and again restored the riches of many kings conquered by his own right hand:—a man who strictly keeps his word, whose accomplishments in fashion, in singing and playing, put to shame the lord of the immortals (Indra), Vrihaspati, Tumburu, Na‘rada, &c. Who is called 'the king of poets' from his skill in making verses—the livelihood of the learned!—whose excellent conduct proceeds from the observations stored in his retentive memory.

25. Who regularly performs all the established ordinances:—who is a very god among men:—the great-grandson of Mahárája Srí Gupta; the grandson of Mahárája Srí Ghatot Kacha; the son of Mahárája Adhirája Srí Chandra Gupta.

26. Born of Mahádevi Kumára Devi, the daughter of Lichavi; Mahárája Adhirája Srí Samudra Gupta:—how he filled while alive the whole earth with the fame of his conquests, and is now departed to enjoy the supreme bliss and emancipation of Indra's heaven, this lofty pillar which is as it were his arm, speaks forth:—a standing memorial to spread his fame in many directions:—erected with the materials accumulated through the strength of the arm of his liberality, (now in repose,) and the sufficiency of the holy texts.

(Verse.) The clear water of Gangá that issues from the artificial pool formed by the encircled hair of the lord of men (Siva) purifies the three worlds.

May this poetical composition of the slave of the feet of the great king, whose mind is enlightened by the great favor of admission to the presence, son of the administrator of punishments (magistrate) Dhúvya Bhút,—the skilled in war and peace, the counsellor of the young prince, the great minister Hari Sena, afford gratification and benefit to all creatures!

Executed by the slave of the feet of the supreme sovereign the criminal magistrate Tilabháta.

VIII.—Interpretation of the Ahom extract, published as Plate IV. of the January number of the present volume. By Major F. Jenkins, Commissioner in Assam. (See page 18.)

At the time of publishing the extract alluded to in the heading of this article, from a manuscript volume in the extinct language of Assam, presented to us by Mr. Brown, we expressed a hope that ere the volume was complete we should be favored with an interpretation of its meaning through the studies of some of our friends in that thriving valley. Major Jenkins has stepped forward at the eleventh hour to save our credit, having at length as he writes "obtained it through

* Gods of the earth, water, air and fire respectively.
the studies of our Saddar A'mín Juggorám Khargaria Phokan, who was however in the first instance obliged to send a copy of the plate to Jorháth. It has led him to the study of the Ahom language, and perhaps hereafter we may get from him some additional translations."

The text is given by Major Jenkins in the Ahomi and in the Roman character word for word with Juggoram's translation; but as we have no type, and as we find upon close comparison that the lithographed version has but one or two discrepancies in the nasals and vowels which will easily be discovered on comparison by the professed student, we must content ourselves with giving the romanized version with the verbal analysis to enable the reader to understand the spirit of this nearly monosyllabic language, and to compare it with other eastern dialects. Each páda is marked as in Sanskrit verse by a double line easily distinguished from the letters themselves.

1. Pin-nang jimmu-rának teo-fá páimi-din, ||
2. Páimi-lep-din múng-sú-teo, ||
3. Lái-tyán kúp-kúp mái-tim-múng te-jáo, ||
4. Táká khrang-fá freu-páimi nang-hit-tyáo, ||
5. Khák-khái then-jin-kún, ||
6. Kang-ta ai-múi dái-ai-nya tejáo, ||
7. Khápta jéu-kào lak-pin-fá, ||
8. Na-ring ba-tyú-múng ti-pun tejáo, ||
9. Tun-lan ju-mu pay-ju-bán, ||
10. Fá-ka ták-bá ru-mí-khái, ||
11. Bau-ru-fri-deo fán-mán heo-pán-dái, ||
12. Khén-klang-rao nang-freng, ||
14. Freu-pái nang-hit-bang, ||
15. Kang-ta jeū-kán lak-pin-fá, ||
16. Kan-frá-fak rang-múng, ||
17. Lái-lep ti-pún tejáo, ||
18. Khán-ta mán-pay jin-pin-fá, ||
19. Ring-láp mún-khâm kai-leng pin-mun-khai, ||
20. Fá-pin fe-an-din, ||
21. Klem-klem-ak cheng-ngáo, ||

Translation.

1. Formerly there was neither heaven nor earth but a mass of confusion.
2. There was neither island nor land in the globe.
3. Trees and grass in wild confusion overspread the land.
4. There was no lord over the heavens.
5. There was no human being but the earth was empty.
6. Frosts and frogs formed the food of the forests.
7. God, having transformed himself created the heavens as a spider spins her web.
8. The earth was a thousand beons thick.
9. God then rested for a few days.
10. God said, let Brahma be created.
11. I know not what deity or genius gave Brahma to us but him we received.
12. That same Brahma been resting on the sky as a honeycomb.
13. On this account all the world was a chaos.
14. There was no umbrella-bearing king on the earth.
15. God in the same manner as a spider, created the heavens.
16. The mount meru (or the white rock) supports the earth.
17. It also supports the numerous islands.
18. He after the model (he had taken) created the earth.
19. From one Brahma resembling a gilded egg, have proceeded many Brhamas.
20. That God who at first created the earth now pervades it.
21. The light that proceeded from the Brahma shone with brilliancy, splendour, and glory.
22. God rested on the sky as a honeycomb.

**Verbal analysis.**

1. Pin-nong (written pinang in the plate) to be—like that; jimmu-ranak, formerly or first beginning,—deserted or confused, chaos, erakà; Teo-fà, to bottom—heaven; pàimi-din, nonentity (is not)—earth.
2. Pàimi, is not; lep-din, an island—land or globe; mung-sa-teo, country—to wish—below or under.
3. Lái-tyàn, many-fold: kúp-kúp, layer-layer: mài-tim-mung, trees—to be filled—country; tejao, end, a complete, all.
4. Tànkà, all or whole; krang-fà frost—sky; freu-pàimi, anything—non-existence; nàng-hit-tyáo, of sitting—of doing—master.
5. Khák-khái, division of divisions; then-jin-kún, jungle—calm or quiet.
6. Kang-ta, to bring or keep (a thing) into subjection; ai-mui, frost—fogs; dái-ai-nya, to get—hope—forest; te-jao complete.
8. Nà-ring, thick—thousand; bá-tyú-mung, beon (a measure of length containing four cubits) yojan—four kroschas—country: tí-pún, place—of world; tejao, whole or complete.
9. Tan-lan, of that—afterwards; ju-mu, having remained—some days; payubán, again or secondly—having remained—days (of a week), ḍārūrō.
10. Fa-ka, god—again; ták-bá, having considered—said; ru-mi-khái, know-
ing—to become—Brahma (god).
11. Bau-rú, I know not; fri-deo, god—genius: fán-mán, ordered—to the
Brahma: heo-pán-dai, gave—we received.
12. Khen-klang-rao, to remain γενικό, in the middle γών, in the air,
without a prop γιμάξ: nánγ-frenγ, like what—like a honeycomb.
13. Pu-van, for this reason—and tang-ka, whole—all; mung-rám, coun-
try—eraka or desert or void confused.
14. Freu-pdi, anybody—is not or existed not; nánγ-hit-bang, to be seated—
doer—umbrella-bearing;
15. Kang-ta, to govern or keep in subjection—only; jeh-kán, fibre—spider;
heo-pdn-dai, gave—we received.
16. Han-fra-fak, one—stone or rock—white: rang-mung upholden—country
or land.
17. Lai-lep, many—islands; ti-pón places—of world; tejáo, all—and
18. Khan-ta, by word—only; mán-pay, he—again; jin-pin-fá, pattern—be-
came—heaven.
19. Ring-lóp, thousand—gilding; mán-khón, Brahma—like gold; ka-lenγ,
only—yellow; pin-mung-khai, became—Brahma—like egg, विद्यार्थी।
20. Fa-pin, god—became; fe-an-din, having pervaded—first—earth, जुमिय ?
21. Klem-klem-ak, alone with brightness—came forth; cheng-ngáo, rays—
glorious.
22. Khen-klang-rdo, remained—in the middle—in the sky; nang-frenγ, how?
like honeycomb.

Major Jenkins subjoins from the institutes of Menu, two passages
which seem to have been the original whence the Ahomese (Assamese)
version of the creation of the world was drawn. We have added the
translation of Sir William Jones.

5. This universe existed only in the first divine idea yet unexpanded, as if
involved in darkness, imperceptible, undefinable, undiscoverable by reason, and
 undiscovered by revelation, as if it were wholly immersed in sleep :

6. That seed became an egg bright as gold, blazing like the luminary with a
thousand beams; and in that egg he was born himself, in the form of Brahma,
the great forefather of all spirits.

The allusion to the earth and sky in the last two lines may probably
be better interpreted from the 12th and 13th verses of Menu.
12. In that egg the great power sat inactive a whole year of the creator; at the close of which by his thought alone he caused the egg to divide itself:
13. And from its two divisions he framed the heaven above and the earth beneath, in the midst he placed the subtil ether, the eight regions, and the permanent receptacle of waters.

Sir William Jones, considered it indubitable that the Hindu doctrine of the creation was in part borrowed from the opening of Birdsit or Genesis, 'the sublimity of which is considerably diminished by the Indian paraphrase of it with which Menu, the son of Brahma, begins his address to the sages who consulted him on the formation of the universe.' The Assamese seem to have gone a step further, in expanding and adulterating the tradition with the introduction of the fresh metaphors of a spider's web and a honeycomb: the latter, we suppose, representing the fixed firmament or dome spangled with lights.

While thanking Major Jenkins, and the zealous band of American missionaries, of whose studies and researches he often speaks in flattering terms, we must remind him that we still lack a translation of the Khamti passage, published in January. Will not Mr. Brown yet save our volume from closing without it?—Ed.

IX.—Proceedings of the Asiatic Society.

Wednesday Evening, the 6th December, 1837.

William Cracroft, Esq. C. S. in the chair.

Mr. Joseph Willis, Dr. Colin James Macdonald, Major A. Irvine, and Captain H. Drummond, proposed at the last meeting, were ballotted for, and duly elected members of the Society.

Nawab Jabar Khan, proposed at the last meeting, was upon the favorable Report of the Committee of Papers elected an honorary member.

J. H. Batten, Esq. proposed by the Secretary, seconded by Mr. McLeod.

Babu Conoy La'l Tagore, proposed by ditto, seconded by Mr. Hare.

Charles Elliot Barwell, Esq. proposed by Mr. Cracroft, seconded by the Secretary.

Maulavi Abdul Mojid requested the loan of the Harishamín and the Sáwádíq Mahriqa to collate with an edition he is now printing.

He also made an offer of 1000 rupees for the broken series of the Fatuwa Alémgrí, undertaking to reprint the first two volumes at his own expense:—referred to the Committee of Papers.

Read a letter from Dr. McClelland, accepting a seat in the Committee appointed at the last meeting for the superintendence of the Museum.

Babu Ramdhun Sen announced that he had completed the second volume of the Ináyu, and in compliance with his agreement presented 50 copies of the work to the Society for distribution at their discretion.

Letters from the President of the Geographical Society of Paris, M. Roux de Rochelle; and from the Baron MacGuckin de Slane, forwarded their publications (see 'Library').

The following extract from the Baron de Slane's letter will interest oriental scholars:

'Sachant combien vous vous interessez, Monsieur le Président, au progrès de la culture des langues orientales, je profite de cette occasion pour vous informer que la première livraison du texte Arabe de la géographie d'Aboulefedera sera
The following Books were presented by Lieut.-Colonel Sykes, through Captain Henning of the Ship Windsor.

Remarks on the origin of the popular belief in the Upas, or poison tree of Java, by Lieut.-Colonel W. H. Sykes, F. R. S.

Descriptions of new species of Indian Ants.

Land Tenures of Dukhun.


On the increase of wealth and expenditure in the various classes of Society in the United Kingdom as indicated by the returns made to the tax office, exports and imports, savings banks, &c. &c.

On the Geology of a portion of Dukhun, East Indies.

The following by the authors and editors respectively:

Le Divan d'Amro'ikaïs précédé de la vie de ce poète par l'auteur du Kitab el Aghani accompagné d'une traduction et de Notes par le Baron MacGuckin de Slane,—by the author.


Les Oeuvres de Walî, translated with notes, by M. Garçon de Tassy.

Manuel de l'auditeur du Cours d'Hindoustani ou Thèmes Gradués—by ditto.

Die Stupa's oder die architektonischen Deukmale an der grossen Konigstrasse zwischen Indien, Persien und Baktrien. Von C. Ritter—by the author.

Also various brochures, being extracts from the great works of the same author on the Physical Geography of Asia:

"Der Ju (Yu) Stein, ju-chi der chinesen:—Der elephant indicus:—Weber Berbreitung der Pfefferrebe, banane und mango in Indien:—Der indische Feigenbaum, asvattha:—Ueber den tope von Manikyala:—Das Lowen and Tiger-land in Asien; and die Opium cultur.

Transactions of the Geological Society of London, Vol. 4th, part 2nd, and their proceedings from No. 47 to 50 inclusive, with a list of its members—by the Society.

Bell's Comparative View of the external commerce of Bengal during the years 1835-36 and 1836-37—by the author.

Madras Journal of Literature and Science, Oct. by Dr. Cole, the Editor.

Vivāda-chintamani,—edited and presented by Jogdharn Pandit, Sanskrit College.

Meteorological Journal for 1837—by the Surveyor General.

Received from the Booksellers:

Lardner's Cabinet Cyclopaedia—Statesmen, Vol. III.

Swainson's birds, Vol. II.

Wellesley's dispatches, Vol. IV.

The secretary laid on the table a catalogue of the Arabic, Persian, Turkish and Hindu works in the Society's library, prepared by the Society's maulavi and printed in Persian for general circulation.

Antiquities.

Major P. L. Pew wrote from Delhi that at his solicitation, Mahârâjâ Hindu Rao had handsomely presented the ancient pillar, lately lying in Colonel Fraser's grounds, to the Asiatic Society.

Major Pew stated that the fragment containing the inscription was the largest of the whole, and that its weight was very considerable so as to render it difficult to remove it from its present situation for transmission to Calcutta. It was suggested that as the shaft was already broken, and the written part considerably mutilated it would answer the Society's object to cut off the portion containing the inscription, which would thus be reduced to portable dimensions.

Resolved, that thanks be given to Mahârâjâ Hindu Rao for this liberal gift, as well as to Major Pew, for his kind exertions on behalf of the So-
ciety; and that a letter be addressed to Government, on the strength of the permission lately accorded, requesting that the executive engineer of the Delhi division may be authorized to effect the conveyance of the pillar to Calcutta at the public expense.

With reference to the same pillar, Mr. T. Metcalfe, C. S. forwarded a copy, made by hand with every care, of the inscription.

Major Pew's impression has anticipated this work; and it is curious to remark the errors committed by the eye in copying even the more perfect passages of the inscription.

Baba Conoy La'f Tagore, begged the Society's acceptance of the Behdel Sena copper-plate he sent for inspection at the last meeting.

Lieutenant Kittoe forwarded a facsimile of the ancient inscription on the Khandgiri rock, of which an imperfect copy is given in Stirling's Report on Cuttack.

Lieutenant Kittoe had seized the first moment to run out by dak to the spot, a distance of 40 miles, in order to effect this object. He was obliged to construct a scaffolding to get at the writing, and the transcription was continued even by torch-light; being much worn, it was found that the morning and evening shadows allowed the fairest chance of restoring the doubtful letters.

The result of this spirited undertaking has been to bring to light a very curious document, entirely different from those hitherto read, in the flat character. It is of a somewhat later date, and there are already several modifications of the alphabetical forms.

Colonel Sykes, Member of the Royal Asiatic Society, transmitted from London, copies of a few of the inscriptions on the caves of the Dakhan which he had collected long since, and had presented to the Branch Society of Bombay.

He had remarked on them, many of the Buddhist symbols noted on the early Indian coins, and he was in hopes the inscriptions if deciphered might throw some light upon them. The Secretary was happy to state that he had read the whole of them at once, and they presented another valuable link in the chain of the primitive alphabet, which would materially aid the labours of the Rev. Mr. Wilson, Mr. Wathen, and Dr. Stephenson, on the west of India.

Dr. A. Burns communicated copy of another copper-plate grant from Kaira in Gujerat.

This plate on being deciphered, has also led to a discovery, the value of the numerals corresponding with the alphabets of the third century, hitherto a desideratum. It is applicable to the inscription at Bhilsa, and to several documents published lately without explanation of the numerical signs.

Captain Edward Smith, Engineers, forwarded impressions on cloth and paper, of the whole of the inscriptions on the Allahabad pillar.

The mode of executing this difficult task, and the utility of it towards the correction of the highly curious historical details disclosed, were described in a note by the Secretary, (printed in the present number.) The cloth impression, suspended from the ceiling of one side of the meeting room, spread over several chairs, after touching the ground! Capt. Smith states that the chief difficulty of the undertaking lay in the pillar not being perfectly straight, which prevented its readily turning or rolling over.

Captain Smith had submitted to the Military Board, several improved designs for the pedestal and capital of the pillar, adopting the Buddhist Sinha for the surmounting ornament.

Captain F. Jenkins communicated a translation and analysis of the Ahom fragment published in the January No. of the Journal, made by Jag- goram Khargarva Phukan, Sadar Amin of Golhati.

Major Ouseley forwarded from Hoshangabad the sketch of a Jain image in possession of a Khandadwul banyas, with Prakrit inscription of 300 years old.

Lieut. Madden also sent from Nimuch, copies of inscriptions on various Jain images dug up in that neighbourhood.

General Ventura, Honorary Member, submitted for inspection some Bactrian coins, and Hindu antiques from the Panjab.
Among the coins, besides a number of Apollodotus and Menander, silver, were a small silver Lysias, a copper coin of Heliocles, unique; new varieties of Mayes and Aces, and a Kosula Kadaphes. Among the intaglios in cornelian and garnet, a female head with inscription Kesava dāssasya, another of Ajita varma, and others. Also a Buddhist seal of black pottery, bearing the ye dharma formula.

The General also sent for exhibition a series of drawings of the costumes of the Panjab, and a portrait of Ranjit Singh, by Mr. Vigne.

Lieut. C. B. Young, Engineers, presented some Egyptian antiquities, mummied alligators, &c.

H. Walters, Esq. gave, in the name of Captain Bogle, a set of Atta-canese griffin weights.

His Royal Highness Prince Henry of Orange entrusted to the Secretary for exhibition, a bronze vessel formed of a cup soldered to a dish, containing, thus hermetically closed, a small quantity of water.

This vessel was found in an old temple at Java; local tradition stated it to contain Ganges water carried thither in times of yore by some pious pilgrim.

Physical.

The reply of Lieut. Hutton was received, accepting the Society’s commission to explore the Spiti valley should he be able to obtain leave of absence.

H. R. H. Prince Henry of Orange, sent three heads of the wild bull of Java (Tandoe Banding) for comparison with the Gaur of India.

Dr. Evans pointed out remarkable specific differences in the forehead and position of the horns of the two animals.

Mr. H. M. Parker, forwarded in the name of Mr. Trevor Plowden, of Meerut, a large slab of the peculiar flexible sandstone, described in a note from Dr. Falconer, some meetings since.

A thinner slice of the same material sent by General Sir David Ximenes showed its properties in a very striking manner. On examination with the blow-pipe and with acids the cement which unites the particles of sand proves to be silicious, but in very small quantity. The stone is easily friable, and bends to a small extent only when it seems checked as with a hinge. The motion is in any direction, and is made with very slight force.

Specimens of salt from the Persian Gulf in large cubical crystals, of copper ore, and of the mineral used in dyeing the red slippers of Busssorah (red ochreous lithomarge?) were presented by the Hon. Colonel Monson.

Lieut. Young presented gypsum and other minerals from Egypt, collected in his journey to India. Lieut. Nesmīt also added samples of the coal and iron ore (a rich carbonate) from Syria, lately mined by the Engineers in the service of the Pacha.

Lieut. H. Siddons, in compliance with the Society’s request, forwarded a register of the tides on the Chittagong coast for October.

Dr. McClelland placed on record a descriptive catalogue of the series of Geological specimens collected by himself while employed with the late Assam deputation, and now deposited in the museum.

Lieut. Eyre presented in the name of Dr. Langstaff a collection of specimens of the volcanic rocks of Bourbon and Mauritius, with a descriptive catalogue and notes.

The tables were covered with a portion of Dr. Evans’ fine collection of objects of natural history—birds, animals, reptiles, insects, shells, and osteological, which the proprietor tendered to the Society for purchase on virtue of the late communication from Government; but the meeting was so thinly attended that it was decided to postpone the discussion of Dr. Evans’ proposition.

A note from Colonel MacLeod, Chief Engineer, acquainted the Society with the progress of the experimental boring in the Fort.

The tubes had reached a depth of 450 feet, and had met with some impediment to their further descent; though the sand continued to enter below. A rolled fragment of vesicular basalt had been brought up from this depth.
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For the last two months proper attention has not been paid to the distinctions of force in the column of wind. The mornings and evenings have been generally calm, and the breezes light during the forenoon.
JOURNAL

OF

THE ASIATIC SOCIETY.

No. 72.—December, 1837.

1.—Abstract Journal of an Expedition to Kiang Hung on the Chinese Frontier, starting from Moulmein on the 13th December, 1836. By Lieut. T. E. MacLeod, Assistant to the Commissioner of the Tenasserim Provinces, with a route map.

[Extracted from a Report to E. A. Blundell, Esq. Commissioner, and communicated by the Right Honorable the Governor of Bengal.]

Having left Maulamyaing on the 13th of December, 1836, I reached the village of Pike Tsoung on the 16th, and was detained there by the non-arrival of the elephants until the 21st, when I finally quitted it and reached Labong on the 9th of January, 1837. I found the Choukoua who since Chou Che Wit's death, had conjointly with Chou Raja Bri't the late Tsaubua's son, exercised the government over the province, absent at Bankok and no Tsaubua nominated; and it was with reference to the appointment of one, that these officers had been to the capital.

Though I had received information of this previous to my arrival there, yet as the chiefs of Labong were the first to court and establish a friendly communication with us, and as our principal supplies of cattle had been drawn from their territories, I determined on delivering your letter and presents to the officiating ruler.

My reception at the place was most friendly, and I had an interview with the Chou Raja Wu'n the day after my arrival. He expressed himself glad to see me, and assured me of his anxious desire to continue on the friendly footing they had always been on with us, to afford our merchants every assistance and protection in their power, and to facilitate as much as possible a free intercourse between our countries.
I was on my arrival permitted to enter the fort and pitch my tent close to the late Tsaubua’s palace, for the convenience of my followers, who found cover in some sheds attached to it, which being contrary to their customs was no small proof of their friendly feeling towards us.

Our traders stated that no difficulty or delay was experienced in procuring passes, nor any impediment thrown in the way of the cattle trade.

I quitted Labong on the 12th and reached Zumuè the same day. Here no person received me nor was any notice taken of me until I had sent to express my surprise at it, when apologies were made and many false excuses offered. I was presented to the Tsaubua on the 15th, he made many professions of goodwill towards us, which from his character I have no reason to mistrust. The chiefs present endeavoured to dissuade me from proceeding towards China, asserting that the roads were impassable, infested by robbers, and no supplies procurable. An indirect attempt was also made to persuade me to go to Muang Nan, through which district the road frequented by the Chinese caravan runs, evidently wishing to relieve themselves from all trouble and responsibility. Finding that I was not to be moved from my purpose, and that I had no intention whatever of visiting Muang Nan itself, they said that they did not wish me to go to China, but that even if they did not give me permission to proceed, if I insisted on going they could not prevent me. I disclaimed all intention of forcing my way through their country, that if your request was not acceded to I should without delay retrace my steps to Maulamyong. I at the same time made use of every argument I could bring forward to gain my point, and was finally told that before an answer could be given me it would be necessary to consult the authorities at Labong and Lagon, as it was customary on all matters of importance, and I should have a reply in six days. They requested me to postpone any other subject I might have for discussion until the above was settled.

I was admitted to a second conference on the 18th, arranged for the apprehension of some runaway thugs, and discussed various complaints of the cattle merchants.

Finding on the 22nd that no intelligence had been received of the officers from Labong and Lagon, who had been sent for to consult respecting my journey, it appeared to me that they were endeavouring to delay my departure until orders could be received from the Chou-kona I therefore called on the Chou Raja Wu’n and complained of the unnecessary delay, when he requested me to wait till the 24th for the replies.
They evidently were embarrassed how to act; the Kiung Tung Tsaubua had last season sent down a mission to obtain permission for subjects to pass through the Zumue territories and trade with us at Maulamyoing; this officer was well received, and the matter referred to Bankok and he himself detained many months on the plea of their motives being suspected, and eventually sent back with an uncourteous refusal. After this it was doubtful how the court at Bankok might view the present mission.

More than two-thirds of the inhabitants of Zumue, Labong and Lagon are Talien refugees, or persons from the Burman provinces to the northward, who had either voluntarily settled under the Siamese Shans, having been inveigled to do so by specious promises, which were never kept, or seized and brought away during their former constant incursions into those provinces, chiefly Kiung Tung and Muang Niong. The whole of these are much oppressed and would joyfully avail themselves of any occasion to throw off the Siamese yoke. The authorities are aware of the growing hatred and disgust to their rule, particularly amongst the Kiung Tung and Muang Niong people, and they also well know, that all these people look upon us very favourably, and as their only certain means of deliverance.

Their fears and suspicions have been lately much increased by a deserter (and a person of some rank) from one of the Burman towns on the western bank of the Salwen. He has assured them that the king of Ava was bent upon adding Zumue to his kingdom, and that the Kiung Tung Tsaubua had undertaken to effect this with the assistance of his relations in captivity.

According to the arrangement made with the Chou Raja Wu'n I visited the Tsaubua on the 24th and told him I much regretted that I could not longer delay my departure, and wished to quit the place the next day. He said that I had long patiently waited and as the officers from Lagon and Labong had not arrived, he would take the responsibility on himself and orders should be issued for my being escorted by the road the Chinese caravans came, which was also open to our merchants. I asked whether they had any objection to throw open in like manner the road to China, via Kiung Tung; this he said could not be done until the Chou-kona returned. I thanked him for this proof of friendship towards us, but before taking my leave inquired whether any order had been issued about the tax levied on cattle sellers, for the Chou Raja Wu'n had on the 22nd told me that my propositions had been complied with. To my surprise they now declined to make any alteration until the Chou-kona returned.
I experienced the utmost difficulty in obtaining satisfactory information about the routes to China. Those who could have given me information were either afraid to do so, or have been schooled to repeat what the officers of Government had told me; others were again evidently interested in the road they recommended.

The Chinese merchants residing in the place had told me that the Kiang Tung road was the best, that the other I should find very difficult, having ranges of high mountains to cross, and that elephants could not travel by it. I should only find scattered hill tribes and no villages for a great distance. I therefore determined if possible to obtain permission, either directly or indirectly, to my proceeding by the road recommended by them, to enable the merchants who had come up with me, and had all their goods on elephants, to accompany me. I also hoped that the road having been once travelled by a British officer with traders, might eventually facilitate its being thrown open.

On the 27th I was happy to see part of the Chinese caravan arrive, their report confirmed what I before heard about the road. The chiefs had assured me that there was a road more to the eastward than the above mentioned one, along the eastern bank of the Mékhong or Cambodia river, with large towns and villages two or three days' journey apart. These the Chinese informed me did not exist, that they had many years ago been pillaged and destroyed by the Siamese Shans, and the road entirely overgrown with jangal and blocked up. They also urged me to try and get the Kiang Tung road, which was by far the best, thrown open.

These merchants informed me that they were most anxious to carry on a brisk trade with our provinces, and that the market was most satisfactory, but that the road travelled by those who visited us in 1836 was such as to render it impracticable for them to come by it. This objection I am happy to say can be easily overcome by their taking the road travelled by me on my return here from Zumuè. I remonstrated with the Chou Raja Wu'n against sending me by a road either impossible for elephants, or by one which had been for years closed in addition to passing me to another Shan district. Permission was ultimately given for me to select my own road from the information I should collect on the way. It was however agreed that I should not consider the road travelled by me as having been thrown open to us, but merely as a favor granted me being sent on a mission.

After many attempts to delay my departure I left Zumuè on the 29th in company with a Shan officer sent to escort me with six elephants, and though before quitting it I had taken care to have the arrangement
about the road officially communicated to him, yet the day after we left he received a letter from the court officers directing him on no account to permit me to proceed by Kiang Tung, but to escort me by the road travelled by the Chinese caravan. This was privately communicated to me, and I was convinced they had determined clandestinely to use every means in their power to prevent my journey, but to appear outwardly to be assisting me from fear of offending us.

We reached the frontier village of Puk Bong belonging to Zumue on the 6th of February. Here the road to Kiang Tung branches off from the one they proposed my going by. Our progress had been slow, and the Zumue chiefs had had ample time to send a reply to the officer with me, but none came. An attempt was made to delay me here, no rice was to be procured, and all the elephants belonging to the village were away in the jangals, and it would take at least four or five days to collect all I required for my journey to Kiang Tung. Anticipating detention on the road before I left town from the manner the authorities were putting off my departure, I had taken the precaution to load two elephants with rice and was thus perfectly independent of the Shans for supplies. The officer finding I had come prepared and would not stay for my elephants, volunteered to accompany me two marches to put me in the right road, though I had a man with me whom I had hired for the purpose of showing me the road. Finding this officer after the two marches inclined to come on, I encouraged him to do so, wishing him to witness every thing that occurred at Kiang Tung, that he might report the same to his chief, and thus convince his countrymen whatever they might think, that I had truly stated to them the object of my mission.

I reached the first village belonging to Kiang Tung on the 13th, and the town itself on the 26th, and was received in the most flattering manner. I was introduced to the Tsaubua on the 22nd. He and all his chiefs really rejoiced at my arrival and were lavish in their terms of the respect they had for us, and assured me they had long been most anxious to open a communication with us. He tried to dissuade me from proceeding towards China on the plea of the states to the north-east of his territory, and through which I should have to pass, being in a state of anarchy and confusion consequent on the death of the Kiang Tung Tsaubua.

The town is situated in 21° 47' 48" north latitude and about 99° 39' east longitude. It is a poor and thinly populated place, surrounded by a brick and mud wall, but so badly erected that it is constantly falling down. It is built on some low undulating hills
surrounded by high mountains, and the dry ditch round the town is at some places 70 feet deep, being dug from the base of the wall on the top of the hill, to the level of the swamp found at their bases. The surrounding mountains are well peopled by tribes of Lawas, Ka Kuas and Ka Kuis, and the villages in the valleys must be likewise large and contain a great many inhabitants judging from the crowds that assemble in the town on a market day. All the towns and villages passed by me to the north and east of the capital were inhabited, the houses much better than those in town, and in every respect more comfortable.

The Tsaubua is about 50 years of age, but an active-minded man; he has been many years blind, he is much beloved by his subjects. He was the youngest of six brothers, (the eldest of whom was Tsaubua of the place) and who about thirty years ago rebelled against the Burmans and placed themselves under the protection of Siam and are now detained at Zumue and Labong. The present Tsaubua on the way, finding the Siamese were inclined to break their promises to them, after vainly endeavouring to pursuade his brothers to join him, fought his way, with a small party, back to his native place, which though then depopulated he has managed to repeople. The avarice and cruelty of the Burmans drove them to the step they took. The Siamese would find the present Tsaubua a troublesome neighbour and enemy but for his misfortune.

There were formerly many distinct states in this direction ruled by Tsaubuas, who with their subjects also either joined the Siamese or were afterwards carried away. All these states now are under Kiang Tung, but immediately governed by a descendant of the former Tsaubuas, and no doubt, will eventually be erected again into separate states, when their inhabitants have increased, which they are rapidly doing, and will do if not disturbed by the Siamese or their tributaries.

This state is tributary to Ava, but the chief plainly shewed me that they had no affection for their jealous and greedy masters.

It is a great thoroughfare for the Chinese caravans, being the only safe high road from China to Moué and other Shan states to the westward of the Salween. It has the Muang Lein territory to its north, to the westward and northward of which, the wild and independent tribes of Lawas, and Ka Kuis are located, rendering the road too dangerous to be travelled, so much so, though the direct road from Muang Lein to Ava is by Thuni, the officers and others are invariably obliged to go to the capital by Kiang Tung and Moué.
The Chinese bring down copper pots, silks, &c. and return with cotton and tea. Many make two trips in the year, the second time they bring down rock salt from the neighbourhood of Esnuk (or Muang Lu of the Shans). I met a great many very respectable merchants, (some of them residing within the palace enclosure, for the Tsaubua and all trade here) all most anxious to visit Maulamyang. I gave them every encouragement to do so, as well as every information they required. But they, like the others, only wish to travel by the Kiang Túng road.

There is a great demand throughout this province for English goods. Our merchants sold their things at a handsome profit, the market being at present wholly dependent on Ava: many difficulties appear to exist to the trade from Maulamyang through the Red Karean country and the Burman territories along the Salween. There was a slight attempt made, though in a very friendly way, to delay my departure until instructions could be received from Mouè: however, finding I was bent on going on without delay, the point was given up and the Tsaubua made an excuse for not having me escorted in a way he could wish, for if he sent an officer of rank with me, umbrage might be taken at Ava. I was surprised that no decided objection was made to my going on, knowing how jealous the Burmese authorities are of any communication with their Shan provinces, and more particularly as the Tsutke or officer stationed in all these states to look after the Burman interest, was absent at Mouè where an officer of rank is placed by the government, to whom all the tributary Shan states are obliged to report the most trivial occurrence.

The merchants who accompanied me hearing of the unsettled state of the country above, and meeting with a good market where they were, decided on remaining. They were promised every encouragement and assistance, and were at perfect liberty to go when they pleased. It was agreed that no duty should be levied on any thing exported or imported by them, but of course a few trifling presents will be expected as is customary amongst the Burmans.

My elephants being unable to proceed and the road being over mountains and no forage procurable on them, I provided myself with ponies and quitted Kiang Túng on the 1st of March, and after passing through many large villages and some towns the residence of petty Tsaubuas, reached Kiang Húng (the Kien yim gyé of the Burmans) on the 9th. I found the Kiang Túng Tsaubua had not exaggerated the state of things. The late Tsaubua Maha Wang had been dead some months, leaving a young son of 13 years of age. A nephew of his, son of an elder brother but who never had been Tsaubua, seized upon
the throne; the chiefs however were in favor of the son, and to prevent his being made away with secretly conveyed him to China, and feign-ed submission to the self-elected Tsaubua. They managed to assemble a large force near the town, and when these plans had ripened, put to death many of his principal adherents, and the Tsaubua himself had only time to escape with a few of his followers. Parties had been sent out to apprehend him but had not succeeded in discovering him when I was there. The same night they killed his aged father and younger brother, and the Burman Tsutke, who was in disgrace during my visit, was only saved by the interposition of the chief priest of the place. He was father-in-law to the self-elevated Tsaubua’s younger brother who was killed, and had been intriguing in favor of his connections.

This place is the capital of a large province comprising no less than 12 Tsaubuaships whose territories however are not extensive, and through some of which I passed on my journey.

It is tributary to China but in a greater degree than the term generally implies, and might be almost said to be a Chinese province, for it pays a regular land revenue and other taxes to that kingdom, to collect and regulate which an establishment of Chinese officers and clerks are kept. But at the same time it makes certain offerings of submission and dependence once in three years to Ava, and which kingdom places a Tsutke there to look after its interest. The Tsaubua-ship has always belonged to one family, but the nomination of the individual rests with both the kings of China and Ava; that is, one appoints and the other is expected to confirm it; but should the selection made by one not be approved of by the other, they appear each to appoint a distinct person, and to allow the parties to decide the matter by arms, never interfering themselves;—this occurred not long ago.

The town stands in 21° 58 north latitude and about 100° 39’ east longitude; it is built on the face of a hill on the western or right bank of the Me Khong or Cambodia river. It has no fortification and the houses though good do not amount to above 500. I saw the place under great disadvantages, many of the inhabitants had fled and the place was in the occupation of troops from various quarters.

The average breadth of the river, which is confined between two ranges of hills, is at this season about 300 feet here, and when full from bank to bank about 650, and its rise judging from its high banks must be about 50 feet. It is not at any season fordable. I had no means of measuring its depth unobserved, and I was fearful of exciting their suspicions by doing so openly. Its velocity I think is
about three miles an hour. It here has a N. W. and S. E. course, and is not navigable to any distance down, its course being interrupted by falls two or three days below the town.

I was admitted the day after my arrival to an interview with some of the petty Tsaubuas, who were almost all here with their contingents. One of them was the Talan Tsaubua, who was the minister during the former Tsaubua's time still continued in that post, and the deceased Tsaubua's chief wife, Mahâ De'vi (but not the mother of the young Tsaubua who is by the second wife) acted as regent for the young lad, nominally by the advice of the petty Tsaubuas; but the minister was all-powerful, and did as he pleased. He had been the main instrument in the scenes lately acted there, and being a shrewd intelligent man, many supposed he had some design on the throne himself. Though my reception was civil, yet they shewed a degree of suspicion of the objects of my mission, refused to permit me to proceed over to the frontiers of their own territories towards China without a reference, and even hinted I had better return. They at first declined receiving the presents, but after explanations accepted them for the young Tsaubua.

It was already evident that I should not he permitted to pursue my journey, but I considered it desirable to remain at the place a few days to endeavour to allay any suspicions the authorities might entertain respecting the object of my mission, and to become better acquainted with them. I therefore requested the authorities at Esmok or Muang La might be informed that I was the bearer of letters and presents to them which I wished to deliver. Though they did not for some days make the communication yet I had reason to know the letter sent faithfully detailed the object of my mission and all I had said. I dined the next day at the palace and met all the Tsaubuas and chiefs, who like the day before were clad in Chinese costumes. All the attendants were in the same dress, and the dinner &c. completely Chinese. A few cups of spirits, which some of them freely drank, soon made them throw off the formality of Chinese etiquette, and strive to make themselves agreeable, particularly the minister, who alone can speak Burmese, though all speak Chinese.

The reply from China arrived on the 23rd and the same evening the Talan Tsaubua and some others came to communicate its contents to me. It contained the same remarks about merchants, &c. as made by the officers on my first interview, and went on to say that British ships daily visited Canton, and that that was the proper route for an officer deputed on a mission to go; that they had consulted all their historical records and could not discover a precedent of any officer
coming by the road I had, that **Kiang Háng** was a town of theirs, that orders had been sent to treat me with attention and settle all matters connected with my mission, that our merchants were at liberty to trade with them, and that their own traders over whom they exercised no control could likewise visit **Maulamyang** if they liked; but if I insisted in coming on, it would be necessary to refer the matter to **Pekin**.

It would have taken a year at least to receive an answer, and as it was not difficult to surmise what the reply would be from that haughty court, I considered it prudent to let the matter rest, hoping that at some future period more success might attend a similar attempt.

The officers had invariably prepared me for the refusal, assuring me that even they themselves had never been permitted to go beyond **Puer**, and that only on most particular business, that the Chinese were alarmed at the approach of an officer from any foreign state, but our merchants would be allowed to enter certain towns for the purpose of trade. On this point however I received many contradictory accounts, and I am led to think that **Esmok**, which is a Chinese town built close to **Muang La**, (a Shan town on the frontier and only separated by a nullah) and five days' journey from **Kiang Háng** or **Puer**, called by the Shans **Muang Meng**, three days' journey further would be the extent of their journey. I had during my long stay visited **Maha Devi**—she regretted much I had not gone up during her husband's lifetime, that he would have at once sent me on, and apologized for not having shown me more attention. Of this I certainly had no cause to complain; I was in the habit of exchanging frequent visits with the minister and other Tsaubuas, and I am satisfied left them impressed with a high opinion of our liberality, justice and power. They said they could only compare us with the Chinese, whom they praised highly; that they were punctual and just in all their transactions, that they insisted upon the regular payment of their taxes, and wrote long letters about a few pice; but on the other hand they never took or kept any sum however small, that they were not entitled to. They on the other hand never failed loudly to complain of the avarice, &c. of the Burmans, whom they neither respect or regard. I endeavoured to penetrate to **Ava** by **Muang Lein** and **Thainni**, or return to **Zumüè** by the road on the eastern bank of the **Cambodia** river, for the purpose of meeting the **Chou-kona** of that place, but I regret to say that I was most reluctantly obliged to retrace my steps by the road I went up, in consequence of a despatch having reached **Kiang Háng** from **Kiang Túng** entreating the **Tulan** Tsaubua to send me back there, as
orders had been received from Monè not to permit me to proceed towards China until the commands of the King of Ava were received. In consequence of which, orders had been received from the young Tsaubua to escort me back by the road I had come when I wished to return. The minister confessed that he was under obligations to the Kiang Tùng Tsaubua, and if he now allowed me to go by any other route, it would certainly get the Tsaubua into trouble; he hoped therefore I would not press the point, as it was painful to him to disoblige me, and he would be obliged to apply for instructions from the young Tsaubua, if I insisted on it. I thought it advisable to wave the question with a good grace, for there can be no doubt that the reply would have been in favor of the Kiang Tùng Tsaubua’s request; because that chief has considerable influence with his state, the young Tsaubua being betrothed to his daughter.

The day before I left I met all the chiefs at dinner at the palace, when they all, and particularly the minister, gave me assurances of their friendship for us, and of their anxious desire to promote a free intercourse between our countries, that no duty whatever should be levied on our traders, and urged me strongly to repeat my visit, and to send up some merchants, and they would, to ensure them a safe passage to China, send people with them. I was likewise told by him that their suspicions had been raised respecting the objects of my visit, by certain reports propagated by the Burman Tsutke and his party, who though in disgrace had sufficient influence over their ignorance to excite their fears, but that my frequent intercourse with them soon removed their mistrust, and he hoped the unreserved and friendly manner they had lately communicated with me had removed any unfavorable impressions I might at first have formed of them. I met there many Chinese merchants settled at the place as well as those belonging to caravans. They were all eager to trade with us, and promised to visit Maulamyaing. They also urged me to send some of our merchants up to them. This however would not answer; for they would be obliged to transport their goods chiefly on elephants, against which there are many objections. They require from us gold thread, carpets, bird’s nest, sea slugs, dates, ivory, &c. &c. Some samples of Pernambuco cotton I showed them pleased them much. Cotton would also be an article of export, for this is what they chiefly carry away from Muang Nan, and the difference of price, which is much in favour of the province, will more than renumerate them for the distance they would have to come for it. Their imports into Kiang Hùng are the same as to Kiang Tùng. I there met with woollen cloth brought by
them much cheaper than it can be purchased here. Their exports consist principally of tea, which with a little cotton is a staple of this territory. It grows on both sides of the Me Khong in large quantities, but like the samples I have brought down, with some seed, of a coarse description, but whether from their mode of preparing it, or naturally so, I cannot tell.

Their state extends on both banks of the Me Khong: it is bounded on the N. and N. E. by the Yunnan province; to the E. by Cochin China; to the S. E. by the Lauchang territory, and to the south on the eastern bank of the Mekhong by both Muang Luang Phaban and Muang Nan; to the southward on the western bank of the river by Kiung Khiaing (a small state ruled by a Tsaubua tributary to Ava) and Kiang Tung; to the westward by Kiang Tung; to the north-west by Muang lun, which last stands in the same relation to China and Ava as it does.

I quitted Kiang Hung, on the 26th of March and reached Kiang Tung on the 31st. Here I saw the order from Monè not to permit me to proceed until further orders, but if I insisted in going on, they were not to prevent me but merely to take a list of the followers, &c. with me. During my stay I frequently saw the Tsaubua who as before urged me to use every endeavour in my power to obtain a free passage through Zumuè for all merchants, which could easily be done by British influence. He assured me it was far from his thoughts to attempt to rescue his relations from captivity, though strong enough to do so, but he knew the attempt would lead to bloodshed and be the means of their being removed to Bankok. He complained of the Siamese after so many years of quiet, which he entirely attributed to us, again making aggressions into the territories of the Burmese, alluding to the affair at Mak mai; that he had hoped we should not have permitted any thing of the sort, that he had lately re-established many of his deserted towns towards Zumuè, but he much feared they would not be allowed to remain, unless we interfered. That they considered themselves prevented by the treaty of Yandabu making aggressions into the Siamese territories, and we ought to put a stop to their being molested and robbed by the Siamese. He urged me to repeat my visit and to beg of you to send some person up to cure him of his blindness if possible.

I quitted Kiang Tung on the 4th of April, and reached Zumuè on the 18th, having left the elephants to come on by short marches, the country was completely burnt up and no forage to be found.

The Shan officer who had accompanied me had returned from Kiang Tung, the Tsaubua told him he was glad to hear I had arrived
there safe, and inquired particularly about my proceedings at Kiang Tung, and was satisfied by the reports made. The Chou Rāja Wūn was not pleased, and when I saw him said he was very much afraid the Chou Houa might be displeased at my going to Kiang Tung, and all the blame would fall on him. Some merchants who had come up from Maulamyaing for the purpose of joining me had been there some time. I endeavoured to obtain permission for them to proceed by Kiang Tung, but the Chou Rāja Wūn would not hear of it, but said they were at liberty to go by the eastern road, which had been conceded to us, that every assistance would be afforded them, and passes given. He begged me to remain until the Chou Houa's arrival.

On the 22nd I held a long conference with the Tsaubua on various points. It ended in positive prohibition to the merchants passing through Zimmay to Kiang Tung. The Shan officer who accompanied me was even put in irons, and was only released through my intercession with the Chou Houa, who entered the town on the 6th May.

The king of Siam had forbidden all communication between the two states on any account, that they never could eradicate the hatred they had for the Burmans, and the Kiang Tung people though not Burmans were subjects of Ava, and therefore could not for a moment be trusted. But there was no objection whatever to our merchants going by the road on the eastern bank of the Me Khong or Cambodia river, but they would not permit any of the Shans from Kiang Tung or any place in any way subject to Ava entering their territories.

I could not leave the place until the evening of the 11th in consequence of a little discussion about a woman; a native of India had taken from this place and was attempting to extort money from her, and threatening to sell her, and to obtain satisfaction for a case of theft that had occurred many days before, and though some of the parties were secured, they were screened by the Chou Houa's officers, and the investigation put off in a most disgraceful way. The first the Chou Houa settled by allowing me to bring the woman away with me, and as I could wait no longer, he promised to have the matter inquired into before some of my people whom I left behind; and the officers, who had not been more attentive, punished.

In spite of the disagreeable discussion I had had with the chief of Zumūe we parted all good friends, with mutual assurances of wishing to continue on good terms with each other.

Having left the elephants behind I returned here by a different road to the one travelled in going, and which though rather longer is much better in every respect than the other.
Zumuë, Labong and Lagon have already been described by Dr. Richardson, the former is in 18° 47' north latitude and about 99° 20' east longitude. They form the patrimony of one family, the chiefs are therefore all connected, and the oldest usually exercises a sort of control over the others, but this appeared to me to be very small and having only reference to their external intercourse or war with the Burmans. Much jealousy exists between them all.

The Chou Houas of both Labong and Lagon have been lately elevated to the Tsabuaship of those places, and the Chou Raja Brit of the former and Chou Raja Wun of the latter to the offices of Chou Houa. Both these states have always proved themselves anxious and willing for a free intercourse, forming a contrast in this respect with the conduct of Zimmay.

Cattle is abundant in Zumuë and Lagon but we have nearly exhausted the Labong territory. The inhabitants of the former place, to escape the oppressive exactions they are subjected to when they sell cattle, deliver them to our traders in the Labong territory, and thus avoid having their names registered.

There is little or no trade in these districts; the inhabitants procure salt from Bankok, and export paddy and stick lac. Their home manufactories supply most of their wants, and the only thing in demand from our province is the red cotton stuff called by the Burmans shant, and for this even the merchants do not obtain prime cost, and are only repaid by the profit they make on the cattle exported in return. In spite of their enmity towards the Burmans, large quantities of betelnut are carried into Kiang Tung, which state has not a single tree of that fruit in it. Many of the chiefs, if not the whole, are aware of it and allow their followers to smuggle it out of the country for their own profit, but especially object to the poorer people doing so. The trade with China is very limited, about 300 mules come down annually (but not one-third laden) with silks, (raw and made up) copper pots, tinsel, lace, &c. which they exchange for cotton, ivory, horns, &c. A traffic is carried on also with the Red Kareans on the right bank of the Salween, exchanging cattle for stick lac and slaves. This last horrible trade has not diminished, and I regret to say some of the inhabitants of India have embarked in it. I warned them agreeable to your commands of the penalty attending the introduction of any of those unfortunate creatures into our provinces.

One of the Red Karean chiefs accompanied the Chou Houa to Bankok: his as well as that chief's visit had reference to an attempt made some months ago by the Siamese Shans, to bring away the inhabitants
of some Burman villages on the western bank of the Salween, who they had been informed were willing to place themselves under them, if a force was only moved towards the frontier to protect them. The Burmans however met them with a large force and obliged them to return. The Red Kareans had sided with the Siamese and were eager that an attack should be made, with the sole view of getting a few slaves for sale. This useless adventure was strongly opposed by many of the chiefs, but the Chou Houa and Chou Rāja Wān of Zumuè had their own way. They were, I heard, preparing to attack some small towns on the eastern bank of the Salween belonging to Monè, when I left.

The Tsaubua is old, upwards of 80, he is a mild and well disposed person, but now entirely given up in making offerings to the pagodas and priests, so that the Chou Houa, who is a clever and able man though naturally of a bad disposition, and much feared and disliked by the people, is in fact the ruler, and has his own way on all matters.

The states of Muang Nan (which is as large as Zumuè) and Muang Phe, (smaller even than Labong) stand in the same relation to each other as the other states before mentioned do. Cattle is abundant in these. They produce more cotton than the others and a greater number of Chinese visit them, and many even from Zumuè go there to procure a return load.

These territories occupy the space between the Salween and Cambodia rivers, but on the eastern bank of the latter lies the town and territory of Muang Luang Phaban, said to be much larger in extent than any of the others, and to be the capital of Laos. This place is also visited annually by the Chinese caravans, but only one or two of our traders have yet reached it, and they report the authorities are anxious, as those of Muang Nan, to open a communication with us.

The tribute paid by these states to Siam is small: the five first pay theirs in teak-wood chiefly, floated down the rivers which pass through each province, and fall into the Me nan. Muang Luang Phaban pays its tribute in ivory, eagle-wood, &c. there being no water communication between it and Bankok. This last state is also said to be tributary to Cochin China and China; to the former it sends presents triennially, and to the latter once in eight years it sends two elephants.

With reference to the road that is travelled generally between this and Zumuè and by which I went, it runs for six days over a flat country, then the country becomes gradually mountainous and continues so for 12 marches, to Muang Hunt, the frontier Siamese village situated at the foot of the range. The whole distance is much intersected
by numerous large and rapid torrents. Access with a regular army and its equipments is impossible by this road and the Shams are well aware of it. There are numerous passes however of which we are totally ignorant, and of which they wish to keep us in the dark. From Muang Hunt to Zumuè, four marches, is through the valley of the Me Piu. From Zumuè to Esmok or Muang La, there may be said to be only two roads, the others being only branches of them and occasionally slightly deviating from them. The one I proceeded by is for three days over low hills, then for eleven marches to the frontier village belonging to Kiang Túng, Hai Tai, through valleys and occasionally over a few low hills, then over high mountains to Kiang Túng. From Kiang Túng to Kiang Húng the country is both hilly and mountainous with small rich valleys through which we daily passed, and in which there are numerous villages all well peopled. These mountains though not passable for carts have good roads and are in every respect easier to pass over than those between this and Zumuè, but there is not a spot of ground amongst them in which an encampment could be formed for a large force. Water is throughout abundant and the country thickly wooded.

From Kiang Húng to Muang La is five marches, and the road runs over high and barren hills.

The other road is the one by which the Chinese caravans come to Zumuè; it separates from the other one the village of Pak Bong, from whence to the Cambodia river, on which the town of Kiang Khong stands and belongs to Muang Nan, it is six or seven marches. The river is there crossed, the road continues in the Muang Nan district for four or five days, and then enters the Muang Luang Phaban territory and continues in it for two or three days, after which it passes through the Kiang Húng territories to Muang La. The Chinese describe this road as very mountainous. It occupies them forty days to reach Muang La from Zumuè. The road travelled by the Chinese, to Muang Nan, separates from the Zumuè one at Kiang Khong, on the western bank of the Me Khong or Cambodia river.

The road I returned by from Zumuè is the high road from that place to Bankok, via Lahaing; to within two marches of that place I proceeded, and there struck off to the westward to this place. After crossing the Me Piu only, did we meet any high hills and then only one, which did not occupy us long in getting over. The rest of the road is chiefly hilly but of no elevation, and though no cart road exists, one might with very little trouble be made passable for an army with its equipage. From this road, those to Muang Nan and Lagon branch
off, and it is by the former I should recommend our communication with China being kept up.

The accompanying map has been hastily prepared to forward with this letter to enable you to trace my route and the situation of places mentioned by me. I have adopted the Shan names of places, as pronounced by them, with the exception of those which from frequent usage have become well known.

[We must solicit indulgence if the proper names in this paper are incorrectly given: it was impossible to distinguish the n from the m in the MS.—Ed.]

II.—Abstract Journal of an expedition from Moulmien to Ava through the Kareen country, between December 1836 and June 1837. By D. Richardson, Esq. Surgeon to the Commissioner of the Tenasserim Provinces.

[Communicated by the Right Honorable the Governor of Bengal.]

On the 13th of December 1836, in company with Lieut. McLéod, I left Maulmain and proceeding up the Gyne river reached Pike-tsaung the last village in our territories, on the 16th, here we waited four days for the elephants. On the 21st we continued our march, on the 25th crossed the boundary river separating the British possessions from those of Siam, and on the 26th we parted company, Lieutenant McLéod continuing his route along the now well-frequented road to Zimmay, and myself striking off more to the westward, by a path rarely travelled except by the scanty Kareen population of the surrounding hills, repeatedly crossing the Moy Gnow so rapid and deep at this season that almost every time we crossed some of the people were carried down the stream. On the 1st of January I reached Mein loon gyee (the old Yeun saline), having passed only one village. Here I halted to endeavour to obtain rice to carry us through the nearly uninhabited country between this and the Thalween. On the following day we were joined by eleven Shans, inhabitants of the town of Whopung and its vicinity, who had been on a trading journey to Maulmain; they increased our party to ninety, all of whom were traders except about twenty-five followers of mine, and carried goods to the amount of between eight and ten thousand rupees. Their means of transport were four elephants, a few bullocks, and the remainder on men's shoulders. They were in great measure dependent on me for their supply of provisions and where the distance between the villages was great I had to assist them in their carriage also. I had some discussion with the Myo-woon about allowing the Monay traders,
Burman subjects, to pass through the point of territory under his jurisdiction; he at length agreed to it, but proposed to levy a duty of 10 per cent. against which I remonstrated as exorbitant, considering the nature of the road. A reference on that point to Zimmay will however be necessary. On the 6th January left Mein loon gyee with only five days' provisions, about one-fourth of what I wished to procure. We travelled along the road used in the monsoon (the Mein loon gyee river being too deep to ford), and reached the Thalween in lat. 18° 16' 14" N. on the 16th without seeing a single village. In the afternoon, the Thoogyee of Ban-ong the Ka-reen-nee village on the western bank, crossed over to my tent and told me that he had the orders of Pha Pho (the chief of the Kareens) to detain me here as it was his intention to come this far to meet me. After some remonstrance I was obliged to comply. Our rice had been short for some days and we had now the greatest difficulty in procuring one meal a day of a mixture of cholum and rice, and even that, though the people were out all the morning, was often not brought in till the evening. On the 26th even this failed us and we were obliged to push on with the consent of the Thoo-gyee who declared himself unable to assist us. Travelling by the same road as on my last mission, we reached Pha Pho's village on the 28th, having passed three or four small villages. We found that Pha Pho had been gone a day or two on his way to meet us on the Thalween, but as he had gone by a road lying to the northward of the one we had come by, we missed him, and, what was of more material consequence at the time, our provisions which he had taken with him. The people at the village were however very attentive, and his youngest son went with two of our elephants on the following morning to a Toung-thoo village half a day off, for rice.

On the evening of the first of February Pha Pho returned, and on the 3rd I waited on him with your letter and presents. He received me kindly and after several friendly visits and some discussion, I succeeded in obtaining an answer to the letter, promising every facility and protection to our traders, bringing a pass from Moulmain, passing through his country to the Cambodia Shan states; he also agreed to the Shan traders passing through to Moulmain; he promised to levy no duties, but said that the traders must make a small present on asking leave to proceed. He assured me my visiting the other chiefs was quite unnecessary, as he was the paramount authority, and any arrangements made with him must bind the others; as I did not know what towns I might have to visit in advance, and my presents not being very numerous, though quite valuable enough for the people I had to deal with, I did not visit them.
On the 6th February I took my leave, having hired a guide to whom the chief gave his orders touching his good conduct, and directing that we should be supplied with rice. From hence the route is perfectly unknown, no European having ever travelled it. The first two days and a half our march lay through a hilly or rather mountainous jungly country nearly destitute of inhabitants, the road bad and difficult for bullocks, water sufficient though we had no streams of any note to cross. The next two days the hills continue but covered with a considerable depth of soil with few large trees and little underwood, the population pretty numerous, and nearly the whole of the hills brought under cultivation, which is performed with considerable care and neatness. During the next three days which brought us to Ka-doo-gyee, the first Burman village, we were obliged to make a detour to the eastward, the proper road being said to be blocked up by fallen trees, and consequently impassible for the elephants which are never used here. This threw us out of the line of the inhabited part of the country, and we saw only one small village of deserters from Mok-mai and no cultivation. The red Kareen country is considerably more extensive than I had been led to believe from the information obtained on my last mission, and the population more dense, if density may be applied to any hill people. The part of the country crossed by me was said by no means to be the most populous part of it, which indeed might have been inferred, as it lay along the borders of the desert waste they have made, separating them from the Burmans, against whom they entertain the most rancorous enmity. It will be long before there is any considerable demand for European manufactures; they are in the first and rudest stage of an agricultural population; their habitations are miserable and destitute of every thing that conduces to the comfort of human beings, to which they are scarcely allowed by the Burmans to belong: nearly all their present limited wants are supplied within themselves. Their only traffic is in stick-lac which is produced in great quantities, and slaves, whom they capture from the Shan villages subject to the Burmans lying along their frontier. From three to four hundred are annually bartered with the Siamese Shans for black cattle, buffaloes, salt and betel-nut. This horrible traffic has within the last few years been somewhat diminished by the asylum afforded to the fugitive slaves of the Shans, in our possessions here.

The only articles of exchange they are at present known to possess available as returns to this market, are tin and stick-lac, both in abundance, but the former is too heavy and the latter too bulky to be avail-
able to any great extent with our present means of transport. Tin is
to be bought there for 50 rupees per 100 viss, and will fetch in the
market here about 80 rupees, there is at present however but little
demand for it. Stick-lac may be bought at 200 rupees the 100 bas-
kets, weighing on an average 22 viss or 70 odd pounds, and sells here
from 880 to 1100 rupees.

On the 13th of February we reached Kudoo a stockaded village of
about 80 or 100 houses, half of which may be within the stockade. It
is called a military station though there are no regular troops here, 
indeed the Kareens till within the last two years were constantly in the
habit of carrying off the people from the very gates of the stockade,
which now pay them a sort of black mail, as their own government
cannot protect them; here we halted one day to rest the elephants.
The people exposed some of their goods for sale but had few or no
purchasers.

On the 15th we left Kudoo and passed the small village of Salaung
of 15 or 20 houses of catechu boilers quite as poor as the Kareens,
and Ban-hat of 120 houses of rather more respectable appearance.

On the 18th February we reached Mok-mai. Both the above vil-
lages are under Kayennee influence, and the last from which the head
men came out to meet me forms the limit of the journeys of the Chi-
nese caravans in this direction. Mok-mai is a stockaded town of
perhaps 300 or 350 houses, the residence of one of the Tso-boas of
Camboza (a general term for the Shan states in this quarter). I halted
about a mile from the town, and sent the guide furnished me at the
last village, to notify my arrival, and request to know where I should
pitch my tents. He returned and told me I might either come into
the town or encamp near a Poon-gyee house outside. As there was
a feast in the town, I preferred the latter as more out of the way of
the noisy curiosity of the people. I could not however have fared
much worse any where, for all the inhabitants of the place poured out
to look at me. When I reached the halting-place, such a crowd had
collected that it was scarcely possible to unload the elephants; and
before this was done they had become so riotous and insulting that I
was obliged to send in to the Tso-boa for protection. He sent one of
his Atween-woons and some peons who after some trouble and a good
deal of rataning which the Atween-woon applied himself, we were en-
abled to pitch the tent.

A Than-dau-tseen came out in the evening to ask me for a list of the
presents, to inquire the object of my visit, and to request me to re-
main here a day to give them time to report to the head Burman
authority of Monay. I satisfied them in the two first points, and agreeing to halt proposed calling on the Tso-boa in the morning. I was prevented doing so by the crowds of noisy people round my tent; I had however a good deal of conversation with some municipal officers who visited me; they were all Burmans, understood the nature of my mission, and expressed a readiness, as far as they could, to forward the objects of it. I learned from them that the authority of the Tso-boa is a dead letter, the whole real power being in the hands of officers appointed by the court of Ava. The Bo-hmoo-meng-tha Meng-myat-boo (general prince Meng-myat-boo) a half brother of the king's, son of a Shan princess, was at that time, and had been ever since the war, governor of the whole of the Shan countries comprehended under the general name of Camboza tyne; he generally resided in Ava, but his deputy the Tseet-kay-dau-gyee had his head quarters at Monay with some officers and a small military force. All business is transacted by them at the Tat youm or military court-house. Much surprise was expressed that I had brought letters to the Tso-boa and not to the military chiefs. I begged them to believe our sincere wish to establish friendly relations with the government in whomever vested, and assured them that had you been aware of the existence of a higher authority than that of the Tso-boa's, resident in the country, your letter would have been addressed of course to that authority. I desired them to inform the Tso-boa of the reason of my having failed to visit him to-day, and to request he would give orders or send some one to prevent the people crowding round the tent in the unreasonable way they had done, and to say I should put off my departure and wait on him on the following day. An Away-yuik came out in the morning to say the Tso-boa would be glad to see me, and I accompanied him into the town. The Tso-boa is a young man of about six and twenty, son of the last Tso-boa who was killed in the dreadful slaughter of the Shans at the stockades above Prome, during the late war.

I explained to him the nature of my mission, regretted that you were not aware on my leaving Maulmain, that my route lay through his city, expressed my certainty that you would be equally sorry that you had not had an opportunity of writing to him. I repeated my assurance of our anxiety to be on friendly terms with the Shan chiefs, and promised every protection and facility of trading to his people if they visited Maulmain. I requested him to encourage their doing so and begged in return that he would afford the same protection and facilities to our people visiting his country, to which he merely assented
saying “‘tis well.” I had then some conversation with the two Tseet-kays (Burman officers sent from Ava) regarding the British possessions, power and resources, of every thing regarding which they are in utter ignorance. The Tso-boa himself scarcely opened his lips;—my visit lasted about an hour. The traders exposed their things for sale during the two days we halted here; there was a strong desire to buy on the part of the people, and they sold as much as from the size of the place they had reason to expect. Silver is very scarce and that in circulation is half copper. On the 20th we started for Monay and reached Ban-lome a small village of 12 or 14 houses in the evening. This is the first village we have seen since leaving their country, the inhabitants of which consider themselves as tolerably safe from the forays of the Kareens, which they all compare to the swoop of a hawk. At Mok-mai, though the town may contain 2000 or 2500 people, they dare not go half a mile from the stockade for firewood, and were astonished at the temerity of our mohuats in going singly into the jungle after the elephants. On the following day we reached Monay.

The first days’ march from Kudoo is rugged, mountainous and difficult with no water (except one small stream) till the end of the march, when we cross the May-neum about three feet and a half deep. The two following days to Ban-hat is a good deal along the bed of a small stream; the road rugged but no hills to cross; water abundant. The next day to Mok-mai, which lies quite out of the direct line of march by this route to Monay, is over the same range of hills crossed the day of leaving Kudoo, but lower. Leaving the May-ting deep nearly four feet at Ban-hat, and encamping again on the May-neum. At Mok-mai there is a good deal of cattle, and cultivation round Ban-hat and Mok-mai, the rest of the country rocky mountains covered with jungle. The last two days the road was better, in many places practicable for carts, water plentiful and a great deal of cultivation near Monay.

The Tso-boa of Mok-mai furnished me with a guide who had authority to order the Thoo-gyee of Ban-lome to relieve him and furnish one who should accompany us to the confines of the Mok-mai territory where people would probably be sent from Monay to meet us. The Ban-lome Thoo-gyee was not to be found in the morning, and we proceeded without him. On reaching Monay we were obliged to inquire our way to the place that had been recommended as encamping ground by our guide from Mok-mai; no one was inclined to give any information, and it was not till after many inquiries we met one man civil enough to point it out to us. We had scarcely halted when we were surrounded by some hundreds of people, and the same scene of
shouting, indignity and insult was repeated as at Mok-mai. I got the small tent pitched and endeavoured by shutting the windows to escape, but in vain; they held them up and shouted more furiously. I sent the Shan interpreter with some of the most respectable traders to the Tso-boa to report my arrival, the purport of my visit, to complain of my reception, and to request protection from the insults of the mob. They were stopped by the Tseet-kay whose house they had to pass; he questioned them in most overbearing manner as to who they were, where they came from, and what brought them here; they endeavoured to satisfy him on all these points and explain the reason the letters were not addressed to him; they asked permission to see the Tso-boa, and requested protection from the mob. He immediately sent out one or two Toung-hmoos and some peons, with ratans which they seemed practised in using, to keep the rabble off the tent. He told my people I should not see the Tso-boa till he was perfectly satisfied with the objects of my visit, said we had no right to come this road, that "Burney" was in Ava, and if we wished to come we should have gone to Ava for permission. After a good deal more in the same strain he concluded by saying—"Well he shall see the Tso-boa to-morrow." In the evening Meng-nay-myo-yadza-narata the chief secretary came out to my tent to inquire further the object of my visit, and was much more friendly than I expected from the Tseet-kay-dau's reception of my people. I gave him all the information he wished; he had been a sort of adjutant-general to Maha-nay-myo the general of the Shan troops employed about Prome during the late war. After a long conversation we parted very great friends, and he continued to be most friendly and attentive during the whole of my stay. On the following morning he sent for the Shan interpreter and several messages passed regarding my reception by the chiefs. It was proposed I should first go to the youm where the lesser officers would be assembled; that I should there take off my shoes and wait till a report was made to the Tseet-kay, when he would send and call me to his house. I objected to the whole arrangement and told them that in Ava I never took off my shoes but in the palace, the houses of the princes or at the Hloot-dau where I sat on an equality with the Woon-gyees and Atween-woons. I acquainted him that as my letter was to the Tso-boa I should wish to deliver it in person to him; but the Tseet-kay being the higher authority I wished first to see and be guided by him, as you had commissioned me to open a friendly intercourse with this country whoever was at the head of the government. Meng-nan-myo returned a message to say he would propose, if I wished it, that I
should see the whole of the military officers and the Tso-boa at once at the *youm*. The fact of my having been in *Ava* at once prevented their saying any thing more about the shoes; to this proposition I immediately acceded as it got over the difficulty of having the letter to the inferior authority, but on sending the Shan interpreter in the evening with my acquiescence, MENG-NAY-MYO was from home. Next day nothing was done. The Tseet-kay said he would consult with the other chiefs and let me know. The following day I sent to learn their determination and was told I should see the Tso-boa and all the military chiefs that day at the *youm*. I consequently took the letter and presents with me. I was not requested to remove my shoes but was obliged to sit with my own coolies, servants, and the people of the town, outside the Coon-tseen (a plank about a foot and a half high which separates the centre from the outer part of the house) within which the Tseet-kay-dau-gyee, second Tseet-kay, two Nakans and two Bodhayees were seated. My friend MENG-NAY-MYO seated himself by me and the Tseet-kay-dau-gyee was seated close to me, separated only by the "Coon-tseen." I now begged personally to explain the reason of your having written to the Tso-boa direct, and hoped the mistake would not be allowed to have any weight against our good intentions and wish to strengthen the friendship which had so long existed between the two countries, which was the sole intent of my mission, by opening the nearest route between the British possessions on the coast and this place, &c. &c. I concluded by expressing my wish to deliver the letter in the presence of the assembled officers to its address. The Tseet-kay then took it from me, told me the Tso-boa was not present (I had mistaken the second Tseet-kay for him), and commenced his conversation in a most overbearing strain which he kept up during the whole time it lasted; told me I had no right to come here without an order from the king, through BURNEE at *Ava*, said he was the Bo-hmoo-meng-tha's substitute who represented the king here; he incredulously asked if you did not know the nature of the government here, said I knew nothing and much to the same effect. I told him the treaties of Yan-da-boo and *Ava* stipulated for the free passage of traders into all parts of the kingdom: it was with a view to facilitate trade, equally advantageous to both countries or more in their favour, that I had come so toilsome a march, and little expected such a reception. I complained of his having deceived me by the promise of seeing the Tso-boa; he told me the treaty did not say a word about my coming to Monay and that he had never said I should see the Tso-boa. I requested that as he had received the Tso-boa's letter, he would give me the permission therein re-
quested to proceed to Ava to acquaint Col. Burney, for the information of the court of Ava, with the result of my endeavours to open the gold and silver road through the Karian country. He replied "Oh yes, oh yes, go, go." The whole tenor of his conversation had been most discourteous, and I said I thought the sooner I went the better, and wished to start in two or three days. The first Na-kan then addressed me with much civility and asked if I did not wish to see the Tso-boa; I said most certainly, that had been the original purport of my visit, but that it depended on the "Tseet-kay-dau gyee" to whom the king had confined the supreme authority here. This seemed to please him, he said "Ah that is a proper answer." The Na-kan again said, "Why you are only just come amongst us and are already talking of leaving us; you must stay with us a little while, it will be necessary to get permission from Ava "for you to proceed." I said such was my wish, and that it was with the intent that I should express your wish also to be on the most friendly terms, but as yet I had no reason to believe I was a welcome visitor, and wished to be allowed to proceed without waiting a reference to Ava which could only sanction my proceeding, as I dreaded being caught in the rains on account of the people with me having no shelter. The Tseet-kay said sneeringly, "he calls himself 'tsia-woon' (a doctor) and is afraid of dying," of which speech I took no notice.

The Na-kan said I had taken them by surprise, that they had intended me to live in a brick building on the other side of the town. The Tseet-kay interposed and said I might live where I pleased. I asked his advice regarding the best course for traders to take; he said traders had come here before my visit and would continue to do so, that no one prevented them from trading, they might either sell the things where they were, or go to the bazar with them. I repeated my request that if they were satisfied with my intentions, I might see the Tso-boa, and after some conference amongst themselves, it was agreed I should see him at the youm on Monday (the next day but one). I requested the Tseet-kay to take charge of the presents which he refused to do, saying they were not for him; told me to take them away and bring them on Monday. I objected to this as dragging them about the town would be disrespectful to you, and told him that they had been brought at his request, which he denied, though the bearer of his message to that effect was at my elbow; he however at last took a list of them and gave them in charge to a "Tyke-tsoe," and, took my leave. In the evening Meng-nay-myro who has throughout evinced a kind and conciliatory disposition, came to my tent with
two of the Tseet-kay's sons, probably to see how I was satisfied with my reception. I told him that I had conversed with Burmans of all ranks from the king downwards, and had never been addressed as I had to-day; that it was evidently more to their advantage than ours that trade, which was the greatest source of prosperity to all countries, should be opened between us, that it was a bad return for your friendly intentions, and that if the tenor of the conversation on Monday was the same as it had been to-day, however sorry I might be, I saw no alternative but to return by the route I had come and report my reception to you, when the king would be made acquainted with it. He said this was true, but that he had spoken to the Tseet-kay (with whom he is connected by marriage and had great influence) and assured me I should not again have reason to complain, and begged me to say no more about it: when his visit had lasted about an hour, he took his leave. On Monday I sent the Shan interpreter to the Tseet-kay to remonstrate against being seated outside the "Coon-tseen," and to request him to send and to let me know when they were ready to receive me at the youm. He was for the first time exceedingly civil, requested him to tell me they were here amongst a people of a different nation from themselves, that the customs were different from those of Ava, that the Tso-boa would also be seated outside, and that he would send and let me know when they were ready at the youm, which he did at half-past nine, and I proceeded there accompanied by the Meng-nay-my as before. All the military chiefs were assembled and in half an hour, which was employed in friendly conversation, the Tso-boa with four gold chuttahs, preceded by a guard, arrived and seated himself by me outside the "Coon-tseen." He is about 68 years of age, and of the most mild and gentlemanly manners of any Burman I have seen, tall, and fair even for a Shan. I again explained the mistake of the letter and your wishes for a friendly intercourse, and for his and the "Tseet-kay's" protection and assistance to our people coming here to trade, promising a continuation of the same encouragement to his people they had hitherto received at Moulmain, and regretted we had seen none of them for the last two years. I said you had heard the Toun-gngo road was unsafe to travel, and had dispatched me to open the road through the Ka-reen-nee country, which I had succeeded in doing, and hoped the intercourse would now be uninterrupted. I delivered the letter which the "Tseet-kay" had returned me, and a list of the presents was read, and they were laid before him; he replied that it was well, that he was glad to see me, but as he was subject to Ava, the letter and presents must be sent there; and I must
wait till permission for me to proceed was obtained from thence, which he thought would be the best course for us all as he could not take on himself to allow me to go on. I remonstrated with all the arguments I could think of against such a delay, but without success. The conversation then became general, principally on geography, the relative power of different states, and the difference of European and Burman customs, on all of which subjects except the last they are profoundly ignorant. The whole interview was conducted in the most friendly manner, and it was difficult to believe the Tseet-kay to be the same person whom I had met here only two days before. On the following day a report was made of my arrival here, the number of people and amount of merchandize to the "Hloot-dau" at Ava. The letter and presents were forwarded to the king and an answer expected in 20 days. I embraced the opportunity to write to the resident a short account of my route so far, and complained of my reception. On the 1st of March I waited on the Tseet-kay at his own house, and used all my endeavours to remove any remaining suspicions he might entertain as to the motive of my visit, and I have every reason to believe I was perfectly successful. He promised every facility to our people trading; said they had better expose some of their things at our encampment where they had a large double zeyat; send some of their people about the town with others, and on market days, which were held every fifth day at one or other of the surrounding villages, they could carry a portion of them out. He promised that there should be no duty levied this time, but probably in future he should be ordered to stamp the goods and levy 10 per cent. as at Rangoon. I reminded him of the difference of land and water carriage, the difficulty of the road and great advantage to the purchaser in point of price, &c. He promised in case it was proposed, to use his influence to prevent so heavy a charge. There was a good deal of conversation on other subjects and my visit was altogether satisfactory, my reception civil, kind and conciliatory. I had once to complain of one of the Bhodayea’s interfering with the "Poe-zas" (shroffs) which only required mentioning to be redressed, and from this time our intercourse was frequent and most friendly.

On the following day I had a very civil message from the Tso-boa, expressive of his happiness at my visit, and wished to be hospitable, but from my not having brought any letter to the military chiefs he could not be so much so as he wished. He sent me five baskets of rice and forty-eight tickals of coarse silver for my expences, which I was obliged to accept. He wished me to move into the town, but on look-
at the place he intended for me I told him I preferred remaining where I was, and he had huts built for my people near my tent. The traders were in a large zeyat 50 or 60 yards off. Between this day and the 25th I called on all the officers who had met me at the youm, and my reception by all of them was civil and friendly.

With the exception of the Tseet-kay and Meng-nay-myo, whose houses are large and commodious, they are worse lodged than the native officers in Maulmain and Tavoy, or indeed than some of the Thoogyees of our villages. I applied once again through Meng-nay-myo to the Tseet-kay to see the Tso-boa, if he saw no objection; he gave an evasive answer and as my visit was not returned by any of the officers except Meng-nay-myo, my visits were necessarily confined to the Tseet-kay (whom I saw frequently) and him, at his house. I met amongst others the Tseet-kay of Kiang Tung, and some Shan officers of that town who had been sent by the Tso-boa last year, and endeavoured to open a communication with Maulmain; but after being detained nine months at Zimmay and treated with neglect by the Chow Houa of that place they were refused permission to pass through the Zimmay territory. They expressed themselves much delighted at the mission of Lieut. McLeod. They were on their way to Ava with the gold and silver flowers forming annual tribute, and we ultimately entered Ava together. On the 8th March we heard the first report of the prince Sarawatill’s rebellion. It was brought from Ava in six days by special messenger; it was stated that his quarrel was entirely with the queen’s brother. The Tseet-kay was desired to keep the country quiet, as it was likely every thing would be settled in a few days by the prince’s capture. The impression of the non-official people I conversed with was, from the first, that unless the queen’s brother was given up to him he would have both the power and inclination to take him by force, and the wishes of the people were all in his favour.

The second Bodhayea sent his brother to request me to make his house my own and come and see him frequently, to which I objected as he had not returned my first visit, which accords with the Burman custom, as well as with ours; and they are the last people in the world to whom concessions of this kind can be made. He communicated my message to his brother, who said I was right, and that he would speak to the Tseet-kay on the subject, which he did, and we afterwards repeatedly exchanged visits. Some of the town people came almost daily to my tent; amongst others some Chinamen, residents here, whom I urged to press their countrymen to push on to Maulmain; they told me that three or four of them had gone this year to see the state of
the Maulmain market, and if a favourable report was made we might expect to see more of them next year. On the 25th I was sent for by the Tseet-kay to the youm where I found all the officers assembled. Dispatches had been received from Ava containing amongst other things my leave to proceed, orders that I should be treated with attention: a suitable guard given for my protection should I wish to go on in the present unsettled state of the country, and I believe orders also, that I should be allowed to visit the Tso-boa. I received letters from Col. Burney giving an account of the dreadfully disturbed state of the country, and stating that if the present king should surround Ava, which was more than probable, he should be obliged to remove the residency to Rangoon; under these circumstances he left it to my own discretion whether I would come on or return by the way I came. Next morning I called on the Tseet-kay and intimated my determination to proceed, leaving the merchants, whose property would have ensured our being plundered, to his care; he told me the Shan countries through which my march lay till within four or five days of Ava, were still quiet, but that below the pass I should find every village a nest of robbers, and the road very unsafe. He promised to furnish me with a guard of 20 or 30 men, and some coolies to assist my own to enable us to proceed with greater dispatch, but strongly advised me to return by the way I had come. As I had however determined to proceed, he begged me to put off my departure for a few days; that the party with the tribute from Meng-len-gee had crossed the Thalween and were daily expected, and on their arrival I could go in company with them and the Kiang-tung people, who only waited for them; our party would then amount to three or four hundred men, the guard with which added to mine would ensure our safety. In the meantime it was determined I should call on the Tso-boa on the following morning, which I did in company with Meng-nay-myo. His palace which is within a wooden sort of stockade, is of considerable size with a gilt spire of five roofs, surmounted by a "Tee" or umbrella, as in the palace at Ava. The audience hall is large and splendidly gilded about the throne, on which were placed the "Meng-hmeauk-taw-ran-ga-bah" (five ensigns of royalty), and on each side a white umbrella. He was seated at the edge of the raised floor on which it stands; his son and son-in-law were seated on each side a little in front, and below; I had a seat placed between them. The officers and people about were seated behind me on the floor; my reception was most kind and friendly—he expressed his happiness at my visit and his wish to encourage intercourse, but was so perfectly dependent on Ava that he could only act
on orders from thence. My audience lasted about an hour and a half, and when I left him he gave in return for the presents I had brought him, a pair of grey ponies.

On the 30th March I called on the Tseet-kay. As nothing had been heard of the Meng-len-gyee party I urged my immediate departure, as in case of being stopped by the robber chiefs on the way to Ava and obliged to return by the way we came, we should be thrown into the rains; some of the hills between the Thalween and Meng-len-gyee would be nearly impassable, and the jungles there at that season are so unhealthy that on my last mission out of between fifty and sixty people, myself and two others only escaped fever either on the road or after our return. He begged me not to suppose he wished to throw any obstacles in my way, but advised me again to return by the road I had come; as my mind was made up to go on, he wished me to wait till the fifth or sixth of next month, when a part of the Shan contingent of troops furnished by the Tso-boa are to march on to Ava, (the son of the late Yea-woon of Rangoon having come in six days from the capital with an order to that effect,) and with that force we should be too powerful for any of the parties on the road.

On the 2nd of April I received the Tso-boa's letter, but as there was a paragraph stating that in future, traders should not come here without a pass from Ava, I waited on the Tseet-kay with the treaty of Ava, and pointed out that by the first article of that treaty, which an order of the king could not do away with, British subjects had a right to trade to any part of the empire. He immediately promised that it should be altered as it had been written in misconstruction of the orders from Ava, to which Col. Burney had agreed, that no officer should enter the kingdom in this direction without leave first obtained from Ava. He informed me that orders had come to day for the Tso-boa to proceed in person with 1,500 men.

On the 3rd I called on the Tso-boa. There is a decided disinclination for the service. He has however determined to leave this on the 6th, expressing himself pleased with the arrangement of my accompanying him, and promising all the assistance in his power on the road. Some of the most adventurous of the traders had determined to accompany me; I however dissuaded them and desired them to remain together. On the 5th when I called on the Tseet-kay to take leave, I took the chief of the traders with me and recommended him to his care, which he promised and we parted good friends. He made a speech which he intended for a sort of an apology for his first reception of me, and hoped he should see me here again.
On the 6th I started for Ava after a detention at Monay of forty-two days. We halted the first day at a small nullah about two miles from Monay, and in the afternoon the Tso-boa came out with his men to some zeyats and pagodas about half a mile nearer the town. Meng-nay-myo accompanied me to the halting-place, and the Tso-boa's son, the Tso-boa, Tseet-kay and the second Bodhayea visited me in the evening.

On the 7th we made a march of twelve miles to Hay peck: some of the troops marched long before day-light: the Tso-boa passed my tent about six o'clock, and at seven I followed and reached the ground at half-past eleven. A square of low sheds had been erected for the troops, huts for the Tso-boa and his immediate followers in the centre, and a spot was pointed out to me to the westward of the enclosure for pitching the tents; boughs were furnished for the elephants and grass for the horses; the troops continued dropping in ten or twelve at a time till dark, they are said to amount to 1000 men, one-half armed with muskets the other with spears. In case of an attack, many of the muskets must prove nearly as dangerous to themselves as to the enemy. The few who can muster horses are allowed to ride, altogether without order and mixed with the infantry. Each foot soldier also carries over his shoulder two cowrie baskets, and his musket or spear tied to the bearing pole. They march without order, firing off their muskets occasionally along the whole line of the march: all their provisions and ammunition must be carried in their cowrie baskets, as except a few coolies of the Tso-boa's, and one or two other chiefs, there are no carriers with the force. I visited the Tso-boa in the evening. In this way we marched till the 16th April, through a hilly undulating country, the long faces of the undulations sweeping away almost as smooth as the surface of a snow wreath, with small abrupt rugged rocky hills and ranges projecting as it were through them to a height of from 20 to 150 feet or more; the soil exceedingly poor, almost bare of trees or brushwood, much of it brought under cultivation for dry grain, though the population is scanty. We passed one or two large towns, and the Pon and Bora-that rivers about three and a half feet deep at this season. The Tso-boa and a part of the force frequently started long before day-light, and the whole was never up till dark. When our encampment lay at a distance from any village the force immediately constructed their sheds of boughs of trees in the same order as on our first encampment, completing the square as they come up.

On the 16th, after daily hearing reports of the most contradictory
and incredible nature, a messenger from his daughter, one of the
queens, reached the Tso-boa. He stated that the prince of Sarawattie
had taken Ava without resistance, and put to death three or four of
those most inimical to him; put all the ministers of the old government
in irons, and degraded the queen and turned her out of the palace.
The Tso-boa is ordered to return to Monay and wait for orders to ap-
proach the capital, and as all the Tso-boas will probably be called on
to bring their congratulations and presents to the new government,
he expects to be at this halting-place again in a month. The whole
country between this and Ava is in the possession of bands of robbers
from 100 to 150 in number, and all communication even between one
village and another is stopped. The Tsoboas’s messengers though
wearing the prince’s badge, were stripped of every article even to their
patsos or cloths. I called on the Tso-boa late in the evening, he was
very anxious that I should return with him to Monay, where the ac-
quaintance we had formed on the march would give him a plea for
paying me more attention than he had ventured to do whilst at Monay
before. As I was now so near the end of a long and toilsome march I
objected to return; begged him either to send a party strong enough
for my protection with me, according to the orders of the late govern-
ment, or leave me with the Tso-boa of Neaung Eue who is one march
in advance of us with 500 men, and is to retreat on this place to day,
and return to Neaung Eue about 15 miles from this to-morrow. As
the government had been changed he reasonably enough objected to
sending a party, but agreed I should remain with the Neaung Eue Tso-
boa, to whom he would introduce me; either till I received an answer
to a letter I had just delivered him for Col. Burney, or till he should
repass this way for Ava, when he would send to Neaung Eue, and we
could again proceed together. About midnight an officer came to
the tent and told me he had been desired by the Neaung Eue Tso-boa
to wait on me to know at what time I would start, as he was appointed
to shew me the way to Neaung Eue to-morrow, and that the Tso-boa
had desired him to say, at the request of his elder brother of Monay,
he should be happy to shew me every attention. At day-light
on the 17th the Monay troops commenced their retreat by a road ly-
ing a little north of the one we had come by, and soon afterwards my
guide having made his appearance, I started for Neaung Eue, where I
arrived the same night.

I called on all the influential people; viz. the Tso-boa, his two
brothers and his son. The brothers returned my visit and sent me
several civil messages. They and the Tso-boa also were civil when-
ever I called, but on the whole there was little cordiality in my reception; perhaps the uncertainty regarding the views of the new government were enough to account for this, and we had no communication with the capital for upwards of three weeks. The principality of Neaung-eue or Neaung Sheway, though reduced within very narrow limits, was at no distant period one of the largest of the nine Tso-boa-ships; the extensive territory of Laygea lately elevated to that dignity formed a part of it. The present Tso-boa, a dull, heavy, vulgar-looking man of about 45 years of age, has been the cause of much distress and misery to the people by a feud of two years with his uncle, during which there were repeated battles fought in the sequestered corners of this valley, and about the banks of a famous and very beautiful lake which occupies about 40 square miles of its southern extremity; he at last succeeded in defeating him (his uncle); but the population of the district was much reduced by emigration of many of the inhabitants to districts a little less harrassed: for they are seldom perfectly quiet. He was involved in debt by the bribes he was obliged to make at court to procure his investiture; to liquidate which he has ever since exercised a system of extortion on the people which has rendered him very unpopular.

On the 13th of May after an anxious detention of a month I received the expected order from Ava, authorizing me to proceed, and a suitable guard to be furnished me, which the resident had obtained with difficulty after several days’ discussion with the new government, (during which the king first intimated his determination not to abide by the treaty of Yan-da-boo or Ava); the order had been sent through head-quarters at Monay, and as the party from Keintaung with the annual tribute was expected to reach Pochla (which is one long day’s march from this) in four or five days after the order would reach me, the Tseet-kay sent a message by the people who brought it, advising me to join them at that place, when we should form a party of nearly 200 people, and strong enough to bid defiance to any of the marauding parties which still infested the road. On the morning of the 18th, I left Neaung-eue, but owing to the unmanageableness of one of the elephants and the loss of two of our horses, I did not reach Pochla till next night, where we found the Shans had arrived in the morning. The following day continued our march for Ava. On the 23rd at the village of Yea-quan we met the Shoe-hlan-bo who has been appointed governor of the Shan countries under the new government, in the room of Mengmyat-boo the king’s brother; as his is the supreme authority now throughout the whole country from Nat-tike to Kein-young-gyee,
I halted here one day to have an interview with him, and endeavoured to procure his interest in favor of a free communication with the provinces. My reception was civil, and he professed himself an advocate for the freedom of intercourse now commenced. At his earnest request I sold him one of the elephants. My visit lasted about an hour, and at parting he gave me a Patsoe. On the 25th we descended the Nat-tike pass, the longest and most laborious pass in the Burman dominions, or that is known to exist in any of the neighbouring countries. The foot of this pass opens into the valley of the Irrawaddie, called the Lap-dau or royal fields, a dead level which reaches, at this end where it is narrowest, to the Tset-kyne hills at Ava. A little more to the southward it runs still further west to the hills on the frontier between Ava and Monepoor. The descent raised the thermometer 12 or 14°. From this to the capital had been, and still was at the time of our passing, one scene of pillage and robbery; and I had much difficulty in getting the Shans to start before day-light, which was now necessary from the heat, though I believe our party was numerically strong enough to frighten any of the bands of robbers; however in point of fact it was almost defenceless from the order or disorder of our march, and the difficulty of getting at any ammunition beyond what the guard might have in their muskets. We however crossed the plain in four days and reached Ava on the 28th of May without molestation. The nature of the country from Neaung-eue to the top of the Nat-tike pass is a good deal of the same character as from Monay to Neaung-eue. The road may be in some places a little better and the population a little more numerous. From the bottom of the pass to Ava though the soil is not rich it is well watered by several large streams, and being nearly level it is favorable to irrigation, and is as well peopled as any part of the kingdom, except the angle between the junction of the Kin-dween and Irrawaddie. The road all the way from Monay to Ava, with the exception of the pass, is very tolerable and well frequented. On the following day I waited on the king with the resident and his assistant. As there was no business transacted this day, he was affable and pleasant. He bought my remaining elephants at prime cost, and presented each of us with a small ruby ring, the first he had become possessed of since his seizing the throne. I remained in Ava till the 17th of June when I left with the resident, his assistant, and all the American missionaries whom the king had prohibited from continuing their labours. From the strength of the monsoon our passage down the river was tedious and we did not reach Rangoon till the 6th of July.
III.—Comparison of Indo-Chinese Languages, by the Rev. N. Brown, American Missionary stationed at Sadiyâ at the north-eastern extremity of Assám.

Considerable time has elapsed since a proposal was made through the *Christian Observer* for collecting short vocabularies of all the languages between India and China. In pursuance of the plan then proposed, have been received, through the kindness of several literary gentlemen, vocabularies of twenty-seven languages, specimens of which are prepared for insertion in the periodical above named; but as the subject is equally interesting to the general student and philologist as to the missionary, I have thought a copy of the paper would not prove unacceptable to your pages. For twelve of these vocabularies, viz. the Manipuri, Songpâ, Kapwê, Koreng, Marâm, Champhung, Lukppa, Northern, Central and Southern Tângkhul, Khoibâ, and Maring, I am indebted to the indefatigable exertions of Capt. Gordon, Political Agent at Manipur, author of the Manipuri Dictionary; to the Rev. C. Gutzlaff for vocabularies of the Anamese, Japanese and Corean; to the Rev. J. I. Jones, Bankok, for that of the Siamese; for the Gâro, to Mr. J. Strong, Sub-Assistant to the Governor General’s Agent for Assâm, and to Rev. J. Rae, of Govalhati, for the A’kâ. Most of the remaining languages given in the table have been written down from the pronunciation of natives residing in the neighbourhood of Sadiyâ.

Although I have as yet received vocabularies of but a small portion of the languages originally contemplated, I have thought it advisable to give specimens of such as have been obtained, hoping that others may be induced to extend the comparison by publishing specimens of other languages. The names selected are those of the most common objects, and may therefore be regarded as the earliest terms in every language, and such as were least liable to be supplanted by foreign words.

The words given in the table are written according to the Romanizing system; and although there may be some slight variations in the sounds of particular letters, in consequence of the vocabularies having been made out by different persons, yet it is believed they will be found sufficiently uniform for all the purposes of general comparison.

I now proceed to give such remarks upon the several languages contained in the table, as have been furnished by the individuals engaged in compiling the vocabularies.

* We need not assure the author, to whose studies we have already been more than once indebted, how acceptable the comparison he has undertaken is to our own pages; but it may encourage his inquiries and stimulate his zeal to hear that every letter from Paris, where philology seems to have now the most successful cultivation, presses this very object upon our notice.—Ed.

† Mr. Trevelyon has kindly favoured us with copies of the printed vocabulary, which we shall lose no time in forwarding to those interested in this train of research, especially to obtain lists of the hill dialects of all parts of India.—Ed.
I.—Bengali and A’samese. These languages being derived from the Sanskrit, possess a close affinity to each other. It appears from the table that above six-tenths of the most common words are identical, except with slight variations of pronunciation. The most important of these are the substitution of s, in A’samese, for the Sanskrit ch, and a guttural k for the Sanskrit s and sh. The vowels have also undergone considerable variations. The grammatical peculiarities of the two languages are considerably unlike. In the inflection of nouns and verbs, they both bear a strong resemblance to the Latin and Greek languages, with which they have a large number of words in common. The numerals are evidently derived from the same source with the Greek.

The A’samese possesses six cases of nouns corresponding to those of the Latin, to which may be added a seventh, or Locative case, expressed in English by the prepositions at or in. The terminations of the cases are as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Nom. hōnt,—bilák, or bur.</td>
</tr>
<tr>
<td>Gen.</td>
<td>r.</td>
</tr>
<tr>
<td>Dat.</td>
<td>lui.</td>
</tr>
<tr>
<td>Acc.</td>
<td>k.</td>
</tr>
<tr>
<td>Voc. as the Nom.</td>
<td>Voc. as the Nom.</td>
</tr>
<tr>
<td>Abl.</td>
<td>re.</td>
</tr>
<tr>
<td>Loc.</td>
<td>t.</td>
</tr>
</tbody>
</table>

A peculiar feature of the A’samese is the use of two pronouns for the second person, according as the person addressed is superior or inferior to the speaker. This distinction is also marked by a different termination of the verb, thus:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person,</td>
<td>A’mi máru,</td>
</tr>
<tr>
<td>Sec. person,</td>
<td>Toi máro,</td>
</tr>
<tr>
<td>Do. (honorific,)</td>
<td>Túmi márâ,</td>
</tr>
<tr>
<td>Third person,</td>
<td>Hi máre,</td>
</tr>
</tbody>
</table>

From this specimen, it may be seen that the verb undergoes no alteration on account of number.

Adjectives, in A’samese, have no declension, nor are they varied to denote the degrees of comparison. These are expressed by means of the suffix kui, than, added to the locative case of nouns; as, īātkui đângor, great [er] than this; ataît kui đângor, great [er] than all, i. e. the greatest. The same particle is also used in changing adjectives to adverbs, like the syllable ly, in English; thus, khor, swift; khorkui, swiftly.

Nouns, in whatever case, almost invariably precede the verbs with which
they are connected. From the variety of cases, it will readily be inferred that the use of prepositions, or particles having the force of prepositions, is seldom required. When such particles are used, they must invariably follow the nouns which they govern. The genitive case always precedes the noun by which it is governed.

II.—Siamese, Khamtí, and other branches of the Tai. We have seen that the Bangálí and Asámese, in their grammatical forms, bear a close resemblance to the family of European languages. We come now to a class of monosyllabic languages evidently belonging to the Chinese stock. In these languages the nouns and verbs uniformly consist (except where foreign terms have been introduced), of monosyllabic roots, which undergo no change on account of case, mood or tense. These accidents are expressed by means of particles, generally following, but in some cases preceding, the nouns or verbs which they modify. A striking peculiarity, which, so far as we have had opportunity to examine, extends to all monosyllabic languages, is the variety of intonations, by which sounds organically the same are made to express entirely different meanings. The first division of tones is into the rising and falling, according as the voice slides up or down during the enunciation of a syllable. This variety of tone is employed, in English, mostly for the purposes of emphasis and euphony; but in Tai, Chinese, Barmese, &c. such a variation of tone produces different words, and expresses totally different ideas. Thus in Tai, má signifies a dog, mà (the stroke under the m denoting the falling tone) signifies to come. In Barmese, lé is air but lé is a bow; myên is the verb to see, while myen denotes a horse.

Another distinction of tone, which obtains nearly or quite universally, in monosyllabic languages, is the abrupt termination, or a sudden cessation of voice at the end of a syllable. This is denoted by a dot under the final letter. Like the other variations of tone, it entirely changes the meaning of the words to which it is applied. Thus, taking for illustration the syllables above mentioned, mà, in Tai, signifies a horse; in Barmese, lé signifies to be acquainted with; myên, high.

These two varieties of intonation are the most extensive and important; but several languages of the Chinese family make still more minute distinctions. The Chinese language itself is said to distinguish eight different tones; the Tai possesses five or six; the Karen an equal number; the Barmese only three, viz. the rising, falling, and abrupt.

The Siamese, Laos, Shyán, Khamtí and Ahom, are all merely dialects of the same original language, which is called Tai; and prevails through a wide tract of country, extending from Siam to the valley of the Brahmaputra. I have inserted in the table specimens of the Khamtí and Siamese, spoken at the two extremities, between which the difference will naturally be greater than between the dialects spoken at any of the intermediate stations. Yet we find that upwards of nine-tenths of the fundamental words in these two dialects are the same, with but slight variations in the pronunciation. These variations are mostly confined to a few letters, viz.
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ch, which the northern tribes change to ts; d, for which they use l or n; r, which becomes h; and wa, which they exchange for long ə.

Different systems of writing have been introduced to express the sounds of the Tai; the Khantí and Shyán alphabets are evidently derived from the Barmese; the Láos is nearly related to the Barmese, but more complete and better adapted to the wants of the language than the Shyán; while the Siamese character bears only a remote resemblance to the Barmese.

All the dialects of the Tai have nearly the same grammatical construction. The arrangement of words in sentences is, for the most part, as in English; unlike other eastern languages, where the words are generally placed in an inverted order. The nominative precedes the verb; the verb usually precedes the objective. Prepositions always precede the nouns which they govern. The possessive case follows the noun by which it is governed, as mú man, the hand [of] him, i. e. his hand. Adjectives follow the nouns which they qualify.

A striking feature in many eastern languages both monosyllabic and polysyllabic, is the use of numeral affixes, or, as they have sometimes been called, generic particles. These particles are affixed to numeral adjectives, and serve to point out the genus to which the preceding substantive belongs. Thus in Tai, the expression for two elephants would be, tsáng song tó, elephants two bodies. When the number is one, the generic particle precedes the numeral, as tsáng tó nŭng, one elephant. In Barmese, the generic particles invariably follow the numerals, as lú ta-yàuk, man one person; lá nhi-yàuk, men two persons, i. e. two men.

111.—A'ká and A'bór. These languages have been but partially examined; it is evident, however, from the table, that they are closely allied to each other, nearly half the words being found alike in both. One-fifth of the words agree with the Mishimí; and a considerable number with the Barmese, Singpho and Manipur.

The A'bórs occupy the lofty ranges of mountains on each side the river Diháng, or Tsámpú, and are probably very numerous. The Míri is a dialect of this language, which is spoken by the people of the plains; but is said not to be essentially different from the language of the highlands.

IV.—Mishimí. This language is spoken by the inhabitants of the mountainous regions on the river Diháng, east of the A'bor country. Little is known of them. There are three principal tribes, the Mí Mishimís, the Túpó or Diýdrú Mishimís, and the Máií or Mene Mishimís. Their language is substantially the same. It is distinguished by several very peculiar tones, and some of its consonants are extremely difficult of enunciation. In this respect it differs from the A'bor, the sounds of which are easy and flowing.

V.—Barmese. This language is originally monosyllabic, although it now contains many polysyllabic words. These are mostly terms belonging to their religion, which have been introduced from the Páli, their sacred language. The Barmese delights in the multiplication of synonymous
words, which follow each other in close succession and serve to render many terms definite which would otherwise be ambiguous. Pâli words are generally followed by their synonyms in the vulgar tongue. Thus the usual expression for earth is pathawî myêgyî; myêgyî (great earth) being the vulgar term, and pathawî the Pâli or Sanskrit.

The order of arrangement in Barmese is almost directly the reverse of the English. As an example of this, take the following sentence: He said, I am the voice of one crying, make straight in the wilderness the way of the Lord, as said the prophet Esaias. The verse in Barman stands thus: The prophet Esaias said as, The-Lord of the-way the-wilderness in straight make, crying one of the-voice I am, he said.

In Barmese, the affixes to nouns, verbs and numerals, are very abundant, many of them merely euphonic. Great attention has been paid to euphony in the formation and cultivation of this language. This is particularly seen in the change of the hard consonants, k, p, s, t, to the corresponding soft letters, g, b, z, and d. Thus E'râwati (the river) is invariably pronounced E'râwadi, though written with a t; Gotama (their deity) is pronounced Godema, &c. All the affixes, whether of verbs, nouns, or numerals, beginning with a sharp consonant, universally exchange it for a soft one, except where the verb or noun itself ends in a sharp consonant, in which case euphony requires that the affix should begin with a sharp, as the enunciation of a flat and sharp together is peculiarly harsh and difficult. We also trace this principle in the Manipuri language, where the verbal affix is ba, unless the verb ends in one of the sharp consonants k, t, or p, when the affix is invariably pa. Capt. Gordon does not inform us whether this principle extends to the other affixes in Manipuri, but, from the similarity of the two languages, it seems not improbable that such may be the case.

VI.—Karen. I have been disappointed in the hope of obtaining a perfect vocabulary of this language. The few words inserted in the table will, however, give some idea of its affinities. It most resembles the Barmese and Manipurean dialects, though it is essentially different from either. Its tones are five; the same in number with those of the Tai. Several of them, however, appear to be different from those of any other tribe. No final consonants are allowed in Karen.

VII.—Singpho and Jîî. The Singpho possesses many words in common with the Abor, the Barmese, and the Manipurean dialects. It is the language of extensive tribes, occupying the northern portions of the Barman empire. The intonations are similar to the Barmese, and its grammatical construction is almost precisely the same. It is peculiar for its combinations of consonants, many of which would at first sight appear quite unpronounceable to a European. It doubtless belongs to the monosyllabic stock of languages.

The Jîîs are a small tribe who formerly occupied the highlands in the northern part of Barmah, but have been driven from their country by the Singphos. The tribe is now nearly extinct. Their language appears to
have been a dialect of the Singpho, seven-tenths of their vocables being found in that language.

VIII.—Gáro. For a vocabulary of the language of this singular people we are indebted to Mr. Strong, of Goalpara, who from frequent intercourse with this tribe, has had opportunity to become well acquainted with their language and customs. In the specimen given in the table, the orthography of a few words has been slightly altered, so as to conform to the Romanizing system. The language appears to have considerable relation to the Singpho and Jili. It is difficult to decide from the specimens before us, whether it is to be ranked with the monosyllabic or polysyllabic languages. It probably belongs to the latter. The Gáros inhabit an extensive range of hills below Gawaháti, and are in a completely savage state. So meagre is their language, that they have not even a term for horse, nor do they possess any knowledge of such an animal.

IX.—Manipuri and neighbouring dialects. The following very interesting account of the singular variety of languages spoken in the neighbourhood of Manipur, is copied from Capt. Gordon’s letter to Mr. Trevelyan.

"I send you specimens of (including the Manipuri) twelve of the numerous languages, or perhaps more properly, as respects many of them, dialects spoken within this territory. On examining Pemberton’s map, you will perceive that, beginning in the west with the Songpá, (here commonly confounded with the Kaput, a much smaller tribe,) I have, in my course round the valley, reached the parallel of latitude from which I first set out, having described rather more than a semicircle. This is, however, but the inner of the two circles I propose completing, and until I have made some progress in my way round the outer one, I feel that I shall not be able to furnish satisfactory replies to the queries respecting particular tribes.

"In several directions, but more especially in the north-east, I am given to understand the languages are so very numerous, that scarcely two villages are to be found in which they are perfectly similar. This, I apprehend, arises from the propensity to change inherent in all languages, and which, when left to operate unrestrained by the check which letters impose, soon creates gradually increasing differences of dialect amongst a people originally speaking the same language, but who have become disunited, and between whom little intercourse has afterwards subsisted. To the same cause is, I believe, attributed the great diversity of languages and dialects spoken by the aborigines of America, particularly in Brazil, where communities composed each of a small number of families are said to speak languages unintelligible to every tribe around them. Aware of this circumstance as respects a country more favorable to intercourse than the mountainous territory surrounding Manipur, I was not much surprised at finding instances of the same kind in this vicinity. The language spoken in Champhung is only understood by the thirty or forty families its inhabitants. The majority can speak more or less of Manipuri, or the languages of their more immediate neighbours; but I am told that there
are individuals who require an interpreter in conversing with persons not of their own very limited community. Dialects so nearly similar as are those of the Northern and Central Tangkhuls, are generally intelligible to the adult male population on both sides. But the women (the two tribes in question seldom intermarry) and children, who rarely leave their homes, find much difficulty in making themselves understood. Neither of the tribes just named understand the language spoken by the Southern Tangkhuls, and that again differs as widely from the languages of the Khoibas and Marings. The southern Tangkhuls tell me that their language is spoken by the inhabitants of a large village named Kambi-maring, situated somewhere to the westward of the northern extremity of the Kabó valley. I mention this to show why I as yet do not feel myself competent to give satisfactory replies to the queries concerning particular tribes. I however think I can discover a connection (I do not include the T'ai) between all of the languages in this quarter that I have yet examined, sufficiently intimate to warrant me in assigning a common origin to the tribes by whom they are spoken. From these tribes, which I imagine to be the aborigines of the country, extending east and south-east from the Brahmaputra to China, I derive both the Barmese and the Manipuris. To the Shyáns, I assign a different origin.”

X.—Anamese or Cochin-chinese. The vocabulary of this language has been furnished by Rev. Mr. Gutzlaff, from whose letter are extracted the following additional particulars.

“The Anamese spoken in Cochin-china and Tunkin with very little difference, might be considered as a coarse dialect of the Chinese, if the sounds wherewith the characters are read were also current in the spoken language. But the oral dialect totally differs from that used in perusing the books in the Chinese character, and the construction likewise deviates materially. It is however monosyllabic; has intonations and all the characteristics of the Chinese, though the Anamese have fuller sounds, and use various letters and diphthongs which no Chinaman can pronounce correctly. The learning of the natives is entirely confined to Chinese literature, in the acquiring of which they are by no means celebrated. There exist a number of short-hand Chinese characters, which are used as syllabaries to express sounds without reference to their meaning; but they have not yet been reduced to a system, and are used in various ways. The language itself is spoken with a very shrill voice, and appears to a foreigner very uncouth. It bears only a slight resemblance to the Cambodian, but otherwise with no other dialect of the Eastern Peninsula*.”

XI.—Japanese. Mr. Gutzlaff says, “This language is spoken with very little variation, by about 20 millions of people, who inhabit the Japanese islands. It is polysyllabic, and only resembles the Chinese so far as it has adopted some words from that language, which are however

* We shall soon know more of this from the Bishop’s dictionary, now nearly through the press.—Ed.
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changed, according to the organs of the natives, like the Latin and Greek words in our tongue. Having numerous inflections and a regular grammar, in a few points resembling the Mánchú, it is easier to express our ideas in it than in the Indo-Chinese languages. The Chinese character is universally read amongst the natives with a different sound and accent, more full and euphonical. For the common business of life, the Japanese use three different syllabaries, the Katakana, Hirakana, and Imatskana, which consist of certain Chinese contracted characters, and amount to 48. From hence it appears that all the radical syllables of the language are no more than 48, which by various combinations form all the words of one of the most copious languages on earth. Its literature is very rich. The Japanese have copied from and improved upon the Chinese, and have also availed themselves of the superiority of our European literature."

XII.—Corean. In regard to this language, Mr. Gutzlaff makes the following remarks.

"Corea is little known, and the language still less. The collection of words here inserted was copied from Medhurst's Vocabulary. This nation has likewise adopted the Chinese character, and is in the possession of the same literature; but in point of civilization it is below its teachers. The Coreans have a syllabary of their own, far more intricate than the Japanese, and formed upon the principle of composition. It consists of few and simple strokes, and is not derived from the Chinese character. Fifteen consonants and eleven vowels are the elements, which form 168 combined sounds, the sum total of the syllabary. The influence of the Chinese Government in this country has been far greater than in Japan, and hence the language is far more tinged with the language of Han. There are a very great number of composita, of which the first syllable is native and the last the Chinese synonym, pronounced in the Corean manner. We have not been able to discover any declension, but it is not unlikely that it has a few inflections. Many words resemble the Japanese, and the affinity between these two nations is not doubtful. The language being polysyllabic, does not require any intonation, and if such exist, it has entirely escaped our notice."

I now proceed to give specimens of all the languages and dialects of which vocabularies have been received: to which I shall add a table showing the number of words per cent. which in any two languages agree, or are so similar as to warrant the conclusion that they are derived from the same source. It must be noted that the words are spelled according to the Romanized orthography. The vowels are sounded as follows:

| a as in America, woman | ã as in far, father |
| e | é | they |
| i | í | police |
| o | ó | note |
| u | ñ | rule |
| u' | 'n' | (French) |

The letter h is always used strictly as an aspirate, whether at the beginning of a syllable, or following another consonant. Thus th is sounded as...
<table>
<thead>
<tr>
<th>English</th>
<th>Bangāli</th>
<th>Assāmese</th>
<th>Khanti</th>
<th>Siamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>Air</td>
<td>bāyu</td>
<td>botāh</td>
<td>lūn</td>
<td>lōm</td>
</tr>
<tr>
<td>Ant</td>
<td>pipilika</td>
<td>pōrūā</td>
<td>mut</td>
<td>mōt</td>
</tr>
<tr>
<td>Arrow</td>
<td>tir</td>
<td>kāgr</td>
<td>lempūn</td>
<td>lēk son</td>
</tr>
<tr>
<td>Bird</td>
<td>pakhyi</td>
<td>sorai</td>
<td>nūk</td>
<td>nōk</td>
</tr>
<tr>
<td>Blood</td>
<td>raka</td>
<td>tez</td>
<td>leit</td>
<td>lēat</td>
</tr>
<tr>
<td>Boat</td>
<td>naukā</td>
<td>nau</td>
<td>hēi</td>
<td>rīu</td>
</tr>
<tr>
<td>Bone</td>
<td>asthi</td>
<td>hār</td>
<td>nāk</td>
<td>kra dōk</td>
</tr>
<tr>
<td>Buffalo</td>
<td>mahish</td>
<td>mōh</td>
<td>khwai</td>
<td>khwāi</td>
</tr>
<tr>
<td>Cat</td>
<td>birāl</td>
<td>mekārī</td>
<td>miō</td>
<td>meau</td>
</tr>
<tr>
<td>Cow</td>
<td>gurū</td>
<td>gōrū</td>
<td>ngō</td>
<td>ngōa</td>
</tr>
<tr>
<td>Crow</td>
<td>kāk</td>
<td>kaurī</td>
<td>kā</td>
<td>kā</td>
</tr>
<tr>
<td>Day</td>
<td>din</td>
<td>din</td>
<td>wan</td>
<td>wan</td>
</tr>
<tr>
<td>Dog</td>
<td>kukkur</td>
<td>kākūr</td>
<td>mā</td>
<td>mā</td>
</tr>
<tr>
<td>Ear</td>
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*Note: The document appears to be a comparison of English to several languages, specifically Singpho, Jilí, Gáro, Manipuri, and Songpú, listing various words and their translations in each language.*
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### RESULTS OF COMPARISON,

Shewing the proportion of words in 100, which, in any two of the languages mentioned below, are found to be the same, or so nearly alike as to authorize the conclusion that they are derived from a common source.

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### Request for specimens of other Languages.

The foregoing table is to be regarded only as the commencement of a series of comparisons, which it is desirable to extend to as many languages as practicable. We would therefore request persons residing in various parts of India, or in other countries, to furnish specimens of such dialects as are spoken in their respective neighbourhoods, including all the words given in the table, by which means a general comparison may be readily made. In addition to the list of words, it is desirable to obtain information on the following points:

1. Within what geographical limits the language described is spoken.
2. The estimated number of people who speak it.
3. The account they give of their own origin, and any circumstances...
which, in the opinion of the writer, tend to elucidate their origin, and to establish an ancient connection between them and other races.

4. Whether the language is originally monosyllabic or polysyllabic. If the former, have any polysyllabic words crept in, and from what source?

5. Does the language possess a variety of tones? How many and what are they?

6. Is the pronunciation of the language uniform throughout the district in which it is spoken? Are the sounds of particular letters varied, in certain positions, for the sake of euphony?

7. Is it a written language? If so, whence does it derive its alphabet? Is its alphabet well adapted to express the sounds of the language, or otherwise?

8. How many vowel sounds does it contain? How many consonants?

9. What languages does it resemble in grammatical construction? Do the nouns undergo any change of form on account of case, gender, or number? If not, how are these accidents expressed?

10. Are the verbs inflected to express the various moods and tenses? Or are these determined by the use of prepositive or postpositive particles?

11. Are adjectives varied to agree with their nouns? Have they any degrees of comparison? What is the method of forming the numerals above ten? Are there any generic particles affixed to the numerals?

12. Has the language an article?

13. Are there different forms for the personal pronouns, designating the superiority or inferiority of the speaker or hearer?

14. In what order are the different parts of speech arranged in a sentence? Does the possessive case precede or follow the word by which it is governed? Is the objective governed by prepositions, or postpositions? Does the verb precede or follow the objective which it governs? Do adverbs, conjunctions, auxiliaries, and other particles precede or follow the verbs which they modify?

IV.—Specimens of Buddhist Inscriptions, with symbols, from the west of India. By Colonel W. H. Sykes, Hon. Mem., As. Soc. &c.

The admirable and efficient use you have made in your able journal of the ancient inscriptions and ancient coins found in various parts of India, induced me to apply to withdraw all my copies of inscriptions met with in Western India from the hands of the Royal Asiatic Society with a view to offer them to you to make such use of as you might think proper. My application to the Royal Asiatic Society was met with an assurance that the inscriptions, which had been transmitted to the literary society of Bombay very many years ago, and which were subsequently sent by this society to the R. A. S., were to be published immediately; this assurance precluded further interference on my
part and I shall therefore not do more than transmit to you, copies of such inscriptions as I think from the associated emblems or monographs may assist to throw light upon some of the coins you have published. As preliminary to my observations you must permit me to quote a passage from your own elaborate account of the coins which appear in your journal. You say most justly and philosophically that, “It is an indisputable axiom that unstamped fragments of silver and gold of a fixed weight must have preceded the use of regular coin in those countries where civilization and commerce had induced the necessity of some convenient representation of value. The antiquarian therefore will have little hesitation in ascribing the highest grade of antiquity in Indian numismatology to small flattened bits of silver or other metal which are occasionally discovered all over the country, either quite smooth, or bearing only a few pinch-marks on one or both sides; and generally having a corner cut off as may be conjectured for the adjustment of their weight.”—Vol. iv. p. 627. If it be found that Baudha emblems or Baudha monographs exist upon such coins, we shall have the highest grade of antiquity in Indian numismatology associated with Buddhism. And that such is the case you have supplied numerous instances, and vol. iv. pls. 31 and 34, of the square kind, coins 26, 27, 32, 51 and 18 are denominated ancient Hindu coins, but which from their emblems or monographs, are evidently coins of Buddhist dynasties; at least they must be admitted to be such until we can prove from unquestionable ancient Hindu inscriptions that similar emblems or monographs were used by the Hindu inhabitants of India in contra-distinction to the Buddhist inhabitants. You will perceive that the monograph which characterizes the above coins is the ș and a reference to my perfect Baudha inscriptions will prove that this emblem is initial or final, or both, in every inscription excepting the second. Very many of the rounded coins, which according to your dictum are comparatively more recent than the square coins, are equally characterized by the emblems.

Proceeding to another emblem common to the coins and the Buddhist inscriptions, it will be seen that the initial symbol of inscription No. 6, is absolutely identical with the emblem or monograph over the back of the elephant on the coin No. 9, on the reverse of which is a bull usually denominated by Europeans a brahman bull; but which, as it is found in Buddhist sculpture as well as on Buddhist coins, might with equal propriety he denominated a Buddhist bull. The partially obliterated emblem on coins 5, 13, is no doubt the same as that in coin 9.

6 q 2
It may be a question whether or not the symbol is the original of that \( \mathcal{A} \) found on so many other coins whether Indosecythic, Canouj, or Hindu,—or it may be, that the initial symbol of inscription No. 2, has a greater claim, with its four points. I do not perceive any symbol on the coins exactly corresponding to the initial emblem of inscription No. 3, but the male figure in coin 16, plate 38, vol. iv., is pointing downwards to a form not very far removed from it. One of the emblems observed on the Canouj series of coins is a pole, on the top of which is a compound object not referable to any known form; an erect male figure, called by you the sacrificing rāja, with a glory round his head, or the crescent behind his shoulders, looks towards this emblem: on the reverse is a female either seated on a stool, on a bed, or on a couchant lion. I beg of you to bear this remarkable emblem on the one side, and the female seated on a lion on the other side, particularly in mind, for they will assist to connect the Canouj series of coins with a Buddhist dynasty. In illustration of the emblem I transmit a sketch of the principal figure of Buddh in alto relievo in the celebrated cave temple of Karlekh. You will perceive that Buddh is seated on a lotus flower, supported by the identical emblem met with on the coins, vide plate 38, coins 16, 17; plate 39, coins 18, 19, 20, et seq. That the emblem is sacred is evident from its supporting Buddh; and the figures holding up the pole are no sublunary personages, for their heads are shrouded by the seven-headed snake which shrouds Buddh himself in some of the sculptures at Ellora. In coin 24 G. pl. 39, vol. iv. the emblem is placed between a male and female (probably the rāja and his wife of the coins) both of whom are looking up to it; and the female appears to be making an offering. You state this emblem to be a standard having a bird at the top, somewhat resembling the Roman eagle; and you read the name of the rāja to be Kumara Gupta. A relook at coin 20, pl. 39, vol. iv., in which the outline of the emblem appears to be quite perfect will probably induce you to compare it again with other coins, to ascertain what changes of form the emblem undergoes. In the sketch I have sent you will observe the association of Buddh with lions, (odd as they look) antilopes and snakes.

I now come to a remarkable coincidence. On coin 25, pl. 39, vol. iv. a female is represented seated on a couchant or reposing lion. This coin you call the Conolly coin, from that gentleman's discovery of it, and the legend is read Śrī Sinha Vikrama. I beg of you to take up the 3rd volume of the Transactions of the Literary Society of Bombay, and turn to my account of the caves of Ellora and you will there find a sketch absolutely identical with the figure on the coin. We have
the exact position of the lion (in my account inadvertently called tiger; but it is a maned lion), the exact position of the right leg of the female; the same aspect of the figure, the glory round the head; and the same ornaments on the arms above the elbow, and in the same female figure on other coins we observe the same triple necklace. My sketch represents an alto-relievo figure cut out of the rock in the Buddhist cave temple at Ellora, now most absurdly denominated by the Hindus Jagannath Subba, and the figure herself with equal absurdity is called Bhagésri Bhowant, but in Indra Subbah, she is called Inderani, and is sculptured on the walls of the hall. A tree is sculptured on the wall behind the female figures, in which are roosting peafowls. I mention this, because, from the female in coins 28 and 30 being associated with peafowls, she is considered to be the wife of Kartika. The originals of my sketch are as large as life, and Inderani is sculptured on the terminal wall of a long vestibule to the crypt or sacred place where Buddh is sculptured: the opposite terminal wall of the vestibule has corresponding figures as large as life (with the exception of the elephant) of a man seated on a couchant elephant, a tree is behind the figures and on the branches peafowls are seated, and the man is now called Indra. As there are not any sacred symbols connected with these figures, but as they were evidently not secondary objects with the sculptors or excavators of the temple, not less from their position than from their execution, I have for some years been accustomed to consider them representations of the prince and his consort, by whom the cave was executed; and in this opinion I was confirmed by similar figures being met with under similar circumstances in two other Buddhist caves; there being only some slight difference in the position of the female upon the lion, such as is seen in coin 27, and in one instance the lion is by the side of the female.

If therefore these coincidences justify the belief that the female figure on the coin and the female figure in the Baudha caves of Ellora be the same, we come to the conclusion that the caves in which the figures are found were excavated by a Budhist prince, named Vikrama Mahendra Gupta; and the form of the Devanagri letters upon the coin will give a period of 2000 to 2500 years for the date of the excavation. Of course the caves were excavated by different princes, for such astonishing works of art could only have been perfected in many generations.

It would appear that upon the ancient coins, whether of the Canouj series, from Behat, Saurashtra, Jaunpoor, or Western India, on some or all of them are found emblems, symbols, monograms, figures of men and
animals, trees, peafowls, &c.—all of which are to be met with sculptured in Baudha cave temples; and the coins are impressed with an antique form of the Devanāgri which is only met with in Buddhist inscriptions in Buddhist works of art. Now until we find the same symbols, monograms, figures, and the same antique form of the Sanskrit character in Hindu works of art; (and there is nothing of the kind whatever in the numerous cave temples in Western India dedicated to Śeśwēu (Siva) particularly there is not any inscription in the antique form of the Devanāgri,) we may legitimately infer that Buddhists are the authors in cases where these symbols are found, and that Hindus are not the authors. Moreover, the use of the antique form of the Devanāgarī indicates a priority in the use of it, over those who appear to have used a modified form of it.

I beg of you to make any use you please of this letter; for I have not any objection to my opinions being subjected to the test of public criticism. Truth is my object and I am quite satisfied to be set right in case I am wrong.

Note on Col. Sykes' Inscriptions, by Jas. Prinsep, Sec. As. Soc., &c.

Colonel Sykes pays us no small compliment in wishing to transfer back again to India for elucidation the numerous inscriptions he so long since collected in the West of India. This is indeed reversing the order of things!—while we are sending to Europe all those great men eminent for their knowledge of the ancient tongues of India, and discouraging (if not persecuting) the study of these tongues by the natives themselves;—while the public declaration of a late president (Sir Charles Grey) still rings in our ear, that the subject of Indian literature and antiquity was now exhausted, and that we must seek other matter of physical research to occupy the attention of the members of the Asiatic Society, we are awakened and encouraged to a fresh train of antiquarian investigation by an appeal from our retired comrades, who had carried away with them stores of precious materials to lie long neglected, or to excite fruitless curiosity in a clime uncongenial to their elucidation.

More than one great question is certainly involved in the solution of the cave inscriptions of western India. To whom is to be attributed their construction? From what period have they existed?—In what language and character are the records sculptured?—Unknown to Colonel Sykes, the whole of these questions have been already solved as regards the pillar monuments on this side of India:—They are of the third or fourth century anterior to our era; they are of Buddhist foundation;
and the language is not Sanskrit, but a link between that grammatical idiom and the Pāli of the Buddhist scriptures. The alphabet appears to be the very prototype of all the Devanāgari and Dakhini alphabets: and nothing in the pure Sanskrit tongue has yet been discovered preserved in this character: indeed it would be impossible that it should; because, still more than the Pāli, the alphabet is deficient in many letters absolutely necessary to Sanskrit syntax.

Further, of the cave inscriptions on this part of India, we have already published one from Gaya in the selfsame alphabet and language, of the age of rāja Dasaratha (the II.) In the present number we publish another equally important evidence from Cuttack, proving that the caves in the Khandgiri hill were repaired and appropriated, if not excavated, in the time of Aira rāja a Buddhist sovereign of Calinga. From the west of India we have hitherto only had one specimen (that of Dr. Stevenson from Karlj) to deal with, and this we have with reason suspected of being also Pāli, though the character has evidently undergone the changes of a century or two.

Whatever may be our desire to penetrate further into the secret, we still by no means regret that Col. Sykes has not sent the whole of his collection to gratify our curiosity. Impressed with a conviction that no written copy is to be trusted implicitly we should have either hesitated to look at them at all, or perhaps should have wasted hours of labour in vain on them; while we know that our zealous fellow-labourers in Bombay are meantime adopting the best means of securing authentic facsimiles of these very inscriptions, and are even now engaged in examining their contents. Nevertheless these half-dozen brief specimens from Jooneer, selected as containing symbols identical with those on the various Buddhist groupes of coins, have, invited attention in spite of all our resolutions! and though future comparisons may change and correct many letters in our reading, we cannot refrain from publishing the results, strikingly confirmatory as they are of the fact that these Buddhist cave inscriptions are also in the vernacular of the day, all equally simple and intelligible—now that the key has been discovered. This key is of course no other than the one recovered through the Bhilsa dīnams; and it is a singular fact that the principal deviation in the Sainhadri cave alphabet, from what may be considered as the original type, (namely, that of the letter d,) has been traced and verified through the recurrence, in many of the short inscriptions, of the somewhat similar expression daya dhama, (Sanskrit dayā-dharma.) The principal acts here are of 'compassion and piety, as those were of 'charity;' not that the latter expression does not
also occur in some of the present examples: and particularly in fig. 1 of the accompanying plate, wherein Colonel Sykes happily confirms the correction I ventured to introduce into the Rev. Dr. Stevenson's copy of the same line (see page 468 of the present volume). Strange to say there are many other discrepancies of equal magnitude in the two copies of this simple document: Col. Sykes' line reading:

Saharavisabhiti putasa (a) gimita ukasa sibhabhoddham.

The change from pikhathato dāra to sibhabhbo dānam, immediately opens our eyes to the subject of the record, sibhabhbo (or sibhambha) being the regular Pāli orthography of सिभन्त्र सम्भा: Sinha stambhas, the lion pillar; and Col. Sykes informs us that the inscription is engraved "on the obelisk or pillar in front of the Kūrli cave." The obvious translation then is,

"This lion pillar is the gift of Agimitra Ukas the son of Saha Ratisabhoti."

In fig. 2 a perfect inscription from the doorway of the Sainhadri caves north of Jooneer (Jānira), we may remark the commencement of a departure from the original form in some of the letters used: thus the t or ꞑ is changed to ꞑ, a common form also in the Girnar inscriptions, and evidently the link between the original form and the ꞑ of the Mahamalaipura inscriptions, and of the various southern alphabets: it may be also seen in inscription 3 of the present plate. This letter would be taken for an n by readers on our side of India; and this is perhaps one of the best possible proofs of the authenticity of the primitive form, whence by distinct ramifications in opposite sides of the peninsula the same derivative has come to denote quite a different original! The n, of our Samudra Gupta and more modern alphabets is derived from ꞑ; this when written, required the pen to be carried below forming a loop thus ꞑ; which was gradually carried downward in ꞑ and ꞑ, and ended in the modern ꞑ. But I must not attempt on this occasion to analyze individual letters, or I shall be carried away into an endless digression. Correcting the second anomalous letter conjecturally, the line will run thus:—

Dhammika seniya sata gabham ughi cha daya dhamam.

which corresponds precisely with the Sanskrit:

पारिशिक्षेतियां सतगम हृदिभु च द्याथोपः.

"The hundred caves and the tank of Dha'rmika Seni—his act of piety, and compassion."

I must be allowed to remark en passant that the letter n has here changed its form to ꞑ, which appears to be the original form of the
SAINHADRI CAVE INSCRIPTIONS.

1. Inscription on the Obelisk in front of the Karli caves.

2. Inscription over the door of the Sainhadri caves.

3. Inscription in a temple containing a Deity, at Sainhadri.

4. Over the door of a large pillared cave temple, Sainhadri.

5. Over the western cistern, near the large reservoir, do.

6. In a panel at the westernmost end of the rock, do.

7. Over the principal figure of Buddha in the Karli caves.

See Coins in Vol IV Pl. 38, 39 for similar symbols.

(CH. The dimensions of the Image are diminished relatively to the writing to some within the plate.)

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Note on Col. Sykes' Inscriptions.

In Sanskrit this sentence may be rendered with exact conformity:  

\begin{displaymath}
\text{"The compassionate and pious act of Vira Senaka, the gahalatila magha, the abode of righteousness,—for the pleasure and advantage of the virtuous attendants of the chaitya temple."}
\end{displaymath}

This inscription is stated by Col. Sykes to be "on a Buddhist cave temple in which there is a large isolated dehgopa, under the hill fort of Seunere or Jooneer." The expression chetiya ghar of course alludes to this interior structure: it is exactly the modern vernacular name, and it introduces us with certainty to a new letter, the gh, which has been hitherto a desideratum; and which was of doubtful existence in the primitive alphabet. Some modification is also perceptible in the kk of the word sukhāya, of the reading of which however there can be no reasonable doubt.

The symbol at the head of this inscription agrees precisely with that of many of our golden Indo-Scythic coins.

The name gahalatila magha reminds us of a tribe of Rajputs, the Gehlotes, or Grhalotes who founded the Gohila dynasty of Mewar, after the destruction of the Balabhis of Saurashtra. Magha is the name of one of the dwipas or divisions of the universe. It also applies to the Magas of the Arracan country, Buddhists who claim to have given their name to the Magadha province whence they migrated eastward: but this is doubtful.

Figure 4 is headed, "Perfect inscription over the doorway of the large pillared cave temple within the vestibule, Sainhadri caves."

Some little ambiguity remains as to the third letter which may be either a or s; in the latter case the sense will only vary so far as to introduce the name of the mother as well as of the father of the benefactor—Kali sutasya, 'born of Kali'—but as the same letter occurs in the next inscription without change, I think it must be an a.
rather than an s, although we have thus a collision between two vowels.

Kali átasa haranika putasa sulisadatasa thakapurisasa chetiyã ghara
niyuta dayadhama.

In Sanskrit:

कली अतसा हरणिका पुतसा सुलिसदातसा ठाकपुरिसासा चेतिया घरा
नियुता दयादहमा

"The pious act of Sulisadatta, lord of the city of Thaka, the son of Kali'
á'ta (or Kalyarta) the gold merchant, for the attendants on the chaitya-
temple."

The name of the rich person at whose expense the cave was appar-
ently dug or ornamented, may be translated ' given by the sun'—equi-

alent to Apollodotus of the Greeks; it may also be read Sulisa datta
(given of Siva); both are somewhat at variance with a Baudhada
profession. The town over which he ruled looks very like Thakurpura.

No. 5, of the same plate, is ' enclosed in a panel, over the western
cistern near the large reservoir in the Sainhadra caves.'

Kali dtakasa kutira putasa sudhava
Kánasa sahakasa udhi dayadhama.

Here the four opening letters are the same as in the last example,
but they are followed by a k, and the rest of the name is different. The
doubtful word in the second line is evidently the same as one in the
second inscription, where from following satagabham with a conjunctive
' cha' it seemed to denote some similar object of art. From the posi-
tion of the present inscription, that object could be no other than a
reservoir for water, and from analogy to the primitive alphabet the
initial letter should be the vowel l or u. In Wilson's dictionary I
accordingly found the word उळ्र : uśhras, water, whence would naturally
be formed उळ्री uśhrī, or in Páli, uḍhi, a tank, or water reservoir. Again
the letter t of putasa more resembled a bh, which if so would make the
reading kutira pubhasa (Sanskrit कुटीरपुभसा kutīra prabhasya or pra-
bhavasya, enlightening or born in a cottage)—and the whole sentence :

"This tank is the pious work of Kali'Ataka the humbly born, the honest
acquirer of wealth, the deceased (gone to heaven, swargogasya?)"

The modification of the letter dh should be particularly noted as it
might easily be taken for a v, but for the known word dhama.

No. 6. This is one of the most curious of the series because of
the exact accordance of the initial symbol with the monogram on a
large series of the Indo-Scythic coins, commencing with the reverse of
the celebrated Mokadphises coin. There can be little doubt that these
signs, placed at the head of every written document, and stampt on
the field of every die are, like the aum of the brahmins, the cross of
the Christians, or the triangle of the masonic brethren, connected with the religion of the parties. Twenty-four such signs are still in use among the Jains, whose books or traditions may some day instruct us in the allegories they are intended to convey. The present panelled inscription is 'on the most western end of the rock near the chambers of the Sainhâdri caves.' It runs in the usual strain:

Sâmaḍapasakasa putasa,
Sivakukhisa daya dhama dánam,
Kapâvibhasa yase niyutakam.

सामधापासाक सिवकुखिसा दयाधमादनम् कपाविभसाय सायसनियुतकाम ।

"The pious and charitable endowment of SIVA KUKHI (?) the son of SAMA-
RAPASAKA (?) redounding to the glory of this most compassionate person."

implying doubtless that the chambers had been constructed by the party, for the accommodation of the priests or ascetics who resided on the spot.

Can we then venture to affirm on the strength of these very brief and detached announcements that we have solved the great question of the origin of the cave temples of western India, those stupendous works of art which it is calculated must have occupied centuries of labour and mines of wealth to excavate? The obvious answer is;—if these inscriptions occupy, as they seem to do, prominent and designed places in the works they allude to, they can hardly be imagined to record any thing less than the original construction: or when the excavations were of natural formation, at least their embellishment and architectural sculpture.

In this case we may at once pronounce, from the alphabetic evidence, that the caves were thus constructed or embellished a century or two prior to the christian era, when Buddhism flourished in the height of its glory from Cashmir to Ceylon.

It is certainly an extraordinary circumstance that among all these inscriptions, the title of râja should never occur, and that such great undertakings should appear to have proceeded from private zeal, from obscure individuals neither connected with the court nor with the priesthood; for neither any where do we discover the familiar titles of SRAMANA, BHIKHU, MAHÂMÂTI nor ARAHATA in the present inscriptions.

The above are but a few specimens selected from a mass in the owner's possession, and unimportant compared with those on which we have reason to believe our friends in Bombay are now engaged. From their labours must we impatiently expect the solution to Col. SYKES' question now we are told under re-agitation in England—' whether the
buddhists or the brahmans may claim precedence in the history of Indian civilization and literature? We have already expressed an opinion on this discussion, supported by the strong argument that the language of all our lately disclosed documents is a mere scion of the pure Sanskrit stock, not quite so distant from its parent as the Pāli, or the Jaina Prākrit, but still widely at variance with the purity and perfection of the sacred language of the Vedas.

Nevertheless opponents may argue,—where are any Sanskrit sculptured documents or inscriptions of equal antiquity?—Look at the Sanskrit inscriptions of the Saiva sculptures at Mahamalaipura so ably deciphered by Mr. Babington*: they are in a character which can be proved to be a regular and even distant descendant of the lāṭ character. Again they may argue, does not the word Sanskrit imply that the existing language was reformed, dressed and reduced to grammatical restraint, at some period?—this was attended with the introduction of several new letters which are not to be found in the early primitive alphabet, nor even in the early offsets from it, the square Pāli, and the old Tamil:—whereas we can trace their gradual incorporation in these western link inscriptions, and we find them fully developed in the well preserved copper-plate grants of the third century so happily coming to aid our studies from Gujerát. “Much may be said on both sides,”—but it is most prudent to say nothing at all as yet;—to imitate the best schools of geology, and collect materials without meddling with theories.

We have said nothing of the last of Colonel Sykes's inscriptions,—that over a large figure of Buddha in the cave temple of Káveli, 35 miles W. N. W. of Poona, because it is evidently imperfect and mutilated. It would be easy to pick out detached passages capable of interpretation, as the following towards the end of the first line . . . . . . . parāgata ime savā thala (sthaila) vasata lokasa vithavaya (vastavāya): quasi, (for the accommodation of foreign pilgrims from all places.) In the following lines frequently occurs the expression gāmakā rajake, ब्राह्मकर्धक: 'devotees belonging to the town.' The two expressions point to some endowment for these two classes of devotees. Colonel Sykes in a note describes the figure of Buddha to be 'seated on a lotus flower, supported on a remarkable emblem, held up by two figures whose heads are shrouded by seven-headed snakes. The supposed curly hair of the figures of Buddha is here evidently a cap or head-dress. Like the generality of the figures of Buddha in the cave temples of Western India, it is associated with lions, anta-

* Transactions of the Royal Asiatic Society, vol. II.
lopes and snakes. The inscription occupies the exact situation here represented.'

The allegory of ancient mythology is a distinct study, a language more difficult to read than any of our 'unknown tongues' when the superstitions are once swept away from practice and memory. I cannot yet attempt any explanation of the symbols common to the caves and the coins. But Buddhism still flourishes in neighbouring countries, and thither we must refer for elucidation of these and the thousand other mysteries and anecdotes of the saint's history pictured in stone and in fresco on the deserted caves and temples of his once thriving followers in India.

V.—Further notes on the inscriptions on the columns at Delhi, Allahabad, Betiah, &c. By the Hon'ble George Turnour, Esq. of the Ceylon Civil Service*.

I have read with great interest, in the Asiatic Journal of July last, your application of your own invaluable discovery of the Lat alphabet, to the celebrated inscriptions on Feroz's column, at Delhi.

When we consider that these inscriptions were recorded upwards of two thousand years ago, and that the several columns on which they are engraven have been exposed to atmospheric influences for the whole of that period, apparently wholly neglected; when we consider also, that almost all the inflections of the language in which these inscriptions are composed, occur in the ultimate and penultimate syllables, and that these inflections are chiefly formed by minute vowel symbols, or a small anusvarga dot; and when we further find that the Pāli orthography of that period, as shewn by these inscriptions was very imperfectly defined—using single for double, and promiscuously, aspirated and unaspirated consonants; and also, without discrimination, as to the class each belonged, the four descriptions of n—the surprise which every reasonable investigator of this subject must feel will be occasioned rather by the extent of the agreement than of the disagreement between our respective readings of these ancient records.

Another very effective cause has, also, been in operation to produce a difference in our readings. You have analysed these inscriptions through a Brahmanized Sanskrit medium, while I have adopted a Buddhis-

* We consider it a duty to insert this paper, just received, in the same volume with our version of the inscription, adding a note or two in defence of the latter where we consider it still capable of holding its ground against such superior odds!—Ed.
tical Pali medium. With all my unfeigned predisposition to defer to your practised judgment and established reputation in oriental research, it would be uncandid in me if I did not avow, that I retain the opinion that the medium of analysis employed by me has been (imperfect as that analysis is) the more appropriate and legitimate one.

The thorough investigation of this subject is of such paramount importance and deep interest, and as (if I have rightly read the concluding sentence of "the fifth inscription round the shaft of Feroz’s pillar," which appears for the first time in the July journal,) we have yet five more similar columns to discover in India, I venture to suggest that you should publish my translation also, together with the text in the ancient character, transposed literatim from my romanized version†. Future examiners of these monuments of antiquity will thus have the two versions to collate with the originals, and be able to decide which of the two admits of the closest approximation to the text.

In the present note I shall confine myself to a critical examination of the first sentence only of the northern inscription, which will serve to show how rigidly I have designed to adhere to the rules of the Pali grammar in my translation of these inscriptions; and then proceed to explain the historical authority I have recently discovered for identifying Piyadası, the recorder of these inscriptions, with Dhammásoka, the supreme monarch of India, the convert to, and great patron of, Buddhism, in the fourth century before our era.

The first sentence of the northern inscription, after the name of the recorder and the specification of the year of his reign, I read thus:

_Hidatapálité dásapati-pádayé, ananta agáya dhanmakámatáyá, agáya parikháyá, agáya sásanáyá, agéna bhayéna; agéna usáhóna; ésáchakho mama anusathiyo._

Although the orthography as well as syntax, of your reading, viz. hidatapálité dáサン, and which you construe "the faults that have been cherished in my heart," are both defective, a slight and admissible alteration into "hadayapálité dósé" would remove those objections, if other difficulties did not present themselves, which will be presently explained, and which, I fear, are insuperable.

The substantive "patipádayé," however, which you convert into a verb, does not, I am confident, in the Pali language, admit of the rendering "I acknowledge

* We know of five, therefore three remain—the Bhittrí may be a fragment of one; that at Bakrabad, and one near Ghazeeopore are without inscriptions.—Ed.
† To this we must demur: we have examined the greater part from perfect facsimiles, and cannot therefore consent to publish a version which we know to deviate materially from the original text.—Ed.
‡ The objection to consider patipádaye as a verb does not seem very consistent with the three examples given, all of which are verbs—paṭipajjāmāti (the double jj of which represents the Sanskrit dy not d) S. pratiṣṭhāyāma iti or in ātmāni pada āmahe:—and twice, paṭipajjītubanti (S. Pratipadyatavyam iti). Pada is certainly
and confess" in the sense of renunciation. This word is derived from the root "pada" "to proceed in, as in a journey;" and with the intensive prefix "pati" invariably signifies "steadfast observance or adherence." With the prefix of collective signification "sem" the verb signifies "to acquire" or "to earn." I gave an instance in the July journal (p. 523), as the last words uttered by 

Buddho on his deathbed.

"Handadâné, bhikkhavé, amantiyâmi vo : wayadhamma sankhâra, appamâdâna sampâdethâ." "Now, O Bhikkhus! I am about to conjure you (for the last time): permissible things are transitory; without procrastination earn (nibbânan."")

With the intensive prefix 'pati,' the verb is to be found very frequently in the Buddhistical scriptures. The following example is also taken from the 

Parinibbânan sutan in the Dighanikâya, containing the discourses of Buddho delivered while reclining on his deathbed, under the sal trees at Kusinârâ. The interrogator A'NANDO was his first cousin, and favorite disciple.

Kathan Mayan, Bhante, Mâtugâmé patipajjâmadâti? Adassan, Anandâtâ, Dassané, Bhagawâ, kothan patipajjitabbanti? Anâlåpo, Anandati, Alapântéra, Bhante kathan patipajjitabbanti? Sati Ananda Upâthâ pêtâbbâtâ. "Lord, how should we comfort ourselves in our intercourse with the fair sex? A'NANDO! do not look at them. BHAGAWA! having looked at them, what course should be pursued then? A'NANDO! abstain from entering into conversation with them? In the course of (religious) communion (with them), Lord, what line of conduct ought to be observed? Under those circumstances, A'NANDO! thou shouldst keep thyself guardedly composed."

It is evident, therefore, that the substantive "patipâdayâ" signifies "observance and adherence" and cannot be admitted to bear any signification which implies "renunciation."

It is almost immaterial whether the next word be the adjective "annata" or the adjective "ananta"—I prefer the latter. But "aghâyâ," cannot possibly be the substantive "aghân" "sin," in the accusative case plural. The absence

the root of all; which with the prefix patî (S. prati) takes the neuter sense of 'to follow after (or observe);' while by lengthening the a, pada, it has the active or causal sense of to make observance, to declare, (padyate, he goes, pâdayati or pâdayate, he makes to go,) the only alteration I bespeak was pâlatē to pâlatam, to agree with dosam—but as the anuswara is very doubtful in the Allahabad copy, I incline to read (Sanskritic hidayatapâlatah dosahpâtipâdayâ, 'I declare (what was) the sin cherished in my heart)—with a view of course to renunciation. The substi 

tution of u for o has many examples:—but I never pretended that the reading of this passage was satisfactory.—Ed.

* By permutation ð becomes jj, (rather dy.—En.)

† My critic has here been misled by my looseness of translation—had he followed my Sanskrit, he would have seen that aghâyâ was never intended as an accusative plural of agham: I must parse and construe the whole, premising that the texts differ in regard to the final a of the 2nd, 3rd, and 4th words, which in some copies of the Delhi inscription are long, while on the Allahabad facsimile they are all short. In the former case (the one I previously adopted) the reading is (Sanskritic.)
of the aspirate would not be a serious objection, but "aghan*" is a neuter noun of the 12th declension. The accusative plural would be "agni or agè" and not "agàyà," which I read "agàyà" the dative singular. In this sentence, this word occurs five times, varying in its inflections and gender to agree with the substantive with which it is connected in each instance; proving it therefore to be an adjective, and, I think, "aggo" "precious," which is here spelt with a single g in conformity with the principle on which all double consonants are represented by single ones in these inscriptions. "Dhanmakâmâtâyà" is a Sansâsa contraction of "dhammassa kâmatâyà," and signifies "out of devotion to dhanmo" "kâmâ" being a feminine noun of the seventh declension makes "kâmâtâyà" in the instrumental case, but "agàyà-parikâya agàyà sususâtya," again though terminating in the same manner as kâmâtâyà, are in the dative case as sususâya (which I read Sâsonâya) is a neuter noun of the tenth (?) declension; bhayéna and nsâhêna being, the one a neuter of the twelfth and the other a masculine noun of the first declension, both make their instrumental case in "ena." Without a precise knowledge of the Pâli grammar, it is impossible to define when a case is dative and when instrumental. "Esa chakho mama anusatihayà," you translate, I find, "by these may my eyes be strengthened and confirmed (in rectitude)." The participial verb "anusatihayà," could not, I imagine, be made to bear in Pâli the signification you give it. The preposition "anu" signifies "following," "continuance," "in due order," when in composition with the root "sara" "to remember" (from which satihayà is derived), the compound term always means "to bear in remembrance" or "perpetuate the remembrance of." If there was any thing to be gained by preserving the "eyes" we might certainly

adj. fem. s. 5. sub. fem. s. 5. sub. nt. s. 4 sub. fem. s. 5. ditto ditto, Anyâta-aghôya dharmakâmâtâyà, aghôya, parîkhâyâ, aghôya sususâtâyà 3rd case sub. s. 3 sub. s. 3 pro. 1 sub. s. 1 pro. 6 verb pot. s. 3 aghôna bhayéna, aghôna usâhêna, esa—chakshukh, mama anusatheyât "from the all-else-sinful religion-desire, from examination to sin, from desire to listen to sin (sc. to hear it preached of) by sin-fear, by sin-enormity,—thus may the eye of me be confirmed."

In this translation I have preserved every case as in the Sanskrit, and I think it will be found that the same meaning is expressed in my first translation.

If the short a be preferred, the 5th case, kâmâtâyà and parîkhâyâ, both feminine substantives must be changed to the 3rd, Sans. kâmatâya and parîkhâyai (in Pâli, kâmâtâyà and parîkhâyà)—and the sense will be only changed to "by the all-else-sinful desire of religion,—by the scrutiny into the nature of sin, &c. That kâmâtà (not kâmâ) is the feminine noun employed (formed like devatâ from deva) is certain; because the nominative case is afterwards introduced 'dharma-prêkshâ, dharma kâmâtâ cha, &c. Mr. Tournour converts these into plural personal nouns, "the observers of dharma, the delighters in dharma"—but such an interpretation is both inconsistent with the singular verb (varddhiṣati), and with the expression sûve sûve (swâyam swâyam) 'each of itself'—I therefore see no reason to give up any part of my interpretation of the opening sentence of the inscription.—Ed.

* Aghan is said to be sometimes masculine, aghó which makes aghé in the accusative plural.—Ed.
with a trifling variation, read the passage "esá” chakhú mama anusathiyyá," hontu being understood,—"may my eyes perpetuate the remembrance of these (dhannmá)." But I confess I prefer the reading of this passage as it appears in the inscription—"Esáchakko mama anusathiyyá,"—the verb "hessati" being understood,—and "esá" agreeing with "Dhanma'lipí," "This (inscription on Dhanmo), moreover, will serve to perpetuate the remembrance of me." This rendering conveys a nobler sentiment, aspiring to more permanent fame, and is in closer conformity also with the spirit of the last sentence in the fifth inscription.

I have still to dispose of the initial words "Hidatapálité dusum patipádayé." I acknowledge that I was at first entirely baffled by them. When I had completed the translation of all the four inscriptions, save these three words, I found that they were the edicts of an Indian monarch, a zealot in Buddhism, and from these columns being scattered over widely separated kingdoms of India, it appeared equally certain to me that a Rájádhírúya of India alone could be the author of them. As far as I was aware, two supreme monarchs alone of India had become converts to Buddhism, since the advent of Sa'kya. Dhanma'sokó in the fourth century before Christ; and Pa'ndu at the end of the third century of our era. I could hit upon no circumstance connected with the former ruler which availed me in interpreting these words. I then took up the Dhóta-dátuwansa, the history of the tooth relic, the only work, I believe, in Ceylon, which treats of Pa'ndu. I there found, not only that his conversion had been brought about in consequence of the transfer of the tooth relic from Dantapura in the Northern Circars, then called Kálinga, to his capital Pátilipúra the modern Patna; but also met with several passages expressive of Pa'ndu's sentiments strictly analogous with those contained in these inscriptions. This discovery, at the moment, entirely satisfied me, that these three hitherto undecipherable words should be read hi* Dantapuraté dasanaupádayé: the hi being an expletive of the preceding word, and the other words signifying "from Dantapura I have obtained the tooth relic."

Under this impression my former paper on these inscriptions was drawn up. My having subsequently ascertained that Piyadasi is Dhanma'sokó does not necessarily vitiate this reading; for the tooth relic was at Dantapura during his reign also; and there is no reason why Dhanma'sokó likewise should not have paid it the reverential honor of transferring it to his capital. But since I have read your translation, I have made out another solution of these words, furnishing the signification you adopt, without incurring the apparent objections noticed above. The sentence written in extenso, divested of permutation of letters, and samása contraction might be read; †Hin ataná pálité dasapatiipádayé. "I have renounced the impious courses cherished by myself." "Hin" is derived from the root há "to renounce," and is the Varassa form of the ajañatani tense. By the 35th rule of Cough's grammar, p. 13, when n precedes a vowel it is frequently suppressed, and m or d substituted in its place, as for "ówan assa" is written "éwanassa" for "étan awocha," "éladavócha." By this rule, therefore, "Hin ataná" would become "Hidataná." Again by the "Tapiriso" (Tapuru-

* The alterations requisite to admit of that reading are trifling, and chiefly symbolic, in the ancient alphabet.
† This verb Hin is most frequently found in the participial form "hitwá."
Inscriptions on the columns at Delhi, &c. [Dec.
sya) rule (No. 19, p. 79) "atanápolitá" would be contracted into "atapálitá." The reading in extenso then becomes contracted into "Hidatápolitá." "Dosa" from "du" signifies "impure or impious" and "patipadáyé," as already explained are "observances or actions in life." My reading therefore of the entire sentence is now "I have renounced the impious observances cherished by myself—out of innumerable and inestimable motives of devotion to Dhanmo, and out of reverential awe and devout zeal for the precious religion which confers inestimable protection. This (inscription on Dhanmo), moreover, will serve to perpetuate the remembrance of me."

I proceed now to give my authority for pronouncing Piyadasi to be Dhanmáso’ko.

From a very early period, extending back certainly to 800 years, frequent religious missions have been mutually sent to each other's courts, by the monarchs of Ceylon and Siam, on which occasions an exchange of the Páli literature extant in either country appears to have taken place. In the several Soléan and Pándian conquests of this island, the literary annals of Ceylon were extensively and intentionally destroyed. The savage Rajasíngha in particular, who reigned between A. D. 1581 and 1592, and became a convert from the Buddhistical to the Brahmanical faith, industriously sought out every Buddhistical work he could find, and "delighted in burning them in heaps as high as a cocoanut tree." These losses were in great measure repaired by the embassy to Siam of Wilbagáder Múdiyanse, in the reign of Kírtisrí Rajasíngha in A. D. 1753, when he brought back Burmese versions of most of the Páli sacred books, a list of which is now lodged in the Daladá temple in Kandy.

The last mission of this character, undertaken however without any royal or official authority, was conducted by the chief priest of the Challia or cinnamon caste of the maritime provinces, then called Kapagáma théró. He returned in 1812 with a valuable library, comprising also some historical and philological works. Some time after his return, under the instructions of the late Archdeacon of Ceylon, the Honorable Doctor Twisleton, and of the late Rev. G. Bisset, then senior colonial chaplain, Kapagáma became a Convert to christianity, and at his baptism assumed the name of George Nadoris de Silva, and he is now a modliar or chief of the cinnamon department at Colombo. He resigned his library to his senior pupil, who is the present chief priest of the Challias, and these books are chiefly kept at the wihare at Daddála near Galle. This conversion appears to have produced no estrangement or diminution of regard between the parties. It is from George Nadoris, modliar, that I received the Burmese version of the Tiká of the Maháwanso, which enabled me to rec-
tify extensive imperfections in the copy previously obtained from the ancient temple at Mulgirigalla, near Tangalle.

Some time ago the modliar suggested to me that I was wrong in supposing the Mahāwanso and the Dipawanso to be the same work, as he thought he had brought the Dipawanso himself from Burmah. I was sceptical. In my last visit, however, to Colombo, he produced the book, with an air of triumph. His triumph could not exceed my delight when I found the work commenced with these lines quoted by the author of the Mahāwanso* as taken from the Mahāwanso (another name for Dipawanso) compiled by the priests of the Utāru wihare at Anurādhapura, the ancient capital of Ceylon. “I will perspicuously set forth the visits of Buddho to Ceylon; the histories of the convocations and of the schisms of the theras; the introduction of the religion (of Buddho) into the island; and the settlement and pedigree of the sovereign Wisayo.”

In cursorily running over the book, at the opening of the sixth Bhānawāro or chapter, which should contain the history of Dhamma'-so'ko, I found the lines quoted from my note to you in page 791.

This Dipawanso extends to the end of the reign of Mahāsino, which closed in A. D. 302. As the Mahāwanso, which quotes from this work, was compiled between A. D. 459 and 477, the Dipawanso must have been written between those two epochs. I have only cursorily run over the early chapters to the period where the Indian history terminates without collecting from that perusal any new matter, not found embodied either in the Mahāwanso or its Tikā, excepting the valuable information above mentioned, and a series of dates defining the particular year of each sovereign's reign, in which the several hierarchy of the Buddhistical church died, down to Moggaliputtaṭatissa the chief priest who presided at the third convocation in the reign of Dhammāsoko. These dates may remove some of the incongruities touched upon in my second paper on Buddhistical annals.

This Burmese copy, however, of the Dipawanso is very imperfect. Each Bhānawāro ought to contain 250 verses. Several chapters fall short of this complement; and, in some, the same passage is repeated two and even three times.

It will be highly desirable to procure, if possible, a more perfect copy, together with its commentary, (either Tikā or Atṭhakathā) from the Burmese empire.

On my return to Kandy, and production of the Dipawanso to the Buddhist priests, who are my coadjutors in these researches, they

* Vide in the quarto edition the introduction to the Mahāwanso, page xxxi.
reminded me that there was a Pāli work on my own shelves, which also gave to Dhanmāsōko, the appellation of Piyādāso. The work is chiefly in prose, and held in great estimation for the elegance of its style: hence called "Rasawāhini"—"sweetly flowing" or the "harmonious stream."

The Singhalese version, of which this Pāli work is a translation, was of great antiquity, and is no longer extant. The present copies in that language are merely translations of this Pāli edition. I am not able to fix the date of this Pāli version, as the author does not give the name of the sovereign in whose reign he flourished—but the period is certainly subsequent to A. D. 477, as he quotes frequently from the Mahāwanso. The author only states, that this work is compiled by Koraṭthapālo, the pious and virtuous incumbent of the Tanguttawankapariwéno attached to the Mahawihāro (at Anurādhapura); and that he translates it from an ancient Singhalese work, avoiding only the defects of tautology and its want of perspicuity.

In one of the narratives of this book, containing the history of Dhanmāsōko, of Asandhimitta, his first consort after his accession to the Indian empire, of his nephew Nīgro'dho, by whom he was converted to Buddhism, and of his contemporary and ally De'wa'nanpiya, the sovereign of Ceylon,—Dhanmāsōko is more than once called Piyādāso, viz.:

"Madhūdāyako pana vānijō Dewalokatō chhavītva, Pupphapūrē rōjakulē up-pajitwā Piyādāso kumāro hutwā chhattan usāpetwā sakala-jambādīpā eka-rājja-akāci."

"The honey-dealer who was the donor thereof (to the Pachē Buddhō) descending by his demise from the Dewalokatō heavens; being born in the royal dynasty at Pupphapura (or Patilipura, Patna), becoming the prince Piyādāso and raising the chhatta, established his undivided sovereignty over the whole of Jambudīpā"—and again—

"Anagatē Piyādāso, nāma kumāro chhattan usāpetwā Asōkō nāma Dhanma RA'JA' bhaMESS."  

"Hereafter the prince Piyada'so having raised the chhatta, will assume the title of Asōkō the Dhan'ma RA'JA', or righteous monarch."

It would be unreasonable to multiply quotations which I could readily do, for pronouncing that Piyādāso, Piyadasina, or Piyadasi, according as metrical exigencies required the appellation to be written, was the name of Dhanmāsōko before he usurped the Indian empire; and it is of this monarch that the amplest details are found in Pāli annals. The 5th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, and 20th chapters of the Mahāwanso contain exclu-
sively the history of this celebrated ruler, and there are occasional notices of him in the Tikā of that work, which also I have touched upon in my introduction to that publication. He occupies also a conspicuous place in my article No. 2, on Buddhistical annals. His history may be thus summed up.

He was the grandson of Chandagutto (Sandracottus) and son of Bindusāro who had a numerous progeny, the issue of no less than sixteen consorts. Dhanmāsōko, who had but one uterine brother, named Tisso, appears to have been of a turbulent and ambitious character; Bindusāro consigned him to an honorable banishment by conferring on him the government of Ujjēni (Onjein)∗ "in his apprehension arising from a rumour which had prevailed that he (Asōko) would murder his own father; and being therefore desirous of employing him at a distance, established him at Ujjēni, conferring the government of that kingdom on him."

While administering that government he formed a connection with Cheṭiya De'wi a princess of Chetiyagiri, and had by her a son and daughter, Mahindo and Sanghamitta', who followed their father to Patilipura, subsequently entered into the sacerdotal order, and were the missionaries who converted Ceylon to Buddhism. Cheṭiya De'wi herself returned to her native city. On his death-bed, Bindusāro sent a "letter" recalling him to his capital, Patilipura. He hastened thither, and as soon as his parent expired, put all his brothers, excepting Tisso, to death, and usurped the empire. He raised Tisso to the dignity of Uparājá,—which would appear to be the recognition of the succession to the throne.

In the 4th year after his accession, being the year of Buddhō 218, and before Christ 325†, he was inaugurated, or anointed king. In the 3rd year of his inauguration, he was converted to Buddhism by the priest Nigrodho the son of his eldest murdered brother, Sumano. In the 4th year Tisso resigned his succession to the empire, and became a priest. In the 6th Mahindo and Sanghamitta also entered into the sacerdotal order. In the 17th the third convocation was held, and missionaries were dispatched all over Asia to propagate Buddhism. In the 18th Mahindo arrived in Ceylon, and effected the conversion of the Ceylonese monarch De'wananpiyatiss to and the inhabitants of this island. In the same year Sanghamitta, the bo-tree and relics were sent by him to Ceylon. In the 30th his first con-

∗ Introduction to the Mahāwamsa, p. xliii.
† The second paper on "Buddhistical Annals" notices the discrepancy of about 60 years between this date, and that deduced from the date of European classical authors connected with Alexander’s invasion.
sort espoused after his accession, Asandhimitta', who was zealously devoted to Buddhism, died; and three years thereafter he married his second wife. He reigned 37 years.

The five short insulated lines at the foot of the Allahabad pillar, having reference to this second empress, is, by its position in the column, a signal evidence of the authenticity, and mutual corroboration of these inscriptions and the Pāli annals. As Dhamma'soko married her in the 34th year of his reign, she could not have been noticed in the body of the inscriptions which were recorded on the 27th. I fear we do not yet possess a correct transcript of these five lines*. The passage in the Mahāwanso which refers to this queen is curious, and may hereafter assist the correct translation of these five lines. I therefore insert it.

1 Atthatāsavī wassamhi Dhammāsokassa Rājino Mahāmēgakesava Dhanma'soko mahābodhi patīthahi.
2 Tatō dvādasamē wassē mahēsi tassa rājino piyā Asandhimittalā sā mātā Sambuddhamānikā.
3 Tatō chatutthawassamhi, Dhammāsokō mahipati tassārakkhan mahēsītē ṭhapēsi wosamā sayān.
4 Tatōtu totiyē wassē sōbālārūpamānini "meyerēyīsa va rujā mahābodhīkā māmāyati;"
5 Iiti kōdhawasān gantwā, attanotatthā kārikā mahādub dhimahagātayi.
6 Tatō chatutthē wassamhi Dhammāsokī mahāyāsī anichchatāwosamattō; sattatinsosamā ima.

"In the eighteenth year of the reign of Dhamma'soko, the bo-tree was planted in the Mahāmēgakō's pleasure garden, (at Anurādhapura). In the twelfth year from that period, the beloved wife of that monarch, Asandhimitta', who had identified herself with the virtue of Buddha, died. In the fourth year (from her demise), the rōja Dhamma'soko, under the influence of carnal passions, raised to the dignity of queen consort, an attendant of her's (his former wife's). In the third year from that date, this malicious and vain creature who thought only of the charms of her own person, saying, "this king, neglecting me, lavishes his devotion exclusively on the bo-tree,"—in her rage (attempted to) destroy the great bo with the poisoned fang of a toad. In the fourth year from that occurrence, this highly gifted monarch, Dhamma'soko, fulfilled the lot of mortality. These years collectively amount to thirty-seven."

I have not had time to examine the fifth inscription round the Delhi column carefully, and I apprehend that the transcript is not altogether perfect yet. The last line and half of this inscription, I should be disposed to read thus:

"E'tōn Dwāvanāpiya āha; iyān dhonmalibi ata athasīdāthambāni, Wisalītha-lēkhānuwa tata kantawiyā: ēna ēsa chirāthikasiya." In the Pāli considered

* See page 966 which had not reached the author when the above was written.—Ed.
the most classical in Ceylon, the sentence would be written as follows: *Etan Déwánanpiya áha: iyan dhanmalipi atahtahasitaéambaí Wésálițha-lékhániva tatha (tatha) katá; lena ésa chirâtthitikd siyá.*

"Déwa'nan'piya delivered this (injunction). Thereafter eight stone columns have been erected in different quarters like the inscriptions on *Dha'nmó* established at Wésdli. By this means this (inscription) will be perpetuated for ever."

If this reading be correct*, as I have said before, we have still five more of these columns to discover in India.

I would wish to notice here that there are several errata in the Páli quotations in the July journal occasioned, probably, by the indistinction of the writing of my copyist. I mention this merely to prevent Páli scholars from inferring that those errata are peculiarities in the orthography of that language as known in Ceylon. For instance in page 586, you quote me as translating Viyódhanná "pe-rishable things," whereas the words ought to have been "Waya-dhan-má."

*The inscription fronting north (as corrected by Mr. Turnour.)*

1. Déwánanpiya Páňju só rájà héwan áhá "Sattawisati
2. wasa abhisitéña mé iyan danmalipi likhápitá-
3. hi. Dantapurato Dasanant upádayin, ananta agáya danmakámátýa
4. agáyaparikháya, agáyasánanáya, agéna bhayena,
5. agénaunsúhána; ésáchakho mama anusathiý.
6. Dhanmapékha, dhanmakámátýa, suvé suvé, wádhítá, wádhisantícheva.
7. Purisápicha mé, rakusácha, gawayácha matimácha anuwidihiyantu
8. sanpátipádayantucha, aparanchaparancha samádayitwá héméwá antá
9. mahámátiý.
10. E'sahiwídhí yá iyan, dhannéma pálíta, dhannéma wídhíná
11. dhannéma sikháyata, dhannéma gaillí." Déwánanpiya Páňju só rájà
12. héwan áhá : "Dhanmó sádhukíyancha dhanméti. Apásanawá bahúkan ýáni

* This reading involves so many alterations of the text that I must demur to it, especially as on re-examination I find it possible to improve my own reading so as to render it (in my own opinion at least) quite unobjectionable. The correction I allude to is in the reading of átha, which from the greater experience I have now gained of the equivalents of particular letters, I am inclined to read as the Sanskrit verb *ástá* (Páli áthá).—The whole sentence Sanskritized will be found to differ in nothing from the Páli—except in that *stambha* is masculine in the former and neuter in the latter:—and that the verb *kataviyá* is required to agree with it.

Iyan dharmalipi ata *ástá*, sila-stambhá (ni) vá siladhariká(ni) vá latah kar-
taviyá (ni), ena (or yena) éshá chirasthi tyát.

"In order that this religious edict may stand (remain), stone pillars and stone slabs (or receptacles) shall be accordingly prepared;—by which the same may endure unto remote ages."

*Atha* might certainly be read as *ashto* eight, but the construction of the sentence is thereby much impaired, and further it is unlikely that any definite number should be fixed upon, without a parallel specification of the places where they should be erected.—Ed.
Inscriptions paratikaye kayanokati' chiran "

The inscription facing East.

1. Déwánánapiya Pándu so rájá héwan áhá. "Sattawisati wasa abhisiténá mé iyan dhanmalipi likhápíta. Lókasa
2. hitakshayá sáta apahátatté dhanamawuddhi. Pápówa
3. héwan lókasa bitan awkhati. Pachawékháma athan iyan.
4. Nítesu héwan patiyá santésu, héwan apikathedz,
5. kánakání sukhiá awhámíti. Tatháchewan dhámí héméwa-
6. sevanikayésu pachuwékhámi. Séwa Pásandhiá mé pújanti
7. wiwidháya pújaya. Ichin iyan atani pachúpagamané
8. samámokhiyamáté. Sattawisati wasa abhisiténá mé
9. iyan dhanmalipi likhápíta."
10. Déwánánapiya Pándu so rájá héwan áhá. "Yo atikanta-
11. antaré rájáné poséhewa irisa kathan jáné.
12. Dhanamawadhiyé wadhéná; nócha jáné anúrdýpaya dhanmawadhiyé
13. wadhítahá" Étan Déwánánapiya Pándu so rájá héwan áhá. "Esama-
14. puthan atikantécha antaré héwan irisa rájáné, kathan jáné?
15. anurúpaya dhanmawadhiyá wadhayéti? Róchojaná anurúpaya
16. dhanmawadhiyá wadhéthá sekinapújáné anútpájpájéy.
17. Kárasujáná anúrpáypa dhanmawadhiyá, wadhíyanti; kanasukání
18. aṭṭhamayéhi ramawadhiyanti. Étan Déwánánapiya Pándu so héwan
19. áhá "ésámé putha dhanmasáwanéné swéyayé. Mé dhanmánsatáné
20. anúsesémi. Étan jáná sútan anúpátpájipátá achan namásatá."

The Inscription facing South.

1. Déwánánapiya Pándu so rájá héwan áhá. "Sattawisati wasa
2. abhisiténá mé, imání satáni awadhiyáni katháni-séyathá-
3. suké, s'ríká, aráñc, chakawéké, hansa, nándimukhé, góráéthé,
4. jatuká, ábá, káparéká, datti, antíkamawé, wédawéyáká,
5. gangapurútpaká, sánkajamawé, kaññháshangká, paranáxé, simarár,
6. sandiké, rókapádá, parasáté, sétspótpé, gámakapótpé,
7. savé, chutpadé, yepi ; luddyágáná été nachkahádiyátu.
8. E'lákáché, súkarécha, gabbáñiwápáyínáwa, awadhíyápente ke-
9. pichakána; ansamansiké wadhíkakathé nó kathiayíyé : táše sajíwé
10. notti¡pátyayíyé : dáwé anutáyéwá wíhúsiyéwá, nottípátyayíyé,
11. jiwényañjwéné pósitáyíyé. Tisu chatumásois tisuyan punamásiyán,
12. túnidwásáni, chuddásan, panarsanat patipádyé, duwéyéchá
13. Anupósatté, maré awadhíyé nópi, wikétáyíyé. Étáníyéwá diwásá
14. nágawánpé, kwatha, dugasiáni, annáupi jiwáñikíyáni
15. nó hantwyáni. Aṭṭhamipakhiyáyé, chawudásiyé panarásiyé táseýú
16. punawisánó tisu chatumásois, súdúwásáyé, goóáunó rakhiyátawéy.
17. ajaké, élaké, súkare éwápi anné nírakhiyátáúé, nirakhitawéy.
18. Tisayé punawasayé chatumásiyé chatumáspakhayé apawasá gónásan-
rahaté nó kathawiyé. Yáwa sattawisati wasa abhisiténá mé, étáye
20. antarikayé páñá visati bandhanákkháni katáni.”

The Inscription fronting West.

1. Dewsánapiya Pándu só rájà héwan áhá. “Sattawisati wasa
2. abhisiténá mé, iyan dhanamalipi likhápitá. Rajjáká mé
3. balusu pánasatasaahásá janésá áyanti. Tésan yó abhiparé
4. dándavé atapati, yé mé kathi kin? Té rajjaká aswata abhitá
5. kinámáni, pawatayéwun janasa janapadasa hitasukan rupadahéwun;
6. anugahnéwachá, sukhiyána dukhiyána jónisanti; dhannáya té nacha-
7. wiyéwá disanti janaan janapadan. Kin téhi attanche paratancha
8. arádhayéwun? Té rajjaká purusatá pútcharitawé man purisánípiné
9. * ródhanáni páticharisaanti; tépi chakkéna wiyowadisanti yé na mé rajjaká
10. charantá arundhayitawé, atháhi pajanwiya tálé dhátiyé nisijita;
11. aswathéritawíya tá dhálí, charantá mé pajan sukhan paríthawé.
12. Héwan mama rajjaké katé, janapadasa pitáskushláyé; yéna été abhitá
13. aswatha sátaan avamána, kamáni pawatéywéwáti. E’téna mé rajjakáná
14. abhíharawadandavé atapatiyé kathé, iritäwyéhí éśkiti
15. wiyóharaamanúticha siyá. Dándasamatácha, awaitépicha, mé awuté,
16. bandhana budhánan manusásáná títadanájaná patawadhánan,áni diwasáni, mé
17. Yutté díné, nitikárikáni niripayihantu, Jiwítéyé tánan
18. násantwá niripayantú: dánan dahautu: pahitakan rupawápawá karontu.
19. Iríchímé héwan nira dhasípi karipiparatán aráđhayéwapi: janasaicha
20. waddhi: wiwíthadhammacharané; sayamé dánasauwibhágót†.”

Translation of the Inscription fronting North.

The rája Pa’ndu, who is the delight of the déwos, has thus said.

This inscription on Dhanmo is recorded by me who have attained the twenty-seventh year of my inauguration. From Dantapura, I have obtained the tooth (relic of Budho), out of innumerable and inestimable motives of devotion to Dhanmo,—with the reverential awe, and devout zeal (due) to the precious religion which confers inestimable protection. This (inscription), moreover, may serve to perpetuate the remembrance of me.

Those who are observant of Dhanmo, and delight in Dhanmo, growing in grace, from day to day, will assuredly prosper. Let my courtiers, guards, herdsmen, and learned men, duly comprehend, and fully conform to (the same) unifying (to themselves) all classes, the rich and the poor, as well as the grandees of the land. A course such as this, sustained by Dhanmo, incultated by Dhanmo, and sanctified by Dhanmo, is the path (prescribed) by Dhanmo.”

The rája Pa’ndu, who is the delight of the déwos, has thus said.

Thus this Dhanmo is most excellent in its righteousness.”

Wherefore should I who have been a charitable donor, in various ways, grieve (to bestow) charitable gifts, whether it be a little food, or a great offering, or even the sacrifice of my eyes? To bipeds and quadrupeds, as well as those employed in my service, various acts of benevolence have been performed by me;

* The letter chh is read as r throughout; and the letter u as ru.—Ed.
† By comparing this version with that published in July, it will be seen to what extent the license of altering letters has been exercised. The author has however since relinquished the change of the Raja’s name, in consequence of his happy discovery of Piyadasi’s identity.—Ed.
and at the Apáná (hall of offerings) to those worthy of offerings, by me, both food and other articles, involving great expenditure, have been provided.

"Let it be duly understood that this inscription has been recorded by me with this object, as well as that it should endure for ages. Would but one person fully conform thereto, what would (not) the rest do!"

The rája Pa'ndu, who is the delight of the déwos, has thus said.

" (It may be said) 'this (dispensation) appears to be prodigality itself;' or of me 'he is addicted to prodigality.' That would not appear to us to be an act of impiety; or this, of me, 'he is a sinner;' or this, 'he is a miscreant,' or any such reproaches. The evil designing man (may say) these things, and such a person may represent them so, but they are not the road to (do not inflict) degradation."

"Moreover, by my contemplating the distresses affecting the poor, the unfortunate, the resentful, the proud, the envious, those bent with age, and those on the eve of becoming a prey to death,—(that contemplation) would produce in me a due sense of commiseration towards the destitute."

The Inscription fronting East.

The rája Pa'ndu, who is the delight of the déwos, has thus said.

"This inscription on Dhanmo has been recorded by me who have attained the twenty-seventh year of my inauguration. Dhanmo prevails for the happiness and welfare of mankind; as well as to prevent the forfeiture of their salvation. Even the sinner would admit, that it (is essential for) the happiness of mankind. Let us, therefore, steadfastly contemplate this truth. While righteous men thereby become devoted to charity, and are bent on discoursing (thereon), let me encourage their benevolent proceedings. In like manner, let me extend my solicitude towards the wealthy; and let me be specially regardful of the multitudes under my sway. Even my Pásanqhi subjects present me with various tributes. I formed this resolve, under the conviction of the supreme beatitude, (resulting) from an individual himself setting an example."

The rája Pa'ndu, who is the delight of the déwos, has thus said.

"This inscription on Dhanmo is recorded by me who have attained the twenty-seventh year of my inauguration—should any person, after the extinction of my regal authority, learn from my subjects themselves, such a precept as this, he would prosper by the grace of Dhanmo; should he not acquire that knowledge, he (cannot) prosper by the orthodox Dhanmo.'" The rája Pa'ndu, who is the delight of the déwos, has thus asked this (query). "He, who after the extinction of my authority, would not acquire this knowledge, how should he learn these royal mandates? how can he prosper by the orthodox Dhanmo? The well disposed person, (who) has prospered by the orthodox Dhanmo, would evince gratitude for the benevolence of his benefactors. (All) conforming, good men prosper by the orthodox Dhanmo, and realize the bliss of the eight heavens."

The rája Pa'ndu, who is the delight of the déwos, has declared this also. "He who attends to this precept of mine, would by the observance of Dhanmo lead a righteous life. Let me also, by the observance of Dhanmo, attain an exalted station (of righteousness). The inhabitants at large, who conform to this edict, (will) eschew evil."

Translation of the Inscription fronting South.

The rája Pa'ndu, who is the delight of the déwos, has thus said.
"By me, who have attained the twenty-seventh year of my inauguration, these animals have been forbid to be killed,—namely, parrots and mainas (gracula religiosa) in the wilderness; the brahmany duck (anas casacea); the goose (rather the mythological and fabulous "hansa"); the nandimukā (supposed to be the fabulous "kinnari"); the golden maina (turdus salica); the bat, the crane, the blue pigeon, the gallinuli, the sankagamawē, wédawéyakā, the gangapuputhakā, the sankagamawē, the kaḍhathassayakā, the panarasē, the simarē, the sandikē, the rōkapadā, the parasatē, the white dove, and the village dove, as well as all quadrupeds. These, let not the tribe of huntsmen eat. For the same reason, let not sheep and goats which are fed with stored provender, be slaughtered by any one; and those who are accustomed to receive a portion of the meat (of animals killed) should no longer enter into engagements to have them slaughtered on those terms; nor should ferocious animals either be destroyed; neither in sporting or in any other mode, nor even as a merriment, should they be killed; (on the contrary) by one living creature, other living creatures should be cherished. During (all) the three seasons of the year, on the full moon day of their (lunar months) as well as on these three days, the fourteenth, the fifteenth, and the first (of each moiety of the lunar months) (each of) these being days of religious observance, not only the agonies of slaughtering, but selling also should not be allowed. During these days, at least, on the mountain, in the wilderness, and everywhere, even the multitudes of the various species of animals which may be found disabled, should not be killed. During the three seasons, on the eighth, the fourteenth and the fifteenth (of each moiety of the lunar month) being the holy days devoted to deeds of piety, oxen, goats, sheep and pigs, which are ordinarily kept confined, as also the other species which are not kept confined, should not be restrained. Nor should it even be hinted, on the holydays of the four months of each of the seasons, that the stalled oxen even should be kept confined. By me, who have attained the twenty-seventh year of my inauguration, during the course of that period, living creatures have been released from the twenty evils (literally restraints) to which they were subjected."

The Inscription fronting West.

The rāja Pa’ṇdu, who is the delight of the déwos, has thus said.

"This inscription on Dhanmo is recorded by me in the twenty-seventh year of my inauguration. My public functionaries intermingle among many hundred thousands of living creatures, as well as human beings. If any one of them should inflict injuries on the most alien of these beings, what advantage would there be in this my edict? (On the other hand) should these functionaries follow a line of conduct tending to allay alarm, they would confer prosperity and happiness on the people as well as on the country; and by such a benevolent procedure, they will acquire a knowledge of the condition both of the prosperous and of the wretched; and will, at the same time, prove to the people and the country that they have not departed from Dhanmo. Why should they inflict an injury either on a countryman of their own or on an alien? Should my functionaries act tyrannically, my people, loudly lamenting, will be appealing to me; and will appear also to have become alienated, (from the effects of orders enforced) by royal authority. Those ministers of mine, who proceed on circuit, so far from inflicting oppressions, should henceforth cherish them, as the infant in arms is cherished by the wet-nurse; and those experienced circuit ministers,
moreover, like unto the wet-nurse, should watch over the welfare of my child (the people). In such a procedure, my ministers would ensure perfect happiness to my realm."

"By such a course, these (the people) released from all disquietudes, and most fully conscious of their security, would devote themselves to their avocations. By the same procedure, on its being proclaimed that the grievous power of my ministers to inflict tortures is abolished, it would prove a worthy subject of joy, and be the established compact (law of the land). Let the criminal judges and executioners of sentences, (in the instances) of persons committed to prison, or who are sentenced to undergo specific punishments, without my special sanction, continue their judicial investigation for three days, till my decision be given. Let them also as regards the welfare of living creatures, attend to what affects their conservation, as well as their destruction: let them establish offerings: let them set aside animosity.

Hence those who observe, and who act up to these precepts would abstain from afflicting another. To the people also many blessings will result by living in Dhanmo. The merit resulting from charity would spontaneously manifest itself."

VI.—Account and drawing of two Burmese Bells now placed in a Hindu temple in Upper India. By Capt. R. Wroughton, Revenue Surveyor, Agra division.

In the month of January last, while engaged upon the revenue survey of zillah Sirpurah, I accidentally heard of a celebrated Burmese bell, in the possession of Resaladar Bheem Singh (late of the 2nd local horse) and lodged at a sewala, the property of that individual, situated in the village of Nudrohee on the banks of the Kalee Nuddee, 2½ miles west from the town of Khass Gunj. I was induced to visit the spot, and recognized old acquaintances in the Resaladar and bell; the former having been engaged with me in the night storm of the city of Arracon; and the bell, the identical one, which was found upon the capture of that place suspended in the temple (or pagoda) of Gaudama muni, a few hundred yards to the N. E. of the old stone fort, being the position occupied by the 2nd regiment of local horse, during the calamitous rainy season of 1825.

The history of this bell is very unsatisfactory, and very brief. Upon the breaking up of the south-eastern division and the return of the troops to Bengal, Bheem Singh solicited permission to carry away the bell in question, and he states that consent was given to his application, both by the late respected General Morrison, and Mr. T. C. Robertson, Political Agent; upon what authority however, this proceeding can be justified, I know not, neither am I disposed to agitate
the question, because it might disturb its worthy owner in the possession of an article, which in its present position is well calculated to perpetuate the success of the Company's arms in Burmah, and to which Bheem Singh attaches the greatest value.

The Resaladar (an active fellow and gallant soldier) when the 2nd local horse marched from Arracan to Chittagong, by the interior, (or Ruttnapulling route,) contrived to persuade the master of a sloop to convey the bell to that station, where it arrived before its owner, was seized by the officer in charge of the magazine, and was only liberated and restored to Bheem Singh, consequent on a reference being made to the supreme government. From Chittagong the bell was conveyed in a country boat, to Fattyghur, and from that place was finally transported on a truck constructed for the occasion, to its present situation. The above comprises all the information I could gather from the Resaladar regarding it.

Nudrohee is fixed on the direct route from Muttra to Soron on the Ganges via Hathras, Sikundruh raow, and Murarah; thousands of pilgrims from the western states frequent this road, on their way to bathe in the Ganges, and by this means the celebrity of the bell has spread far and wide.

Bheem Singh having permitted me to examine the bell and make a drawing of it, I thought the opportunity a favorable one, and availed myself of his good humour and civility; and I was the more urged to take this trouble, as I consider the bell a beautiful specimen of workmanship, of great antiquity, and well worthy a report and representation being made of it.

Having constructed a wooden hollow parallelopepidon for the purpose, I ascertained that the solidity of the bell equalled a prism, the area of whose base is the square of 44.3 inches \times \text{the height 6.278 which gives for the content 12320, 41222 cubic inches: the specific gravity of the metal which is a near approximation to the truth, I determined in the following manner.}

Mr. James Gardner of Khass Gunf possesses a small Burmese bell, which was also brought round from Arracan by the late Lieut.-Col. Gardner, and this bell the former gentleman kindly lent to me. I weighed it with English weights and scales (thermometer Farht. scale, ranging 60°) both in and out of water, and found it 224lbs. 4 ounces, and 195lbs. 12 ounces avoirdupois respectively, which makes its specific gravity 7868; its solidity I ascertained to be equal to a cylinder, the base of a diameter 17.4 inches and the height 3.2 inches which gives 760.920 cubic inches, and as the material, or the metal
of which the small bell is composed assimilates very closely with that of the large one, I have used it to determine the weight of the latter, and which I find by the simple rule of proportion is 31\(\frac{1}{2}\) hundred weight nearly.

The accompanying sketches I personally executed from scale and measurement, and can vouch for their critical resemblance to the originals; and the facsimile of the inscriptions I have carefully compared, and can pronounce with safety upon their accuracy. I may here mention that until I filled the crevices of the letters on the bell with yellow ochre (and I tried many other colors), I found it utterly impossible to distinguish, and copy faithfully the inscription through the tracing paper, although the paper was extremely thin, oiled, and rendered transparent for the purpose.

The representation of the small bell, has been executed on a somewhat larger scale, because I could not otherwise satisfactorily exhibit its mouldings.

I will not occupy your time with any further observations, the drawings and copy of inscriptions will speak for themselves; and if they be considered useful and acceptable to the Asiatic Society, the little trouble I have taken will be amply compensated.

I cannot however resist communicating the particulars of an attempt made by a native to impose upon me a feigned translation of the inscription, because the circumstance will shew how far the disposition of these people leads them to practise deception and rogue-ry whenever opportunity offers, and they can hope to turn it to account.

I had offered a remuneration of two goldmohurs to any person who could, and was willing to translate the inscription, and I made this offer because I had heard that one or two Arracanese Mugs who came round to Bengal with Gardner's horse, were residing in the neighbourhood of Khass Gunj and could accomplish the task: I tried one man and found him incompetent, when a Tanjore brahmin who had come to this part of the country on a pilgrimage presented himself, declared his ability to undertake the office, and to convince me of his fitness, produced several specimens of a written character having a strong resemblance to Burmese; and which in my presence he appeared to read and write with facility. Flattering myself that I had found a clever and useful fellow, I at once set him to work on the large bell inscription; and attended on the following day at the sewala to see what progress had been made. I found that one sheet containing 10 lines, had been faithfully transcribed; and that the brah-
min had copied 4 more lines on the second sheet; the first I directed him to transcribe again on a new sheet, while I would complete the second. I now determined to put this brahmin's honesty to the test, and while the fellow was busily engaged at a distance from me, I entered one line on the second sheet, resembling the inscription, that is, the line contained Burmese letters throughout, which I had fancifully put together: to this line I added four or five others correctly traced, and then called the brahmin to translate the whole sheet. It amused me to find, that he read my composition and the Burmese, with equal readiness, and apparent confidence, but when I applied the copied inscription to the bell, and he perceived no resemblance in the copy to the original, and that I had gravelled his ingenious effort to delude and rob me, it would be difficult indeed to describe his discomfiture. He never for an instant endeavoured to deny the attempt at imposition, but coolly defended the proceeding on the grounds of poverty, and the almost certain prospect he entertained of escaping detection.

Note.—Having prepared the plates for this paper we have inserted them in the present volume, although we are unprepared to subjoin a copy and translate of the longer inscription, which however perfectly executed in facsimile has proved beyond Ratna Paula's power of deciphering, as well as that of Col. Burney and his Burmese Pandit now in Calcutta. By their advice I have sent it to Mr. Blundell at Moulmein, but after all nothing very interesting can be expected from a document of such a nature. The smaller inscription Col. Burney obligingly took in hand, and we have the pleasure to subjoin his note with the text in Burmese—the facsimile it is not necessary to lithograph.—Ed.

Inscription on the Small Bell.

Note: The inscription is in Burmese script. The text reads:

Inscription on the Small Bell.

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Account of two Burmese

[Dec.

"Account of two Burmese"
Small Burmese Bell, the property of James Gardner Esq. Hthazgunj
Large Burmese Bell at Vidohee Chat, on Kaloo Nudde, Pargal, Mararikh, Zillah Allygurk, brought from Arracan by Rheem Singh, Resident of the East India House. 1816.

Solidly 12,500 Cwt. Inches. Weight 31 7/8 Hundred Weight.
"I send you a fair version, which some Burmese at Calcutta and I have succeeded in making out of the facsimile of the inscription on the small Arracan bell. We have been obliged to guess one or two words. I send you also a translation of the Burmese, from which you will see that the inscription, like most Burmese inscriptions, contains nothing of any historical interest.—H. B.

Translation.

Be victorious or accomplished!* After the period when the sovereign of the nats, the king of kings, the chief of the saints, the most beautiful in appearance, on whom the eyes of the whole world rest, the pinnacle of the three orders of rational beings², and the lord of righteousness, had administered the delicious and relief-giving medicine, the moral law, to all sentient beings who are long immersed in the four streams or currents³, and had proceeded to enjoy the state of Naibban, Maung Mhat and his wife, having come to existence in the time of (Gaudama’s) religion which is most difficult to meet with⁴, possessing minds properly and sincerely disposed, imbued with true wisdom, taking delight in virtue, piety, charity, and the other duties of good men, and established in proper principles, made an offering, taking the whole earth and water to witness, of this bell weighing 9,230,000⁵, to the Maha Zedi pagoda, which is situated in the place called the great city of Diniawadi (Arracan), and in which are collected and rest the sacred relics (of Gaudama), that are complete in the united streams of fire and water, the six-colored flames of light and other miraculous exhibitions⁶. May the merit of this charitable gift
be also shared by the lord of earth and water, the possessor of the celestial weapon, the master of the tshaddan king of elephants, the arbiter of life and great king of righteousness (Mendaragyi, king of Ava, grandfather of the present king) his queen, sons and grandsons. May it be shared by the parents who gave (us) life, (our) teachers and all sentient beings who pass through the thirty-one different stages of existence. (We) desire that in consequence of (our) having thus performed this charitable deed, (we) may, in future successive worlds, exist as good beings in the superior grade of man, capable of avoiding the ten evil works, and given to performing the ten good works, and that in (our) last state of existence, (we) may verily reach the country of Khemapuran Naibban.

During the reign of the lord of the celestial weapon, master of the tshaddan elephant and the true great king, who resides at the royal city of Amarapura in the Burmese kingdom, which is situated upon that called the southern island, lying within the green division of the four bodies of color that issue joined together from the precious centre post, the religion of the lord was extended and prosperous. In the warm season, on what was fixed by astrological calculation to be a prosperous day, the 27th day of the sign Taurus, (Burmese month Katshoun) in the Kaunza era 1180 (corresponding with the 2nd of May, 1818), I, known as, and significantly called by the name of Maung Mhat, the mistress of my house Ma Gyih and wife Shyen-u, (two wives) and brother and sister, Maung Thu and Mayya (his two children) have, after paying much, upwards of 50 viss, for the hire of labourers, bestowed with pure motives and good will, in view to obtaining the reward of the Naibban through perfection in virtue, this bell, the sound of which when struck extends afar and makes the ear attend. May nats, men and byamhas, above and below, listen to it with delight and cry aloud well done!

1 The Burmese often commence a writing with the Pali phrase zeyatu—which is usually interpreted by them to mean, "May it (the work now undertaken) be completed or fulfilled," but which, some pious Burmese say, rather means, "may they (the evil passions) be overcome," or "Be victorious over the evil passions." [It is simply the Sanskrit जयति 'be victorious.'—Ed.]
2 The three superior orders of beings are, Byamhas, superior celestial beings; Nats inferior ditto, and men.
3 According to the Burmese, there are four streams or currents that bear away all sentient beings, viz.: passion, existence, false doctrine and ignorance. These are also called four restraints or bands.
4 The term of Gaudama’s religion, it is said, is 5000 years, and Buddhists think that to appear in a state of existence as a human being during this short term is a difficult and fortunate event to a sentient being.
5 The figures here are not quite clear, and an examination of the bell itself is necessary to ascertain to which description of weight they refer. If the figures are 9,230,000, they probably mean the small Burmese weight yue, 120 of which
Bells now in Upper India.

1837.]

1071

go to the tical, and the weight of the bell will then be 76,916 ticals, 6 mus and 5 yues.

6 Gaudama's body displayed many miraculous appearances. He could, whenever he pleased, exhibit a stream of water from one nostril, eye, ear, hand, or foot, and a stream of fire from the other—and six streams of different colored glory were emitted from his body.

7 According to the Burmese the merit of a good deed may be participated by others, and particularly by those who praise or encourage the performer of it by exclaiming thadu, well done.

8 The Hindu chakri is the Burmese tsakyú, or celestial weapon.

9 The Thashdann elephant is now the usual title of the white elephant, which, in ancient times, when there existed, it is said, ten different species of the animal, was the king or of the first class. Six-colored streams of light issued from its tusks also, whence isha-dant or ishaddan, as my poor unfortunate friend, the late Myawadi Wungyi, informed me.

10 The thirty-one different abodes or stages of existence, according to the Buddhists, have been described by Dr. Buchanan and other writers on their religion.

11 A person, according to the Buddhists, cannot attain Naibban or be perfected into a Buddha but from a state of existence as man—hence, all Buddhists, and particularly the women, pray that their future existence may be in the superior grade of man.

12 The ten evil works are 1, murder; 2, theft; 3, adultery; 4, lying; 5, speaking so as to destroy the affection entertained by two persons for each other; 6, speaking harshly or using abusive language; 7, frivolous or idle conversation; 8, coveting the property of others; 9, thinking of injuring others; 10, apostacy.

13 The ten good works are 1, charity; 2, keeping the five Buddhist commandments not to kill, steal, commit adultery, use intoxicating substances or tell falsehoods; 3, repeating certain short sentences calculated to restrain evil desires and promote abstraction and indifference to this life; 4, reverence for Buddha, his precepts and disciples, and for one's parents and teachers; 5, performing the services due to the same; 6, distributing the merit of one's good actions among other beings; 7, pleased with, and exclaiming thadu, or well done, at the good works of others; 8, hearing Gaudama's religious precepts recited; 9, preaching or communicating a knowledge of the same to others; 10, firmness in religious faith.

14 The Myenmo Mount is here poetically alluded to. From the four cardinal points of this centre of the Buddhist world to the wall surrounding it, the space is equally divided by four different colors, red, green, yellow and white. In the green space is situated the southern island or Tsabu-depa.

15 The present Burmese ñar which commenced A. D. 638.

The number of the year is so given in the verse, that it was at first supposed to be 1118 or 1756, but that date was 27 years before Aracan was conquered or Amarapura built by Mendaragyi, king of Ava. Further examination with Burmese satisfied me that the year is 1180 or 1818.

6 u 2
Note on Inscriptions from

16 Mhat in Burmese means mark, and the bestower of this bell appears to have been born with some mark or discoloration about his body, whence he was named Mhat or Mark. The verse on the bell may be understood to mean that the donor was mark by nature and Mark by name.

17 Here again the meaning of the figures is not quite clear, whether referring to the weight of the bell or to the amount of expense incurred.

18 See note 7.

The last part of the inscription is in verse. Burmese verse consists of four syllables or five pronounced as four. The last syllable or last letter of one verse and the third or second syllable, or last letter of the third or second syllable, of the next verse, or of the two next verses, are made to chime together, and the last syllable or final letter in the last syllable of the last of these verses is often again connected by the same kind of rhyme with the following verses:—e. g.

* Yatana man daing1 || Le yang pyaing2 dweng || nya zaing3 ta kho || taung kyun thao2 than || myan daing amara1 || nan than2 way || Tsakya3 tha kha1 || tshaddan shyen2 hu Bhuren3 gyih tsit || phyir2 lat thandu || let3 thek dau9 nhait || shyen dau9 tha thana1 || &c.

The verse is written like prose excepting at the end of each verse there is a paik or stop, a double line, like that above shown. The Burmese have an immense collection of poetry and take great pleasure in reciting it, and I have heard my amiable friend, the Catholic Missionary Père Taroli, admire their poetry exceedingly, declaring that some, which he once read to me, was equal to any thing in Danté!

VII.—Note on Inscriptions at Udayagiri and Khandgiri in Cuttack, in the lāt character. By Jas. Prinsep, Sec. As. Soc. &c.

I have already mentioned that on Lieutenant Kittoe’s departure for Cuttack I requested him to take the first opportunity of visiting the Khandgiri rock for the purpose of re-examining the inscription of which a lithograph was published by Mr. Stirling in his Statistical Report on the province of Orissa.

My zealous friend saw enough, several months ago on a rapid visit there, to prove that the published copy was very incorrect; but it was only lately that he was able to repair to the spot again (a distance of 20 miles from Cuttack) to examine and copy the document in detail. I shall presently quote his own account of the difficulties he had to encounter in accomplishing the task I had imposed on his zeal and good nature;—but first I would call attention to a number of short inscriptions in the old character which he discovered on the occasion of his first visit, in the various caves of the neighbouring hill called Udayagiri; and which he carefully recompared on his late trip, so as to leave no doubt of their accuracy as now represented in Plate LVII.
from his original sketches. It will be remarked that some of them are accompanied by symbols similar to those of the western caves in Colonel Sykks's collection; but they are frequently destitute of such ornaments, and the general style of the writing is of a purer and therefore more ancient type than that of Sainhadri.

In my search for some of the catch-words which had proved of such avail in explaining the purport of the inscriptions at Bhilsa and Sainhadri, I could neither meet with the dānam of the former, nor the dayadhamma of the latter,—but in their stead I remarked a very common if not constant termination in a word of two syllables जनान, or जनान lenam, preceded in most instances by the genitival affix जनान sa; and in the only case, as of exception, by an equally regular genitive जनान सिनो, from the noun सिन (Sanskrit root सिर gen. सिरी); a worshipper of the sun. It was not until after many futile attempts with the pen to find a better, that we were led to the supposition that the words lonam or lenam, must be the Pāli equivalent for the Sanskrit participial noun सिन लिन, 'cut or excavated;' in this the vowel is changed from u to o, and the n from the dental to the Pālikrit cerebral:— but in sound it must be confessed that there is little difference; while in sense, the term satisfies precisely the circumstances of the Udayagiri caves, which are generally small holes cut with the chisel from the solid rock—a stone of loose consistency easily worked with the rudest tools.

The catch-word once attained, the reading of this new string of inscriptions was an easy matter.

The first then, which occurs in a cave now called the "snake cave" at Udayagiri (hill of the rising sun) reads thus:

No. 1. Chulakamasa Kothājayācha.

"The impregnable or unequalled chamber of Chulakarma."

Kotha is precisely the कोठ koshitha 'an apartment.' The conjunction cha shews that the sense is incomplete, but the continuation on the sides of the same door (No. 2) is in bad preservation; viz.

No. 2. Kamase... rikhi nayache pasūde.

"and the appropriate temple (or palace) of Karma... (rishi?)" only changing pasūdah 'favor' into pasūdah (S. प्राचार्य:) palace.

No. 3, on the cave now called that of the tiger, reads as follows:

Ugara avedasa sasuvinā lonam.

"excavated by (of) Ugra Aveda (the antivedist) (?) the sasuvin?"

No. 4, on an adjoining cave is equally unintelligible.

Māpāmadāti bākṣya yanākiyasa lonam.

"The excavation of Yama'kiya for.........................."
No. 5, commences and ends with the same words as the first inscription:

Chulakumasa paseta kothaja (ya). . . . . . . .

The word *paseta* may be the Sanskrit *prasrita* "the humble" sc.—cell of Chulakama.—Chudakarma is the rite of tonsure—from चूड़ा, a single lock of hair left on the crown of the head when shaved: and some allusion to a similar purpose of this cave seems preserved in its modern name of páwanagubha, ‘the cave of purification.’

No. 6, is on a cave now called the Mándikpúra or jewel-citty cave. It begins and ends very intelligibly, but the central portion is erased:

Verasau mahárájasa kalingádhipatano ma . . . . . . kadepa sirino lonam.

"The excavation of the mighty (or of Vira) sovereign, the lord of Kalinga, &c. . . . of Kadepa (?) the worshipper of the sun."

In Sanskrit,—वेदांक महाराजस् कलिङ्गाधिपत¯ कैलिङ्ग देवी... कुटेप चौरिण: लूम Vira may perhaps be the name of the raja of Kalinga who dug this cave: for sirino—see the previous observations.

No. 7, over a small door in the same cave, seems to have been the work of a more youthful prince.

Kumaro vattakasa lonam.

"The excavation of the prince Vattaka."

Then follows a more lengthy inscription (No. 8) on the Vaikanta gubha in which we also find mention of the Kalinga dynasty.

Arahanta-pasáddánam kalinga...ya...nánun lonakádatam rajarajolasa... hethisahasam panotasa...kalinga velasa...agamahi pitaka.".

"Excavation of the (rajas) of Kalinga, enjoying the favor of the arhantas (Buddhist saints)—(the rest is too much mutilated to be read with any degree of confidence.)

There is still one more specimen of the old character in a cave at Khandgiri not inserted in the plate: it runs यु ब ळ जि ज्ञ छ ा व द ज ज़ पः मुलिकेस कुतमस।

"excavated by Kutama (Gotama?) the pādamaulika (having the feet of Buddha) on his head) alias the devout."

The above inscriptions are all cut deeply into the rock, whereas the modern Sanskrit ones which occupy the remainder of the plate are rudely scratched upon the stone, and are yet more difficult to decipher.

They are of two distinct ages:—Nos. 2 to 11 from the style of some of the letters belong to the fifth or sixth century, whereas No. 1 in the Kutila character, cannot be dated further back than the tenth century.

Being of brahanical tendency they naturally give a new account of the origin and objects of the caves; but the indistinctness of the writing
prevents our getting completely at their meaning. The language is of course no longer Páli but Sanskrit.

No. 1.  

Under the fortunate government of an equitable prince this cavern (was excavated)—to endure as long as the sun and moon—for the heaven-born munis —(or holy ascetics), in the viraja khetra (or holy precincts) of the lord of gods (Jagannath), as a cave of sacrifice (ijya garbha). . . . . In the samvat year nine—(muni)."

It is a curious fact that all the inscriptions in this comparatively modern character found on the eastern side of India bear samvat dates, either in an era unknown, or in the mere reign of the existing sovereign; so that little advantage can be taken of them in fixing the epoch of what they commemorate. The word muni here attached to samvatsare is used numerically for 'nine,' that being the number of the sages. The name of the king under whose just rule the elephant cave was formed into a sacrifice cave connected with the worship of Prabhíswara, or Jagannath, does not clearly appear.

The fragments (figs. 2 to 11) carelessly cut on various parts of the caves are for the most part imperfectly legible.—They are in all probability merely the names of visitors as at Allahabad, Gaya, &c. The word होट्टा hotta, 'a burnt-offering,' occurs in Nos. 3 and 6. No. 8 contains the name Kuvera'gni, and No. 10 the title Uttamakula vansa, 'descendant of an illustrious family.'—It is unnecessary to dwell upon the reading of the rest, in which many letters and detached syllables might be easily transcribed, because they carry with them no trait of interest further than the fact, that the same transitions of the written character visible elsewhere are equally developed in the remains of these Kalinga monuments.

We now arrive at the more elaborate and curious document from the same neighbourhood which was the subject of Mr. Stirling's remarks alluded to in a preceding page. I cannot begin better than by inserting in his own words Mr. Kittoe's

Note on the Khandgiri Inscriptions.

"At your request I visited the caves of Khandgiri in March last, for the purpose of examining the inscription mentioned by Mr. Stirling
in his statistics of Orissa, of which a plate is given in the 15th volume, of the Researches*.

* As few of my readers have an opportunity of seeing the Researches, I extract the following description of these caves and of the main inscription from Mr. Stirling's Report on Orissa, in the 15th volume.—Ed.

"About five miles west of Bhabanésar, near the village of Jaymara, in the Char Sudhi Khandaiti of Khurda, and still within the limits of the Khetr, a group of small hills occur, four in number, from one hundred and fifty to two hundred feet in height, which present many objects of interest and curiosity. These hills called severally the Udaya Giri, Dewal Giri, Nil Giri, and Khand Giri, (by which latter name the spot is now generally designated,) are composed of a silicious sandstone of various color and texture, and are all curiously perforated with small caves, disposed in two or three irregular stories. Each of the caves is large enough to contain from one to two human beings in a sitting posture. Some of them appear to be natural cavities, slightly improved by the hand of man; others have obviously been excavated altogether artificially; and the whole are grotesquely carved and embellished. In one part, a protecting mass of rock has been cut into the form of a tiger's head, with the jaws widely distended, through which a passage lies into a small hole at the back secured by a wooden door, the residence of a pious ascetic of the Vyshnavite sect. The ridiculous legend which the natives relate to explain the origin of these isolated hills, is, that they formerly constituted a part of the Himalaya, at which time they were inhabited by numerous Rishis, who dug the caves now found in them. They were taken up bodily, ascetics and all, by Mahârâ'ir Hanuma'ân, with other masses of rock, to build the bridge of Rama, but, by some accident, were allowed to drop in their passage through the air, when they alighted in their present position. I am almost tempted to add, as a curious coincidence, that they are the only real sandstone hills found in this part of the country; but the geology of the district has not been sufficiently explored, to warrant my advancing such an assertion positively. The summit of the highest rock, is crowned by a neat stone temple of modern construction, sacred to the worship of Paras-nath: all around, and in the neighbourhood of which, are strewed a quantity of images of the nirvânas, or naked figures worshipped by the Jain sect, executed chiefly in the grey chlorite slate rock. At the back of these temples, a highly remarkable terrace is shewn, called the Deo Sabhâ, or assembly of the gods, which is covered with numberless antique-looking stone pillars or temples in miniature, some standing, others lying on the ground, about two or three feet long, having, on each of the four sides, a figure of the naked Jain deity rudely sculptured. The place is still frequented by the Jain of Parwâr merchants or Cuttack, who assemble here in numbers, once every year, to hold a festival of their religion. A short way up the Udaya Giri hill, the nur or palace of the famous râja Lalut Indra Kesari, is pointed out as the chief curiosity of the place. It consists of a sort of open court formed a perpendicular face of sandstone rock, about forty feet in height, with shoulders of the same projecting on either side. Rows of small chambers have been excavated in each face, arranged in two stories and divided by a projecting terrace. Both the exterior surface and the inner walls of the chambers are decorated with cornices, pilasters, figures, and various devi-
I discovered at once the incorrectness of the facsimile, moreover that it was only of part of a very extensive inscription.

I found a great many smaller inscriptions in the different caves all of which I transcribed. (See the preceding notice.)

Having no means of erecting a scaffolding, added to the limited leave granted me, I was obliged to defer the agreeable task of copying the great inscription till a future opportunity, which unfortunate circumstances prevented till the latter end of November, when having previously sent on people to make preparations I followed by dawk. After a whole day’s hard work, I transcribed the most part of the great inscription and re-compared all the minor ones; I worked for upwards of an hour by torch-light and returned to cantonments, having travelled 38 miles out and home again.

ces very rudely sculptured, and the whole exhibits a faint and humble resemblance, in miniature, to the celebrated cavern temples in the south-west of India. The rude and miserable apartments of the palace, are now occupied by byragis and mendicants of different sects, who state that the place had its origin in the time of Buddha, and that it was last inhabited by the räni of the famous raja Lalat Indra Kesari, a favourer of the Buddhist religion. Many odd fables are related of the scraps into which she was led by her heretical notions, and of the way in which her conversion to the orthodox system of worship was at last effected.

Farther up the same hill, on the overhanging brow of a large cavern, one meets with an ancient inscription cut out of the sandstone rock, in the very identical character which occurs on the pillars at Delhi, and which as yet has been only very partially decyphered. Having been enabled to obtain an exact facsimile of this interesting monument by the assistance of Colonel Mackenzie, whom I conducted to the spot in 1820, I shall annex the same to the Appendix of this paper. There are I think two eminently remarkable circumstances connected with the character used in the above inscription. The first is the close resemblance of some of the letters to those of the Greek alphabet, and the second the occurrence of it on sundry ancient monuments situated in widely distant quarters of India. In support of the first assertion, I need only point the attention of the reader to those of the characters which are exactly similar to the Greek on, sigma, lambda, chi, delta, epsilon, and a something closely resembling the figure of the digamma. With regard to the second, any reader who will take the trouble of comparing the Khand Giri inscription with that on Feroz Shah’s lat at Delhi, on the column at Allahabad, on the lat at Bhim Sen, in Sarun, a part of the elephants and a part of the Ellora inscriptions, will find that the characters are identically the same. A portion of the Ellora and Salsette inscription written in the above character, has been decyphered by the learning and ingenuity of Major Welford, aided by the discovery of a key to the unravelling of ancient inscriptions in the possession of a learned brahmin, vide the eleventh article of Vol. V. Asiatic Researches; and it is to be regretted that the same has not been further applied to decyphering the Delhi and other
I prepared a copy of my work (on a large scale) in pale ink, and again returned to Khandgiri on the 18th of December; I compared this copy with the original, correcting all errors with ink of a darker shade and completed such parts as had remained unfinished on the former trip. This I accomplished in eight hours and returned the same day via Bobaneswar to Cuttack.

I had again occasion to observe the great advantage of performing such work towards sunrise, and more particularly about sunset. The degree of light at that time being most favorable, faint letters which in the glare of noonday are not perceptible become clearly so then: I would observe however that I always mark such letters with dotted lines, as are doubtful.

The nature of the stone at Khandgiri, Dhauli*, and of the Bobaneswar temples is such as to render it quite impossible to take off facsimiles, as will be seen by the specimens of the different rocks†.

characters. The solution attempted by the Père Trieffenthaler, does not seem to me to meet any attention‡. The natives of the district can give no explanation whatever on the subject. The brahmins refer the inscription with shrinking and disgust, to the Budh ka Amel, or time when the Buddhist doctrines prevailed, and are reluctant even to speak on the subject. I have in vain also applied to the Jains of the district for an explanation. I cannot however divest myself of the notion that the character has some connection with the ancient Prákrit, and considering that it occurs in a spot for many ages consecrated to the worship of Parasnath, which the brahmins are pleased to confound with the Buddhist religion, and that the figure and characteristic mark which appears in company with it, thus ‡ does in some sort seem to identify it with the former worship; I am persuaded that a full explanation is to be looked for only from some of the learned of the Jain sect."

* We have not yet been able to insert the facsimiles of the Dhauli.
† The rock is a coarse sandstone grit, or shingle conglomerate.—Ed.

‡ He says, speaking of Feroz Shah’s pillar: Après avoir beaucoup et longtemps cherché j’ai trouvé la signification de ces caractères. Ce sont en partie des signes numeriques, en partie des figures d’instrument de guerre dont les Indiens se servaient autrefois. Δ est le caractère du nombre huit: 8 celui du nombre quatre, Ο designe le sceptre de Rama joints Δ un globe; N désigne la figure d’une charrue que était autrefois un instrument de guerre chez les Indiens. X a de la ressemblance avec la lettre qui signifie C ou K: il est plus probable cependant que cette figure de dix Roman ou Ch Grec désigne une fleure à quatre feuilles dont les gentils employent quelque fois le figure pour servir à l’interpoluation des mots; Δ triangle qui est la déesse, Bavani; ε est la caractere du nombre 6. E enfin désigne une espece de palmebarde avec laquelle Ram couchee sur le carreau un geant à mille bras. Des que ces caractères out de la ressemblance avec les caractères Grecs, quelques Euréopéens ont cru que cet obelisque avait été élevé par Alexander le grand: mais c’est une erreur, &c.
The hillocks of Khandgiri and Udayagiri form part of a belt of sandstone rock, which, skirting the base of the granite hills of Orissa, extends from Autgur and Dekkunâl (in a southerly direction) past Kûr-dâ and towards the Chilka lake, occasionally protruding through the beds of laterite.

Khandgiri is four miles northwest of Bobaneswar, and nineteen southwest of Cuttack.

The two rocks are separated by a narrow glen about 100 yards in width.

Khandgiri has but few caves on the summit. There is a Jain temple of modern construction, it having been built during the Maharatta rule. There are traces of former buildings; I am inclined therefore to think that the present temple occupies the site of a Chaitya.

There is a tank hewn out of the rock on the eastern face of the hill which is held sacred by the Hindus as well as the Jains. This probably may be the "Sitala taďâga" alluded to in the inscription.

Udayagiri is entirely perforated with small caves on its southern brow. The natives have a tradition that there were formerly 752, exclusive of those now called Lâlhât Indra Keshari's nour. A great many still remain perfect; none are of any size; they are mostly small chambers about 6 feet by 4, and from 4 to 6 feet high, with verandas in front and small doorways to them hewn out of the solid rock. Several are cut out of detached blocks in fantastic shapes, such as the snake cave, and tiger cave, &c. There is much rude sculpture in some of the caves representing battles, processions, the worship of the holy tree, &c.: there are many elephants represented in basso relievo also detached of yore.

A great number of caves were destroyed for materials to build the Jain temple, and it appears that the rest have suffered during the wars between the Brahmans and Buddhists in remote ages, since which the spot has been occupied by ascetics of the brahminical faith.

Stone has been quarried here to build the temples of Bobaneswar when probably many caves were destroyed, as well as the buildings of which so many vestiges are to be found in the jangal around.

It will ever be a matter of regret that I was unable from want of leisure to make drawings of the sculpture and plans of this extraordinary place.

Before I conclude this note I must remark on the ingenious method which had been adopted to drain the chambers, which from the porous nature of the stone would otherwise have dripped in wet weather: small grooves are cut along the ceilings all verging to one point
at the lower corner, where a perforation is made to conduct the water without.

The great inscription is cut over the entrance of the largest cave called Hathi Gûmpha, and occupies a space of 75 square feet."

Nothing short of an impression (and from the nature of the rock an impression was impossible) could surpass in fidelity Mr. Kitton's twice-compared facsimile, which is given on a reduced scale in plate LVIII. The only liberty taken by the transcriber is in arranging the lines parallel and even, whereas on the stone they run very irregularly as represented in Stirling's lithograph. Want of space also has made me crowd the letters in the lithograph too much, to the abridgment of the spaces which in the original most usefully mark the conclusion of each compound word.

One prominent distinction in the alphabetical character would lead to the supposition of its posteriority to that of the latâs, but that the same is observable at Gîrnâr: I allude to the adoption of a separate symbol for the letter r ( | ) instead of confounding it with I ( | | ). Hence also it should be later than the Gaya inscription, which spells Dasaṟatra with an I, (dasalathanã). There are a few minor changes in the shape of the v, t, p and g; and in the mode of applying the vowel marks centrally on the letters, as in the m of namo; the letter gh is also used: but in other respects the alphabet accords entirely with its prototype, and is decidedly anterior to the modifications just observed in the Sâinhadri cave inscriptions.

The opening words of the inscription command our curiosity from the introduction of a regular invocation, in lieu of the abrupt style of Asoka's edicts. Namo arahântânam namo sava sidhiñnam! "salutation (or glory) to the arhantas, glory to all the saints; (or those who have attained final emancipation!)" These words evidently betoken a more matured and priestly style of composition. It should also be noted that the termination in ânam, which in Sanskrit only belongs to the genitive plural, in Pâli serves also for the dative—the Sanskrit would be nam: chhade nam: sava sikhine; the orthography of the text, however, differs materially from that of the modern Pâli.

The next words, Airena mahârâjena mahâmeghâvâhanena chetakâjâte. chhadhanena pasathasukelahanena chatuwanalathaganena, are almost pure Sanskrit,—"by AIRA the great king,—borne on his mighty cloud-chariot,—rich in possession of the purest wealth of heart and desire,—of exceeding personal beauty,—having an army of undaunted courage.'
UDAYAGIRI INSCRIPTIONS

Tiger Cave.

No. 1

No. 2

No. 3

Another Cave.

No. 4

Manikpura Gātika, No. 6.

No. 7

Vaikunta Gātika, No. 8.

Ganesh or Elephant Cave Inscriptions.

No. 1

No. 2

No. 3

No. 4

No. 5

No. 6

No. 7

No. 8

Rough inscriptions from different parts of the same Cave.

The concluding words of the first line are clear in import though slightly erased. *kalingādhīpa tirāśi sikhira avalonam,* .. “by him (was made) the excavation of the eighty-three rocky peaks of Kalinga dwipa.” If objection be taken against reading *dhīpa* as *dwīpa,* by altering the rá to ná, we shall have the preferable reading—*Kalingādhīpatinā-asi sikhārivalonam,—* by him the king of Kalinga, &c. was this rock excavation (made);’—*avalonam* is formed from the word नृच before explained.

The second and third lines, owing to the same projecting ledge of stone which has so fortunately sheltered the upper line from the destructive influence of the rain through so many ages, are equally well preserved. In Roman characters they may be thus transcribed:—*Pan-darasa vasāni siri-kaḍāra-sariravatā, kāḍīta-kumāra-kāḍikā, tato lekha-

pañḍiras dam-vaśā-vidhi-visāradena savā-vijāvadātena navavasāṇi, hotu rāja pansūsvāsī, pūna chavavisati vāse dānava-dhamena sēsaya-venā-

bhīvijaya tatiye Kalinga-riya-vansa-puṇya-sanyuge, mahārājābhisechanaṃ pāpunāti.* For the sake of further perspicuity the same passage here follows in pure Sanskrit, which requires very slight alteration:

**Pandurasa Vasāni Sri-Kaḍāra Sariravatā, Kāḍītakumāra Kaḍikā, Tato Lekhupān-dvāra Vāsē, Puṇa Chavavisati Vāse Dānava Dhamena Sesayovena Bhivijaya Tatiye Kalinga Rīya Vansa Puṇya Sanyuge, Mahārājābhiṣechnam Paṇunāti.**

"(By him) possessed of a comely form* at the age of fifteen years,—

then joining in youthful sports,—afterwards for nine years engaged in mastering the arts of reading and writing, arithmetic, navigation, commerce, and law;—and resplendent in all knowledge;—(the former rāja being then in his eighty-fifth year) thus at the age of twenty-four, full of wisdom and uprightness and on the verge of manhood (lit. the remainder of youth) (through him) does a third victory, in the battle of the city of the Kalinga royal family, sanctify the accession (anointment) of the mahārāja.’’ In this the only doubtful points to my mind are whether *Vijaya* should be understood as ‘victory’ or as a proper name, *Vijaya* the third, (yo is written po in the text:)—and whether *sēsha yovena* (S. *yuvanena*) should not be *aseshā yodhena,* ‘having a numerous army.’ The immediate consequence of his accession is related in the next passage:

*Abhisitamato vapadhammavase vatavihatato pura-pākara nivesam paṭisankhārayati.*

*Kaḍāra sarira* signifies ‘tawny body.’—*Sri kaḍāra* again may denote ‘the servant of Sri,’ the goddess of beauty.
"Upon his accession choosing the brahmanical faith (विष्णुभक्षणः) he causes to be repaired (संस्कारविचित्रितः) the city, walls, and houses (that had been) destroyed by a storm (वातविच्छलः)" and further, proceeding sentence by sentence, in the same strain:

Kalinga nagari khidhira sitala tadaga pariyo cha bathupayani sava yanipati santhapa(nam)cha kārayati.

"For the poor (or ascetics) of Kalinga (खिद्रिं) a reservoir of cool water and a ghāt (?) also presents of every necessary (सवारथिकः) and equipages he makes permanent endowment of," (संस्कारावृत्तकायतः).

The next sentence is equally capable of explanation with a very few alterations—paṇatisirādhi satasaḥāsehi pakātiyo ranjayati :—'with eighty-three hundred thousand panas he gains the affection of his people' (पञ्चसरी: पाँधकानिष्ठतः) Then follows,—datiya cha vāse, ócitayitā sotekāri pachhima disām, haya gaja nara radha bahula darin pathāpayati :—'and in a second house (which) the architect has prepared (सावसरिथिताकारतः) on the western side, (for) horses, elephants, men, carriages, a number of chambers he caused to be established' (or he transferred them thither) पयथितः—bahula darin is altered to thahula danḍi in the corrected copy :—the sense is therefore doubtful.

Kansabanagataya-dasanaśya vātānam saka-nagara-vāsino punavase gandhava-veda-budho dampana-tabhata-vāditā sandasanāḥi usava samajakārāpanāḥi cha kidāpayati nāgari.

'For those coming from Kansa forest to see ; the balcony (vātāyanam, or vā tānam and of them) .. of the inhabitants of Sākanagarā ; he, inclining to virtue, पुस्तक: skilled in the science of music, causing to be sounded the dampana and the tabhata (drums ?) with beautiful and merry dancing girls (नागरिः) causes diversions,' (संदर्भीनिः तुष्क चारिनिविष्ठः चोडिएएष्ठि नामरी:) Tathā vīvuthevase vijñāharādāhivāse a(ra)hata pubakalinga puwarājaniva sati . . . . . .

'In like manner turning his mind to law (व्यवस्थावः) in an establishment of learned men, he (called together ?) the Buddhist priests of eastern Kalinga who were settled there under the ancient kings . . . .'

The sense is here interrupted by abrasion of the stone but the words vata dhama (वृत्तत्वः acts of devotion) bear out the conclusion that at this age the young prince began to study religion and the laws : the rest of the line is unintelligible.

—(a) bhigārehi taratana sapatena savarathika bhojakepā devam dāpayati.

This passage has much perplexed the pandit—the word ratna, jewel, savarathika, all equipages,—and devam dāpayati, he gives to god, the concluding verb, are plain, but the meaning is still obscure.
Pachachadāṇinivase Nandarāja tivasata ughaṭitam tannisaraliya vaja panādi nagara pasesa ................................ "afterwards (पञ्चः तानिसरालियः:) inclining to charity—the hundred houses (?) of Nanda rāja (निन्दन शनं च्छातिनि) destroyed, and himself expelled (तिनि:सर्वायः?), all that was in the city of Vajapandādi (?)"... here we may fill up—‘he converted the plunder to the charitable purposes alluded to;’ and this sense is borne out by the beginning of the following or seventh line.

Anugaha anekani sata sakasani visajati;—‘he munificently distributes in charity many hundred thousands (panas)—pora janapadam satamanchatisam pasāsato vajaragharaivedham satam gharini savata kaha dapan na narapa... ...

Here the sense is too much interrupted to be well made out, and the want of the concluding verb leaves us to guess the object of the repetition of satam, a hundred, with paurajanapadam, the town territory and ghara “house.” At the conclusion of this line we find a few known words: ... thanemvas manam...ta...ge...giri “hill.”

The eighth line is again but partially intelligible:—ghūṭāpayitī rājā gabham upapādayatī: dhatinam cha kammupādana panādēna pambāta-sena vahayati: pannuchitamadkuram apanata......mora dadāti.

“(To) the prince who caused (its) destruction, he ordains the pain of the cavern (imprisons in one of the caves ?)—and causes the murderer to labour (dhatinam for ghātinam) by a generous requital. (Pambāta-sena the pandit would read parbatāsanam ‘seated on the hill’) and lavishes bland speeches and obeisance...”

The ninth line opens with a catalogue of further gifts:—kapam ukha haya gaja (tulapa?) sakhya sesa cha gharavāsīya, anatikka-gana nirāsa-sahanancha karāyitun, ba imanānam jatapa (jātiya ?) paradasatī:

“Apes, (कपी) bulls, (उष्ण) horses, elephants, buffaloes (?) and all requisites for the furniture of the house;—to induce the practice of rejecting (निरास) improper persons, he farther bestowed (or appointed) attendants of the baiman caste (brahman ?) आदिवानां जातीय परिवर्तन— the rest of the line is irrecoverable. Henceforward the commencement also is lost, so that it is only in our power to string together such detached sentences as can be gleaned from what remains. Line 9.......māntotirāja pandarāsa mahāvijaya pāsādam kprayati:—

“...rāja causes to be made the palace (or fort) of fifteen victories.”

Line 10. ... pava rāja nivesitam pithu-dāga-dambha-nagare nakāsayaḥta janapade, bhāvanā cha teresa vasa satake:—‘finding no glory in the country which had been the seat of the ancient princes,—a city abounding in envy and hypocrisy,—and reflecting in the year thirteen hundred’—a break follows and leaves us in the dark as to what era (if any) is here alluded to. The Sanskrit of this passage would be:
Note on Inscriptions from

14th line. . . si novasikariti terasamava (sata ?) vasesu panchata (pabata ?) vijaya chana kumari pasange, arahate pamavasata pi kamani sidinaya yapuravake . . . . in the year thirteen hundred married (S. प्रसंग:) with the daughter of the so-called conqueror of the mountains (a hill rāja) — . . the rest is obscure but seemingly declaratory of some presents to priests.—

15. This line presents but a few words of intelligible import—vihi-
tānancha sata disānam . . . . . sidiya samipe subhare—anekya ya janā, and the final word dhanāni.

16. Paṭālaka chatara cheteghariya gabha thambhe pati (thō) payati,—
he causes to be constructed subterranean chambers, caves containing a chetiya temple and pillars’ . . . . . agisati katariyam napāda-
chhati—agama rājā savatha rājā saurase(na)raja.. ma rājā pasata saghate. . . . ranāni.

The meaning of this judging from the last word and the constant re-
petition of ‘rāja,’ is that he had many encounters with various princes, including perchance the rāja of Saurasena, or of Saurashtra?

The last line begins well: (omitting u vi se)—kusalo sava pāsanda pūjan (iya) (17 letters) kārakāra . . . . patihata lakivāhāni bālevāka-
dhagata chana pavata chako rājāsanka lavinaravato mahāvijaye rājā khāravela sanda,—‘ for whom the happy heretics continually pray . . . . . slayer, having a lakh of equipages. . . . . the fearless sovereign of many hills, by the sun (cherished) or some such epithet) the great conqueror rājā Khāravela sanda (or the king of the ocean-
shore—reading khāravelasya, and supposing the two final strokes not to be letters).”

All who take an interest in Indian antiquities will at once see the value of the above record—perhaps the most curious that has yet been disclosed to us,—and will lament the irretrievable obscurity in which the dilapidation of ages has involved the greater part of its contents. Much may be objected to in the hasty analysis which, in the midst of the interruptions at this busy season, I have hurried prematurely into
publication: but there can be little doubt of the main facts,—that the caves were executed by a Buddhist raja of Kalinga (named Aira?) who at the age of 24, after having pursued his studies regularly for nine years, wrested the government from some usurper—distributed largesses bountifully—repaired the buildings—dug tanks, &c. The ambiguity in what follows is partly due to the imperfection of the Pali dialect which expresses the Sanskrit वसाह: vasah, 'led on by, enthralled,'—by the same letters, वर्षें varshê, 'in the year.'—I have interpreted it in the latter sense wherever I found a numerical accom-
paniment,—and in the former where by it only I could make sense.—Each change of inclination is consistently followed by a description of corresponding conduct, and we have throughout a most natural picture of a prince's life, wavering between pleasure and learning,—between the brahmanical and Buddhist faith, then doubtless the subject of con-
stant contention. The history embraces his alliance with the daughter of a hill chieftain and perchance even his death, though this is very unlikely. I have no time however to review the contents of the inscrip-
tion as it deserves, and must content myself with one or two remarks on the identification of the prince.

Tradition, Mr. Stirling tells us, ascribes the construction of the nour or palace on Udayagiri to raja Lalat Indra Kesari, a favourer of the Bauddha religion, who reigned about the year A. D. 617.

The name of Aira has doubtless much affinity to Indra, and the epithet mahâmeghavâdhaṇa "borne on the clouds," metaphorically ap-
plied, might support the hypothesis of their being synonymous; but we cannot imagine that the writing is of a period so modern as his reign.

There is, higher up in the same list of Orissa kings, the name of Indra Deva about 340 A. D.,—but even he is not sufficiently old; and it is evident we have no real account as yet of the early rajas of Kalinga.—The very name is lost sight of in the vansavalis and cherit-
ras of Or-desa or Utkala-desa consulted by Stirling,—nor am I aware of any direct treatise on the subject. The country is only known by Sanskrit authors from its frequent mention along with Anga and Vanga*. But we have far more particular and frequent allusions to it as an extensive and powerful kingdom in the Buddhist annals of Ceylon.

Kalinga, (or as it is called in M. Csoma's analysis of the Tibetan authorities†, 'the country of the king of Kalinga,'—in curious accor-

* In a broken inscription-slab just brought to my notice in the museum, by Mr. Kittoe, the Kesari rajas are called Kalingâhipati.

† Asiatic Researches, XX. page 317, Notice of the death of Buddha.
dance with the Kalinga rája vansa pura of our inscription,) was one of the twelve places among which the relics of Buddha were distributed at his death. The left canine tooth fell to its share, and Mr. Tournour informs us from his Páli records that the capital of the province was named Dantapura; evidently in consequence of this circumstance. The frequent contentions that arose in after ages, for the possession of this precious deposit, may have been the cause of the decline and ruin of this ancient kingdom, which although still known to the natives as the appellation of the coast or maritime tract from Cuttack to the Chilka lake, has not now sufficient importance even to be named in ‘Hamilton’s Hindostán’—and is only preserved in the name of a small village, Calingapatam, probably once the capital; for the inscription teaches us that it was occasionally changed at the pleasure of the sovereign.

On the other hand I need but refer to page 860 of the present volume to prove what an important position the Kalinga monarchs at one time enjoyed in India. Their capital was probably at this early period the principal emporium of commerce. The inscription tells us that the young prince was instructed in nóva-vapára ‘ship-commerce.’ During the life of Shakya, also, we learn from M. Csoma, the king of Kalinga sent the king of Kosala a piece of fine linen cloth as a present*. It is from these invaluable disclosures of the Buddhist records alone that we can gather any light upon the subject of the true Kalinga dynasty, to whom the present inscription undoubtedly relates. ‘The ruling sovereign, says Mr. Tournour, who received the relic at Buddha’s death was Brahmadattot. He was succeeded by his son Káši, who was succeeded by his son Sunando. These rájas are stated to have been profound Buddhists. From the undiscriminating tone in which the ensuing monarchs are stated to have ‘continued to make offerings to the tooth relic of the divine sage,’ it is reasonable to infer that subsequently to Sunando’s reign, Buddhism ceased to be the faith of the rulers of Kalinga. At all events Guhasiwo, who was a contemporary of the Ceylonese monarch Mahase’no must have reigned towards the close of the third century of our era, is admitted to have been of the brahminical faith.”

* Csoma’s analysis of the Dulva, Asiatic Researches, XX. 85. “It comes afterwards into the hands of a lewd priestess, who puts it on and appears in public, but from its thin texture appears to be naked.” This cloth must therefore have been as fine as the Dacca muslins of later days.

† I find the name of Brahmadutta, written Bhamadatasa on one of the Buddhist coins of the Ramadatta series.
Now this picture accords surprisingly with the facts gleaned from the mutilated inscription. In Sunando, we may be perhaps allowed to recognize the Nanda rāja whose name twice occurs rather than one of the nine Nandas of Magadha: the hero of the record may have succeeded him, and he, as we have seen, wavered between the rival religions. The name of this young prince from the most obvious interpretation of the opening line would seem to be Aira, the excavator of the caves and repairer of the palace and religious edifices.

But there is another explanation of the first line, which seems more consistent with the epithet Mahāmeghavāhana 'the great rider upon the clouds,-a term hardly applicable to a terrestrial monarch. It will be remarked that the termination lunam, 'excavated,' is indefinite as to time; and far different from the conclusion of every subsequent sentence in a causal verb of the present tense, as, kīrayati, 'he causes to be done.' This first line then may be independent of the rest, and may be similar to the announcements upon the other caves, also terminating in lunam; or in other words, it may declare the name of the cave as, 'the cave of Aira.' Now Stirling tells us that Indra's wife was the last to inhabit these caves, but that 'they date from an age much anterior—the time of Buddha;'—that is, not of Sākya, but of Buddha the progenitor of the lunar race according to Pauranic mythology;—in common parlance from 'time out of mind.'

Again Wilson, in his analysis of the Mackenzie manuscripts (vol. 1, p. cv.) remarking that they present no satisfactory materials for tracing the ancient history of the countries north of the Krishna, cites among the few traditions recorded, that 'the excavations at Ellora are ascribed to Ila the son of Buddha the son of the moon.' The rājas who ruled subsequently at Ellora are said to be Yuvanaswa, Dandaka, Indradyumna, Darudhya, and Rama rāja.—(Of these Indradyumna, it may be remaked, en passant, is the traditionary founder of the temple of Jagannāth.)

The Ila above mentioned is properly speaking not the son but the wife of Buddha,—in other words Ila' or Ira', the goddess of the earth, or water. From whom was both Ailas of Puruvavas, progenitor of the two principal branches of the Chandravansa who reigned at Kāsi and Pratishṭhāna.

The essays of Wilford contain frequent mention of Ila and Ila', (for this personage is both masculine and feminine,) whom he identifies with Japhet as Ilapati or Jyapati; and again with Ily of the Orphean theogony, Gilshāh of the Persians, and Ilys of Homer*. He has, however, omitted what appears to me a much more rational analogy both

* Asiatic Researches, VIII. 255.
philological and mythological; namely, that between the Hindu goddess *Ira*, and the *Juno* of the Greeks "*Hp̄a*" or *Hera*. The name is not only identical, but to both, though not precisely in the same manner is applied, in western and eastern fable, the decision of the question which could not otherwise be solved of the comparative pleasure to male and female in the conjugal union. Again, the son of *Zeus* and *Hera* is *Ares*, "*Aρης*" or *Mars*; a name for which, *Keightley* asserts, no satisfactory derivation has yet been given. Now this word is almost identical with गर्दङ्ग Airas or Ailas† the direct patronymic of इरा *Ira* or *Ila*, and the name constantly employed in the *Purānas* to designate *Puruśaras*, the celebrated lover of the heavenly nymph *Urvasi*, whose tale is told in the *Vishnu* and *Padma Purānas*, and more pathetically in *Kalīda's* play of *Vikram-urvasi*, lately translated by Professor Wilson.

*Puruśaras* or *Ailas* was the first monarch of the seven-fold earth‡, and hence might be as well entitled to be called king of *Kalinga* as of every other country. We may therefore understand in the opening passage of the inscription,—"*these mountain caverns were excavated by Ailas, the great king, the cloud-supported, the lord of Kalinga,*"—no more than an allusion to the same tradition of the origin of these caves as that which prevails at *Ellore*; coupled with the other local tradition, related by *Stirling*, that the whole of the rocky hills of *Udaya* and *Khandgiri*, were conveyed thither from the peaks of the *Himālaya*, the headquarters of *Puruśaras*’ earthly dominion, so well pictured in the poetic fiction of his cloud-borne chariot.

Stripped of its mythological and poetical dress, we may understand by the passage that the caves were natural chasms worn in the mountains by the action of the winds and the waves; for *irū* signifies ‘water, the ocean;’ as *airāvata*, or *airāvana*, ‘the ocean born,’ is the elephant of *Indra* the god of the heavens, the atmosphere, whose name is still preserved in the sculptures at *Ellora*§.

*Keightley* derives *Hp̄a*, from *hera* the Latin for ‘mistress!’ others deduce it from *aer* the air and *erāo* to love, both equally unsatisfactory.

† The daughters of *Juno* are by *Homer* entitled the *Eileithyiae*, in which the *r* is changed to *t*?

‡ "The holy *Buddha* begot by *Ila*’s son (*Puruśaras*) who performed by his own might a hundred *asvamedhas*. He worshipped *Vishnu* on the peaks of *Himālaya* and thence became the monarch of the seven-fold earth.’’ Extract of the *Matsya purāṇa*, *Wilson’s* *Hindu drama*, Vol. I. page 191.—English Edition.

§ In looking at Malet’s account in the sixth volume of the Researches, I perceive one of the *Ellora* caves is called *Doomar Leyna*. In this name we may satisfactorily recognize the *lena* or *lona* of the *Khandgiri* inscriptions—the word should, I presume, be read *Dharma lunaṃ* धर्मलन in the excavation of *Dharma*, having a gigantic
Should this interpretation of the first line be admitted, though we shall be disappointed in finding the true mundane origin of these singular monuments, we shall nevertheless have abundant reason to admire the antiquity of the Indian mythos, when we thus find in a monument undoubtedly prior by some centuries to the Christian era, the selfsame story which is now repeated by the faqîrs who shew visitors over the similar stupendous relics of ancient grandeur on the west of India. In this point of view alone the restoration of the Khandgiri inscription, thanks to Mr. KITTO, must be set down as a grand point gained to confute the arguments of the modernists, as they may be called, who would bring every thing Indian within the space of ten or twelve centuries.—Thus we find Sir C. MALET wavering between the following accounts of Ellora derived from opposite sources:—

"The Mahomedan says, 'the town of Ellora was built by râja Eel, who also excavated the temples, and being pleased with them, formed the fortress of Deogiri (Daulaidbâd) which is a curious compound of excavation, scarping and building, by which the mountain was converted into a fort resembling as some say the insulated temple in the area of the Indur Subha. Eel râja was contemporary with Sha'hi Momin ARIV who lived 900 years ago.'

"The Brahman on the other hand says—'that the excavations of Ellora are 7894 years old, formed by Eeloo râja, the son of PESHFONT of Elliphore when 3000 years of the Dwa'par Yug were accomplished. Eeloo râja's body was afflicted with maggots, and in quest of cure he came to the purifying water named Sewa lye or as it is commonly called Sewalla, that had been curtailed by Vishnu to the size of a cow's hoof. He built a Kunda for it and bathing therein was purified*.""

In these conflicting stories we can trace the selfsame tradition of Ila extracted by WILSON from the MACKENZIE records.

It would be well worth while to re-examine the particular manuscript (the number of which is not, however, mentioned), to ascertain what further is said of him, and whether it be possible to consider him in the light of a real monarch of Deogiri, whose son could by possibility have imitated his father's propensity for forming impregnable mountain fortresses in the rocks of Kalinga: or whether the name is not rather Aila than Ila, which will make the same personage at both places, mythological or real, the originator of the excavations. Should an actual monarch, named after this demigod, have ruled in central India in the fourth century before Christ, his synonyme Pururavus would bring him satisfactorily into the conditions required for the Grecian Porus!

* Asiatic Researches, VI. 385.
From the second line onwards the inscription of course speaks real events, and is well deserved of a minute and critical examination; but neither time nor space will permit me to say more at present on this prolific subject, and I ought indeed in concluding this hurried and imperfect notice, to apologize for offering it to the Society in so immature a shape.

For the sake of reference I here insert the whole inscription in a connected shape.

1. Namo arahantantam na(m)ussa sidhanam Airena maharajena mahamegharohana chetakhajata (natan) chhadhanena pasatha suke(lakhanena chaturvastala thnaga (nena) kha te va kaludhadviturasisikhavalam.

2. Pandurasa vasani sirikadhara surivatava kidita kimdra kita lokahurpuragana nava vaspa(r)aridhi visdradena, suva vijavatdiiva navarasini hovarajapanasiva puna chevavisati vase dana vadhamena seu yochenabhiviya tatiye

3. Kalinga raja vasna puri sayuge maharajah bhisechanam papundati, abhisitamata va pa dhamna vase rataaivahata punapakora nitesanaam patisakhadrayati, kalinganagar1 khdiitra sitala taddga pddiyioha bathapayani savaydnapati say thapayava

4. Kaurayati: panatisi(r)asati satasahasesi pakataya ranjayati, datye cha vaisa achita yita sotekdi sayimadisaam hayegajaranaradha bahula daor dipathay payati; kansa baad gataya dasanaga ratiyam sika nagdhavasino punavase

5. Gadhavavedadhah dopana tabhata viyada sandusanasah usava senujakh ad panipicha kidapayati nagiari; tatho visuthe vase vijadharhavrfa ahata puna kalam puna rajaena e satu.................vata dhamaatita sar dri............ite ranikhitechhata.

6. Bhigdrihta ratana sapaetiesa sava rathika bhajakepadevam dapayanti, pachala chadnivtase nandaraja tivasata vighdtaam tanusuraliyavaca pandinagapurapasesa rise.............subhdsari cha .. pasoach sadusa tepava kuravana.

7. Anugaha anekdni satasahasesi visajati porijanapadam satamanychahtasam pasata vajaraghavavedhara satamgharinisa votaka hadapana navapana ................. thamecha vase manam na .. n ............ ten .. ge .. veyiri.

8. Ghide poriyd rajah gandha upapijapayati dhatinam cha karam nupadana panden vabutasena vhandiit pannuchitumudhumaram aparato nava .. (.20) movaddati (5—(15).

9. Kapa ukha haya gaja raluve sabhya sesachha gahar vasapa manati katum virasa hanusaha kaurayitam bi imana navijapata padaraddati .. ran .... (9) hdo (31).

10. Ra .. i nanati rajah raini rasa mahdvijaya padosa derayati thatasaya sate sarelahi dasme chase chasa .. .... rava vasapa (10) pabaya (17) tirapanu sata guanahr tundh na upahi.

11. ........pacha sava rajaiviesatam pithudgada bhanagalena kdsaya janana Padabhadvauacha teresavasesatuka da(ta)temardehasapasi barrasama va (13) ............ pasatha maka he hi vi tisayato utiri pitihdurjano.

12. Machalava cha vipsal leyan janetho i thasav ganga yapati .. da cha rajdina i bahaga saista padeva dapayata nanda rajah ni ta va .. yi gijanasina (16) mahhana panjha d e mugha dha cha ja eu nu ghar.

13. .. tojalalara khila barunisi hirunittenayati sata vasna sunapara rihare nan .. sumasari yachahathi .. nacuna puripara avaranasa yavaha padarajayo ..padarjyaso dahi ansa nduta manorata rana ahar payati idhasatasaa.

14. Si nevasi kajati terasa mava vase supavata viyaya chako kumaris pasante arakhe puna visal pikan rani sidindayaya pahavakeheira atani chenu devani sasatsati vijana utas ydrrava labiranjita de .. dakarari khti ..

15. Sukatasame sayiwhititunun chasuta disdnunjata a yesa i .. sampapanu arahasari skidyasiunipe subhade vasara samathaghisima anakeya jandhi pitupa ...... rasilahe supoputha dhara si hhasayani .. nda.
Inscription on the KHANDGIRI ROCK in the Cuttack district.

(see Stirling's Memoir)

M. Kittloo des.
16. Patalake chatapa cheveru riya gabhatabhe pati pa . yati pana
tamisuta .... raja .. riya la macchinen cha choyatha agisati katuriyan
nápáuchhati aguma rájá sava tha rájá saresera .... ma rájá pasato safi te apa dha ji da .... lañoni.

17. Vi ronovise kusalo sava pásañña pájana (8) chha (3) kára
dára (3). .. pati patalakiváhani báleráadhagarata chano ghavata chako rájásanka laviñá
ravato mahavijaya rájá kháravela sanñara.

VIII.—Memorandum regarding specimens from Seoni Chupara, Pl. LVI.

By D. W. McLeod, Esq.

The accompanying minerals were collected by me during a tour
through the district, wherever I met with projecting rocks or veins;
but not being sufficient geologist accurately to identify them all, I
have contented myself with attaching numbers to each, corresponding
with those on the accompanying sketch map, so that the site of each
may be identified.

The greater portion of the district forms a part of the Sutpara range
up to its junction with the Vindhya at the source of the Nerbudda,
and its character in this part would appear to be a basis of primitive
rock (projecting to the southward where it forms cliffs, in many places
of several hundred feet in height), overlaid by basalt, and that again
very frequently by laterite. The magnesian limestone appears in
some parts at the surface in veins of considerable magnitude; and
other rocks in various parts may doubtless be found intersecting the
basalt; but the three descriptions of rock above noted undoubtedly
form the main features of the entire tract.

The southern purgunnahs of the district lying below the cliffs alluded
to above, are formed I believe, entirely of the detritus from the
primitive ranges, being a silicious clay increasing in richness in pro-
portion to its remoteness from the cliffs and vicinity to the Mayá Gangá
river; below the upper soils, clays and limes of different characters
occur, and veins of laterite and other rocks occasionally make their
appearance at the surface, and in one part an apparently very rich
vein of black iron ore (mistaken by the natives for antimony, and
called by them Sármañj), of which a specimen will be found amongst the
accompanying.

The principal character of the district above the Gháts is that of
table land, intersected by numerous ranges of hills, and abrupt ascents
and descents. The abundance of moisture in the more eastern portion
is perhaps its most remarkable feature, and this characteristic appears
to become more fully developed in proportion as the elevation increases
until we reach the highest point of all Amrkantuk, in the vicinity of
which the Lád, Mahánádi, and Nerbuddá, flowing north, west, and
Proceedings of the Asiatic Society.

IX.—Proceedings of the Asiatic Society.

Anniversary Meeting, Wednesday Evening the 3rd January, 1838.

H. T. Prinsep, Esq. Vice-President, in the chair.

J. H. Batten, Esq. C. S. Baboo Conoy Lall Tagore and Charles Elliot Barwell, Esq. were elected members.

Major W. H. Sleeman, was proposed by the Secretary, and seconded by Mr. D. McLeod.

J. W. Grant, Esq. proposed by Dr. McClelland, seconded by the Secretary.

Mr. G. A. Prinsep, proposed by Mr. Cracroft, seconded by Captain Forbes.

Assistant Surgeon J. Arnott, M. D. proposed by J. Hill, Esq. seconded by the Secretary.

south-east all take their rise. While traversing this tract in May of last year, I found wherever there was any declivity so that moisture could lodge, green grass of two or three feet in height; and cattle sent thither from the breeding purgunnahs hundreds of miles distant in the month of March, return in June in the finest condition. The tract in question is at present almost unpeopled; but it appears to possess the finest capabilities were they developed by the application of capital and industry. The silicious clay, and iron clay soils, which constitute the greater part of it are admirably calculated for irrigation, (the former in particular,) yielding both rain and spring crops; and trees thrive in them with a vigour which can scarcely be surpassed. The basaltic soil also yields very fine Rubbee crops for several successive crops: but owing to the avidity with which it absorbs moisture, irrigation has not been applied to it. The appearance of the country is highly interesting; and well worthy, I conceive, of greater attention than capitalists have hitherto paid it.

The purgunnahs below the Ghát, however, are at present by far the most highly cultivated, tanks having been formed in every village for irrigation, and the population being dense and prosperous. This is attributable no doubt originally to the predatory habits of the Gonds inhabiting the higher tracts, who in former times effectually prevented the progress of civilization and industry, and latterly other causes may likewise have been in operation, tending to the same result. At present the principal products of those portions inhabited by Gonds are tussur, lac, wax, honey, catechu, dammer and other produce of the sál, teak, and other forests which abound; though in parts here and there the cultivation carried on by them is by no means inconsiderable.

[The minerals are deposited in the museum, numbered to refer to the accompanying plate.—Ed.]
Proceedings of the Asiatic Society.

Dr. Bonsall, an American physician resident at Manilla, proposed by the Secretary, seconded by Captain Forbes.

Syed Keramat Ali, proposed as an associate member by the Secretary, seconded by the chairman.

The Chevalier Amede Jaubert, President of the Asiatic Society of Paris, proposed as an honorary member by the Secretary:—referred to the Committee of Papers.

The meeting proceeded to select office-bearers for the ensuing year,—first resolving as an arrangement of convenience that the three members of the Museum Committee should be included in the number (nine) constituting the Committee of Papers. The majority of votes returned as Vice-Presidents for 1838.—The Lord Bishop, Sir J. P. Grant, H. T. Prinsep, Esq. and Col. D. MacLeod, Chief Engineer. Museum Committee (re-elected) W. Cracraft, Esq. Dr. McClelland and Dr. G. Evans, to whom were added to complete the Committee of Papers, Captain Forbes, Prof. O'Shaughnessy, Dr. Wallich, D. Hare, Esq. W. Adam, Esq. and Dr. D. Stewart.

Correspondence.

Letters from Captain Harkness, Secretary, Royal Asiatic Society,—from Professor Frank of Munich, MM. Burnouf and Jacquet, were read acknowledging receipt of presentation volumes.

A letter from Messrs. Allen and Co. forwarded bills of lading of the bust of Professor Wilson insured at 200 guineas. The bust having safely arrived was placed for the inspection of the meeting at the end of the hall:—

Resolved, that Colonel McLeod, Captain Forbes and Captain Sanders, be appointed a special committee to select a place for the erection of the bust and to design an appropriate pedestal.

The bust does great credit to its eminent sculptor Chantrey. It is a remarkably good likeness of the Professor clothed in all the dignity of classic simplicity and grace: somewhat larger than nature, and intended to be placed above the spectator. On the back is inscribed,—"Horace Hayman Wilson, Secretary of the Asiatic Society, 1811-1832."

Read the subjoined reply from Captain Cautley to the following letter addressed to himself and Dr. Falconer in virtue of the resolution of last meeting.

Extract of Secretary's letter to Dr. Hugh Falconer and Capt. P. T. Cautley.

"It is indeed with no ordinary pride that the Asiatic Society has beheld this first public token of approbation bestowed by one of the leading scientific institutions of England upon two of its members for discoveries—not withheld for prior communication where their merit and value were sure to win honors and fame, but at once made known to their associates and published to the scientific world through their transactions.

The honor to yourselves is the more flattering because it is disinterestedly bestowed, and as honorably won by the real merit of your researches in a field of your own discovery, and in a country hitherto supposed barren of fossil remains.

Those who have followed you in other parts of the same field, and in the no less interesting valley of the Nerbudda and in the Gulph of Cambay, will share the gratification you must feel at this growing attention of scientific men at home to the geology of India; and the Society as a body feels that it cannot but derive benefit as well as lustre from every tribute of approbation won by the individual exertions of its members, whose activity and cooperation constitute at once its reputation and its existence.

I have been instructed by the President and members to thank the Geological Society for their consideration in allowing them thus to see the medals and to be the channel of conveying them onwards to Sthanampur.

[Additional to Dr. Falconer.]

In doing so I shall not fail to make known the zealous continuance of your joint researches, crowned as they were the last year by the discovery of a gigan-
tic fossil ape, the nearest approach to fossil man that has yet rewarded the labour of geologists. I shall also allude to the Scientific Mission upon which you are at present engaged, and lead them to participate in our expectation of splendid and valuable results to science in all the branches which your extended knowledge embraces."

Reply to the Sec. As. Soc. dated Camp Doab Canal, 21st Nov. 1837.

SIR,

I have the pleasure of acknowledging your letter of the 10th instant, with the Wollaston medal awarded by the London Geological Society to my colleague Hugh Falconer and myself.

Although the honor conferred upon us by the late Council of the Geological Society of London (distinguished as that Council was, and doubly distinguished in the name of its President) has been and is the source of extreme gratification, I would not lose this opportunity of expressing the acknowledgments which I consider due to the Asiatic Society of Calcutta, not only for its having been in my case the animater of my humble career in the paths of science, but also from its having done us the honor of admitting our papers into its Transactions, and thereby of providing the Geological Society with data, by which it has been guided in its present award.

(Signed) P. T. CAUTLEY, Capt. Bengal Artillery.

Library:

The following books were presented:—


Translations of the Linnean Society, Vol. XVII. Part IV. and a list of its members—by the Society.

The fourth and fifth Reports of the British Association for the advancement of Science—by the Association.

Modern India, by Dr. H. H. Spry—by the Author.

Journal of the Royal Asiatic Society, No. 7—by the Society.

Earl Stanhope's address to the Medico-Botanical Society—by the Society.

Proceedings of the Royal Society, Nos. 18 to 29—by the Society.

Proceedings of the Royal Irish Academy for the year 1836-7—by the Academy.

Proceedings of the Committee of Agriculture and Commerce, &c. of the Royal Asiatic Society—by the Society.


Ancient and Modern Alphabets of the Popular Hindu Languages of the Southern peninsula of India, by Captain H. Harkness, M. R. A. S.—by the Author.

Von Hammer's history of the Ottoman empire, Vol. 18—by the Author.

Jahrbucher der Literatur, Vols. 73, 74, 75, and 77, edited by the Baron Hammer Purgstall—by the Author.


Meteorological Register for November 1837—by the Surveyor General.

From the Booksellers:

Lardner's Cabinet Cyclopaedia—Literary and Scientific men, vol. 2.

The Secretary laid before the Meeting, a copy of the Khazinat ul Ilm at length completed, also the first proof of the Sharaya ul Islam recently undertaken in conjunction with Newah Tahawar Jung. Also the catalogue of Sanskrit, Prakrit, and Hindi works, in the Society's Library; inclusive of those received from the College of Fort William.

Resolved, that copies of this and of the Persian catalogue, should be distributed to the learned Societies and to such oriental scholars as are honorary members, in order that the contents of the Library may be generally known; and that copies may be made under the superintendence of the Society's pandit or maalavi of any manuscripts for parties who may be desirous of obtaining them, at the customary rates per 1,000 slokas for Sanskrit, and per juz' for Persian, subject to audit by the Committee of Papers.
Resolved, on the motion of the Secretary, that two copies of the oriental works lately completed by the Asiatic Society be presented to his Royal Highness, Prince Henry of Orange, for the Universities of Utrecht and Leyden respectively.

The Secretary then read the Annual Report of the Society's progress for the year 1837.

"The accession of Members to the Society during the year 1837, had been larger than in any preceding year since the foundation of the institution, viz. Ordinary Members (including Mr. Turnour's name transferred), ... 40
Honorary Members, .......................................................... 7 viz. The Right Honorable C. W. W. Wynn, Sir Alex. Johnston, Sir G. Staunton, the Bishop of Isauropolis, M. P. A. Lair, President Caeen Society, the Baron Schilling of Cronstadt and Nawab Abdul Jabar Khan, Bahadur.

The loss of Members by death and departure to Europe had been as follows:
By departure to Europe, Col. Colvin, Dr. Mill, Col. Hezeta, Dr. Cantor, Dr. Swiney, Dr. Langstaff, Mr. G. A. Bushby, Rev. Mr. Bateman; and on the eve of departure Sir C. T. Metcalfe, Bart.; the Honorable Mr. Macaulay, Sir C. D'Oyly, Bart., C. E. Trevelyan, Esq. the Honorable W. L. Melville, and H. Walters, Esq.
By decease in India, the Honorable Sir Benjamin Malkin, V. P. the Rev. Dr. Marshman, and among members retired to Europe the illustrious Henry Colebrooke, Esq., Mons. Klaproth, Sir W. Wilkins and Dr. Robt. Tytler.
To the memory of the first of these distinguished men a tribute had been placed on the Society's proceedings, and the pages of the Asiatic Journals of London had embodied biographical notices in detail of Drs. Wilkins and Tytler, justly appreciating the services which in their separate lines of study they had rendered to Sanskrit and Arabic literature.
Sir Benjamin Malkin, had been but a short time a resident member, but he had entered most warmly and efficiently into the interests of the Society, choosing for himself as President of the Statistical Committee a most important and hitherto unexplored field of investigation.
Dr. Marshman was the companion and fellow-labourer of the late Dr. Carey. Like the latter he felt the immense advantage to be obtained in his peculiar mission, by mastering the learned languages of those whose minds and hearts he would address. While his colleague therefore devoted his attention to Sanskrit and Bengalee, he applied himself with equal diligence to the study of the Chinese language, so that he was soon enabled to complete and to publish at Serampore, with type of his own fabrication, a translation of the whole Bible in the Chinese language. The following account of his habits of industry is extracted from a notice in the Friend of India for 14th Dec. 1837.
"His constitution appeared to be constructed of iron. He exposed himself to all the severities of an Indian climate, with perfect impunity. He enjoyed, till within the last year of his life, such uninterrupted health, as falls to the lot of few in India. During thirty-seven years he had not taken medicine to the value of ten rupees. The strength of his body seemed to be admirably adapted, with the structure of his mind, to fit him for the long career of usefulness he was permitted to run. He was peculiarly remarkable for ceaseless industry. He usually rose at four, and despatched half the business of the day before breakfast. When extraordinary exertions appeared necessary, he seemed to have a perfect command over sleep, and has been known for days together, to take less than half his usual quantity of rest. His memory was great beyond that of most men. He recalled facts, with all their minute associations, with the utmost facility. This faculty he enjoyed to the last day of his existence. During the last month of his life, when unable even to turn on his couch without assistance, he dictated to his daughter Mrs. Voigt, his recollections of the early establishment of the Mission at Serampore, with a clearness and minuteness perfectly astonishing. The vast stores of knowledge which he had laid up in early life, and to which he was making constant addition, rendered his personal intercourse in society a great enjoyment."
The following was the abstract of receipts and expenditure during the past year on the general account, taken from the Treasurer's books.

**PAYMENTS.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>As.</th>
<th>P.</th>
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<tbody>
<tr>
<td>To Secretary's office establishment</td>
<td>790</td>
<td>5</td>
<td>9</td>
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<tr>
<td>To House establishment</td>
<td>1714</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>To Oriental Library ditto</td>
<td>1014</td>
<td>0</td>
<td>0</td>
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<tr>
<td>To Curator's salary up to the 18th August</td>
<td>1390</td>
<td>0</td>
<td>0</td>
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<tr>
<td>To ditto contingent</td>
<td>614</td>
<td>10</td>
<td>8</td>
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<tr>
<td>To Printing 1st pt. 19th vol.</td>
<td>1506</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>To Stitching ditto</td>
<td>75</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>To Printing authors' extra copies</td>
<td>139</td>
<td>14</td>
<td>0</td>
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<tr>
<td>To Lithographic plates by Tassin</td>
<td>345</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>To Kāsināth for engravings</td>
<td>32</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>To Members' copies of Journal,1100, with extras</td>
<td>1593</td>
<td>0</td>
<td>0</td>
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<tr>
<td>To Contingent charges, including ratan matting</td>
<td>973</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>for ground floor</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To transfer to Oriental publication account for Paris sales credited in London</td>
<td>469</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>To Balance in the Bank of Bengal</td>
<td>2526</td>
<td>11</td>
<td>9</td>
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**RECEIPTS.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>As.</th>
<th>P.</th>
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<tbody>
<tr>
<td>By balance 31st Dec. 1835</td>
<td>220</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>By collections of quarterly contributions and admission fees</td>
<td>6994</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>By museum grant from Government from Aug. to Nov. at 200</td>
<td>800</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>By establishment for care of Oriental manuscripts</td>
<td>936</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>By Interest on Govt. securities</td>
<td>742</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>By Dividend from Mackintosh and Co.</td>
<td>382</td>
<td>13</td>
<td>9</td>
</tr>
<tr>
<td>By Sale of Govt. 4 percent. paper</td>
<td>2109</td>
<td>6</td>
<td>11</td>
</tr>
<tr>
<td>By Sale of part 1, vol. 19</td>
<td>8</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>By received in deposit from the French govern- ment towards procuring a copy of the Vedas</td>
<td>625</td>
<td>0</td>
<td>0</td>
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</tbody>
</table>

The cash balance were to be added one quarterly contribution, and half a year's interest, together about 2000 rupees: but on the other hand there were bills due for printing and for the journal, and credits to be met for the Spiti expedition and for the Statistical Committee to an equal amount.

Adverting to other accounts kept distinct from the general funds, the Report noticed, first, the subscription raised for the improvement of the museum, amounting to rupees 1429, the whole of which sum had been expended in the construction of various cabinets, and glass cases for birds, animals, insects, shells and fossils, with which the lower rooms were now provided, to the full extent of their accommodation.

Second, the subscription for Dr. Mill's portrait, rupees 1886; of which rupees 1838 4 9 = £180 had been remitted to the London Agents to be held at Dr. Mill's disposal for that object.

In the department of Oriental Publications the Secretary's books presented the following statement:

**PAYMENTS.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>As.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To various bills of the Baptist Mission Press</td>
<td>2204</td>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td>To pa'dit's wages for correction</td>
<td>24</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>To freight and packing</td>
<td>53</td>
<td>13</td>
<td>0</td>
</tr>
<tr>
<td>To refund to the Editor of the Inaya</td>
<td>20</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>To binding, stationery, &amp;c.</td>
<td>37</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>To writers and collectors</td>
<td>120</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>To balance in hand</td>
<td>2140</td>
<td>11</td>
<td>5</td>
</tr>
</tbody>
</table>

Total: 4600 6 10

**RECEIPTS.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>As.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>By cash balance of last year</td>
<td>2174</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>By collected from subser.</td>
<td>982</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>By general sales</td>
<td>546</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>By works sold to the Education Committee</td>
<td>334</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>By sales at Benares</td>
<td>93</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>By sales at Paris, through the French Asiatic Society, francs 1173, 80 at 2-5 per rupee</td>
<td>469</td>
<td>8</td>
<td>0</td>
</tr>
</tbody>
</table>

Total: 4600 6 10

To bills presented not yet paid:

- Mahābhārata, 3d vol. 3693 13 0
- Khazanāt ul Ilm 809 0 0

By balance, 1st Jan. 1838, 2142 13 5

By outstanding subscriptions, say, 1200 0 0
All the works which the Society had undertaken to finish were now completed with the exception of the *Mahâbhârata* itself advanced to the 300th page of the fourth or last volume. Of the sale of this work it was somewhat premature to form any estimate before the whole series could be offered to purchasers; but judging from the other finished Sanskrit works, the native demand would be very limited; owing to the great poverty of the learned classes, to the absence of a *tika* or commentary which most readers required, and to the adoption of the Devanâgâri character; the proportion of Bengâli readers being far above that of up-country pandits. By the time the edition would be completed there would probably be a balance against the undertaking of near 6000 rupees.

As one mode of diminishing this large debt, the Committee of Papers had recommended the acceptance of an offer of 1000 rupees for the incomplete copies of the *Fatkâwa Aleingiri*, of which a maulavi was willing to undertake a reprint, and it was thought still higher terms might be obtained, so numerous were the demands for law books among the educated Muhamedans. Confident hopes were long entertained of a favourable answer to the Society’s Memorial to the Honorable Court of Directors in 1835: it was known that the Court had recommended the local Government to subscribe 500 rupees per month expressly to the furtherance of the Society’s Oriental publications, but even that degree of patronage had been since understood to be negatived by the Board of Control; leaving the cause in a more hopeless condition than if a decided refusal had at first been given, from the growing liabilities incurred on the expectation of aid.

Meantime the local Government had most liberally seconded the Society’s appeal for support to its museum, and had forwarded with its favourable recommendation, a scheme for elevating that museum into a national institution. The greater success was anticipated to this important movement, since Professor Wilson had been placed in charge of the museum and library at home, to which he was well aware how powerful an auxiliary the Indian institution might prove.

At the meeting of October the existing museum was placed under a special Committee, in lieu of appointing a curator. Too short a period had elapsed to render a formal Report necessary from them. Upwards of 200 new specimens of natural history had in that time been added, besides the ordinary setting up of skeletons, &c. Catalogues of several branches of the collections had been prepared by Messrs. Pearson, Cantor, and McClelland.

In the publication of the Researches great delay had taken place from the Orphan Press having been engaged on urgent Government business. The second part of the 20th volume however was in a forward state.

A catalogue of all the Oriental MSS. now in the Library had been printed in the native character for circulation—the Sanskrit portion containing, as an appendix, lists of such books as the Sanskrit Colleges of Benares and Calcutta possessed exclusively.

In conjunction with the Nawâb Taha’war Jang, the printing of the *Sharaya ul Islâm*, a text book of Shia law, had been undertaken.

Out of the society had appeared many interesting acquisitions to the science and literature of the country. A dictionary of the *Manipur* dialect, a grammar of the *Sindhi*, grammars of the *Belochi* and *Barwi* : besides the Cochin-chinese and Burmese dictionaries, the former now nearly through the press: Mr. Turner’s 11th Annals of Ceylon: and a full account of the caves of *Adjanta*. Captain Boileau’s Survey of Shekâwati had given a valuable accession to geography and statistics of India; and many reports of scientific expeditions to Assam—to the interior of *Moulmein*, to the valley of *Siinde*, &c. had been made public by Government. At the present moment two fresh expeditions had been set on foot, one to *Bootan* under Captain Pemberton, the other under Captain Burnes to *Cachmîr*; and, under the auspices of the Patron of the Society, inquiries had been circulated on several points of scientific and commercial interest—the tides—lichens—coal, &c.

The current publication of the Society’s proceedings in the journal rendered it unnecessary to dwell upon the general subjects that had engaged attention within its walls during the past year. It might be sufficient as an evidence that members were not relaxing in their labors in any branch of research, to state, that al-
though the Journal had nearly doubled its volume, it had still been unable to keep pace with the influx of scientific and literary contributions."

Mr. A. Csoma in writing thanked the Society for the honor they had intended him, but declined accepting the librarianship, as interfering with the course of studies he had marked out for the short period of his sojourn in Calcutta.

Resolved—nem. con. on the motion of the Secretary, supported by the Lord Bishop, that Mr. Kittoe be placed in temporary charge of the library and museum on the consolidated allowance heretofore granted to the curator and librarian, viz. Rs. 200 per month.

In introducing the above proposition allusion was made to the important services rendered by Mr. Kittoe in bringing to light the numerous inscriptions of Orissa or, more properly, ancient Kalinga. A more thorough survey of its ruins was one object contemplated in his nomination, as the discoverer might again be deputed thither when business at home did not press, and he might bring away drawings and plans of all the caves and Buddhist sculpture. There were many deserted monuments there well worthy of preservation in the Society's museum.

Antiquities.

A letter from Captain Sanders, Sec. Mil. Bd. acquainted the Society with the resolution of the Right Honorable the Governor General to devote 2,500 rupees to the re-erection of the Allahabad pillar on Captain Smith's design No. 3, with the restoration of the lion capital as suggested by Lieutenant Kittoe.

Mr. Liston forwarded from Gorakhpur, a sketch and facsimile of a pillar and inscription discovered by him in the eastern division of that district.

The inscription is in the Samudra Gupta alphabet, and apparently in excellent preservation: an impression has been requested before proceeding to decipher it.

Mr. Vigne transmitted from Iskardo, Little Tibet, a more accurate copy of the inscription he had noticed a year ago.

This inscription has been read by M. Csoma and will appear in the next journal.

The Rev. J. Wilson, President, Bombay Asiatic Society, at the request of the Secretary sent round by sea the cloth facsimiles (natural size) of the Girnar inscriptions of which copies on paper had been previously communicated.

Although not equal in accuracy to printed impressions, it is hoped that these splendid memorials may now be deciphered. Those of the older character relate to Piyadasi, but they are very different in tenor from the pillar inscriptions.

Mr. Kittoe gave a revised copy of the Khandgiri inscription of Stirling.

A curious war-hat worn by the Singphos, also their musical instruments, mat-shoes, Chinese boots, and fan, were presented for the museum, by Colonel H. Burney.

Literary.

Read a letter from the Rev. Wm. Taylor, of Madras, on the subject of the Mackenzie manuscripts, accompanied with an analysis of several of the restored volumes.

These papers are sent under the impression of their being acceptable for publication in the Researches, reserving the original texts and translations of such manuscripts as are considered worthy of further notice for a separate volume.

Referred to the Committee of Papers.

Major Law, Commissioner, Province Wellesley, presented an Essay on the birth of Buddha, according to the Siamese authorities.
Mr. C. F. Trevelyan, presented in the name of Munshi Mohun Lal, a notice of the Daudputras; also, an account of Kalid Bakh, and of Bahawal Khân.

Mr. Wathen communicated from Ensign Postans, some extracts from the Tuhfatul Khwâm, relative to the history of Sindê.

Physical.

Replies to the circular regarding Indian lichens were received from Dr. Baikie, Dr. Griffith, and Lieut. Harrington, the latter with specimens. Specimens of the genuine Jutamâsi (spikenard of the ancients) were presented by Dr. A. Campbell, Acting Resident Nîpal, with drawing and remarks on the subject of Sir William Jones' paper.

Fossil shells (on very large ammonite) and volcanic minerals from the Chârî hills, Cutch, were presented by Ensign Postans.

Mr. Homfray, presented the carcass of a white guinea fowl.

Mr. Ewin (through the Honorable Col. Morison) forwarded a variety of shark found at the Sandheads.

Dr. R. Tytler, presented a fragment of magnetic ironstone with remarks on the nature of the lines of polarization thereon.

Col. Burney presented part of the lower jaw of a fossil hippopotamus (the only one yet found) from a new fossil site in Ava.

A drawing of this fragment, which exactly accords with the hippopotamus of the Siwaliks having six equal incisors, shall be given hereafter. Col. Burney writes:

"I have the pleasure to send for your inspection a fossil, apparently the lower jaw of a hippopotamus, which was given to me by the prince of Mekkara, and said to have been found, not near the Petroleum Wells, but more to the northward, on a new site on the opposite side of the Erâwadi, to the westward of a range of hills called by the Burmese Tang-gyi, and in our maps Dâng-gyi, and on a plain near the city of Yau kyakhât, the 'Yo or Kâkiap' of our maps, and the Jaghire of the old Kyî-Wungyîth.

Hearing that there were other fossil remains at this spot, and particularly the whole body of the animal from which this lower jaw was taken, I had obtained the permission of the late Government of Ava to send down a party of my followers to examine the spot and bring away all the treasures they could find; but the breaking out of the revolution put a stop to my expedition, and although the present king of Ava afterwards promised to order some of these fossil remains to be brought up for me, he has been too much engaged, I fear, to recollect his promise. I believe this is the first portion of a hippopotamus found in Burmah. The inhabitants of Yau and the Burmese in general reversed this lower jaw, and insisted upon it that it was the upper jaw of a bhîlu or monster."

Mr. Kirttoe presented geological specimens from Cuttack, supposed to indicate coal—among them a black chalk fit for crayon drawings.

Extract of a letter from Mr. Taylor, H. C. astronomer Madras, was read, explaining that he had been engaged in observations of the magnetic intensity along the coast of the peninsula east and west of Cape Comorin.

The instruments are now with Mr. Caldecott who will continue the series from Trevandrum to Tellicherry and Bombay. The observations will be published in a pamphlet when completed. Mr. Taylor's Madras Observatory papers for 1836-37, vol. IV. are now in the press.

The meeting then proceeded to discuss the tender of Mr. Evans' collection of Natural History, when it was resolved that before coming to any determination the Committee of Papers be requested to examine and value the collection and report on the expediency of recommending its purchase to Government.
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Meteorological Register.

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